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PRS JOURNAL

MANLY P. HALL — Golden Jubilee

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(ALL UNSIGNED ARTICLES ARE BY MANLY P. HALL)

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AUTUMN 1970

PRS JOURNAL

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THE EDITOR'S POINT OF VIEW
MY FIRST FIFTY YEARS

This may be a good opportunity to explain why I have devoted my life to comparative religion and idealistic philosophy. We all come into this world with certain endowments derived from the past. These impel us to continue labors begun long ago and far away. Each individual has different incentives, and these must be fulfilled if his career is to receive the full support of his potentials.

My work has been highly specialized. It is appreciated by only a small minority of human beings. For the majority there are immediate personal concerns, and each individual lives from day to day, satisfied to adjust as best he can to the problems of living.

Those seeking knowledge divide into two general groups: scholars and teachers. For our own purposes we will give special definitions to these words in order to communicate with more clarity. It must be understood that these terms have interrelated meanings, as we shall also attempt to indicate.

To me, a scholar is a person seeking knowledge primarily for its own sake and for the satisfaction of his own mind. He is born with the desire to know, and within the area of his specialization he penetrates as far as energy and time permit. The deeper he digs, the more completely buried he becomes. His projects become all-absorbing. Even though he may appear to be living a rather colorless existence, actually he is adventuring in a world of wonderful internal experiences and feeding the eternal hunger of his own soul. He is often an explorer in unchartered realms. It does not follow that he

M.P.H. First Publicity Picture 1922.

is indifferent to the needs of others. He will gladly share with those of similar interests who can speak his language and are journeying along the same path as he.

A teacher learns for one purpose only: to bestow knowledge and insight upon his students. He does not necessarily follow his own inclinations. He learns what others need to know and directs his endeavors along utilitarian lines. This may result in the sacrifice of personal preferences. The teacher may turn away from magnificent abstractions and dedicate his life to a simple program of public service. Assuming a teacher to be qualified to instruct, his greatest problem is communication. For him it is not enough that he knows. He must find ways of imparting knowledge, and in many instances this is a real challenge.

The early Buddhists were much concerned with the mystery of communication. This was true especially in the early centuries of the Mahayana Doctrine. The ideal human being was the Bodhisattva, whose ministry was one of compassionate communication. By

extension, Bodhi, or eternal mind, is the great communicator, and all existence receives the messages of the One Supreme Consciousness. Each creature in turn must share this knowledge with its progeny. There must be as many forms of communication as there are kinds of living beings. The language of the bird is not the same as that of the fish. Yet each is an embodiment of communication. Through countless evolving structures infinite wisdom reveals itself for the benefit of created beings.

Most of the world's great teachers have discovered the importance of simple direct communication. The instruction given by Jesus was understandable to children, and essentially the same is true of the original doctrines of Buddha. The thoughts might be deep, but they were expressed in a way that inspired and instructed even the most humble seeker after truth.

The teacher has an advantage over the scholar in that his material must be better organized. Complicated definitions are nearly always less exact than simple ones. Information must be well organized before it can be put into simple words. It also requires more ingenuity to meet the needs of pupils than to satisfy our own love of learning. There is no barrier set up between ourselves and our beliefs. The teacher, however, may meet considerable resistance and must find constructive ways of sharing without dogmatizing.

Abstract knowledge exists in a region of its own. It stands like some lofty mountain, challenging the courage and skill of the trained mind. In its abstract state there is little likelihood of serious conflict. When knowledge moves out into the realm of utility, many intriguing ideas prove to be impractical. We must cope with misunderstanding, prejudice, intolerance, and skepticism, and must have patience and forebearance under the most trying conditions.

When I started out, I was convinced that enlightened living required a broad basis upon which to build. It seemed that Plato offered the most satisfactory pattern. He believed that all particulars are suspended from generalities. According to his system, man must first establish his concept of God, determine in his own mind the laws governing the universe, the creation of the world, the place of man in the scheme of things, and the final goal toward which the total creation, including man, is inevitably moving.

A very useful symbolism explains this Platonic point of view.

There is a city at the base of a high mountain. The Platonist seeking to understand the city would first climb the mountain, thus gaining a broad view of the community and its environment. He would then descend into the city and walk through its streets, always remembering the inclusive panorama seen from the mountain top. The Aristotelian, conversely, would first enter the city, but, lacking perspective, might never become aware of the total structure of the community. Plato interpreted the universe in terms of the Sovereign Power which fashioned it. Aristotle sought to discover the nature of the Divine Cause by measuring and estimating the material world and exploring the laws revealing themselves through the infinite diversity of nature.

