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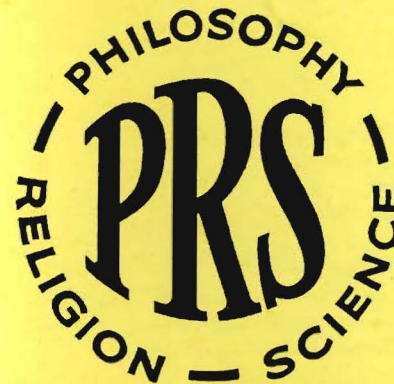
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THE EDITOR'S POINT OF VIEW

WHAT IS SPIRITUALITY?

The word *spirit* came into the English language from the Latin *spirare*, which simply means "to breathe." In English usage, the word is extremely vague, with at least twenty-one meanings, including the Universal Principle at the source of life, and a distilled alcoholic beverage. When capitalized, it usually refers to God, especially to the Third Person of the Divine Trinity—the Holy Spirit.

Broadly speaking, *spirit* has come to mean the opposite of matter; therefore it denotes that which transcends the material, exists apart from it, or is so volatile that it cannot be captured in any physical container. By extension, we have come to regard it as meaning life itself—the spark of the Eternal that is locked within forms, the energizer or vitalizer by which we are animated and by which our minds and emotions are nourished or sustained. But the word *spirit* is also used as a synonym for mind or emotion, and we now think of it as the source of individuality and the power of intellection. When we say that a man is good-hearted, we may describe him as having a kindly spirit.

Because it means *attenuated*, or of the quality of a breath, a spirit can be a ghost, a decarnate presence, or even some non-human inhabitant, good or bad, of the invisible universe around us. To these other meanings can be added *enthusiasm*, in the form of a vital interest by which we take a dynamic attitude toward persons

or things, ideas or doctrines. Spirit is also essence, or the distilled substance of something. Spiritual means of the nature of spirit, or in its likeness or quality. By one interpretation, it simply stands for invisibility, or for something intangible or without dimensions or boundaries. Such definitions go on and on, but give very slight assistance in solving the problems of human conduct.

In religious terminology, the word *spirituality* is frequently used to denote a condition of consciousness or being that is superior to the ordinary or the commonplace. *Spiritual* has therefore come to mean *virtuous*, and a spiritual life is one lived according to the rules of conduct appropriate to the veneration of God or obedience to his commands, as established by various faiths. There seems no way of interpreting exactly what we mean by *spiritual* without reference to the actions, attitudes, or convictions of human beings.

In the Christian world, the life of Christ is held to be the perfect example of spiritual conduct. The individual who obeys the teachings of Christ, and who copies his conduct as far as possible, from the actions of Christ, is considered to be spiritual. Gradually, therefore, we have differentiated a group of qualities, or characteristics, suitable to a spiritual person, by which his degree of religious insight can be estimated. Among the spiritual virtues are love of God, deep regard for human beings, honesty, unselfishness, generosity, inner serenity, an appropriate standard of morality, and a continual mindfulness of the will of God in all things, together with a dedicated determination to abide by that Will so far as is humanly possible.

If we consider this to be a reasonable expression of spiritual determination, it would naturally follow that if we wish to be regarded as spiritual, or to enjoy the inner benefits that spirituality is assumed to bestow, we must live a harmless life, beneficial to others and acceptable in the sight of God. If we do this, we are entitled to the consolation of the spirit, the inner realization that we are good and faithful servants of the Most High God.

It becomes immediately evident that spirituality is a matter of the release of inner resources. It is not the result of acquired attitudes or habits. There is no way to become spiritual or to correct spiritual deficiencies merely by affirmation or a special disciplining of conduct. The unfoldment of the spiritual aspect of our nature is a manifestation of the grace of the indwelling Deity. The reward

for spirituality is simply and only inner contentment. It is the realization that we are living as we should live, regardless of circumstances around us; and by so living, we are defenders of truth in the world.

Nearly all the words we use to describe the principles we seek to maintain or exemplify, are also abstract and often contradictory. We are supposed to love truth, but the meaning of the word has never been firmly established. Such other terms as *reality*, *consciousness*, *illumination*, and *infinite love*, are equally abstract.

In practice, we live according to our personal interpretations of such terms, assuming that the principles we defend are true; the concepts we believe, are reality; and the attitudes we hold about God and man, are proper and enlightened. Very few persons have at their disposal any background of religious philosophy, or disciplined ideas that will enable them to form a precise pattern of acceptable or unacceptable codes of conviction. It all sums up to each person doing the best he can in a world of discords and uncertainties.

We have been asked recently how a person can keep himself "spiritually alive." Actually, if a person is not spiritually alive, he is simply dead; for it is the spirit that keeps him alive, and he is not required or able to bestow aliveness on the divine part of himself. We must assume, therefore, that the question is concerned with keeping faith, with sustaining ideas, or clinging to principles in a world of materialistic policies and practices.

We can go a little further and take for granted that the state of being spiritually alive means a dynamic sense of purpose, a rejoicing in the heart and soul by which the living of a high code of ethics becomes an exhilarating, soul-satisfying experience. It suggests that we can triumph over negative obstacles without any doubts or fears arising within our own psychic constitution.

We need this dynamic kind of believing to survive the dynamic disbeliefs with which we are bombarded almost constantly. We feel the need of some proof or evidence that we are really right, and that this rightness assures us happiness in this world and a joyful existence beyond the grave. Somewhere there must be a fountain of encouragement by which faith can be strengthened and to which

we can turn when we feel that we have not the stamina to resist discouragement or despair.

When questions like this are brought to my attention, there seems to be only one constructive line of thought. We must each quicken our own faith, for we cannot actually be given a dynamic spiritual conviction by another person. Others may be able to encourage us in an emergency, or rationalize us out of some unreasonable doubt; but vitality is inherent, and it usually sustains those who have already found the rewards of cheerfulness and kindly virtues. The old story is forever repeating itself. Spiritual safety must be derived from a combination of dedication and acceptance. The reason we cannot vitalize a conviction, may well be because the conviction itself is not true, or we have misinterpreted what we believe to be a virtuous action.

If we wish to contrast spiritual vitality with another term to suggest spiritual debility, I think we can say that such debility usually means that we have made a series of mistakes. It is really not necessary to build vitality, for it is the only quality in the universe that is inevitable and self-sufficient. We must find ways to correct such faults as cause us to doubt the integrities of life and lose faith in truths that are actually self-vitalizing.

We can argue ourselves out of a vital spiritual life, which simply means that we are rejecting it because we have accumulated negative evidence that would seem to indicate that spirit is not sufficient in itself, truth is not self-defending, and enlightenment does not solve problems. The most common causes that may incline a person to renounce God are doubts arising from superficial judgments. A person who is not equipped to understand becomes involved in a complex situation, and finally misunderstands its actual meaning.

Examples will point up the meaning. An individual may say: "I have been kind-hearted all my life, and as a result have been cruelly exploited. I have been patient, and my patience has brought me poverty, loneliness, and misery. I have been honest, and therefore have been cheated by everyone. I have tried to keep the Ten Commandments, and have been the victim of those who cheerfully broke these commandments for their own profit. How can I keep a vital spiritual conviction under such obvious miscarriages of

cosmic justice? If good is not rewarded by good, and evil is not punished by evil, is there any reason to assume that God exists—or if he does, that he has any interest in the spiritual destiny of his creation?"

Actually, no one is cheated because he is honest, or exploited because he is kind-hearted. He is in difficulty because he does not think straight, or because he has secret ulterior motives that he will not acknowledge, even to himself. The Bible clears the point admirably: If we expect our virtues to be rewarded in this world, then, in a sense at least, we are working for rewards, not because of principles. If we do good to those who do good to us, we are likened to the Scribes and Pharisees of old; and if we expect good for good—in fact, demand it—we will be included in the same class.

One way of preserving spiritual vitality is to rejoice in justice, and to realize that whatever good we desire, we must truly and surely earn; also, that this good is to come to us not necessarily by making living easier, but by making the life within us stronger and braver. We are not qualified to judge completely the merits or demerits of an action we perform. We may believe it to be of the highest integrity, and completely unselfish, when in fact it may be extremely foolish and immature.

It is not easy to find ourselves locked in a materialistic situation in which we have few opportunities to express our idealism or contribute to the spiritual well-being of others. We must go along day by day in situations that are contrary to our convictions, and which appear to us to be contributing to pain and sorrow rather than peace and happiness. There are few with whom we can discuss ideas that are really meaningful to ourselves. We want the opportunity to share light, but instead, our good intentions are ignored or rebuffed.

We go on through the years, finding only occasionally some little encouragement, but for the most part, indifference and apathy. This is the darkness that seems to swallow up our life. This is the death that seeks to destroy our spirit.

There is no happy solution to all this, no magic formula or splendid affirmation that can transmute the base substances of mortal existence. One thing is certain, however—we cannot afford to allow the light of hope to dim in our own hearts. We must con-

tinue to cling to our convictions, or be worse off than we are now. When we compromise, we do not find the end of pain, but only a larger cause of suffering.

In terms of spirit, we must serve it or suffer an irreparable loss. Regardless of how we may feel, we are all better off than we would be if our convictions were less honorable. If we would carefully study lives built upon compromise, we would see how tragic they become. We cannot serve both light and darkness, both truth and error, for no man can serve two masters.

If we consider the wonderful example of the life of Christ as the best available evidence of spiritual vitality, we will realize that Jesus did not have an easy life; that he was constantly beset with temptations and problems; and that when his Gethsemane came, even his own disciples could not perform vigil with him for a few hours. His magnificent career ended on Calvary, and the man who so loved his brethren that he taught them and inspired them in the simple truths of daily living, died as a reward for advocating a code above the level of prevailing conduct.

Nor was Christ alone in his sacrifices. Nearly every great teacher of mankind, most of the benefactors of humanity, have been ill treated. Yet in spite of persecution and torture and death, they remained to the end spiritually alive. This life in them could not be touched by any happening that could afflict the flesh or endanger physical survival.

In the same way, if we choose to live the life of the spirit, we must be prepared to depart from all else and cling to the laws of that spirit. We must find our great fulfillment in obedience to that which is the best that abides in and beyond time and space. Our aliveness is our rejoicing in a heroic decision which we have made in the face of adversity.

Still we may not know what spirit is, but through inner exaltation, a mystical experience may bring us a consolation greater than any peace the world can bestow. Actually, all we can do is to create in ourselves our own highest understanding of what is spiritually proper. The standard to be set up will be relative, not absolute; but if our minds and hearts are sincere, and we are open to the wonders of unfolding life, we will gain the necessary vitality to sustain us until our own consciousness can give us further instructions.

The spiritual life is therefore the best life we are capable of envisioning in a world that was originally fashioned by infinite consciousness, wisdom, and love. The spiritual life is one that would correct the obvious evils of a non-spiritual life. In society, war, crime, poverty, disease, ignorance, and fear, are evidently causes of tragedy, misery, suffering, and disaster. Therefore, these conditions are not spiritual, nor can they be condoned or excused.

In our personal living, we have received two simple commandments—that we shall love God with fulness of heart, and love our neighbor with the deepest and most fraternal affection. Further recommendations are that we shall return good for evil, hate no man, labor for the arbitration of all disputes, take nothing that is not our own, envy no one, be jealous of no one, and accept with patience the sufferings caused by others.

It is obvious that this is no easy creed to live by, and it is reasonably evident that we shall not be able to keep this code at all times. We can only do the best we can; but we can also realize that this code is essentially the highest standard of spirituality that we are able to define with our present degree of intelligence. To the degree, therefore, that we fall short of this code, we must expect to suffer a kind of spiritual debility.

Because we cannot be perfect ourselves, we cannot expect perfection of others. Because we must struggle with selfishness from the cradle to the grave, we must be generous when others are unable to treat us with perfect charity and selfless regard. One of the simplest ways of overcoming spiritual disillusionment is to take a long searching look at ourselves. What right have we to demand that the world in general, which for the most part is not dedicated to any great convictions, should live more honorably than we do? If a really devout desire to be good cannot prevent us from breaking at least some of the commandments part of the time, what right have we to be disillusioned and disturbed when others exhibit identical weaknesses? If we expect too much, we will be perpetually disappointed; but others are also disappointed in us on countless occasions.

Spiritual vitality is not a cold bright light; it is, rather, a warm glow in which a love for mankind has overcome the tendency to be critical. Love can correct some faults and be patient with others,

but the warm light of it can discover virtues that are otherwise not noticeable. If we really love human beings, we will be patient with them, realizing that we are all children together, and that sophistication is no sign of maturity. We may also be more directed and inspired to self-forgetfulness in the service of those whose spiritual needs we have come to know.

The Moslem mystics define truth as The Beloved. The truth seeker must finally fall in love with truth, just as the Sufi experiences worship as a falling in love with infinite life and eternal wisdom. It is also obvious that when we fall in love with the Divine, we have at last centered our devotion upon that which can never disappoint us or betray us, or reveal in the future imperfections that cause disillusionment.

Why should we love truth? Perhaps because it is the most lovable of all things, most worthy of respect, and most obviously the best part of all that lives. It is the Blessed Demoiselle, Sophia, and the Dark Lady of the sonnets. If we serve the Virgin of the World, how can we say that our love must be continuously vitalized? The more we become devoted to truth, the more beautiful truth appears; and its complete splendor no eyes have ever beheld. There is no fault in it, no darkness, and no pain.

Is it necessary, then, to keep this love alive, to keep our spiritual commitment vital in ourselves? How can it be otherwise? All that is really necessary is to forget ourselves for the moment, and give our lives to our Beloved. When we do this, we experience a fulfillment which the mystics have called the mystical experience. This comes not from criticism or analysis—it is seldom bestowed upon the scholar; but it comes to a little girl in the forest, as it came to Jeanne d'Arc.

The hour of light no man knoweth, but it is this light only that is the final proof of God. Until it comes, the only really practical way of growing is to forget oneself completely in the service of something that is bigger and more necessary and more beautiful. If we can make this association real, then we will not be perturbed by the problem of preserving our spirituality; rather, we will be concerned with bestowing whatever we have achieved, with no thought of self or the satisfaction of our own doubts.

To lose our lives in the service of truth, is to find an eternal life; to give of ourselves completely and without reservation to the kindly labors of friendship, affection, and good citizenship, is to ultimately experience more of spirituality. And when we experience it, perhaps it will come as a total indifference to our own well-being. We may then become completely free from desire, even the desire for truth, and find that we have strangely gained skills and powers that can be useful to those less resourceful than ourselves.

The path of evolution is not from brotherhood to freedom; rather, it is from brotherhood, through parenthood, to identity with all that lives. Our reward for growing is that we shall be made master over greater things, mastery in this case meaning only a righteous proprietorship. We are the servants of all we lead, and the governor is the servant of the governed. From being servants to ourselves and our desires, we move slowly but surely to become the servants of our brother creatures; and finally, in accepting the leadership of God, we become the servants of all that lives.

We should get out of our mind the idea that we are looking for an easy life or a future free from responsibility. We are actually looking forward to the highest possible reward. Through growth, we shall become worthy to be unselfish, and have a wonderful, warm inner life, expressing itself through a deep affection for all the creatures that Infinite Wisdom has fashioned. Our happiness grows only to the degree that we find the perfect expression and the fullest acceptance of responsibility as the highest form of opportunity.



To Be or Not To Be

According to the *Soviet Weekly*, unidentified flying objects 500 to 600 yards in diameter flew over southern Russia at 10,000 miles an hour. Prof. Zigel of the Moscow Institute of Aviation has called for international cooperation in researching the problem. According to *Pravda*, the Chairman of the Astronomical Council of the Soviet Academy of Scientists says flying saucers do not exist. The two statements were issued at almost the same time.

A Tragic Story

In the last nine years, over 50,000 Tibetan refugees have found asylum in India. In the past year, the exodus has markedly increased, which might indicate that conditions for the people in Tibet are increasingly difficult.

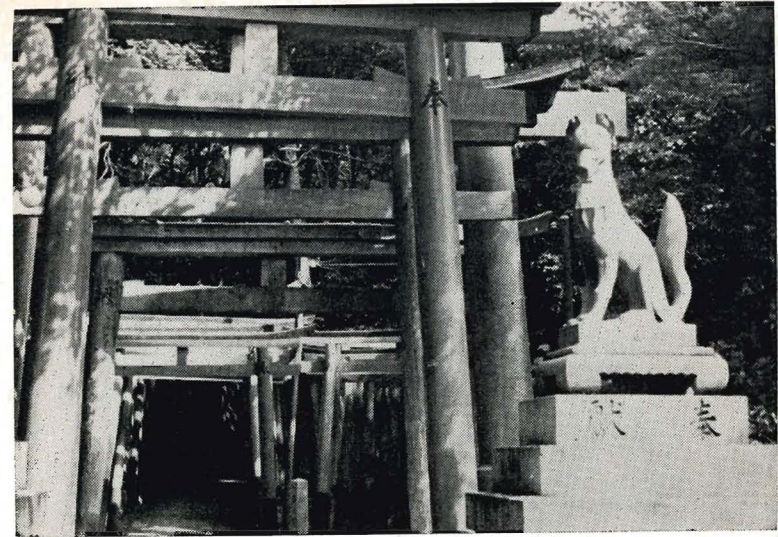
Some time ago, we wrote a brief article for the *Journal* on the small paintings prepared as votive offerings to be displayed in Japanese Shinto shrines. There is a famous shrine in the suburbs of Kyoto dedicated to Inari, the patron deity of rice. As Asia has long depended upon rice, and the currency system of Japan was at one time based upon units of rice measurement, it is easy to understand why rice was not only a symbol of wealth, but also of survival.

It was natural that, of all the Shinto kami, Inari, as the deity of rice, was the most popular and most frequently propitiated. He might be represented as an elderly man carrying sheaves of rice straw suspended from a pole over his shoulder. Sometimes, in the pictures given by the shrines as souvenirs, Inari is shown riding on a magic fox, and the fox, in turn, usually has the jewel of immortality, or good fortune, balanced on the end of its tail. There are also examples in which the rice deity is in the form of a beautiful woman. She may be represented riding on a fox or attended by these animals.

The familiar symbol of a Shinto shrine is its bright red gate, called a *torii*; and on each side of the gate, there may be a guardian fox of stone or bronze. One of the foxes holds a strange-looking key in its mouth. This is the magic key that unlocks the rice granary. Images of the Inari fox may often be adorned with bright colored bibs of cotton or silk. These are expressions of appreciation, for each bib testifies to a wish fulfilled or a favor granted.

While in Kyoto, I visited a very famous Inari shrine. It is located on the outskirts of the city, and is famous for its corridors of torii gates. The accompanying illustration will show the general effect. The torii are placed one behind the other, so close that their uprights practically touch. As there are hundreds of them in these rows, they create the impression of forming long tunnels extending as far as the eyes can see. Walking through one of these shadowed corridors, you come to a point where the tunnels divide. The torii become somewhat smaller, but are still amply high to allow the visitor to walk beneath them.

I did not visit all the passageways, but it is reported that there are ten thousand of these gates scattered along the paths leading through the mountains. Each of the torii is inscribed with the name of the donor,



—Photograph by Crawford Reid

Avenue of Torii gates and fox guardian at Fushimi Inari Taisha.

and the Japanese friend who accompanied me pointed out that a number had been given by Japanese residing on the Hawaiian Islands and the west coast of California.

There has been a great deal of discussion as to the meaning of the torii gate. In its simplest form, it consists of two uprights crossed at the upper end by two horizontal beams—one at the top and the other a foot or two below the top. Perhaps it symbolizes the gate between the two worlds or conditions of being. No fence extends from it, but you step through into a magic region ruled over by the Inari foxes.

This type of ceremonial gate, rendered somewhat more ornate according to the Chinese taste, is found in various parts of China and Manchuria. It is also discernable in central and south India, among Polynesian peoples, and in the massive gateways of Egyptian temples. Perhaps it is the "gateless gate" of Taoism, representing the meditative disciplines by means of which the Zen monk moves from one sphere of existence to another along the path that leads to inner silence.

At the innermost part of the Inari shrine in Kyoto is a little chapel. In front of it is a large vertical frame, like the old Chinese dragon

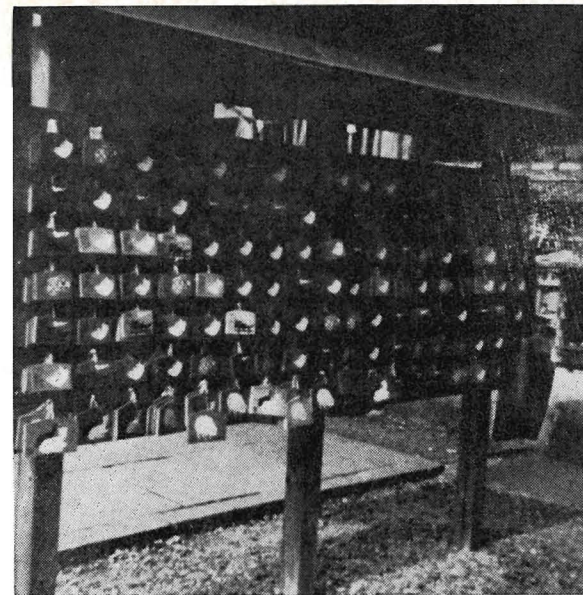
screen, and on this frame are suspended countless small wooden tablets sometimes called *ema*. In modern times, these votive tablets—thin panels of wood about 5 inches high and 7 inches wide, with a slightly peaked roof—are ornamented with printed designs pressed into the wood. In olden days, however, the little tablets were artistically hand-painted by artists of varying degrees of ability.

In the Asakusa Kannon Temple in Tokyo, there are a number of very large and impressive votive paintings. Some are by famous artists, and the pictures measure several feet in width. More commonly, the *ema* are small, and were originally limited largely to drawings of horses. The horse is the sacred animal of Shintoism, and in the principal shrines, a live white horse was kept in an elaborate and beautifully decorated stable. Each shrine was built to honor a deity or a deified hero, and it was assumed that the spirit of this illustrious person actually resided in the shrine. He also had an auxiliary residence nearby, so that if his shrine needed repair or a fresh coat of paint, he could be transported in dignity to his temporary residence.

Powerful nobles and successful businessmen, when seeking a special favor, often presented horses to the shrine of their protecting kami. This created somewhat of a problem, since the temple was unable to provide care and pasturage for a large number of horses. It was then discreetly suggested that pictures of horses would convey the intent, and these could be stored quite conveniently. Some of the *ema* pictures of horses are very spritely and well-executed. The horse is shown as a spirited animal, gaily caparisoned.

Here is another wonderful field of folk art. Of the hundred thousand Shinto shrines scattered about Japan, a few are handsome and well-maintained structures. Many village shrines, however—and these overwhelmingly predominate in number—are rustic places. They are maintained by simple people who worship in the child-like manner of their ancestors, and who have found many delightful ways to design votive pictures to serve in local worship. Horses are still favored, but countless other themes challenge the imagination of the village artist. If a family has any talent, it may design its own pictures, with all members contributing something. Lacking such skill, a rural artisan may be consulted.

We are already aware of the wonderful spontaneity of the old Otsu paintings. We have discussed the charming designs on Seto plates, and reproduced in the *Journal* pictures of old religious woodblock prints.



—Photograph by Crawford Reid

The rack for offering of Ema pictures at Fushimi Inari Taisha.

The *ema* paintings belong in this same general group, but are still generally neglected. Even well-known collectors of folk art may have only a few stray examples of this pious product.

Not only did I examine carefully many *ema* in the various shrines, but I was fortunate enough to secure two sets of Japanese books dealing with this curious subject. Apparently, only passing mention can be found in English writings up to the present time.

On the level of folk art, the *ema* is usually outlined in black with a strong impressionistic stroke. The picture is exceedingly simple—no time or effort was wasted on details. Color was added with some abandon, and the result was child-like but most amusing and satisfying to the esthetic sensitivities. It is quite conceivable how some ancestral spirit who had become a kami would enjoy strolling through his spiritual habitation, admiring the artistry dedicated to his happiness and well-being.

Some of the subjects are a little difficult to understand, but the three monkeys are, of course, world famous. The originals of these moralizing simians are located at the Tosuga shrine, the great Shinto sanctuary at Nikko. There is some question as to whether they actually

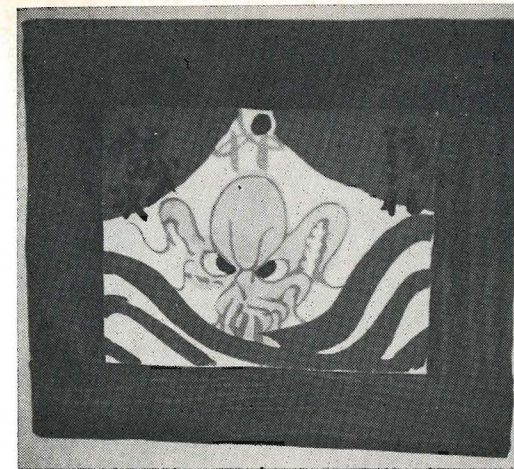
stand for the three virtues—see no evil, speak no evil, hear no evil—but these admonitions have so long been associated with them that there is little hope that the belief will ever be changed.

Another fashionable ema subject is the torii of a Shinto shrine, with a whimsical fox seated on each side of the gateway. A real delight is a sad-eyed octopus; one of them has an expression reminiscent of that glowering old Indian sage, Bodhidharma. In one of the volumes is a wonderful picture of a cat, closely resembling the famous carving of the Sleeping Cat at Nikko.

The ema of two elderly persons—evidently man and wife, their faces deeply furrowed with age, may well have been designed by some dutiful son hoping that the god of the sanctuary would bless his parents with long life. A younger married couple, apparently involved in a disagreement, is shown, with the husband and wife seated back to back, and expressions of displeasure on their faces. Some child may have hoped that the spirit of the shrine would bring harmony back into a divided family.

Although the pictures themselves are a never-ending source of pleasure, it was the meaning that was important at the time they were made. Usually an ema is a kind of pictorial prayer, or at least a humble request for some human benefit. Since the spirit living in the shrine had probably actually been a respected elder in the community centuries ago, it was assumed that he would take a continuing interest in all the small problems of the village. Troubled persons could approach him just as they would go for help to a grandfather, a kindly uncle, or a benign priest. Every Shinto spirit was always ready to help young lovers, to bring children to childless homes, to protect the crop, and to assist some youngster who was slow of learning.

The ema pictures were involved in this concept. Some of them were copied from legendary themes with such moral overtones as Western people associate with the fables of Aesop. The man whose sight was failing might draw, or have drawn for him, a pair of healthy eyes, or possibly the picture of some creature whose vision was proverbially keen. We have one nice picture here of a poor soul who must have had trouble with his feet. The picture is most impressionistic, consisting of what appears to be two misshapen feet dangling from the sky. Whether this suggests that the owner was ascending or descending, is not quite certain.

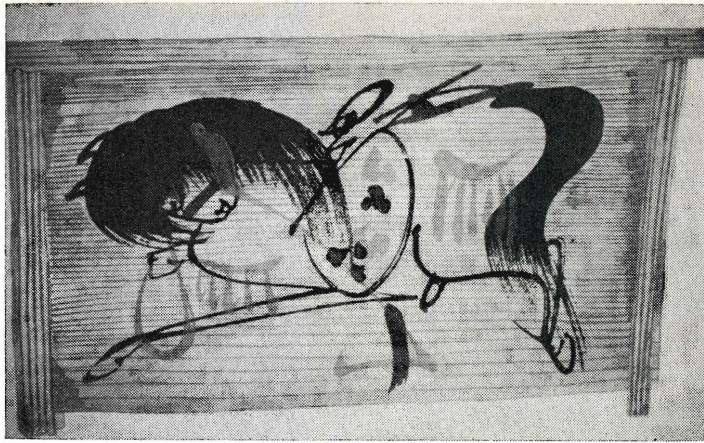


Ema picture of an octopus, offered as symbol of food to the spirit of the place.

Horses are always favorite symbols, not only because they are directly associated with the Shinto religion, but because they demonstrate so many admirable qualities. Horses are strong, intelligent, trustworthy, speedy, handsome, and valuable. What could more properly picture forth human aspirations for self-improvement? If a lazy school boy was proverbially late for his classes, his parents might offer, at the Shinto shrine, a painting of a rooster, which always rose bright and early, was fearless, had noble bearing, and exercised dominion over the barnyard.

Then there are people who are appropriate symbols for characteristics that seem to suggest emulation. Quite frequently, an ema will bear the likeness of a grave old man in black court robe, with a strange-looking cap with a tall projection at the back. This was the noble Tenjin Michizane. He was a faithful courtier, whose career was sacrificed to the ambition of a dishonest nobleman. He finally died in exile, but was later vindicated and declared to be worthy of worship for his integrity and great-heartedness. Because Michizane was a great scholar in his own right, he is now specially venerated by young men and women when the time comes for them to pass the college examinations; even the dullest student can attain distinction if Michizane will assist him.

Japanese children are generally a healthy lot, with sturdy little bodies and healthy appetites. They can sleep under practically any conditions and seldom have any form of tantrum. One writer, years ago, said that



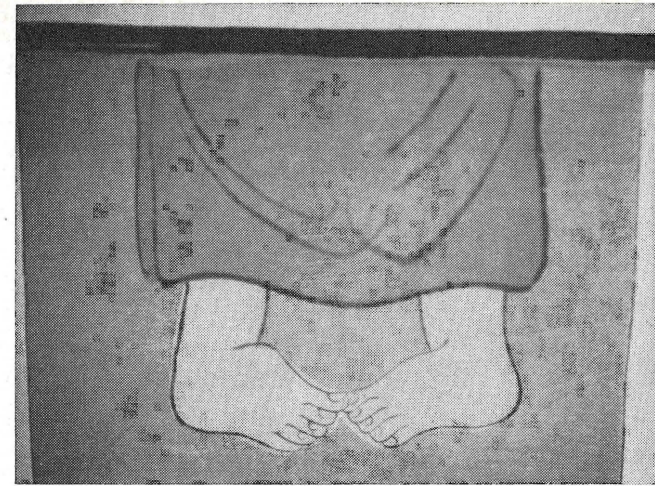
Votive painting of a spirited horse as a gift to temple shrine.

Japan is a heaven for children, but if it is, the children themselves make it a heaven for their parents. Even before the little ones can walk, the traditional courtesies have become part of their natures. Of course, this does not prevent some illness, and there will always be children who give concern to their elders. It may occur, therefore, that the heir to the family estate is sickly or delicate. Under such conditions, an archetype of good health should certainly be hung on the wall of the shrine.

There are several possible choices, but according to some reports, the strongest man in all Japan was a Yamabushi (a warrior monk) by the name of Benkei. His memory is especially enshrined in the beautiful old Tendai monastery at Miidera. Benkei performed many exploits. Among others, he stole the bell at Miidera and, although it weighed several tons, carried it on his own shoulders up the side of a steep mountain in the suburbs of Kyoto.

Cynics and scoffers, and other kill-joys of their type, say that the real facts were that Benkei was the officer in command of a regiment of warrior monks, and it was the whole group that dragged the bell up the side of Mount Hiei. Be this as it may, Benkei, like Little John in Robin Hood, was a mighty man, and an ema decorated with him (especially if he is carrying the bell) should inspire the development of a robust constitution.

Another folk hero suitable for those desiring to develop powerful personalities is the little boy, Kintaro, who pulled trees out of the



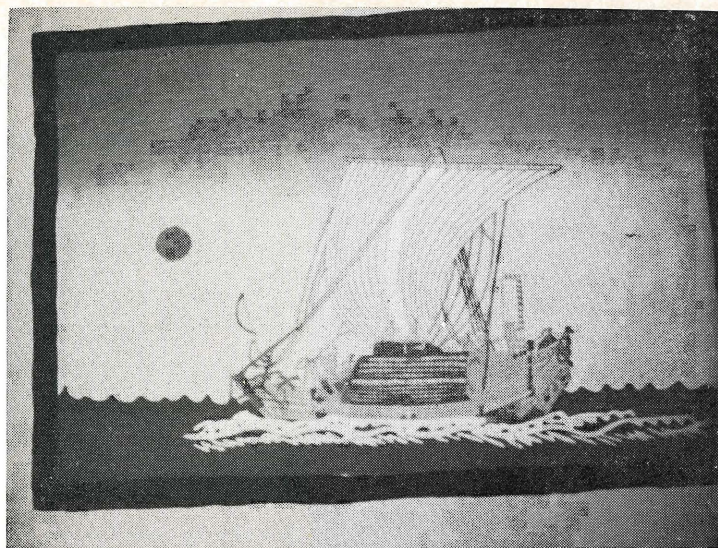
Votive painting of a child's feet. Offered for foot trouble or slowness in walking.

ground when he was only five years old, and whose favorite juvenile pastime was wrestling with bears. Kintaro is now regarded as Japan's answer to Tarzan, and no one could meditate upon this mighty youngster without becoming strong and healthy.

The close relationship between Shintoism and Buddhism is also revealed through the ema. Jizo Bosatsu, the guardian of the souls of little children, the protector of childless women, and the benevolent guardian of orphans, is often shown on the ema pictures. Of all the figures, he most suggests a Russian or Greek Icon. Since the time when Kobo Daishi taught the union of Shinto and Buddhist deities, representations of them are to be found in many Shinto shrines. These figures are not, however, in the sanctuary of the shrine, but have smaller monuments or altars in the large precinct of the shrine.

A picture of the ship of good fortune, loaded with treasure, sailing into port on New Year's Eve, would be an excellent symbol of prosperity. To dream of this ship, the Takarabune, on New Year's, is to have good fortune for the entire coming year. The seven gods of good fortune ride on the ship, each with his own gift for those in need.

The pictures go on in almost infinite variety. Some have obvious meanings; others are so involved in half-forgotten folklore that even authorities differ as to their actual purpose. Regardless of the moral implications we can appreciate the ema as a valid example of folk art.



Votive painting of the ship of good fortune.