It would have been easy for me to continue my adventures in abstract speculation. Through my studies I came to the decision that creation was the visible manifestation of an invisible creating principle, which can conveniently be termed God. This creating principle manifests itself through processes called universal laws. These laws also can be defined as the will of God in action. Having an eternal sustenance in the life of the infinite, creation is good. Its purposes are inevitable, and obedience to its laws is the highest form of ethics. As life is eternal, all living things are also eternal. Birth is not a beginning, nor death an end, for both are manifestations of the law of causality. There is no principle of evil, and the term is applicable only in human affairs. What we call evil is essentially ignorance, which leads to the violation of natural law and ends in suffering or pain.

The greater part of the universal mystery is invisible to man, as in most of his own nature. The body of man and the physical structure of the universe are containers of invisible principles. Material knowledge is concerned with forms, and spiritual knowledge is concerned with the life behind forms. Through material knowledge man learns to become a useful citizen in the physical world. Through spiritual knowledge he learns to become a citizen of the universe.

Experience soon demonstrated to me that the prevailing interpretation of universal law should be replaced. A cold philosophy has little appeal for those seeking the experience of God's presence. Thoughtfulness led to the realization that man can love God only because God's love is in his own soul. Law is not simply the wisdom

MANLY P. HALL, 1927.
Life Size Portrait in Oil by the Eminent English Artist E. Hodgson Smart, R.A.

of Deity. It is the perfect manifestation of infinite love. Law actually reveals the infinite compassion of the guiding power. There can be no perfection for man unless he understands the mystery of the Heart Doctrine. As surely as the mind can interpret the universe as the embodied wisdom of God, so the heart can experience creation as infinite love flowing from the heart of God. Having realized this, we reconcile forever the labors of the mind and heart.

It also became obvious that some type of traditional support was necessary to sustain a philosophical interpretation of the divine purpose. This could be supplied by recourse to the teachings of ancient prophets, sages, and mystics. As I was not interested in promulgating an original revelation, it was helpful to examine the inspired instruction that had descended to us from the remote past. It was also encouraging to discover that nearly all the world's re-

ligions were based upon the same fundamental teachings. The various approaches were most useful in appealing to minds of different types and degrees of unfoldment.

The next problem was to escape the fascination of abstract speculation. It would have been quite easy to devote one's life to meditating upon metaphysical intangibles, but tools are made to be used, and unless knowledge is applied to its proper ends it can have little effect upon the conduct of mortals. The Bible summarizes vast cycles of universal processes in the simple statement: "In the beginning God fashioned the heavens and the earth." After this Genesis hastens on to more immediate matters.

By 1928, when I published my large volume on symbolical philosophy, I had laid philosophical footings to the best of my ability. My researches had covered not only the Western schools, with which this book is most deeply concerned, but also the wisdom religions of Asia. I could not specialize in all of them, but I had examined them sufficiently to include them in the grand scheme of the cosmic purpose.

By this time I was counselling many troubled persons who lacked spiritual convictions strong enough to sustain them in moments of difficulty. It then became apparent that once you have established a solid ethical pattern founded in universal integrity it is much easier to guide the perplexed through their dilemmas. It is not necessary to have a separate answer for each question. Discover the point at which personal conduct has deviated from its lawful course and the answer is obvious. The individual must reestablish his life upon proper foundations or continue to suffer. This is not because deity wants anyone to suffer. As a benevolent parent, however, the infinite must preserve all its creatures against their own mistakes.

The teacher also discovers that the time he can give to advanced studies is soon curtailed. He can no longer devote himself to the contemplation of universal mysteries. Every day the demands upon his time and energy increase.

Religion is a very difficult area of specialization. Allegiances arise largely from emotional preferences. Very few believers know why they are defending particular doctrines. Some believe because their parents believed before them. Others marry into a faith; and

some are introduced to a sect by friends or acquaintances. Most believers are nominal; that is, they agree passively but make no intense effort to understand or apply the beliefs which they have accepted. There is also a confusion of beliefs, and this has been true especially in the United States. We have never had a national religion, and have stressed freedom of worship. Freedom gives us the right to choose our faith, but it does not necessarily follow that we will choose wisely.

There is another complication that should be mentioned. It is considered intolerant and prejudiced to pass any kind of negative judgment upon the belief of other persons. If an individual makes a mistake in spelling, someone will correct him. If he develops habits which endanger his health, his doctor will tell him the truth. If he becomes unreasonable in his conduct, his family will rebuke him. If his religion is obviously unsuitable to his needs, this must be passed over in silence. The only way you can possibly assist those who have made a poor religious affiliation is to help them to enlarge their total understanding of life. By growing normally, they will outgrow that which is inadequate.

There is also the subtle process of trying to advance one's religious beliefs by depreciating the beliefs of others. Many tragic experiences have resulted from this tendency. If, however, the foundation in universal law is strong enough, it will protect the heart and mind from intolerant doctrines.