We are always looking for some way to inspire our children to better manners and more virtuous conduct. Perhaps the ema theory could be adapted to our needs. A child might be induced to paint a picture indicating some characteristic it would like to develop. The picture could then be hung in the child's room, where he would see it every day, so that he would be reminded of his own estimation of his mental or moral needs. If he is timid, some symbol of bravery, like the tiger, could point out needed strength of character. He could also gain courage from the eagle or the falcon, and quiet strength from the kindly, ponderous elephant. Certainly, if birds and animals can have peculiar virtues, man should also be able to strengthen his disposition when need arises.

Most ema are by unknown painters, but some are signed and dated, and a few are by distinguished artists. Whether the design is an artistic triumph, or the work of some despairing parent seeking to strengthen the character of a small child, makes little difference. If everyone were familiar with these pictures, they could be used broadly to suggest constructive thinking, kindly human relationships, and sincere desires for self-improvement. At least they are meaningful, and while we enjoy the humorous depictions, we might also remember that we share together the weaknesses these pictures seek to correct.

Sometimes it seems a pity that some wise old ancestor is not available to us. Perhaps he would have more influence than the living, and inspire both young and old to greater idealism and more constructive conduct. To millions of Japanese people, it is evident even now that it may take several generations of ancestors to keep the modern family on the right course. Perhaps it is the lack of such ancestors that is responsible for our domestic disturbances. We say "perhaps," but in terms of psychology, it is very probable that people are more thoughtful and more careful of their conduct if they actually believe that invisible eyes are watching them; it would certainly be unfortunate if our grandparents and their grandparents were present in the spirit at the time of some family argument.

On the community level, it would be unfortunate if the venerable old spirit who dwelt in the Inari shrine should look down upon the village he had guarded so long and find it to be involved in race riots, class upheavals, and labor disputes. If such a thing happened, the old spirit would probably become so discouraged that it would move out of the vicinity and leave the community to its own resources. Then would follow the failure of the rice crop, sickness and epidemic would strike the village; children would disregard the wisdom of their parents; merchants would be dishonest in their transactions; men would forget the Buddhist temple and the Shinto shrine; and in the wave of selfishness that would sweep over the region, many gracious and kindly ways would be discarded forever.

Here in the West, we have many of the same symptoms, but we do not associate them with outraged gods or godlings. Eastern findings about life are the same as ours, but they are based upon different premises. It seems strange indeed that these simple Oriental people can cure so many of their troubles by hanging a little picture on the wall of a shrine, and we, with all our privileges and advantages, our wisdom and our science, cannot seem to find practical remedies for the commonplace difficulties of our day. Perhaps we should look further into the place of ema in the development of nations.



First In the Hearts of His Countrymen

I hope I shall always possess firmness and virtue enough, to maintain, what I consider the most enviable of titles, the character of an 'Honest Man.'

—George Washington

DON QUIXOTE DE LA MANCHA

CHAMPION OF LOST CAUSES

The story of Don Quixote is the principal literary production of Miguel de Cervantes Saavedra. It is customary, in considering a book, to pause for a moment and examine the life of the author. This procedure, however, often leads to more perplexity than it solves, and this is certainly the case as one examines the career of Cervantes. The tribulations of authors are a recognized phenomenon in the world of letters, and Don Miguel was no exception to the rule. He was born in 1547 and survived to the age of 69 years—how, is one of the mysteries of literary history.

The career of Cervantes covers one of the most glamorous periods in the history of Spain, but he lived long enough to see his nation crumble about him. Cortez and Pizarro had brought much wealth to the coffers of the King of Spain, but most of this was expended in programs of offense and defense. To protect itself against the expanding power of Turkey and the growing ambition of Protestant Europe, Catholic Spain came finally to the verge of bankruptcy. With the destruction of the Spanish Armada, all was lost. The balance of power passed to the Protestant nations, and Spain ceased to be a leading force in shaping the destiny of Europe.

Cervantes distinguished himself in the war against the Turks. He must have been a man of remarkable personal bravery, for he deliberately exposed himself to the fire of the enemy, and was more or less promptly wounded. He received an injury to his left arm and hand, which left him crippled for the rest of his life. A further adventure that may have shaped his destiny in one way or another, was his capture by pirates. He remained their prisoner for five years, before he was eventually ransomed. During his captivity, he made numerous efforts to escape, and narrowly avoided execution.

At last, about his 33rd year, Cervantes returned to Spain, where he learned that neither his valor in warfare nor his partial disability served any practical ends. It was about this time that he attempted playwriting, and although he had a number of dramatic works to his credit, none of them turned out especially well. It is probable that the theater in Spain

at that time had less respectability than the stage in England, if such be possible. In his emergency, Cervantes attempted to become a book-keeper. Apparently, however, he had slight talent, and when his accounts failed to balance, he was imprisoned for his mistakes.

Spurred on by necessity, Cervantes completed, in 1604, the first part of *Don Quixote*. The book was an immediate success and ran through six editions in less than a year. This is the more remarkable in view of the present controversy, which has been inherited from a long line of previous critics and interpreters. No one seems to know what the author was attempting to accomplish. Few, however, are willing to admit that Cervantes told all when he declared that his purpose was to disillusion the Spaniards of his day on the subject of chivalry and writers on the theme.

We do not know exactly the financial outcome of *Don Quixote*. It is said, however, that Cervantes never received any returns other than the initial payment advanced by the publisher. His possibilities of reward were further diminished by the fact that his writings were pirated.

During the last twelve years of his life, Cervantes wrote extensively, and it is noted that his genius matured and managed to flower even under the frost of his adversities. Several of his works are considered to possess solid literary merit, and have received the approbation of critics. He had a pleasant style and was most successful when delineating the lives of Spanish peasants.

Cervantes died in April 1616, the same month and year which brought to an end the career of William Shakespeare. Efforts have been made, possibly with some justification, to involve Cervantes in Lord Bacon's Constellation of Literary Men. The first edition of *Don Quixote* is said to be heavily ciphered, but the work is exceedingly rare, and I have never been able to examine either the original printing or a facsimile thereof. It is possible that even the outer appearance of the story could have served the purposes of those pioneer humanists who were to bring forth the new system of learning.

Although many interpreters of the Don Quixote story are perfectly willing to accept the idea that its author was lampooning those glorious days when knighthood was in flower, the facts do not support this explanation. The age of chivalry came to an end long before the birth of Cervantes, and books dealing with the subject could not have constituted a dangerous kind of literature.

EL INGENIOSO HIDALGO DON QUIXOTE DE LA MANCHA

Compuesto por Miguel de Cervantes
Saavedra.

DIRIGIDO AL DUQUE DE BEJAR,
Marques de Gibralfon, Conde de Barcelona, y Bañares,
Vizconde de la Puebla de Alcozer, Señor de las villas de Capilla, Curiel, y Burgillos.

Año,



1605.

Con priuilegio de Castilla, Aragon, y Portugal.
EN MADRID, Por Iuan de la Cuesta.
Vendese en casa de Francisco de Robles, librero del Rey nro señor.

Title Page of the 1605 Edition of *Don Quixote*

It was not the pen of Cervantes, but gunpowder imported from China, that abruptly terminated gallantry on the battlefield and the practical value of walled cities and castles. Furthermore, *Don Quixote* is in no way involved in the sober task of disillusioning the public mind about the exploits of heroic ancestors. Actually, there is not a line in the story

that presents a solid argument against the code of chivalry. Certainly the investigation must be extended into other fields.

In the course of time, the eccentric behavior of Don Quixote de la Mancha has added an interesting word to the English language. A person of quixotic character is said to be an impractical idealist. He may be dedicated to forlorn causes, suffer from a melancholy fantasy, or be what St. Paul calls "a birth out of time." He has difficulty in adjusting to the commonplace, and strives in one way or another to create an exceptional destiny for himself. If he is burdened with all these peculiarities of temperament, he is said to suffer from quixoticism, and if his behavior reveals such eccentricities, he is described as acting quixotically.

Here, in all probabilities, is the true answer which has arisen in the common mind and usage of the people. At least this is a key that will turn in the lock and provide a justification for the book. As many mortals suffer from illusions of grandeur, or wish that they had lived in a more genteel age, the nature of the befuddled Don is comprehensible and even appealing.

Cervantes draws the character of his hero with extraordinary psychological insight. There lived in La Mancha an hidalgo verging toward his older years, named Alonso Quixano. He had very little money, nothing important to do, and his needs were cared for by the colorless members of his household. Because he was so deprived of interesting activities, he became an avid reader of old books, especially those dealing with the theme of chivalry. He found himself attracted to the wonders of a way of life that had long faded from this mortal sphere, and gradually became obsessed by the legends of the past.

In the course of time, his loneliness and his escape mechanism, which was to daydream upon the knights of old, unsettled his reason. He left the world of reality far behind and created for himself a private universe in which he could build a valiant career. To the horror of his intimates, which included the curate and barber, he gradually transformed himself from a respectable and respected member of the shabby gentry into the glamorous Don Quixote De La Mancha. It was obvious that the burdens of life had been too great and the mind of the good-hearted gentleman had been unseated.

There was no way of arguing with him, for when the reasoning faculty is impaired, the impossible appears entirely real and factual.

Don Quixote rummaged through the family chattel and proceeded to refurbish a suit of armor that had belonged to his great-grandfather. Unfortunately, the helmet was not available, so he fashioned one for himself out of cardboard, which proved worthless. In the course of his adventures, he was fortunate enough to secure a barber's basin. This made a splendid headgear, which he thereafter wore with distinction.

The next necessary part of his equipment was a horse, for it would not be fitting that a valiant knight under the weight of his armor should stumble forth afoot. By the same fantastic imagination that had transformed the world into a region of knightly enterprises, Don Quixote decided that his old sway-back nag was a noble and spirited animal suitable to bear him along the path of adventure. In the best manner of the age of chivalry, he renamed the horse Rosinante, to signify one advanced to noble estate.

A substantial kinship developed between man and horse, and the erratic Don, thin to the degree of emaciation, is usually depicted in misfitting armor, riding along on a horse that is little better than a bag of bones. As no knight of old sallied forth without dedication to a "blessed demoiselle," he bestowed his vicarious affections upon a local country girl. Having thus met all the requirements of his high calling, he was ready to venture forth. There is a certain whimsey in the pathetic spectacle of the eccentric Don riding into the sunset on an animal which might itself have been the decrepit relic of a former age.

No description of Don Quixote is complete unless it includes his faithful squire, Sancho Panza. In delineating this character, Cervantes drew upon his own intimate knowledge of the Spanish peasant. It is a characteristic of most European country folk that they should live by a combination of faith and shrewdness. God is accepted without question, but neighbors are regarded with continuing suspicion.

It is characteristic of the Spanish peasantry that it combines comparative illiteracy with a considerable measure of useful common sense. Until the very end, Sancho Panza was never quite able to share in the glorious daydreams of his beloved master. By degrees, he took on something of the quixotic vision, but lack of learning made him hesitant to express his true feelings in the presence of his betters. As time went on, poor Sancho became utterly confused. He did not know whether to believe his own eyes, or what his master told him. Finally he re-

nounced the struggle and gave Don Quixote full authority to think for him, especially where mysteries were concerned.

It has been suggested that Sancho Panza is really part of Don Quixote's complicated psychological structure. He may well be that core of common sense and sanity locked within the self-deluded Don. There are many occasions where it is obvious that flashes of reality do come through, but these have little authority until the closing hours of Don Quixote's life. One very sensible point made by Cervantes is that few men can be so unbalanced that they cannot have at least one dedicated disciple. There is also some self-interest involved, for Sancho Panza convinces himself that by faithfully serving his knightly master, he may himself ultimately become a nobleman and be made governor of an island.

If quixoticism is considered a visionary state, the world has always been plagued by a difficulty. The future is a region that can be entered only by a visionary. Every reformer, every idealist, every great teacher of mankind has been the man of vision, and all together they have suffered from the ridicule and persecution of practical and realistic persons. Very few have had thoughts worth thinking or suitable to advance the destiny of man, without being considered mentally or emotionally unstable.

What is the thin line that separates genius and insanity? How shall we tell the difference between the demented and the divinely inspired? There are only two answers. The most immediate is to recognize the difference between possibility and impossibility. The improbable must be held in suspension. Madness is progressive and results inevitably in a deterioration of the mind. In time the false vision can be discerned from the true, and time itself is the second test of genius. The world leaves its madmen behind, but in time it comes to appreciate its geniuses.

There is a profound psychology in Don Quixote's mental outlook, even though his thinking is unsettled. Wherever he goes, he lives in a world which inspires a certain kindness and respect, even though the Don is obviously self-deluded. When you confer upon the most ordinary mortal dignities and qualities which he does not possess, he will usually try to emulate the high opinion you have of him. When Don Quixote sees the tavern-keeper as a noble lord, his inn as a castle, and his domestic servants as high-born ladies, what part of this appraisal is true and what part false?

Perhaps the innkeeper is within himself a better person than the aristocrat living in his castle on the hill. Who can tell with certainty the difference between a tavern and a mansion; and for that matter, is there not a high-born lady in the soul of every barmaid? These questions are easily answered if you are also a little mad, but if your madness is of the realistic kind, you can only assume that the Don was completely demented.

Furthermore, is it true that the age of chivalry is actually past? Is there no longer any reason for bold knights to ride out to save the victims of cruelty and injustice? It is all a matter of symbolism. The ogres of today may have the magic power to transform themselves into windmills, which are appropriate symbols of an early development of that machinery which finally bestowed upon mankind the blessings of mass production.

If Don Quixote, because of his strange imaginings, was approaching life symbolically, then like all who have attempted to advance the human state, he was assailing a variety of corruptions and injustices. To him these were obvious monsters, themselves born of another and more terrible kind of madness. Only Don Quixote could see their true identity, and when he challenged them to battle, they immediately took on the harmless appearances of windmills and flocks of sheep.

One of the misfortunes that comes to those of deeper insight is the intuitive power to recognize the dangers and hazards originating in human selfishness. Many projects which appear to the thoughtless as most advantageous have concealed disaster built into them. We must accept the unfortunate with the fortunate, and generally do so with quiet resignation. When Adolf Hitler began his career, the majority of persons regarded him as a possible savior of Europe. When the automobile was invented, few realized the rising tide of mayhem on the highways, or the miserable consequences of a smog-filled atmosphere.

There are certainly some among mortals, however, who subconsciously sense the importance of motive. They realize that even the most glamorous project turns into a power for evil if it is motivated by selfishness, self-glorification or the exploitation of the public. There are many monsters in the world today not recognized for the evil inherent in them. The great example of this is the overshadowing tragedy of nuclear fission. Prophets of old, like those wise men of the Bible who dared accuse the king of his crimes, would be considered mad if they cau-

tioned the present generation to pause and build integrities into its program for progress.

Cervantes makes a great point of a lesson we can all take to heart. Some men cannot live up to the common code, and others cannot live down to it. The actually adjusted person is very rare. Some find the challenge of responsibility too great for them. Others refuse to live by those negative acceptances which prevail in modern society. Most human beings are escapists. They dream of a noble past that has faded away, or a blessed future as yet unborn. Because we are Utopians, ever anxious to liberate ourselves and others from the derelictions of our contemporaries, we feel ourselves to be "births out of time." We belong to future ages, but unfortunately we live today.

Distance gives glamor, and there are many who firmly believe in the splendor of "the good old times." Because we cannot interrogate the dead or know the miseries that burdened their earthly spans, we assume that there was a Golden Age located perhaps in ancient Greece, India, Egypt, or the Holy Land. We would liked to have lived when the Great Teachers walked the earth and gathered their disciples about them by the side of some pleasant road. We forget the cross on Calvery and the poison hemlock in the Athenian prison. There must have been a better time, and almost any time appears preferable to the present.

By this thinking, the individual loses his contemporary orientation. If his attitudes are not excessive, he may be regarded as an interesting and stimulating thinker, and the present tendency is to work out veneration for the past through the study of archeology, early histories, and ancient arts. We feel kinship with the Babylonians when we hold in our hands a clay tablet inscribed with the ancient code of laws, which we break today with the same audacity as did the men of old. If, however, we become obsessed by the past and, turning with bitterness from the present, drown ourselves in half-forgotten lore, we find that the mind is not suitable to such attitudes and rapidly sickens.

The Utopians have always thought of themselves as "men of tomorrowness." They endure the present simply to change it, and it is an ill day when they do not imagine some scheme for disquieting the self-complacent. The generation in which we live is always the pronaos of the temple of tomorrow. We long to hasten into the adytum, leaving all uncertainties behind.

One trouble is that we cannot learn from tomorrow but we can gain a number of useful hints from yesterday. We can impose no censorship of experience upon our visions of the future, nor can we anticipate the new problems that our spiritual aspirations will release upon the world. The man who lives according to his own concept of tomorrow while he must still labor with the facts of today, is also endangering his mental equilibrium. If he is an idealist and is resolved to project his inner hopes upon his physical environment, he may well find himself a rebel against facts that he cannot change. Every idealist in the world has over-estimated man's desire for self-improvement and his ability to make the necessary changes in himself.