What are the principal problems which are brought to the religious teacher? For the most part they are not concerned with the mysteries of abstractions. One of the most frequent uncertainties deals with personal suffering. How can we explain why a just and loving God permits us to suffer from the actions of other people, over whose conduct we have no control? The answer is fairly obvious, but is seldom appreciated. Two factors are involved in the mystery of suffering. The first is karma. If the universe is just, man must deserve what happens to him. If he cannot discover the cause of his trouble in this life, then he may be paying for the mistakes of a previous embodiment. We are here because of our imperfections, and all embodied creatures must face some form of suffering in the course of a lifetime. A combination of misunderstanding and self-pity simply enlarges the misfortune and may result in further mistakes.

MANLY P. HALL, 1927.

Portrait by distinguished photographer William Mortensen.

If we settle down quietly to correcting that which can be corrected and accepting with patience and dignity that which cannot be corrected, we conserve a great deal of energy and gain a better outlook toward life and people. The second important factor is self-discipline. By this we correct the Karma-making propensity within ourselves. If we are able to live harmlessly, harm will not come to us. If we are able to return good for evil, we pay an old debt, but we do not create new debts to be faced in the years ahead.

Another question that is sometimes asked deals with responsibilities to other persons. To what degree should we cater to the whims of disagreeable relatives, support the indolent, or sacrifice our own lives serving ingrates? The difficulty here often includes fear of personal discomfort. We are afraid to offend the very persons who are imposing upon us. If we stand on principles, it may cause anger and perhaps a real or imaginary loss. These considerations also arise when it is necessary for a parent to correct a headstrong child. It seems easier to spoil the child than to go through a seige of unpleasantness. The only answer to problems of this kind is to solve them as nature intended them to be solved. Each individual should be able to stand on his own feet, make his own way in life, and develop character as a result of experience. We are not really kind when we permit others to impose upon us. Sentiments may overwhelm integrity, however, and the unfair situation can continue indefinitely. We are always seeking for strength to live according to principles. No amount of excuse or evasion will change a fact. Nature wants us to be strong, and penalizes our weaknesses.

In the midst of the roaring twenties, Freudian psychology swept across the United States. There may have been some learned and sober advocates, but its principal exponents at that time were metaphysicians. Psychology formed a hasty partnership with religion and seemed to provide a ready explanation for the mysteries of human conduct. Teachers gave courses on infallible ways to overinfluence other people and achieve peace, power, and prosperity. Such teachings complicated life for sincere and intelligent persons. It was also difficult to convince easy believers that there was anything wrong with demanding abundance from an omnipotent deity.

For five or six years the situation worsened. No one had bothered to study any standard text of psychology, but this was hardly necessary. If the original teaching was little understood, there were persuasive interpreters ever ready to pass on the glad tidings of infinite abundance. Everyone thought rich, and the teachers of the doctrine prospered. Then came the financial crash of 1929. The roaring twenties and the psychology of universal prosperity subsided together.

Gradually, academic psychology came to be recognized. It required many years and considerable labor to convince the public that there was a science of mental health worthy of consideration. From the beginning, however, I realized that Dr. Freud's beliefs were inconsistent with the basic structure of universal law. More than thirty years ago I published a talk pointing out that the weakness of psychology was its lack of a solid idealism. Aligning itself with science, it attempted to attain academic respectability by breaking away from both religion and philosophy. In ancient times psychology had been a branch of philosophy, but this dependence was conveniently ignored. By substituting heredity and environment for causality and karma, psychology unwittingly contributed to the

decline of ethics and morality. The individual was now the innocent victim of his delinquent forebears and the equally delinquent generation in which he lived.

I was keenly aware that psychology had made one important contribution by revealing the weakenesses in man's mental structure. Psychologists also realized that these weaknesses were difficult to cure and that most human beings are victims of the tyranny of their own thinking. Freud and Adler said it fairly well, but Gautama Buddha said it much better 2500 years earlier. Nothing really new was added, but the philosophical pronouncements of the past were given scientific support. It was time to realize that the mind was not an infallible instrument for the attainment of enlightenment. It was a despot and a dictator. It forced the body which it dominated into ways of intemperance which might end in tragedy. What the psychologists and scientists did not realize was that they were using this same fallible instrument to arrive at their own conclusions.

It was not until psychology had conditioned the West that Buddhism in general and Zenism in particular began to be appreciated in America and Europe. Once having accepted the need for mental reorganization, the best method for maturing the mind must be sought. These are the conditions that I was coping with during the 1930's.

Conditions were such that there seemed to be need for deeper social insight. My writing and lecturing emphasized current issues. A series of ten of my radio talks was published in 1932 by David McKay Company in Philadelphia under the title *Facing the Facts.* Roger W. Babson, whose reports on financial conditions had been popular for many years, wrote me a letter regarding this book in which he said, "Wish these Ten Commandments could be put in the hands of every high-school scholar." In 1934 I published a companion volume, *Facing the Future,* which set forth a new theory of political representation. Both books went through several editions and have been out of print for many years.

It was obviously time for the American people to discover the ethical universe. It seemed to me that all the processes revealed through the material structure of creation were inherently ethical and moral. Even the rays of the sun bestowed not only life, but rules governing the proper use of that life. It was the responsibility of

the human being not only to explore the mysteries of space, but to discover the integrity which maintained the harmony of the world.

It seemed important to inspire persons deeply troubled with the burdens and anxieties of a serious economic depression with the realization that Divine Power still ruled the world and that it was up to mortals to develop the insight necessary to correct their own mistakes. It was not a popular message, but those who recognized the facts were able to preserve their faith in the Divine Plan.

By the time my public career had continued for fifteen years, it had become obvious that conflicting beliefs were contributing to the general frustration. In the process of growth we are continually challenged, and if we can meet these crises wisely, we grow accordingly. Some faiths were dedicated to miracles and others to the gratification of human ambitions, and there were many strange and incompatible doctrines abroad in the land. Each claimed to be better than all the others, and in the course of time each developed a faithful following. How was discrimination to censor these contradictory beliefs? As nature did not directly proclaim its own ministry, and differences of opinion have always existed, there seemed to be no actual way to prove or disprove the claims and pretensions of various sects.

To help those wandering about without any secure guidance, I began teaching the importance of personal and collective experience as the best available means of arriving at reasonable conclusions. The United States Patent Office generally requires a working model of any device for which an inventor seeks a patent. Years ago an employee of the Patent Office told me that this was one of the wisest provisions that had ever been made. The majority of inventions never operated properly except on paper. Either the models could not be built or problems arose that were too discouraging and expensive. By applying this concept to human conduct, natural law could be called upon to judge programs and policies. There is no recourse beyond natural law. It must be obeyed if any plan is to succeed. Applied to personal conduct, experience alone determines what is proper and improper, what accomplishes good and what leads to evil. The ambitions, references, and determinations of mortals must be acceptable in the sight of the Sovereign Power or the best laid plans come to naught. Man was fashioned not

to do as he pleased but to do as he should. He may defy this edict for ages, but when he resolves to break a rule, he must accept the inevitable consequences.

It is not always possible for persons to understand all the rules, but a fair beginning can be made by the cultivation of moderation in all things. Nature penalizes excess of every kind. Excess of wealth brings misery to one group, and excess of poverty has always led to social upheaval and revolution. If laws are too few there is barbarism. If laws are too numerous there is corruption. If a man eats too much his food destroys him. If he eats too little he perishes from malnutrition. Even geographically the facts are obvious. The higher cultures have risen in the temperate zones of the earth. There has been little progress in either the torrid or the frigid regions. In man's own experience the overintellectual person comes in the end to misery, and those dominated by excessive emotions destroy health and happiness. A person who is too broad becomes shallow, and one who is too deep becomes narrow. Life has it own plan, and those who try to understand its rules learn the truth by experience. Many reject experience and continue stubbornly on their way, but the more militant their rejection, the more painful their experiences become. Man can bear only a certain amount of pain. In the end he will change, but natural law will never change.

It appears that nature has selected experience as its primary method of instruction. Some feel that they can gain insight by other means, but in the long run we must learn our own lessons or benefit by the traditional experiences of mankind as reported in the great scriptural writings which have long directed the course of humanity morally. We should not expect to be successful if others making similar mistakes have failed. Although a certain course of action always leads to disaster, some continue to hope that they can be the solitary exception to the prevailing rule.

The years of economic depression brought to many the realization that there was something wrong with the wonderful concept of progress which had been gaining momentum since the early years of the nineteenth century. Troubled individuals reacted according to their levels of insight. Some were belligerent, others were devising schemes to profit from the widespread misery, and still others were completely discouraged, losing faith in God and man.

Some of those who came to me in search of better insight into the philosophical implications of the depression were convinced that human selfishness had made the financial collapse inevitable. It seemed to me that if the human being was not supposed to dedicate his physical existence to the accumulation of wealth without regard for honesty then nature must have intended him for a better purpose. Experience strongly recommended the unfoldment and enrichment of man's inner potential for love, wisdom, friendship, and cooperation.

Between 1940 and 1950 many things happened that were to change the direction of human progress. World War II came as a terrible disillusionment to those who actually believed that humanity had become wise enough to arbitrate its antagonism. A world far advanced scientifically, industrially, economically, educationally, and culturally was locked in mortal conflict. Many who came to me were completely disillusioned. They had been taught that man was an extraordinary being, created to rule all other creatures. Very few realized that he was intended to govern his own thoughts and actions.