For centuries the Chinese were willing to die of starvation on their "good earth" rather than to move into a more fertile district. It was more important to live in close proximity to the burial mounds of their ancestors. Everyone complains, but they complain the loudest when they are threatened with greater enlightenment. Within the complicated psychic organism which we call man, there is a strange kind of patience, a resolution to suffer much to preserve present discomforts. When we ask any person to live above the level of his own experience, he is appalled.

It is a mistake, therefore, to assume that all the world is waiting for the spiritual sunrise. Actually each one is trying to find some way to make a better profit out of the present confusion. This is clearly described in *Don Quixote* when our valiant knight, rescuing someone in distress, gains only the hatred of the person he has assisted. We do not even like to be helped, because it would make us appear to be inadequate. When we lose self-pride, we fall into a shameless acceptance of charity, which is no better.

Don Quixote personifies all those who fondly believe that the knight-errant can successfully right the wrongs of the afflicted. As fast as one wrong is righted, two others rise in its place, for no matter how many heads you cut from the dragon of greed, it will grow more, each one more vicious than the last.

It is not uncommon to find persons who knowingly and intentionally sever their allegiance with the generation in which they live and dedicate themselves to a life of quixoticism. This would not be so bad if there were not a small practical streak left in their natures. Even Don Quixote wanted to be appreciated, and Sancho Panza longed to be a governor over peasants like himself.

Unless the idealist is able to free his mind completely from the expectation that he will be recognized, rewarded, or honored for his achievements, he will die of a broken heart. He must also bear with grace and dignity the realization that his ideas will be rejected or ignored, and that society in general would rather destroy him than change its own ways. Not to realize this, is also to fall into a mire of self-pity. The dedicated servant of mankind must expect nothing, require nothing, and demand nothing. He must be satisfied to do a little good, and where it may not even be noticeable; otherwise his altruism will vanish into the prevailing atmosphere.

Must we assume then that there is no balm in Gilead, and that things will continue as they are indefinitely? Not at all. All the visionaries, dreamers, poets, and mystics of the world, have made contributions that will endure. We are growing better, and each in his own way is becoming a citizen of tomorrow. Impatience is our weakness.

To those who are by nature idealistic, there seems to be so little standing between us and real security. As Omar says, "Only a hair divides the false and true," but this hair is a barrier of amazing strength—a credibility gap that few are able to cross. Perhaps the Buddhist is correct in saying that those who are now dedicated to ways of unselfish compassion, are the same ones who, countless lives ago, took their Bodhisattva Vow. Having dedicated their entire future to the service of their fellowmen, they are born with strange pressures within them, that can only find expression in words, thoughts, and deeds suitable for the improvement of others.

Don Quixote is never discouraged, because in his irrationality he has an explanation for everything, and the explanation seems perfectly rational to him. Primarily, he lives in a world of sorcery. When his friends at home decided that he would be better off without his books on chivalry, they took them out of the house, and then explained to the Don that a sorcerer had spirited them away. Many of those who attempt to improve mankind are convinced that the resistance they meet is due to an organized conspiracy. Some strange power, the very principle of evil or an organization of corrupt interests, is resolved to frustrate the efforts of the enlightened reformer.

It is not easy to realize that this quality of resistance that seems to oppose our purposes is really the product of our own misjudgment. We have assumed that others share our vision and fail to cooperate only

because they are corrupt. In sober truth, they neither understand our beliefs, nor have they any desire to live as we live. They have their own ways, and what appears to be resistance is merely the quiet determination to fulfill their own hopes and aspirations. It is not necessary for the reactionary to organize to defend himself against the progressive. He simply continues to be himself, and there are so many of him that his name is legion. The conservative is also a dedicated person who is quite certain that he is the first line of defense against the collapse of society.

The way of the wrong-righter is always tragic, for he is continually contributing to the various misfortunes he seeks to remedy. Cervantes explains that in Don Quixote's adventure with a young apprentice named Andrew. Soon after the innkeeper has dubbed Don Quixote a knight, the eccentric Don has his first opportunity to perpetuate the traditions of chivalry. He comes upon a sad and desperate scene. A master has tied a young apprentice to a tree and is thrashing him soundly because the lazy boy failed to guard the flocks of sheep which he was hired to protect. Obviously, in this emergency the noble knight takes the side of the whimpering youth and orders the master to release him, pay him his proper salary, and forever in the future refrain from such abusive procedures.

Having performed this most courageous act, Don Quixote rides away, perfectly certain in his own mind that he has done his good deed for the day. The moment his back is turned, the master again ties his apprentice to the tree and beats him more lustily than before, taking out upon the helpless lad his indignation against the madman who had interfered with well-deserved punishment. For poor Andrew, the intercession of Don Quixote has merely added to his misfortunes.

The lesson is obvious. Don, taking the stand that the world is full of evils and that he must correct them, was unable to realize that the victim is not always in the right. The underdog may well belong where he is, for only the punishment of circumstances can inspire him to improve his own character.

Most Utopians are very class conscious. They are opposed to vested authority. They resent being required to conform, and it is this very anti-social tendency that contributes to the disordering of their minds. Justice must be recognized, and a man is not just simply because he is downtrodden. He may be honest, and if so, he deserves attention; but it is not fair or reasonable to develop such general animosities as may cause us to judge a man's integrity from his station alone.

The Buddhist would understand Don Quixote better than most Western scholars. The old knight is obviously self-deluded, and so are all who accept the tyranny of their own thinking. There are two kinds of delusions. One kind overlooks all that is good, and the other kind overlooks all that is evil. Both attitudes divide the individual from reality. It is surprising how little we are actually influenced by facts. The strongest fact is not as powerful as a well-prejudiced opinion. By degrees, we build a prejudiced universe, which we sustain by falsely interpreting the most common events in daily living.

Don Quixote patterned his private cosmos upon the concepts of chivalry. The world was full of wrongs, and he was the sole remaining champion of the weak and oppressed. The more firmly he believed this, the more his mind deteriorated. Some hold the opinion that every human being must interpret into life something that is not practical, or he will be unable to endure the monotony of the commonplace. When we have decided upon a quixotic career, we cannot long remain a hero without a cause. If we are resolved to change things, we must also convince our hearts and minds that things need changing, and that we are curiously equipped for the labor at hand.

The reformer instinctively exaggerates the ills of society, in this way justifying his own mission. Fortunately for him, there are always ills that need correction, but here again the wrong-righter is in difficulty. He cannot accept the fact, obvious to others, that he cannot accomplish the regeneration of humanity. He has no practical solution, and if he tries, he will soon find himself completely out of his depth.

The only way the reformer can prevent this disillusionment is to create an imaginary world in which he can rule as he pleases. Here he is the perfect hero, for there is no one to criticize his remedies or oppose his plans. Thus relieved of the practical experience which his mind is no longer capable of accepting, he drifts along convinced that he knows all the answers, but unable to find anyone who will ask the proper questions.

The story of Don Quixote is a sequence of symbolic episodes. Each chapter is complete in itself, and through the pages of the book, the well-intentioned Don and his adoring squire play out the curious destiny for which their author created them. It is not possible to examine the episodes separately, and to abridge them would destroy their overtones.

Those interested will find the book itself most rewarding, for each section is a kind of mandala, a meditation picture, which we can explore with profit to ourselves and others. The predicaments of the impractical idealist are not dated, for most of them are being repeated in the present generation. It is only necessary to discern the analogies. Don Quixote is not the only one who has tried with great dedication "to reach the unreachable star."

In the end, the sorceries and omens by which he lived contributed to the causes from which he died. Returning to his own house, he had that experience which comes so often at the end of living. His mind suddenly cleared. He realized the truth because self-deception could no longer be meaningful.

The foundation of quixoticism is in this world. It is the mortal sphere that needs reforming. It is in the material state of things that the Utopian is resolved to build the Golden Age to come. Yet man is a transitory being. As surely as he came into the troubled region, he must depart therefrom, leaving his troubles behind, except for those which have infected his inner life. Even as he seeks to change others, he is changed himself, becoming one with history.

Our gallant but obsessed knight informs those gathered about his deathbed that he is no longer Don Quixote de la Mancha. He is really Alonso Quixano, a quiet gentleman of kindly nature, respected by those who knew him.

It is then that Sancho Panza, from motives not entirely clear, entreats his master to continue in his career of chivalry. Some feel that this means that the Squire has finally taken on the mania of his master. He is now convinced that the good-natured Don, with his curious aberrations, is in reality the universal benefactor. Others, with a more psychological turn of mind, suspect that it may be a Spanish peasant's not too subtle way of trying to revive his master's spirit and bring him back from the edge of the grave. Let the Don keep his delusions. They made him happy and there is no reason to destroy them and make his closing years miserable. But it is too late. When the sleeper awakes, the dream is over, and to the humble is given the task of carrying on the delusions of the mighty.

Quixoticism is extremely prevalent in the present generation. The wrong-righters are everywhere, lancing their windmills with the same resolution that sustained the labors of Don Quixote. There will always

be windmills, and for some they will always be giants in disguise. It is a wise person, indeed, who in the presence of worldly pressures can be a practical idealist. There are wrongs that can be corrected, and these must be our immediate labors. There are vast projects with which we cannot cope, and these we must regretfully leave to future ages.

Progress cannot truly be measured in terms of man's physical institutions, but in the enrichment of his own character. The workings of Universal Law will build foundations under human dreams, and help to make them strong and true. We must all be careful not to become involved in illusions that lead to desperate and quixotic enterprises.

Cervantes' hero is a lovable man, and we have known many like him. By his motives the old Don came back in the end to reality. He meant well, and this meaning was his salvation. Things as we know them will pass away, but man will always be questing for the infinite truth which he senses but cannot bring within the grasp of his personal consciousness.



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In Reply

A Department of Questions and Answers

QUESTION: *Is there any real evidence that the human being is essentially different today than he was five thousand years ago? Granted that he has made physical progress, has he actually become a better person?*

ANSWER: Due to the unusual pressures that burden us at the present time, many confused individuals feel that what we have regarded as civilization is actually a thin veneer, with which we have improved appearances, but have accomplished very little in the areas of ethics and morality. It is possible to point out that men have warred against each other since the Stone Age, and there seems very little prospect of world peace in the foreseeable future. We have become more skilled in military tactics, have created means of destruction unknown to our forebears, but the instinct for war has not basically changed in human nature.

Most of the disasters that plague our generation were known to the Greeks, Romans, and Egyptians. All these countries suffered from bad government, corrupt officials, extravagance, degeneracy, and intemperance. Diogenes reproved the Athenians for their wine bibbing, and Socrates assailed the priesthood for its failure to practice what it preached. The ambitions of Alcibiades brought Grecian democracy to ruin, and the campaigns of Alexander brought misery to millions of human beings.

The Romans had to enact laws to prevent doctors from exploiting their patients, and the Roman Senate was a more or less private corporation run for the benefit of the Senators and their

friends. The laws of Rome were essentially sound, but were so corrupted through endless amendments and interpretations, that justice was seldom accomplished in litigation. The Romans were also tolerant of religion, but in the end, this liberality led to a general indifference to spiritual concerns.

The Egyptians went through a number of unemployment crises, and nearly always had a large percentage of their citizens on relief. It has been suggested that many of the great monuments erected in Egypt during the classical period were built to provide employment in times of stress and famine. The Egyptians, likewise, worshipped benevolent deities and promulgated one of the highest codes of human conduct known in the world. Still, there was public conflict and private strife; the country was plagued by wars, and the rulers misappropriated most of the funds raised by taxation. We can only conclude that human nature remains very much the same, even though nations rise and fall, and cultures are born and die.

But there is also a somewhat brighter picture, if we are sincerely interested in essential facts. The average man of today, in the moderate income bracket, lives better, has more security, and enjoys greater opportunities for personal happiness and contentment, than the Archons of Athens, the emperors of Rome, or the pharaohs of Egypt. In ancient times, slavery was almost universal, and there were many more slaves among the Grecians, Romans, and Egyptians than there were free men. Education was restricted to those of privileged birth, and the common man could expect small consideration and little or no actual justice. Knowledge of sanitation and hygiene was not greatly advanced, and the prince and the pauper alike died of plagues and simple ailments that can be successfully treated today.

In spite of our pessimism, therefore, we must admit that there is far more consideration for life and liberty in our time than in past centuries. This does not mean that we have suddenly become a race of thoughtful persons, but our standards have gradually changed. We have rights and privileges our forefathers never knew; in fact, we suffer considerably from being over-privileged—the more we have, the more we demand—and we are dissatisfied

with conditions that are, in many instances, far better than we deserve.

The real trouble is that the evolutionary processes in nature cannot be controlled by the will of man. We can advance our physical estate—and we have done this, especially in the last hundred years. With the increase of knowledge and skill, we have become better in some ways and more dangerous in other ways. Our principles have not developed as rapidly as our privileges. Possessing the power to do many things, we frequently choose to do little or nothing. Overwhelmed by what appear to be our magnificent achievements, we would like to sit back and rest on our laurels. Nature, of course, has no interest in such objectives. Natural law is pressing us on to a destiny known only to the Infinite Mind.

Perhaps we can summarize the situation as follows: We have grown slowly and steadily since the time we crawled out of some primordial ocean and built our habitations upon the land. Let us imagine that the story of humanity is similar to that of the individual. The human race is born, passes through infancy, childhood, and adolescence, finally reaching at least the outer semblance of maturity. It then continues to increase in dignities and honors until it reaches the philosophic age and prepares for transition into some remote but better sphere. The first problem is to decide the approximate age of present-time humanity in this pattern of growth. Compare the conduct of nations with the peculiarities of individuals in the different age groups, and the facts become reasonably clear.

We are all aiming for maturity, and many like to think that they have arrived at this desirable place in their journey. How shall we define maturity? Philosophy gives us a fair definition: a mature person is one who is self-governing and is suitably constituted to carry responsibilities and obligations with dignity. He is free from obvious weaknesses and is able to control his disposition and appetites at all times. He is without arrogance or unreasonable ambition. He lives within his means, pays his bills, is faithful to his family, and takes time to instruct his children and share in their activities. He has proper spiritual convictions, a constructive philosophy for living, and is continually conscious of the need for self-

improvement. He has goals and objectives above the satisfaction of appetites and the accumulation of creature comforts.

On this basis, is modern man mature? Is there a large percentage of thoughtful, reasonable, unselfish citizens who are willing to live for their principles and defend them at all cost? It would appear that mature persons are not especially numerous and can scarcely be said to sustain the essential progress of this generation.

How about the adolescent level? Can we feel that we are successful teen-agers in the cosmic plan? Growing up is not an especially easy process. To be a successful teen-ager, it is necessary to moderate the emotional intensities natural to this age. Normal teen-agers are romantically inclined, idealistic and hopeful, and have the self-control to advance education in every way possible. They are selecting a way of life, planning a future, and determined to win the privileges of maturity.

A well-adjusted adolescent is a really delightful person. Character is beginning to reveal itself, and there are wonderful dreams and a determination to contribute in the creation of a better world. Love of beauty, love of learning, and love of love distinguish this age group. On such a basis, is contemporary humanity adolescent?

Childhood is traditionally the happiest time in the life of the growing human being. One of the keynotes of childhood is fantasy. To children, there are no firm boundaries of realism. The practical and the impractical have not been separated from each other, and there is a strong tendency to live in a realm of wonder. The child depends largely upon the parent for strength and psychological integration. In family relationships, there must be some wisdom, a proper amount of discipline, and a great deal of love. If children are not spoiled or cruelly mistreated or neglected, they are among the noblest achievements of the Divine Power; they are a promise that all too often goes unfulfilled.

Because they have not experienced very much, most children have a native optimism that is most contagious. They believe in good; they have faith in life; they trust people and want to bestow their affection upon those around them. This is the age of play, and most of the toys are delightful and the games have charm or whimsy.

Is our present generation rich in the hopes and dreams and beliefs of childhood? Does the average person really want to share happiness with others? Does he find pleasure in the simple things that make children happy?

Infancy is the age of helplessness. The little one cannot even care for itself; it must be watched and guarded and babied every moment. In the first years of a small child's life, the mother wonders sometimes which is the most difficult—the pre-natal or the post-natal epoch. When the child wants attention, it cries; when it gets hungry, it cries, until the exasperated family lets it cry. After it learns to crawl and fall off things, there is a new era of difficulties; then it learns to walk, and develops a dangerous case of wanderlust.

To summarize this mysterious and disconcerting time of life, we can say that infancy is a natural result of a little life entering into a body it cannot control and a world which it never will be able to control. All that can be done is to take care of it, and try to prevent it from destroying itself. In society, the victim of over-protection often develops infantile characteristics. Infancy is that time of life in which a baby learns that it can get nearly anything it wants by having a temper fit, screaming at the top of its lungs, or disturbing adults at odd hours.

The only answer to all this seems to be that, in our modern world, we have embodiments of all these psychological age groups. Occasionally, we even have a few wise elders, but this often proves disconcerting, and it is still an accepted procedure to persecute or ridicule wisdom. The question cannot be answered in a single phrase. Each of our levels of moral and intellectual growth can be evolving within its own structure. Those who were two-year-olds in Greece may now have attained the dignity of three-year-olds; they have grown, but their progress is not especially obvious. Some who were adolescent in the Roman Empire may now have reached young maturity. It is certain that there will always be a larger number of persons who are not mature than of those who have attained to a higher level of consciousness. It may well be that the great majority of mankind is still in the states of infancy and childhood. There is a fair number who may lay claim to adolescence, and a smaller group that is actually mature.