When atomic bombs fell on Hiroshima and Nagasaki, the age of complacency came to an end. Man trying to run away from his own technological skill and its products had no place to hide. The sense of security was gone forever, and in its place was fear, approaching panic. We shall probably never know how terribly the subconscious nature of man was scarred by the discovery of nuclear fission. From this time on, neurosis increased with incredible rapidity, afflicting not only Western man, but the whole civilized world. It is not necessary to go into details, but to this cause can be traced a constantly increasing hysteria which has contributed to the present confusion.

We had broken the rules too long. Instead of cooperating with life, we had formed an unholy partnership with death. In the desperate effort to gain all, we were in danger of losing everything. As security could no longer be found in this world, the individual had to make a very important decision. He must liberate himself from the hypnosis of materialism and restore the idealism which he had cast aside so carelessly.

A generation with little faith in itself and less in the divine plan was gradually undermining its morality and ethics. This very

process was also strengthening the spiritual convictions of those who realized the seriousness of the portents. It was not a time for speculation concerning infinites and ultimates. A simple plan was needed to help those who were interested in self-improvement, so that they could live better while conditions seemed to worsen.

By the 1960's, many Westerners had begun to take a serious interest in Eastern philosophy and its meditative disciplines. Several prominent psychologists became convinced that psychotherapy must include the strengthening of internal resources by the reestablishment of a positive and practical idealism. It was also more evident every day that a psychotherapy dependent upon drugs to break down or control psychic stress was not a practical way to restore mental health. Persons in every walk of life felt the need for strong philosophical guidance. This was the opportunity to restore what a century and a half of materialistic thinking had torn down. One of the greatest experiences that can come to a human being is the discovery that he must change his way if he is to find contentment of soul. There is only one valid solution consistent with universal law. Regardless of what we believe or how we worship, our conduct must be enlightenend. We must so think, feel, and act in such a way as not to be dangerous to ourselves or others. It is difficult to convince one who is miserable that he is the cause of his own suffering and must become the cause of his own release from suffering. If we wish to be better persons, we must make the first sincere step in the right direction. With an abiding faith we must put our trust in the integrity of universal law. We must keep the truths we believe to be essential to the well-being of all that lives. Instead of defending some doctrines and assailing others, we must settle down to the difficult but rewarding task of transforming our own inner lives.

The 1960's were years of criticism and condemnation. Each segment of society was blaming the others for the prevailing disorder. It was fashionable to assume that everyone was corrupt. The young blamed the old and the old blamed the young. The discontented organized into countless groups dedicated to cynicism and violence. Unreasonable demands no longer censored by judgment broke their boundaries and flowed into the social life of man. Pessimism became habitual and news media contributed to the disillusionment. In this way natural law was forcing the crisis that

confronts us today. All destructive attitudes are wrong and injure those who permit hatreds, fears, and grudges to dominate their conduct. There is much that needs to be changed, but tearing down the old is not solutional unless we have something better to put in its place. The thing to do is straighten out our own thinking, and only after we have developed the faculty of fair-mindedness should we pass judgment upon our neighbors or our communities. The moment we know enough to make a genuine contribution to the public good, we are sufficiently wise to counsel against excesses.

More than just a religious enthusiasm is necessary. Nothing is to be gained by imposing more doctrine upon a doctrine-ridden generation. We must have a religion that arises from self-discipline and reveals itself through true nobility of conduct. The religious person must be self-controlled, properly disciplined, mentally and emotionally stable, and socially well-adjusted. For unkind people to tell others to be kind, to attempt to teach peace by means of violence, and to preach the brotherhood of man while antagonistic to other human beings is little better than hypocrisy. Righteous indignation is no excuse. We must settle down, think through, and muster the courage to live today as we know we should have lived yesterday and hope we can live tomorrow.

Because of a very busy public career with many demands upon time and resource, I have had to be ever watchful of my own attitudes. I have had countless opportunities to go overboard in one direction or another. It is not always possible to have the time for relaxation and recreation, but psychic stress and mental fatigue impair judgment and contribute to negative attitudes. It is also obvious that the more aggressive we become the more resistence we will generate in others. The best solution I have found lies in the area of avocational interests. To the serious minded person, hobbies may seem a waste of time, but they provide interesting and often valuable fields for recreation. I sincerely believe that hobbies have contributed to my effectiveness in writing and teaching. They remind me that life is not a continuous battle against vast and rather intangible adversaries. It can be a pleasant communion with kindred spirits who find fulfillment through arts and crafts. The kindly artisan is often a wonderful person with a degree of insight far beyond that of the concept-bound intellectual. Those without an

instinct to appreciate the importance of art and music are very likely to overlook much of the goodness in their fellowmen.