One of our mistakes has been to assume that education alone can confer maturity. Then, of course, physical age is a factor, and when a person is twenty-one years old, we bestow upon him the full privileges of citizenship. What we have not learned is that growing up is an internal process; it is the unfolding of the mental and emotional life as it gradually takes control of the physical body. Maturity is government from the highest level of personal understanding.

Actually, there is very little incentive to build inner strength in a cultural system that is over-protective. Today the reward is for the development of specialized skills, and not for the unfolding of the complete person. It is quite possible for the average adult in our generation to drift through the entire course of his years without ever recognizing his personal lack of maturity. Most of the important decisions are made for him, he is protected by a benevolent society, and his retirement is assured so far as actual survival is concerned. As there is no great advantage in strength, there is a drift toward weakness and compromise.

Evolution has to be the unfoldment of character itself. Down through the vast pageantries of world cultures, man has slowly been calling forth his own inner resources. In music, art, literature, and architecture, the human being has gradually expanded his awareness of beauty, order, and proportion. The sciences indicate the incredible mental potential of the individual. But not one of these areas guarantees maturity. As nature demands growth, it also penalizes situations that inhibit or prevent growth. When the physical body of man is no longer able to sustain the purposes of the inner life, the spirit escapes from the flesh that is no longer serviceable.

Humanity builds cultures that are its bodies. It creates nations, binding them together by treaties and pacts and interdependencies. These structures are likewise bodies, which are fashioned to serve purposes. If conditions arise so that the body can no longer advance the essential growth of the person in the body, then the compound is dissolved. Thus perished the grandeur that was Greece and the glory that was Rome. The Assyrians have returned to the dust, and Egypt is only a monument marking the grave of a magnificent em-

pire. When evolution is blocked, it shatters the crystallization that has been set up by the ignorance and selfishness of mortals.

We cannot hope that man today will be an exception to the eternal rule. If we happen to be living in a time when human purposes are running contrary to the purposes of destiny, we should not assume that evolution is a delusion. It is the very demand for growth that is breaking up the prevailing crystallization. If we assume that evolution is proven only by material achievements, we may then feel that our great cities, vast industries, and far-flung political objectives are the real testimonies to our evolution. But such is not the case. For man, it is the richness of his own inner life that proves his evolutionary growth.

We cannot deny that there are many people in this world, young and old alike, who sincerely desire to live above the level of economic pressure and mutual exploitation. We really want to be pleasant and kindly in our dealings with each other. Today there is much agitation for a more constructive theater, better television and motion picture programs, more idealistic literature, and more sensible standards of human relationships. If some constructive changes can be accomplished, evolution can continue to use the composite body which it has already fashioned. If, however, reactionary forces successfully block progress; if dictators continue to corrupt and enslave their people; if competition becomes so intense that man has no time or energy left for the maturing of his inner life—then we may expect a major change to be brought about by the eternal laws that govern all material projects.

If, then, something collapses; if depressions come along, securities are swept away, and we find a false world crumbling about us—this is no proof that man does not evolve; it simply means that we cannot put new wine in old bottles, as the Bible says. If man becomes so crystallized that he cannot change, then nature changes him. The purpose of change, in this case, is the release of life from a prison of false attitudes, false beliefs, and false values. Once it is free from the prison it has fashioned for itself, the processes of growth continue; but always, in time, crystallization again impedes progress and another cycle of crises arises.

I think we have every reason to be confident that man is growing. He has made tremendous strides, but we have overestimated

the degree of maturity he has attained. In the early years of the present century, many assumed that the human being had attained to an almost divine proportion. He knew more, had more, and desired more than at any other time in his troubled history. It was disconcerting to have to face the fact that this heroic creature was getting himself into serious difficulties. It was believed that higher wages, shorter working hours, faster transportation, and comfortable housing would provide the opportunity for a further enrichment of human culture. But the individual did not choose to use his leisure wisely—the time he saved, he wasted. And he sacrificed his security by borrowing on his credit and going more deeply into debt.

It is a belief in India that souls coming to birth select environments suitable to their essential requirements. It is assumed that the soul, before becoming embodied, is wiser than after its faculties have become dulled by a physical body. According to this thinking, we all come into this life in the place and conditions most suitable to the lessons to be learned. Many, therefore, choose difficult lives because of the opportunity for greater progress and self-discipline.

Instead of assuming that any group is deteriorating, we should bear in mind that the entire population of the earth changes every hundred years. Entities coming in, because they may differ from the previous residents, may cause us to feel that evolution is more rapid or slowing down. Actually, every entity is growing, but this may not be evident in a sphere of relative values. We are not really any better because someone else is worse, but the good man may be more conspicuous when the general level of society lowers and he becomes an outstanding personality. Yet the changes around him do not alter his own nature, nor does the rise or fall of empire interfere with the growth of the human being. Man's growth is from experience, and experience does not demand an ideal situation from the human point of view. Some grow in war, and others in peace; some release their potentials best in comfort, and others in pain. Those who die young may not have been cheated of any necessary experience, and those who live to great age may have gained little. All things being equal—which is rarely the case—we all have a tendency to grow best under adversity. When disaster

strikes a community, strangers become friends; whereas in prosperity friends drift apart and become strangers to each other. Nervous breakdowns have saved more lives than they have ever taken, for they have brought foolish and thoughtless persons to their senses. A loss of money may be a gain in happiness, and those who fall from high office may enjoy, for the first time, the blessings of private life.

It is easy to doubt providence when things go contrary to our desires. It might be wiser, however, to examine ourselves and see why our fortunes have become uncertain. We have much evidence of evolution in the natural orders of life that surround us. Darwin made a good case for the physical aspect of evolution, and there seems no reason to doubt his fundamental premise.

Western man has had great difficulty in experiencing himself as part of the natural world. Because he has certain endowments that seem to specialize him within the general structure of the animal kingdom, he has developed a superiority complex and has come to regard himself as unique. The old Chinese had a better attitude; they liked to assume that man and his vast enterprises are only bits of landscape, far less interesting, artistic, or dramatic than a mighty mountain or a waterfall breaking over rocks. If man could realize that he is growing and unfolding in nature and with nature, he would have a much clearer vision of his place in time and space.

It is hard to demonstrate that man can have a different destiny from the rest of creation. Theology has tried to build the concept of a special Heaven for human beings, but the idea has never found universal acceptance or approval. The power that fashioned nature is the master of the complicated phenomena of living. We must assume that creation has a purpose; otherwise, it is merely an inconceivable waste of energy and effort. Whatever this purpose may be, we have not yet attained it. In nature, consummation leads to extinction. When a thing is finished, it vanishes away. Also, nature's consummation always has something to do with fruitfulness. The plant bears its seed and dies, but fulfillment always results in the perpetuation of the species into the future.

For man, there must also be a kind of fruitfulness that transcends simple biological procedures. It is hard to believe that a

family fulfills its destiny by raising two or three difficult children. There must be more to the story, because man does not perish after he has raised his young. He has another life in himself, which seeks the maturity of wisdom and the reflections of contemplative years. It is man's destiny to be fruitful of good, to create useful things, to extend the boundaries of knowledge, and most of all, to find himself and accept his place in a larger pattern.

Evolution accomplishes its end by so arranging the life of man that he can scarcely live it without learning something. He must be a little wiser when he leaves this world than when he entered the mortal realm. It is true that many pass on without being consciously aware that they have learned anything; the lessons are stored away in the subconscious. We may have learned only by trial and error, but our trials and our errors have added up to a useful gain in consciousness.

In this we are no different from the animal. Aesop, in his fables, shows that the beast of the field learns something from experience and, having suffered for a mistake, is unlikely to repeat it. Man, because his psychology is more involved, sees things less clearly and makes the same mistake with alarming frequency.

Because we see only a small part of the universal motion that is sweeping all things to their appointed ends, we can come to wrong conclusions. If, at the moment, we are tired and disillusioned, or still suffering keenly for some indiscretion, it is not easy to assume that God is in his heaven and all is right with the world. When our conspiracies fail, or our plots are unveiled by others, we convince ourselves that the universe is without rhyme or reason. When such feelings arise, we should try to be quiet and think the matter through constructively.

One of the ways to discover the universal plan is to pause for a moment in the advancement of our own purposes and sincerely try to discover the rules and regulations within the structure of which we exist and will always exist. The best way to understand life is to be still and allow the truths of things to gain admission into our hearts and minds. If we would stop dictating, we would have more energy for discovery. All the confusion of living results from conflict between the person and the laws which fashioned him. He cannot change these laws, but he can obey them. He can-

not alter the face of nature, except perhaps to scar it as he exploits its resources.

The old sage, living in his little hermitage at the foot of a towering cliff, no longer has any question about growing and maturing. He knows that evolution manifests through two processes. The first is called *involution*, and as Herbert Spencer has pointed out, involution is a process by which one life is broken into an infinitude of manifestations. Thus, the one becomes many, the absolute is lost in the relative, and the universal energy is revealed through countless monads vibrating in space.

The other process is *evolution*, and this is really the restoration of unity or, as Pythagoras called it, the victory of the One over the many. By evolution, all differences and divisions are ultimately outgrown, and the life in all things rises triumphantly from the tomb of material involvement.

All constructive, cooperative, and idealistic projects assist in the re-establishment of unity, and therefore contribute to evolution. Everything that breaks up unities, creates discords and leads to mutual animosities, is contrary to evolution, and must therefore be broken down by the normal processes of growth. Evil cannot conquer, because it is contrary to laws that cannot be changed by God or man. As discord must perish of itself, and concord is everywhere sustained by its own natural qualities, all things, in the fullness of time, must come to their own maturity.

Nature will never give up until man attains the fullness of his own humanity. In the meantime, suffering and disorder must continue until man himself, through greater enlightenment, realizes that they are not necessary, but are simply by-products of his own selfishness. Evolution will win, because it is a law. Creation cannot fail, because failure is not a law—it is merely a weakness, and against this weakness, nature is continually building strength. All will come out well in due time.



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Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE BIG WASH

The Todaiji, or Great Eastern Temple, was built in the year 745 A.D. The construction required approximately seven years. The original structure was 66 feet wide, approximately square, and its height was 166 feet. The present building dates from 1780 A.D., and although its ground area was somewhat less, the height is approximately the same.

This huge Temple is referred to as the *Daibutsuden* (Hall of The Great Buddha). Within it stands one of the most extraordinary images surviving in the world today. The figure symbolizes the Buddha Vairocana and personifies the infinite law abiding in eternal space. It is the largest bronze casting ever attempted and was authorized by the Emperor Shomu. The first casting failed and the final image was the eighth attempt.

The Daibutsu of Nara weighs 452 tons, and the actual height without the pedestal is 53½ feet. In the casting, 437 tons of bronze were used, 165 pounds of mercury, 288 pounds of gold, and 7 tons of vegetable wax. The pedestal on which the Buddha is seated is 10 feet high and 68 feet in circumference, and is composed of 56 bronze lotus petals each 10 feet high. The pedestal itself stands on a solid stone foundation. Behind the great figure is a wooden halo which is nearly 75 feet high and is entirely covered with gold leaf.



Miniature souvenir of the Great Nara Buddha. These can be purchased only at this Temple. The one photographed is 8 inches high.

The great icon has passed through a number of vicissitudes. The temple has been burned several times and the figure itself so seriously damaged, that it was necessary to make an entirely new casting for the head. In spite of these misfortunes, the huge image of Vairocana remains one of the most impressive of the world's religious symbols. With the passing of time, the image has become almost black, which causes it to contrast dramatically with its golden mandorla.

From early time, Japanese artists, many of whom were known to have a sense of humor, liked to make drawings on the theme of the annual cleaning of the big Buddha. A host of energetic workmen converge on the image with mops, water buckets, ropes, ladders, sponges and other necessary implements. They literally swarm all over the figure, and while it was a serious undertaking involving religious merit, there were amusing complications which would not escape the attention of a witty Japanese.



Modern ivory netsuke of the cleaning of the Great Buddha at Nara. Actual height of the carving is 1-3/4 inches.

The Vairocana Buddha sits in majestic contemplation while two busy little men clean out his ears, polish the end of his nose, and climb up the back of his head on a stepladder. Another cleaning crew is swabbing his massive chest, and one or two are methodically removing the dust that has gathered on his outstretched hand. The "big cleaning" takes on the festive atmosphere of religious holidays.

Japan is a country of contrasts—huge images and tiny carvings in wood, bone, or ivory. While in Kyoto, I bought a very handsome netsuke carved by a celebrated contemporary artist. The little work in a fine grade of ivory is approximately 1 3/4 inches high. The subject of the carving is the "Big Cleaning."

In the miniature space provided by the composition, the figure of the Great Buddha is faithfully reproduced. The cleaning crew consists of 35 minute human figures each perfectly executed. The little men are not at all doll-like; each is in a separate and energetic pose. In spite of the fact that the various workmen are only

a quarter of an inch high, their clothing is clearly shown and the brooms they hold are perfectly natural.

In the netsuke carving there are two ladders, one on the chest and the other in the center of the back. Both ladders are properly braced by alert and careful workmen. In order to facilitate reaching the upper part of the image, a rope has been thrown around the neck and over the right shoulder. Some of the workmen are holding on to the rope so that they will not slip down over the huge body of the image. There is also a large tub of water, and the grain of the wood from which the tub is constructed is clearly visible.

While we have the general opinion that only the old netsuke carvers were actually skilled in their work, it is only fair to say that there are outstanding artists today. Their work compares favorably with the older masterpieces. This netsuke seems to be a really outstanding example of the amazing contrasts which are part of the Japanese way of life.



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LIFE PLANNING

Part 3: Planning for Retirement

With the tempo of living as rapid as it is today, it seems expedient to begin retirement planning at an early age. Providing that the individual survives the accidental hazards of daily existence, the simple fact that he is born makes his retirement inevitable. Because we live mostly in immediate experiences, and are less inclined than at any other time in history to develop an over-all concept of life purpose, there is not enough preparation for the future. It is only when retirement becomes imminent that we begin to wonder why we have not given its problems and possibilities greater consideration.

It is unrealistic to assume that the later years of living form a separate pattern of needs and opportunities. Retirement does not suddenly confront us. We have been moving toward it ever since we were small children. Education, therefore, should include preparation for the older years, just as it equips the individual for a business or industrial career. Man's career extends from the cradle to the grave, and the older we grow, the shorter the span of life appears.

How can we give retirement some practical consideration before we are faced with the need for an emergency adjustment? We must first realize that the inevitable processes of aging are going to gradually restrict our activities. We shall have less energy and vitality with which to cope with the physical emergencies of the modern world. We will tire more rapidly, and there are always probabilities that physical ailments will develop to which we must adjust and toward which we must develop an attitude of quiet patience.

For the majority, older years will also impose economic restrictions. While a few may reach retirement with adequate financial resources, this cannot be generally the case. What can be hoped for under existing policies is a reasonably adequate pension, or social security, supplemented by some measure of additional income. This means that when leisure and freedom come to us, we also find

that our financial resources restrict action and usually demand moderation of interests and more or less rigid economies. We cannot look forward to retirement as a time when we will be able to do as we please. We must do what we can, considering restrictions imposed by both health and economic circumstances.

Our forefathers protected their futures by such means as were then available. As pensions and fringe benefits were unknown, they practiced a self-imposed frugality. They saved as much as they could during their productive years, trying to reach retirement free from all debt and with sufficient available cash to protect them as their earning power diminished. This attitude has lost favor with most modern people, who are more inclined to depend upon society to provide the necessary luxuries and comforts through pension and annuity programs.

Actually, the most difficult part of retirement is the loss of a steady program of planned or required work. Only occasionally do we find an individual who has so completely developed his own interior resources that he can find association with himself a rich fulfillment. Statistics prove that the three years following retirement are often the most dangerous in the life of the person whose responsibilities have been lifted from his shoulders.

Actually, of course, the decline of health is usually traceable to the tiring of the physical body. We should be careful not to accept symptoms with too much confidence. There is a strong relationship between enthusiasm and vitality. If either fails, the other is damaged. The greatest damage of all is when enthusiasm fails, for almost certainly, the body will lose vigor.

We watch those around us building their busy careers and investing their energies in the immediate objectives that seem desirable. Most of the planning does not take the future into proper consideration. For example, as the career reaches its highest crest, which may well be in the five or ten years before retirement, the success-absorbed human being may do what an acquaintance of mine found desirable and expedient. At sixty years of age, and with the full encouragement of his family, he bought a large and expensive house, with several guest rooms and a swimming pool.

Five years later, he found his new establishment an increasingly heavy burden upon his spirit. He could not maintain it, and al-

though his income was excellent, it was beyond his means to pay for the necessary services that he required. In order to reduce his responsibilities, he regretfully sold the house and moved into a convenient apartment.

This is a common story. It seems so desirable that success shall give us the right to secure the luxuries we can afford. We find that better planning would have brought with it more freedom from these responsibilities that gradually become too much for the tired person to carry.

It is obvious that there is no good reason why the sixty-fifth birthday should herald in an age of exhaustion. This was not the case when the tempo of life was less rapid and human personalities were not so heavily burdened with psychological pressures. As it is today, the individual reaching sixty-five has aged beyond his years. He has given so much of himself to his career and to the real or imaginary burdens he has believed himself created to carry, that it can no longer be assumed that life begins at sixty-five.

There is another important psychological factor that is hard to escape in our way of life. Practically every institution we have, most of our industries, and the majority of our business organizations, have set a retirement age, and have indicated clearly that at sixty-five, the majority of mortals cease to be financial assets on the level of employment. The older person learns from bitter experience that regardless of his knowledge, or his good health, he will have the greatest trouble in finding work suitable to his abilities after he reaches fifty, let alone sixty-five. It becomes part of his subconscious nature to assume that he is worn out and discarded, unfit for anything but genteel decline.

It is useless to say that we are not all affected by this prevailing attitude. Occasionally, someone breaks through this pattern, which is little better than a psychosis, and accomplishes some heroic destiny for himself, but he is the exception, and it is not assumed that this trend will become dominant.

Not long ago, I talked to a skillful and well-trained American engineer. About twenty years ago, he migrated to another country, which was in the process of a wise expansion of its economic structure. He told me that he would remain in this foreign land to the end of his life. His friends there, including his employers, were

not concerned with his age. They told him frankly and sincerely, that as far as they were concerned, he had his job as long as he wanted it and was able to fill it in a reasonably adequate way.

This same man then explained to me that if he came back to the United States, he could not hope to find employment, even though he was an expert in his field. He would have been forced into retirement and a state of comparative uselessness. In his adopted country, he had the daily satisfaction of knowing that he was helping to build a better way of life for thousands of human beings who needed the skill and instruction he could give.

There is a point here that should not be completely overlooked; and as long as it is overlooked, the resourceful person, reaching retirement, has the right to try to find a sphere of special usefulness where he can maintain his own sense of value and have a valid reason for facing each day with hope and expectation.

We are now extending the probabilities of human life far beyond the expectancies of even twenty-five years ago. More and more of our citizens are living into their eighties, many of them in excellent health, but most of them bored and frustrated. There is not much advantage in adding to a man's years if we do not provide him with any means to use these years for his own advancement and the improvement of his community and world.

One of the secrets of retirement planning is the recognition of the maturing of the human mind. At sixty-five, a normal person is coming into the best years of his mental life. He not only has training and experience, but he is soon to have a greater leisure than he has previously enjoyed, and a certain amount of actual physical security. The richer he is in his memories and his continuing interests, the better off he will be.

Unfortunately, manufactured interests and planned programs for time wasting have very little lasting value. It is perfectly fine to travel or to move periodically from one trailer court to another, or join a circle of bridge enthusiasts, or watch television, or take a sometimes overly dominant interest in the careers of children and grandchildren. These are the most common, but they are indications of mental impoverishment at a time in life when we all stand in the greatest need for legitimate activities.

Normally speaking, we cannot do well by dedicating ourselves to the advancement of a special career to the extent that it blocks all other activities of the mind. Too frequently we hear a man say that his life is completely wound up in his career, or a woman tell us that the only thing in life important to her is the happiness of her children. These are danger signals. They warn that a person is building a false defense against inevitable realities. A man's career is subject to many accidents, and the more the woman dominates the lives of her children, the more eagerly they seek to escape from her ministrations. Yet it is not common to find even the well-educated person with a balanced group of constructive interests. Even though he may try to diversify to some degree, his area of activity is usually inadequate for the maintenance of a healthy psychological attitude.

It is easy to determine much about the individual by his tastes. The processes within him that now create his environment, must some day actually become his environment. As retirement approaches, there is a wonderful opportunity to extend cultural interests. There are museums to visit, courses in various institutions and colleges suitable to contribute to greater understanding and appreciation. There are all kinds of folk crafts that can be learned or adapted to some practical project.

To make any of these prospects desirable, there must be a basic love for learning and beauty. It is this admiration for excellence and the continuing determination to become more creative within the self, that will help to make retirement a period of fulfillment. There is more time, but there must also be this experience of the urgent need for these additional hours and days in which to advance our cultural maturity.

For some reason, Western man has built a strong defense against creative experience within himself. He seems to use every strategy at his disposal to make sure that he has no time for the simple experiences of gracious living. To him, leisure is a penalty of some kind. He fears it because it seems to demand from him a quality of inward living that is not available. Not wishing to be reminded of this internal quality, he simply absorbs himself in whatever immediate group of circumstances keeps his mind from his own internal and eternal needs.

If he cannot enjoy leisure when he has only a little of it at his disposal, he is going to fare no better when his life is composed completely of leisurely hours. He may think that he is going to sit under his favorite tree and leave the world behind, but how can we leave anything if we have nowhere else to go? The paradise we seek lies in the fulfillment of ourselves, and not in the perpetuation of idleness.

There is much to indicate that even in high school and college, the intensive curriculum centered almost completely upon one selected group of projects, is not healthy. There is increasing sickness due to the pressure of both the study program and the demand for social freedom. Wearied with abstract learning, young minds turn desperately to pleasures, which they then exaggerate according to perfectly natural rules governing reaction from intensity. Many become sick; others become dissatisfied and disillusioned; and the most successful graduates find themselves locked within a restricted area of knowledge that does not contribute to a full and rich experience of personal existence.

Education under present conditions should set up its own auto-corrective policies. The mind and the emotions should be educated together. There should be an indissoluble partnership between wisdom and beauty, between career and the unfoldment of the graces of character. If this education were more balanced, the intensity of research projects might be reduced, but the researcher himself would be better equipped to make a vital contribution to the happiness of his world, as well as the advancement of some abstract experimentation. Obviously, the person who has been able to organize his life into its two major parts, and does not sacrifice one for the other, can face retirement with a much better expectation of comfort and health.

Another very important factor is dispositional, and here only self-discipline can really accomplish the desired end. That pioneer psychologist and philosopher, William James, of Harvard, warned his students many years ago that self-discipline was the only solution to the dangers of a rapidly expanding industrial civilization.

In early life, discipline does not seem nearly as important as it should. In the effort to enjoy ourselves and grasp every pleasure

as it comes along, we are inclined to a continuing pattern of gratifications. To do as we please becomes the most important thing in the world. We will scheme and cheat if necessary to have our own way, and we resent anything and anyone who seems to be an obstacle to the fulfillment of our plans and projects.

If we do not reach maturity with at least some measure of self-control operating in our psychological compound, it is almost certain that we are going to make mistakes that can hazard the future. The average juvenile delinquent does not realize the years of sorrow to which he condemns himself by some unlawful action.

It is only through self-discipline that we can learn to economize and preserve ourselves against the worries and fears of debt and improvidence. It is only by self-discipline that we can regulate our habits and prevent over-indulgence that may prematurely destroy health. It is only by self-discipline that we can develop the talents that are locked within us, for every worthwhile achievement must have its appropriate years of apprenticeship. The impetuous belief that we can have skill without learning, success without patience, and happiness without deserving, is demoralizing and basically dishonest.

The average teen-ager is already aware of possible defects in his own character. He may not be willing to admit what he knows, but it is increasingly obvious, even to him, that he cannot do exactly what he pleases without becoming involved in unfortunate complications. He must therefore ask himself why he pleases to do that which will be detrimental. Why the instinct to disobey, when disobedience is dangerous or harmful? Why this terrible willfulness upon which no satisfactory career can be built? Why do we allow ourselves to develop habits of criticism, self-pity, and other emotional delinquencies, fully aware that they are dangerous to a secure home and a responsible position in society?

The person who reaches retirement undisciplined, who has found numerous ways to evade his proper obligations to society and resist the maturing instincts in his own nature, is in an especially bad way. Between fifty and sixty-five, there is a marked increase in the danger of developing neurotic pressures and ailments. Any person who has not been able to achieve internal contentment and

a quiet, generous acceptance of circumstances before he is sixty-five, is unlikely to change his ways in the years ahead.

Negative tendencies have a very detrimental effect upon health, and the chronic complainer usually comes in the end to a chronic ailment that at least appears to be well worthy of complaint. He will find himself doomed to loneliness, neglect, and the impulse to criticize and condemn everything that displeases him. This is a large program, for by this time, nearly everything displeases him.

While psychology can help most people to make some corrections in their own temperament, the history of psychotherapy among older people is not especially encouraging. In retirement years, there are seldom funds for counseling, and habits are so deeply set that the cure is almost as painful as the disease. Even among the younger members of society, it is becoming increasingly evident to progressive and thoughtful psychologists, that there is no substitute for the determination to live a constructive life. No psychologist can permanently change a selfish person who is determined to remain selfish and is only seeking relief from the normal consequences of his own deceit.

The child who has a pleasant and open disposition at eight or ten years of age, who is friendly and unselfish in the higher years of education, and when faced with the burdens of marriage and home preserves a kindly optimism, will become a well-adjusted elder citizen. The active years of life are years of causation, and the retirement years are devoted to harvesting the fruits of a good life. If there are few fruits, there will not be much of a harvest. This is more likely to lead to complaint than to comprehension, but nature will not compromise its laws to gratify the whims of foolish persons.

Religion should play a vital part in the life of the senior citizen. He must experience the impermanence of his life in this world. Even though he may be in good health, he observes that his friends depart, and the members of his own generation disappear into the darkness of the unknown. There is no denying that these object lessons work their way into the subconscious and contribute to a growing nostalgia. Here religion becomes important, for it

must determine an adjustment with a universal pattern that cannot be evaded or avoided.

In my experience, I have observed that religion plays a comparatively small part in the lives of those to whom it could be most meaningful. It is seldom that the person of eighty gives any special consideration to the transition that is coming closer every day. He cannot know how soon his heart will become exhausted or the functions of his body hopelessly impaired. But if you ask him about the future, he probably simply prefers not to talk about it. Of course, he expects to come some day to the end of his earthly span; but by then it will be too late for meditation, and before that time, it is too early.

Something has happened to the sustaining power of faith. Our ancestors met critical situations with a composure beyond our comprehension. We can only assume that they were very ignorant, or insensible to misery. The truth is that they had recognized a long-range purpose, and had accepted the fact that living was a motion toward an end that was not only right, but magnificent.

Over the years, I have attended many bedsides where life was in danger, and have tried to console those who would be leaving this world in a few minutes or an hour or two. There is something strangely beautiful about the shadow of the dark angel as his wings spread over the pale face of the dying. The last moments are usually not filled with fear or regret or remorse; often there are beautiful visions to light the way, and those who have gone before—loved ones whose images are still deeply etched in the mind—await as radiant presences on the threshold of the eternal. There is seldom a real feeling of termination or frustration or defeatism. The soul seems to feel that it is graduating into a better place, where truth and beauty have greater authority than in this mortal world. Religion, deeply set in the consciousness of the person, makes all fears subservient to powerful positive convictions.

Obviously, those in whom religion has remained a continuing influence and an ever-present help, face advancing years with quiet acceptances. One case I knew was that of an affirmed atheist. For years he had not only maintained that religion was a superstition of the masses, but as an educator, he had done everything

possible to indoctrinate his students with his own extraordinary pessimism. In his last hours, however, this atheist made an interesting discovery. Although he had labored very hard to re-educate his own mind and heart to the concept that death was the end of everything, this education was simply wiped away by a tremendous pressure of hope that arose within him in spite of himself.

This man learned that you cannot change the archetypal faith that is part of man's own nature, even though it may never become articulate. I doubt if there are very many atheists who do not, in some way or another, come to terms with life. They may never become theological or prayerful, but within themselves there arises a solid sense of spiritual securities. Such a person may say, "I do not know; all I can do is believe that a good life, well lived, a kindly career dedicated to the service and improvement of others—these will equip me for whatever lies beyond. If there is anything, it is good. If there are any laws, they are honest; and if a realm of light extends beyond the grave, it cannot be a cause of fear or anxiety."

Some elder persons, having neglected their religion and philosophy through the busy years of their careers, are like the old lady who read the Bible so often that a neighbor inquired as to her intensive study of the Scriptures. The smiling-faced grandmother replied, "Let us say it this way: I am cramming for my finals."

It might be good for all of us to become as deeply aware of the spiritual integrities of the universe as possible. It is very likely that several years devoted to a kindly thoughtfulness about the universal plan and the love and wisdom of the Eternal Power for its creations, may actually simplify the process of transition. There is a valid relationship between the good life and the peaceful termination thereof.

One of the dangers that we have is the tendency to try to extend worldly activities and interests beyond their natural and proper span. It is good to keep up with the problems and conditions that arise, but if we take the misfortunes of society too seriously, we are inclined to overlook the impermanence of all material things.

The older person's concern should not be so much with his political descendants, but with the integration of his own under-

standing. If he spends his closing years nursing his political grievances, shaking his fist against unchangeable conditions, and condemning his friends and neighbors for their faults and failings, he is wasting a great deal of valuable time. One of the virtues we expect in the mature is kindness. We may be disappointed, but this only more clearly points out the need for improvement.

One of the common complaints of older persons is that they are tired. This is a perfectly honest statement in a great many cases. Different individuals have different probabilities of life extension. Some are old at sixty, and others are young into their nineties. Every once in a while, we come upon an active, future-building centenarian. Nearly always, exhaustion is in some way related to the problems of living.

The person whose responsibilities are excessive, will certainly become fatigued. The confusion that has dominated society in the last twenty years is depleting and debilitating. There are so many things happening that hurt us and offend our souls. We are disturbed by crime and war, and may become bitterly disillusioned at the inhumanity that seems to disfigure most of the conduct patterns of today.

Nowadays we seldom hear of people who wish that they were young again, and many even give thanks that their life cycles are drawing to a close. A great deal of psychic fatigue, however, is not actually the result of age. It is due to the inability or unwillingness to accept life without antagonism and resentment. A good philosophy will help, and it is also wise to bear in mind that when we are busily engaged doing constructive things, we have less reason to nurse negative thoughts. If we are nursing them, we find this habit hypnotically influencing our total plan of existence. By degrees, a life that is not meaningful becomes an exhausting burden upon the spirit. We must either break such patterns, or become their victims.

Many have found the belief in reincarnation important after sixty-five. This is the time when man needs to become profoundly conscious of future opportunity. There is a tendency to turn away from projects that seem unlikely to be completed. One person says, "I cannot afford to make long-range investments because

I am already seventy years old." Another says, "What, start a business at sixty-five. By the time I build it up, I will be dead." The only answer to all this appears to be the short-range project. The investor is seeking immediate interest rather than capital gain. He does not want to invest in speculative enterprise because he may not live to reap the benefits.

All this short-range thinking can be detrimental because, for the most part, it does not provide the person with a perspective that stimulates his character. Why should he begin to study the violin after retirement? Is there any good reason to go back to school and complete an education at seventy? This may be hard to say, but I remember attending the graduation exercises at one local college where one of the graduating doctors of medicine was eighty-four years old. There may be some doubts as to whether the doctor will enjoy a long medical career, but he enjoyed his graduation thoroughly. It was the fulfillment of a lifelong desire.

Reincarnation helps to stretch out the future. It implies very clearly that anyone who so desires can continue to learn, to his last day on earth, with a valid reason and a good hope that his learning will be profitable to himself and others in due time.

Actually, there is no better occasion to plan a career than in the retirement period. The old career is breaking up; nothing can be done about this. Yet perhaps in all those years of working at one career, the individual may have had a secret desire to be something else. In his heart, he may have been an artist, a scientist, a great actor, or a master of finance. In the retirement years, why not take it for granted that we are establishing the foundation for a future of greater fulfillment and greater achievement?

Take any study that may interest you; read your first book on biology or physics; or learn how you can sail a little boat on some lake or stream. Think out what you would most wish to do, what your desire would be, had you another fifty years to live. Then get to work at it immediately, for there is a very large probability that your future is not limited, even to another fifty-year career. Actually, you are a citizen of eternity, going on in a universe in which learning has no end, and living must ultimately become the greatest and most perfect of the sciences.

Also, of course, there is the possibility that some new activity will bring with it immediate rewards. The man who spends two or three years after retirement gaining familiarity with a special branch of knowledge or skill, may well have a number of years of happy and profitable career in his present embodiment. There is a story that a number of the world's most famous persons gained distinction and the eternal gratitude of mankind for accomplishments made after the average citizen might feel his life was finished.

In fact, the older person really has learned how to live, and will not be defeated by the interruptions and emotional tensions that confuse the young. Because life is smoothing out and ambitions are not so intense, it is not uncommon for an older person to learn in two years what a teen-ager might require several to accomplish. There is also greater discrimination. Many young people learn because they must; older persons turn to learning because of a real and pressing need. These differences often gravitate in favor of the older person.

To summarize the situation, then, let parents realize that plans for the retirement of the child begin when the child is born. It must be equipped, mentally and emotionally, for the proper use of socially provided leisure. Young people must be taught that a career is a means to an end, and not the end itself. We work to support our families, contribute to the prosperity and security of our nation, and pay our natural debt to the world and nature. Work, however, should have its proper reward, and wealth is not the appropriate compensation for the expenditure of mental and emotional energy.