We consider it proper to protect the needs of the body by cultivating moderation. Man's mental and emotional instincts must also be protected from their tendency to depart from moderation. When the mind becomes fatigued, its judgment is impaired. When the emotions grow tired, we become critical and despondent. We do not always have the insight to recognize the symptoms. Fatigue may be mistaken for disillusionment. The moment we are tired we must pause and consider the facts. If we do not we will lose the ability to recognize fatigue and will consider weariness as inevitable.

It is reported that in ancient China literature, art, poetry, music, and the dance were never professions. Even in recent times, many Orientals had difficulty in understanding how a man can be a professional artist. Arts were always the avocations of the learned. The Emperor painted pictures, the Prime Minister wrote books, the High Chamberlain played the moon lute, and the whole court joined in theatrical productions. The same was true of the crafts. A man grew rice for the benefit of the community, but he created beautiful objects for the satisfaction of himself and his family. This is not selfishness. The heavier the responsibilities, the more wisely and patiently we must guard ourselves against monotony, which too often ends in discouragement and tragedy.

We all look forward to a better world. The more difficult living becomes, the more eagerly we seek release from our self-created burdens. There is an auto-corrective mechanism in man which is ever ready to contribute to his security if the individual himself will permit it. In the deepest part of his nature, he does experience the impact of universal law. It is when he rejects the voice of the silence in his own heart that he endangers his integrity. The more aggressive personal attitudes become, the less we are aware of our real needs. Civilization itself stands as a monument to human determination. We have sacrificed our own lives in order to create monuments for our descendents to admire. We should have learned long ago that these monuments will not be admired. Like the ancient Egyptian, man today tears down the memorials of the past and builds others to glorify himself. It is the same in the world of the mind. Our achievements linger on, to be assailed and discredited by

those who come after us. It is better to be gentle and forgotten than to be remembered for cruelty. If we would cultivate graciousness of spirit, our descendents would not condemn their ancestors.

Naturally we have a right to hope that the magnificent pageantry of universal unfoldment has a purpose. To this degree we can all be Utopians, but beyond the generality we must proceed with caution. We cannot build for the remote future, for we do not understand the requirements of those living under a more advanced concept of values. We have every right to affirm an optimistic destiny. We have the privilege of contributing to the construction of the Universal House. We know in ourselves that when this house is finished, it will not be a palace, a laboratory, or a vast industrial complex. It will be a temple. The end of the human labor is the experience of God. The man who rose to his feet in ancient times will in the end kneel in veneration to worship the One, the Beautiful and the Good. All that lies between is a strange interlude.

The question has frequently been asked, "If you had your life to live over again, would you live it differently?" I can only answer that I might hope to live it better, but I am certain that my dedications would be essentially the same. The best life is that which is dedicated to the service of those seeking to understand the Divine Plan. In my case there have been difficult times and many problems, but I find that long association with human nature has in no way been disillusioning. Because of close association with persons of many different types, my faith in humanity is greater than ever before. I am still convinced that creation is governed and guided by an all-wise, all-good, and all-loving power. This power is absolute, and the world which it has fashioned will fulfill its purpose. Man cannot fail, but through his ignorance he may delay the fulfillment of his destined mission. We are here to outgrow our own limitations and to dedicate our resources to the service of the eternal power that fashioned us.

Growth is achieved by discipline. The individual who constructively directs his own life practices his religion and demonstrates his philosophy. Happiness is a byproduct of personal integrity. Our doubts and fears are due to personal ignorance. Actually we have nothing to fear, for we dwell in a world that is a manifestation of universal truth.

MYSTIC MONOGRAMS

In the mantra yoga systems of Northeastern Asia, mandalas play an important part. They are psycho-cosmological diagrams, and a number of explanations have been advanced in the effort to discover the true meanings of these intricate designs. Esoteric Buddhism recognizes several types of mandalas, of which three varieties are most frequently seen: In the first type the various beings of the Mahayana pantheon are depicted in their traditional forms, usually carrying their appropriate attributes, which contributes to their easy identification. In the second style, the images are omitted and their attribute symbol is substituted. For those familiar with the various symbols, the emblem immediately suggests the proper icon. There is a third arrangement, baffling to the Western mind and often confusing to Easterners unless they have specialized in the doctrines of the esoteric cults. There is neither figure nor attribute, but a Sanskrit letter, usually placed in a circle and supported on an open Lotus.

Referred to variously by the Sanskrit terms *bidya* or *vija,* and called in Japanese *shu-ji,* these ornately designed Sanskrit charcters are not only artistic, but in a strange way awe-inspiring. Ernest J. Eipel, in his *Handbook of Chinese Buddhism, Being A Sanskrit-Chinese Dictionary,* defines *vija* or *bidya* as mantaras, or spells, for exorcising or invoking mystical knowledge. These formulas, said to be derived each from a separate deity of Yoga School, consist of translations, or, more frequently, of transliterations from Sanskrit.