Work takes care of the body and provides it with food and housing and clothing. Yet we have bought these physical conveniences by an expenditure of consciousness. It is proper, therefore, that the soul in man should also be adequately compensated. Years of labor should enrich understanding, and make life a more important and purposeful adventure. In some way that we have not accurately explained, retirement must be a reward for effort. It is not merely the penalty for age and exhaustion.

When, by one cause or another, a modern American citizen—man or woman—faces a financially supported retirement, this is

meant to be a wonderful privilege and opportunity for happiness. Because of psychological misinterpretations and a false evaluation of the reason for living, we have come to regard retirement as the final proof of approaching senility.

If we believe in karma, we must finally come around to the conclusion that retirement is something we have to earn, and it is fortunate or unfortunate according to our just deserts. We may have to be a little more patient, but there is no reason why we cannot find a new dimension of growth and happiness. If we have caused it, we will have it. If we have done nothing to build toward a fortunate old age, then we must face the uncertainties that are by-products of carelessness.

As we grow older, passing through maturity, we raise our families, and we suspect very deeply that in old age, our children and their children will become important factors. We must immediately decide that we are not going to depend upon them for happiness, or demand their obedience or loyalty. If, however, we do a fairly good job of raising children, they will usually bestow upon us a warm affection and, again, karma has its perfect work.

All good things we do through the years, pay off as we grow older; but our mistakes also have a disagreeable habit of requiring payment. We should not plan a career with ulterior motives. We should not try desperately to set up the pattern for a happy retirement. We should just live well each day, establishing a credit in the ledger of life that will be available to us when need arises. What we deposit at the bank of harmonious relationships with others, will be available with compound interest when the time comes. The time to make retirement important is before it comes. Then we are ready, and the future opens up as a new vista of timeless and ageless opportunity.



Progress

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



HAPPENINGS IN THE WORLD

Tribute to a Great Soul

The life of Helen Keller extended from 1880 to 1968. In recent years, she had been failing in health, and those close to her knew that the end was not far off. Miss Keller was one of the most inspiring human beings of the present century. She not only overcame her own handicaps, but lived to bring hope and fulfillment to countless human lives burdened by affliction, by the loss of sensory perceptions.

It is not so generally known that Helen Keller was born a normal child. According to her own story, she was about nineteen months old when she suffered from acute congestion of the stomach and brain. When the fever subsided, Miss Keller was deprived of sight and hearing, which could never be restored. Because of this she also lost the power of speech. This she partly regained.

It was my good fortune to visit Helen Keller on May 27, 1935. She was comfortably situated, and although Anne Sullivan, who was the principal factor in establishing communication between Helen Keller and the world around her, had already passed on, another skillful lady had taken her place. Conversation seemed almost normal. Her companion conveyed my words to Miss Keller by a kind of telegraphic code, tapping out the letters on the hand that she held. Miss Keller instantly answered in a voice she had never heard, and the conversation could take any direction with equal ease.

That afternoon we talked about a number of things. Her education at Radcliffe College, where she was able to take all the examinations including those in Greek, was an extraordinary achievement.

She liked to talk about the Bible, which she had read a number of times in Braille, and she told me she had found special consolation in the writings of Baron Emanuel Swedenborg. She had

travelled extensively and was planning further trips, and was able to describe so vividly the places where she had been and the things she had seen, that it was difficult to believe the information had been tapped on her hand. She also learned a kind of mouth and throat reading, in which she placed her fingers on the lips and even into the mouth of a speaker and was able to distinguish the words with considerable accuracy.

In my memory, the most remarkable thing about Helen Keller was the expression on her face. She was always smiling, and had a strange way of looking above your head. Her eyes were always turned upward, and in addition to the smile, there was a most contagious enthusiasm. Everything of interest challenged her, and after one or two visits, she could distinguish callers by moving her fingers lightly over their face.

Miss Keller has been released from the body that held her prisoner for many long years. I am sure, however, that her life, though limited by physical handicaps, was a rich experience filled with achievements, and rewarding in many ways. Her strong religious convictions carried her through gloriously, and she was a wonderful example of why religion is necessary to us all, and how it helps us to meet every tomorrow with quiet faith and a cheerful spirit.

History Repeats Itself in Bombay

Twenty-five hundred years ago, Gautama Buddha preached his message of hope to those people of India who had been rejected by the elaborate caste system which then prevailed. These outcasts had no privileges in the physical world, and slight hope in the spiritual life to come. Theirs was a birthright of poverty, misery, and humiliation. Buddha became their defender, and by rejecting all caste distinctions in his Sangha or Monastic Community, he advanced the spirit of true brotherhood and opened a door into the future for those who had known little but oppression and fear.

In the course of time, Buddhism failed in India. The Hindu structure with its caste system returned, and although its vitality has diminished in recent years, the old ways are still oppressive to the underprivileged millions of India. By the beginning of the present century, there were very few Buddhists left in India. There were some in such border states as Nepal, Bhutan, and Sikkim,

and of course there were many in Tibet who kept fairly close ties with India.

There is now a strong revival of Buddhism among the poor and forgotten of India. There is a new revolt against the caste system, and the easiest way to implement this rebellion is by conversion to Buddhism. No violence is involved, and the converts simply declare themselves emancipated from the Hindu caste system. This movement has brought the conversion of nearly 10,000,000 Hindus in the space of a decade, and they are flocking to the Buddhist doctrines at a rate of 200,000 to 300,000 a year. If the present trend continues, India will become a major Buddhist power. In light of this, it is interesting that the official symbol of India is Asoka's lion-headed column, which the great Emperor erected as a tribute to Buddhism. So history repeats itself.



A PROGRAM FOR HOME STUDY

Recognizing the constantly increasing need for personal security in these troubled times, the Philosophical Research Society offers Correspondence Courses, helping to make available man's heritage of wisdom. The first of these Courses, *The Basic Ideas of Man*, was written by Manly P. Hall and Henry L. Drake, founded upon over thirty years of practical experience in teaching and counseling.

This Study Course presents in twelve attractive brochures the fundamental teachings of recognized spiritual and philosophical leaders who have contributed much to the improvement of humanity. Included in this group are Socrates, St. Paul, Buddha, Aristotle, Lao-tse, Confucius, Plato, Aquinas and Carl Jung.

The student receives a lesson every thirty days. Answers to the questionnaires which accompany each lesson are graded by a qualified instructor, helpful suggestions and recommendations are noted, and the papers are returned to the student for his permanent record. In this way, individual attention is given to every student by a faculty member.

For further information on the Courses of Home Study offered by the Society please address: The Philosophical Research Society, Inc., 3910 Los Feliz Boulevard, Los Angeles, California 90027; or telephone 663-2167.

If television is not meeting the inner needs of your life, why not devote a few of your evenings to the quest for essential learning?



Happenings at Headquarters



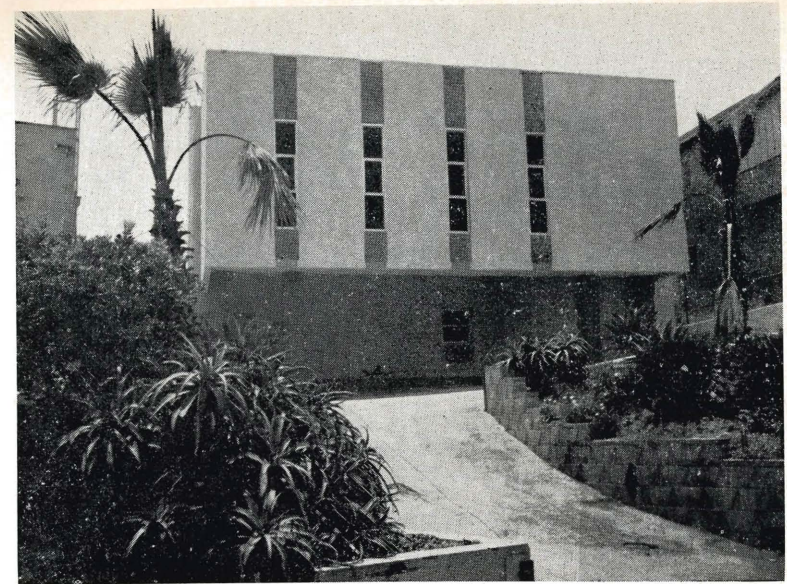
One of the principal services of our Society is to advance the dissemination of various writings which seem to be helpful at the present time. It is interesting to note that the demand for such literature is constantly increasing. In the six lectures given by Mr. Hall in San Francisco between May 16th and 29th, over 1,000 books, brochures and lecture notes written by him were sold at the book tables, as well as 34 of the recordings issued by the Society and 25 copies of the then current PRS Journal. In a short time these publications will be widely scattered, as some friends came from the east coast to attend this series. This quiet dissemination of our literature has always been an important part of our work. Through the years, we have sought to interest thoughtful persons by means of our writings rather than through the promotional channels of advertising and public relations. It is becoming more obvious every day that this method of spreading idealism, philosophy and religion is successful.

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The Summer program commenced on July 14th, and on the same afternoon Mr. Hall took part in the official opening of the new Library Extension. He explained in some detail the unique way in which the space would be organized to provide both shelving and display. At the same time, there was an interesting exhibit of Chinese and Japanese bird, flower, and scenic paintings most appropriate to a summer occasion.

In addition to his Sunday morning talks, Mr. Hall announced two Wednesday evening seminars, the first a series of five talks on "Mysteries of the Zodiac," devoted to the star lore of antiquity. The second seminar, scheduled for three Wednesday evenings beginning September 11th, is titled "Strange Creatures of Mythology," and covers such symbolic landmarks of the Wisdom Religion as the dragon, the unicorn, and the phoenix.

On July 16th, our Faculty Member, Dr. Framroze A. Bode, opened a series of ten Tuesday evening lectures on "Concentration and Meditation," devoted to the art and science of individual de-



New Los Feliz Boulevard Entrance

velopment. The series extends to September 17th. Our good friend, the Rev. Hakuyu T. Maezumi, a fully accredited Zen monk, presented three Wednesday evening talks beginning August 21st, discussing such practical problems as the Zen point of view on the question of violence vs. non-violence, and the Zen solution to student revolts—a most interesting and useful presentation. Martha Hard, M.A., continued her Thursday evening sessions on "Dynamic Group Therapy" from July 11th to August 22nd.

Other activities during the summer quarter included three workshops on "Philosophical Psychology and Psychotherapy," with Dr. Drake acting as coordinator. On July 13th, an unusual Buddhist scholar presented a most interesting and enlightening program. Hakuun Yasutani Roshi told something of his experiences in teaching Zen principles at universities, factories, and the Self-Defense Academy. His discussions were concerned with such subjects as "The Zen Approach to Enlightenment," and included a survey of the methods of training which he regarded as the most practical for his own students.

On Saturday, August 17th, Houston Smith, Ph.D., presented a workshop on "Fulfilling the Psyche's Needs." Dr. Smith's early

years were spent in China, and he has carried on field studies in India, Japan, and Southeast Asia. He is at present Professor of Philosophy at the Massachusetts Institute of Technology.

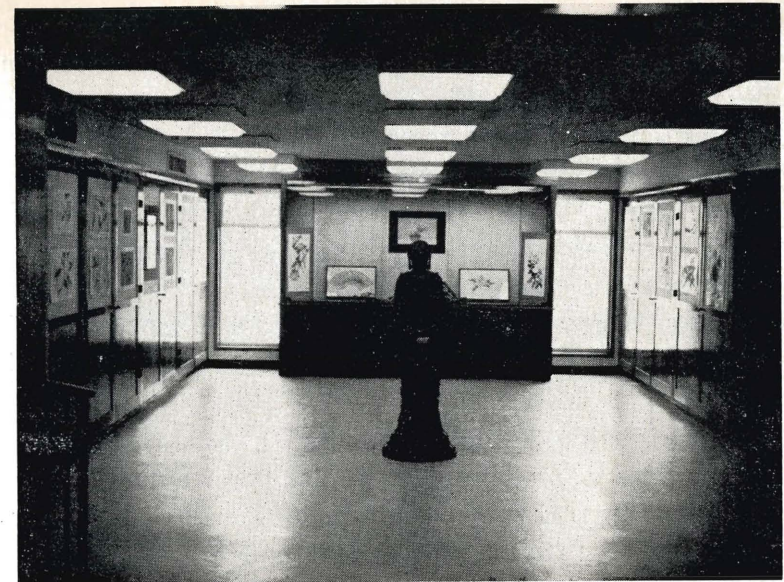
On September 28th, Kieffer Frantz, Ph.D., will present a morning and afternoon session on "C. G. Jung's Concept of Psychological Types." Dr. Frantz is a Jungian Analyst who received his training in C. G. Jung's School, The Institute for Analytical Psychology. He will consider the basic personality differences which cause people to react in various ways to the same situation. The discussion should help to overcome misunderstandings and will have special value in family relations.

* * * * *

We have already mentioned the P.R.S. Library Exhibit for July. The same theme will extend through August, but the pictures will be changed and many interesting compositions will be displayed. The September showing will feature dramatic studies in sumi brush painting by Japanese masters of the Tosa and Kano Schools of the 18th and 19th centuries. The material for this display belongs to a class called "Funpon." These are preliminary drawings, first sketches or designs for the ornamentation of screens, lacquer ware, or metal working. In many cases, they are far more dramatic than the finished paintings based upon them. The artist is expressing his own creative imagination. He draws with a broad pure stroke, and when he decides to make a minor correction in the composition, he does so without reservation. These sketches are fully as interesting as the similar productions of European masters, as for example those of Auguste Rodin, whose preliminary drawings are greatly collected and admired. When properly matted and framed, the Funpon pictures are suitable as decorations in the most tastefully furnished homes and apartments. We usually have a few of these sketches on hand for those who would like to add a work of this kind to their collection of art.

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At the request of the American Stamp Dealers Association, Mr. Hall exhibited his rare collection of Tibetan postage stamps at the Statler Hilton Hotel. The collection is unique in that it includes a number of items which were presented to President Franklin D. Roosevelt by the Viceroy of India. For this display, Mr. Hall



Interior of Library Addition

received an appropriate "oscar" for the best exhibit of foreign material in the show.

* * * * *

You will note that several pictures of our new buildings are reproduced in this magazine. By the time this issue of the Journal reaches you, these structures will be in daily use, and the rather complicated task of sorting and arranging our books and works of art will be well under way.

The improved appearance of our Los Feliz Boulevard frontage is evident from a photograph taken from this boulevard, on which our property faces. The new unit ties in well with the older construction and gives a sense of completeness to our property. (See cover photo.)

The Library addition seems larger than most of us expected. From the back of the property it appears quite appropriate to its purpose, and being entirely fireproof and heavily reinforced, it should provide adequate protection. The photograph from the original Library through the new doorway indicates the interior arrangement. The shelving is divided into nine sections, each with

double doors extending over the entire front. These doors are inset with panels of cork covered with plastic, so that pictures and small paintings can be exhibited effectively. Lighting is adequate and the room invites scholarship and research.

We are not attempting to photograph the new room over the Library addition, as it has not yet been furnished. In a future issue we will provide some additional information about the storage facility at the rear of the property.

We are very happy to have this project so well advanced. Those who feel that they would still like to contribute to the undertaking are most cordially invited to do so. We are in need of interior equipment and there is a small loan from the bank which we would like to pay off as soon as possible. To the many friends who have assisted in this building project, and have brought it to its present attractive usefulness, we are most deeply grateful.

* * * * *

As a special service for our friends, we have enlarged our selection of books related to the fields of our interest. Our Book Department therefore now includes a number of unusual items that have been reprinted within the last year or two. Many of these books are mentioned in Mr. Hall's list of especially recommended reading, but have been rare or scarce for some time. Those who attend our lectures are invited to look over the carefully selected group of books now available. For friends in other communities, we plan to prepare a list of the titles we can supply. If you would like to receive such a list when it is issued, you can drop us a card asking to be placed on a special mailing list. We also have a number of books on hand dealing with Oriental art, symbolism, philosophy and culture, and new and interesting titles are being added frequently.



Old Ways Linger On

In Bombay, India, a number of cows strayed onto the runway of the International Airport. Obviously this was a major crisis, because these animals are still held in considerable veneration. It required nearly forty-five minutes to correct the situation, during which time two international planes circled helplessly over the field and a departing plane left badly behind schedule.



LOCAL STUDY GROUP ACTIVITIES



The Portland P.R.S. Local Study Group extends a cordial invitation to friends in that area to attend the program of activities planned for the coming season. If you live in the Portland area or have friends who might be interested, we hope you will cooperate with the Local Study Group in every way possible. In these confusing times, a planned program of study with a congenial group of thoughtful persons can bring benefits of insight and inspiration. If you are interested in the Portland Study Group, please communicate with the Secretary, Anne M. Avery, 2547 N.E. Multnomah, Portland, Oregon, 97232.