In common terminology, *vija* is translated as "a seed or a root." There seems to be a parallel here to the old Jewish belief that the universe was brought forth by the Word of God. Thus the *verbum* or *fiat* was a kind of invocation that brought forth creation from the depths of the uncreated. The letters of the Hebrew alphabet are used by the Cabalists as symbols for abstract spiritual concepts. The Gnostics followed the same procedure, and many of their mysterious formulas appear to have no actual meaning but are merely sequences of sounds.

Medieval sorcerers had their words of power by which they conjured spirits from the misty depths of invisible realms. They also had secret alphabets to be used in preparing talismans and charms.

Efforts to decode these magical inscriptions are usually ineffective. In Northern Buddhism, all the primary elements which combine to form the material world were derived from mantra seeds. It would follow that the Buddhas and Bodhisattvas arose from their distinguishing monograms and therefore are peculiarly available when their keynotes are sounded in the sacred rituals.

The old books which list the deities of the Northern Buddhistic system frequently include monograms or spell letters. These may replace images on altars, or be embroidered on temple banners. They may also accompany pictures of the various deties.

The Sanskrit Letter A, which is the seed-form of the Supreme Buddha Dainichi.

It is held by the pious that the *vija* letter is a purer symbol than either the icon or the attribute. It precludes idolatry and reduces the probability of considering the Buddhas and Bodhisattvas as actually existing in human form. In many cases the monograms are truly works of art, but as various painters added flourishes of their own, it may be difficult to distinguish the original form of the Sanskrit character. We find many interesting variations in the symbolic uses

of the seed mantra. In the cae of a very devout person the monogram may be depicted as enthroned in the heart, and in Raigo scenes the Buddha Amida, with the Bodhisattvas Kannon and Dai-seishi, descending upon clouds, may be represented by three Sanskrit letters, each surrounded by a halo of light.

Searching for other evidences of this type of symbolism, we can find abundant evidence in the religious artistry of the Hindus. The *Om* syllable is often shown above the head of a deity or surrounded by the thousand-petallel lotus. An examination of the tantric figures on the spinal chakras, as depicted in *The Serpent Power* by Sir John Woodroffe (Arthur Avalon), and the description which Woodroffe gives in another pertinent volume called *The Garland of Letters,* indicates clearly the origin of the tantric Buddhist symbolism. In the chakra diagrams, each of the petals of the lotus-form designs carries a *vija* letter.

In the study of Shingon Buddhism, it should be remembered that the name of the sect means "the true word." Much has been said about practices which involve the use of mantric formulas. It has seemed to me that the practice can be dangerous, because it involves forms of transcendentalism completely foreign to the Western mind. About the nearest thing to a mantram with which we are familiar is the *Amen* at the end of a prayer, and we regard this as little better than a statement of piety.

According to some authorities on Tantra, each of the chakras along the human spine are two-fold. They have an inner reality, and an outer appearance. Thus they partake of both actuality and non-actuality. The real chakras are not available to the novice experimenting with esoteric disciplines. If he could influence them, he would soon be in desperate trouble. All he can actually reach are the etheric doubles or shadows of the chakras, which have been reflected into the substance of the etheric magnetic field.

Only a qualified exponent of mystical disciplines can determine what occurs when the uninformed try to force the opening of the chakra centers. Needless to say, nature provides many protections against such catastrophes.

The higher tantric disciplines are not available in the West, and even among Oriental mystics very few have a working knowledge of these mysterious energies. Having read an account of the chakras,

the amateur even goes so far as to assume that they actually resemble the symbols used to depict them. Having read about the ascent of his own imagination. He begins to experience strange sensations of the serpent power, the would-be yogi soon falls under the spell at the base of the spine, and, duly encouraged, continues on his reckless course. As he proceeds, he gradually becomes frightened and uncomfortable and concludes that he has started something which he does not know how to finish. Among the more common complaints which have been brought to me are nausea, palpitation of the solar plexus, extreme nervousness, a tingling of the skin, headaches, mental confusion, and a sense of extreme spiritual depletion. These sensations may also be accompanied by visions, auditory phenomena—such as the ringing of spirit bells—types of possession or obsession, acute insomnia, and the feeling of being the victim of malicious psychical persecution.