We have just received a copy of a bulletin for the month of June issued by the New York Local Study Group of the P.R.S. The Study Group Leader is Alice W. Fischelis, and the Bulletin Editor is Arthur Louis Joquel, II. These friends are to be congratulated on this attractive and informative Bulletin. It lists several interesting activities, and the group is including discussions of tape recordings of lectures by Manly Hall. A pleasant program of refreshments is also noted. We will look forward to receiving this Bulletin regularly, and wish all success to this energetic and resourceful Local Study Group.

The present issue of the P.R.S. Journal offers many subjects suitable for Study Group discussion. We always try to include a variety of material, thus encouraging a diversification of mental activities. Many times articles also suggest projects. This is true especially in the case of the Ema pictures. They are based on improvement of character, in which the direction of effort is presented in the form of symbolic pictures. How would you symbolize some of your aspirations? What are your needs at the moment? And for what benefits are you especially grateful? From the natural world around us can be gathered many interesting and significant devices, by which we can derive necessary inspiration to be used in

our own daily living. Most religions have made use of some of these symbols. To the Greeks, and also to Asiatic peoples, the butterfly has been a symbol of the human soul, and the transformation of life through aspiration and endeavor. Spring flowers breaking through the snow are promises of the resurrection of man from the dark earth of his own materiality. Those interested can submit drawings which they regard as meaningful and appropriate.

Two articles in this Journal present opportunities for some thoughtful research:

Consider Don Quixote, the champion of lost causes. It has been possible to suggest only a few interpretations. Reading the story in its complete or digested form suggests many further considerations. Ponder the following:

1. Analyze carefully the psychology of Sancho Panza. What were the essential motives which attached him to the eccentric Don?
2. Was Don Quixote actually insane or was he functioning in a strange world of internal symbolic interpretations of conditions to which we normally give little attention?
3. How would you explain the clarification of his consciousness in the closing hours of his life?

The article on Life Planing may have special meaning to some, who will feel impelled to make additional suggestions.

1. Consider immediate projects by which you could prepare yourself more effectively for retirement years.
2. What changes could you make in your own personality which might enrich your relationships with others in the future?
3. What adjustment should you make with your own children so that you can best hold their respect and affection in your older years?



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

Library Notes

by A. J. HOWIE

PROCLUS—HIS *THEOLOGY OF PLATO*

“Those who participate but the least degree of wisdom, in the beginning of every undertaking, whether small or great, call upon Divinity . . . invoking the Gods and Goddesses, (and we) should pray that what we assert may be agreeable to their divinities, and that in the ensuing discourse we may be consistent with ourselves. And such is my prayer to the Gods, with reference to myself; but as to what respects the present company, it is necessary to pray that you may easily understand, and that I may be able to explain my meaning about the proposed subjects of disputation.”
(*Timaeus*.)

There is a cathartic realization that expands our capacity when we approach a subject surpassing our normal level of thinking. We find that there is an infinitely greater world of ideas toward which we must grow. It is easy loosely to bandy the terms of philosophy and religion to suit our vanity—which has been the fate of much Platonic terminology. Students enrolling in colleges and universities for courses in these subjects acquire a pat vocabulary with little awareness that at the same time they should become personally involved in heart as well as mind.

Thomas Taylor has noted that “This theology (Orphic) produces in the mind properly prepared for its reception the most pure, holy, venerable, and exalted conceptions of the great cause of all. It celebrates this immense principle as something superior even to being itself and even apologizes for attempting to give an appropriate name to this principle, which is in reality ineffable.”

Greek philosophy, and Platonism in particular, is a decidedly Western approach to the mystical experience. Because Christianity has dominated Western thinking for many centuries, the modern Western world has not been taught the traditions of the theology as mystically and symbolically promulgated by Orpheus, Pythago-

ras, and Plato. Christian theologians, in their zeal, have attempted to discredit and blot out all influence of the rich symbolism of the ancient Mystery archetypes.

It is only by becoming acquainted with archaic texts of philosophers like Proclus that it is possible to recover some of the heritage left by the efforts and devotion of a noble succession of divinely inspired men. To do this, the student must enrich his vocabulary with unfamiliar terms and new meanings for words that have unusual connotations.

"The philosophy of Plato is deeply indebted to Plotinus for its restoration and to Proclus for the complete development of all its sublimities and mysteries. For more than five hundred years the depths of Plato's philosophy were not fathomed except by his immediate disciples. During that time various men of philosophic attainment acquired a certain proficiency without drawing the veil which covers his secret meanings, like the curtains which guarded the adytum of the temple." (Thomas Taylor in his Introduction to *Select Works of Plotinus*.)

The restoration of Platonism, which has come to be called Neoplatonism, was given its initial impetus by Ammonius Saccus (c. 160-242). Humbly born in Alexandria, an unlettered porter, he became sought after as a teacher by the leading Platonists of the time. All acknowledged that he was *god-taught*. In spite of the fact that he left no writings, he infused a lasting, fresh vitality into Platonic philosophy, sparked entirely by his own mystical experiences.

The inspired Ammonius was so fearful of profaning these sublime mysteries that he revealed them to his disciples Erennius, Origen (not the Church Father), and Plotinus, only on the condition of inviolable secrecy and under the guard of irrevocable oaths. Erennius broke his pledge, and Origen followed suit by disclosing a part of his master's secrets in a curious treatise on daemons which has been lost.

By the actions of Erennius and Origen, Plotinus considered himself freed from the obligations of concealment. He was an Egyptian by birth, but was reticent of all details regarding himself. He never told the date of his birth (c. 204-270), nor was he willing to have his portrait painted. He suffered chronic stomach cramps, stub-

bornly refusing any of the remedies common at that time. He did not bathe, limiting his hygiene to massage by his attendants. Because of these idiosyncrasies, he became a victim of the plague. He lost a vigorous, sonorous, and clear voice; his sight was further impaired; and his hands and feet became ulcerous. Shortly death claimed him.

There is no indication that Plotinus started his studies of philosophy early. He was twenty-eight when he became a disciple of Ammonius under whom he pursued his studies for eleven years. In order that he might study the philosophy of the Persians and Indians, he joined an army that was mustered to attack the Persians. When the army was defeated, he escaped to Antioch, and about a year later arrived at Rome. Although he failed to get instruction in the Persian and Indian teachings during the war, he seems later to have accomplished his purpose.

He wrote fifty-four treatises which have been edited and preserved by Porphyry, a favorite disciple. This task was not easy because Plotinus refused to read anything after he had finished writing. He was careless in forming his letters, negligent in spelling, but his ideas were so exactly formulated before he began to write that he could resume after an interruption without reference to what had preceded. In the words of Porphyry: "He poured forth many things agitated by the impulse of inspiring deity; and often was wonderfully affected with the object of his investigation." Thomas Taylor follows thus: "With me indeed every page of his works is a *volume*, and every sentence an *oracle*."

Toward people Plotinus always was mild, gentle, and endearing. He seemed endowed with a purified soul which continuously aspired toward divinity which he ardently loved. With the assistance of this blessed light, he often raised himself by intellectual conceptions to that first god who is superior to intellect. Ascending according to all the gradations in the banquet of Plato to a union with his ineffable nature, he achieved a confrontation with the supreme principle possessing neither form nor idea, but established above intellect and every intelligible essence.

Porphyry professes to have approached this supreme god and been united with its nature once when he was sixty-eight years of age. But he relates that Plotinus four times obtained this state

while he was studying with him. The gods surrounded Plotinus with divine splendors, directing him in the right path while they benignly extended to his eyes abundant rays of celestial light. Hence it may be said that he composed his books from the contemplation and intuition of divinity.

From internal and external vigilance, Plotinus saw many and most beautiful spectacles which no other philosopher has easily beheld. Human contemplation may indeed have various degrees of excellence, but when compared with divine knowledge, it cannot fathom a depth such as is penetrated by the gods.

Porphiry considered that Plotinus directed his efforts to guiding the liberal few who are struggling to gain the lost regions of light but do not know how to break the fetters by which they are detained; to those who are impatient to leave the obscure caverns of sense where all is delusion and shadow in order to ascend to the realm of intellect where all is substance and reality.

The next great name in the tradition is Iamblichus (282-362), surnamed *the divine* because of his proficiency in theological learning. He was the son of a wealthy Syrian family. Although zealously attached to the Platonic philosophy, he explored the wisdom of other sects, particularly the Mysteries of the Pythagoreans, Egyptians, and Chaldeans. He formed a composite system of recondite knowledge from their harmonious conjunction. Most of his writings were destroyed during the early Christian persecutions of pagans, heretics, dissenters, philosophers, but he has been quoted generously by Proclus, so that his observations have not been entirely lost.

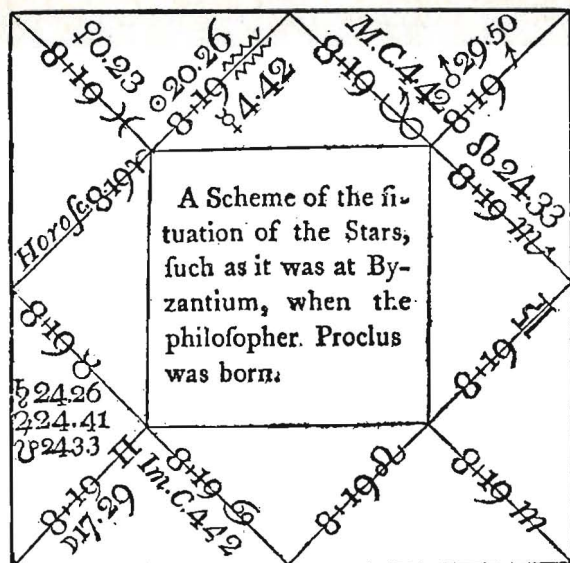
He imitated the frugal simplicity of diet of the ancients. Apparently he was a master of theurgic arts although he was not inclined to make any display in public. On one occasion his friends chided him by saying that his servants had reported having seen him engaged in prayer, elevated more than ten cubits from the ground, his body and garments illumined by a golden color. When his prayers had been finished, his body resumed its usual appearance and descended to earth. Iamblichus laughingly replied: "He who invented this false relation was not unpleasant; but in the future, nothing shall be transacted without you." Which was a tactful way of confessing nothing. Gossip persisted that there were many other instances of his theurgic powers.

The culminating interpreter of Neoplatonism was Proclus (411-485) for whom there was a competent biographer—Marinus, a fellow-student under Syrianus. His mother and father were well-born Lycians, wealthy and virtuous. He was born in Byzantium (Constantinople) under the protective divine guardianship of a benevolent Minerva. She once appeared to the boy in a dream and exhorted him to the study of philosophy. The vividness of the dream engendered a lasting devotion to performing her sacred rites and institutions. His family moved back to their native Zanthus, a place consecrated to Apollo. This seemed providential in that it was appropriate that one who was to be a prince of sciences should be educated under the presiding deity of the Muses.

Proclus was naturally endowed from birth with all the advantages of health, physical beauty, and strength, good family and opportunity. Unusually acute senses of sight and hearing were undimmed during his entire life. He had strength of body that endured the extremes of cold, negligent diet, exhausting hours of prayer by day and night, intensive study, writing, and conversing with his familiars. His was a beauty that glowed in evidence of the temperance of his life, as if his soul beamed like a living light through his corporeal frame. He was so naturally healthy that on the several occasions of physical disorder during a life span of 75 years, he was at a loss as to what to do. While a youth, he was affected by some disease that resisted the cures that were administered. There suddenly appeared at his bedside a youthful Apollo who touched the boy's head, restoring him to health—and immediately disappearing.

Having mastered grammar at Lycia, he went to Alexandria to study rhetoric under an instructor who welcomed him into his home as a son. He also attended the schools of the Roman preceptors, where he became proficient in Latin, law, and philosophy. His studies were interrupted by a trip back to Byzantium, the town of his birth. While there, his tutelary goddess Minerva again appeared to him and urged him to visit the Athenian schools of philosophy.

Returning to Alexandria, he applied himself with increased zeal to the doctrines of Aristotle and mathematics under the leading teachers. However, he sensed something lacking in the instruction,



and mindful of the divine urging at Byzantium, he set sail for Athens. Immediately after landing, he paused to rest at a temple where he requested a drink, which was drawn from a fountain flowing from a statue of Socrates, whose temple it was. It was taken as a significant omen that it was at the temple of Socrates that he first drank of the Attic water.

Arriving at Athens, Proclus immediately sought out Syrianus, to whom he intended to apply for instruction. It was just at twilight when he found Syrianus strolling with a friend. Syrianus was inclined to dismiss him casually as being too young for serious attention. Just at that moment, the moon made her first appearance and Proclus spontaneously and unaffectedly removed his sandals and saluted the goddess of evening. Syrianus and his companion were so impressed with the genius that inspired the devout impulse that he was accepted without further hesitation.

For two years under Syrianus Proclus read all the works of Aristotle as the *proteleia*, things previous to perfection such as belong to the initiated who were introduced into some of the lighter ceremonies. He also joined the mystics in witnessing the small mysteries concerned with certain preliminary and lesser sacred matters. Thus

Syrianus guided him through an orderly progression to the sacred disciplines of Plato.

Syrianus was careful that Proclus might survey with him the true mysteries of the soul free from material darkness, while his speculations were expressed by a pure and refined intellect. Proclus was employed night and day in vigilant exercises, writing compendiously concerning what he heard as a spectator of the symbols and more interior ceremonies.

Proclus pursued the civil virtues as set forth in Aristotle's political writings and Plato's books concerning laws and a republic. He realized that he was too active in his studies to participate in the political affairs of the times himself, so he encouraged a religious man, Archiadis, to enter public office while he instructed him in the nature and virtues of politics and the proper method of discharging such duties. However, he did engage in civil consultations and public assemblies where affairs of the republic were discussed. He conferred with governors concerning equity and impartial justice.

He did not neglect friendship and was most solicitous of those close to him, taking a fatherly interest in their affairs and families. When sickness afflicted any of them, he first made proper supplication to the gods on their behalf with sacrifices and hymns. Afterwards he would personally attend the sick person and confer with the physician.

Thus he progressed through the so-called political virtues, which he discharged in full measure, to the cathartic disciplines. These were directed to purifying the soul so that, being liberated from the body as much as it is possible to effect, he might regard human concerns with that certain similitude of divinity which is the soul's most exalted end.

Certain political purgations assist in bringing under control reason, anger, and desire, destroying passion and false opinion. But the cathartic virtues are superior in that they separate the leaden weight of body from all mundane concerns. He pursued these disciplines intensively so that when he taught them to others, his own way of life was a demonstration of all things that served to the separation of soul, using both night and day prayers, lustrations,

and other purifications according to the Orphic as well as Chaldaic methods.

He used meat, drink, and other necessary pleasures only so far as was necessary to avoid disease. In their use he was frugal and preferred periodic fasting and abstinence from animal food. His devotions were made to many deities, for he considered that it was *proper for a philosopher to be a general priest of the universe*. Thus ascending by the most consummate or telestic virtues, he became the victor of his nativity. He penetrated the profound recesses of Nature and enjoyed the contemplation of the truly blessed spectacles she contains. He no longer depended on books or dissertations, but, with a simple vision and energy of intellect, beheld the exemplar of the divine mind. In this manner he comprehended the theology of the Greeks and Barbarians, *discovering the symphony in all wisdom*.

For those who may be interested, we are reproducing the horoscope of Proclus as given in Thomas Taylor's translation of *The Life of Proclus* by Marinus. The chart was recalculated by H. S. Green and Sepharial and published in *Modern Astrology* Vol. xii (new series, 1915), which gave the positions of Uranus in Aquarius 27, and Neptune Gemini 14. Since neither of these planets were considered in the nativities then, it might be profitable to test how a man far ahead of his time might have responded to forces yet to be discovered and delineated.

We have condensed these thumbnail sketches of the leading Neoplatonists to introduce our next paper on *The Theology of Plato* as Englished by Thomas Taylor. They all studied and taught while the Christian Church was burgeoning. They were persons of impeccable integrity and purity of life. Neoplatonism may not be geared to the common level of understanding, but it does have a message that will sustain faith and aspiration in those who prefer a Western version of the mystic path.

A Distinction

It is believed that New Delhi, India, has the largest number of bicycle riders in the world. According to recent figures, there are 57,500 peddling their way about the city. Very few are women, however, probably because the sari presents complications.

THE NEXT FOUR ISSUES OF THE PRS JOURNAL

Will include the following important articles:

RELIGIOUS ICONS OF THE EASTERN CHRISTIAN CHURCH

A study of the symbolism and meaning of Byzantine Sacred Art.

RELIGION, PHILOSOPHY AND THE HEART TRANSPLANT

With emphasis upon ethical and metaphysical considerations.

THE LOTO-PHAGI

Homer's account of the flower-children of ancient Greece, who sought to escape the responsibilities of life by addiction to narcotics.

THE FEAST OF ST. JOHN

A talk given by Mr. Hall for his Masonic Lodge.

WORLD AND NATIONAL TRENDS FOR 1969

A discussion of world affairs based upon astrological considerations.

JAPANESE MUSIC

A summary of the philosophy of Japanese music and a discussion of the instruments used in Japan.

THE CASE OF THE BREAD PILL

How does it happen that faith in a pill which has no medicinal value can actually cure serious physical diseases?

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