Altogether the experimenter is soon at his wits end. He goes back to the teacher who first taught him Hatha Yoga or Raja Yoga, only to find that the instructor cannot provide a cure. As one psychic remedy after another fails miserably, the sufferer experiences complete panic, which can lead to a mental breakdown. It is all very tragic, because actually the student has never stirred the kundalini at all from its basket of nerve centers at the base of the spine. There has been no opening of chakras, and the Kundalini has not "burned out" the brain as some fear. The whole condition has occurred in the etheric double, and the mind has caused the illusion of tantra yoga. Incidentally, the mind is also very busy deceiving Tibetans in the same way. It is rare indeed that any Tantric practice goes further than self-hypnosis. It is difficult for a person who has completely confused his life to accept the simple fact that he can un-confuse it if he will reverse his mental procedures. He must accomplish this by becoming aware that his symptoms are merely a form of hysteria due to unwise reading of fantastic literature. This is more common in the Yogic systems than in the Buddhist Schools. Buddhism is already exceedingly skeptical about all forms of mental phenomena, fully aware that the mind is a continuing source of delusion. The Buddhist disciple is less likely to deceive himself with wishful thinking. In large measure the *vija,* or seed forms, protect the seeker from the perils of fantastic interpretations.

"THE GREAT BOOK" OF MANLY PALMER HALL

By Harold V. B. Voorhis, Supreme Magus, S.R.I.C.F.
Reprint from *The Rosicrucian Fama.*

This is the fifty-year anniversary of the devotion of Manly Palmer Hall to philosophical research. A lot of space could be devoted to his personal and interesting life, especially during the half century above mentioned. Here, however, except for a few personal references, what will be discussed is data concerning the most remarkable book published in the present century, and equal to any other book published in any century. Aside from its voluminous content, which stands alone because of the immense field covered, the physical make-up and statistics about the book deserve particular attention.

The caption "The Great Book" is applied to the book by some of us who are familiar with it, because of its size, typography, illustrations and content, as well as its lengthy title.

Manly Palmer Hall, Founder-President of The Philosophical Research Society, Inc. in Los Angeles, California, was born on March 18, 1901 in Peterborough, Ontario, Canada. Since 1919 he has devoted his talents to lecturing, teaching, editing and authoring, largely in California, but also in other parts of the United States, and in England and India. He is the discoverer of a unique Aztec manuscript, now named "Codex Hall." He was made a Master Mason in Jewel Lodge No. 374 in San Francisco, California, on November 23, 1954 and is a member of the Scottish Rite bodies in the Valley of San Francisco and was made a KCCH by the Southern Jurisdiction of the Supreme Council in 1961. In 1953, before becoming a Freemason, he was made "Knight Patron" of the Masonic Research Group of San Francisco.

It is difficult to know where to stop when attempting to do justice to the various activities of Brother Hall. Without a listing, mention is simply made that he is associated with fifteen societies of learning in this country and abroad.

In addition to the book which is the primary subject of this paper, Brother Hall has written and published some thirty bound books, and more than sixty-five paper bound publications. Three of his books relating to Freemasonry, especially, are:

THE LOST KEYS OF FREEMASONRY (1923)
THE DIONYSIAN ARTIFICERS (1926)
FREEMASONRY AND THE ANCIENT EGYPTIANS (1937)

In 1950 he issued *MASONIC ORDERS OF FRATERNITY,* and there are other tracts and special subjects, some with Masonic references, as well as numerous works which he edited.

The First Edition of Manly P. Hall's *Encyclopedic Outline.*

The full title of "The Great Book" is *AN ENCYCLOPEDIC OUTLINE OF MASONIC, HERMETIC, QABBALISTIC AND ROSICRUCIAN SYMBOLICAL PHILOSOPHY — Being an Interpretation of the Secret Teachings concealed within the Rituals, Allegories and Mysteries of all Ages.*

Brother Hall commenced working on the manuscript for the book in 1921, when he was but twenty years of age, and it took him seven years to complete it. Blessed with a phenomenal memory and being an unusually quick reader, he was able to accumulate the vast material and put it in a sequence of parts, making his observations as he compiled the data. Almost at every turn, when the time came to produce the book, special considerations were made respecting the physical makeup. Specifically they are as follows:

PAPER: Over one hundred and fifty miles of Alexandra Japan (the largest order of this quality paper placed in America at the time). The book is a quarto but by size a folio.

TYPE: The text is set in Italian Old Style made by the Monotype Company. The chapter headings are in Caxton, and at the beginning of each chapter is a two-color initial letter from the Caslow Foundry in England. The pagination is patterned after that of the Gutenberg Bible (reputed to be the first large size book printed from moveable type), circa 1450, by John Gansfleish, who assumed the name of his mother's family — Gutenberg. The type and plates were destroyed at the time of World War II, when a shortage of copper made it no longer possible to hold them for future printings.

PLANNING: This was done with the collaboration of John Henry Nash, a Canadian, born in 1871, in Woodbridge, Ontario, who came to San Francisco in 1895. In securing Dr. Nash for the planning, Mr. Hall had the most prominent master of the art of typography in the country. As a finishing touch, the binding was done with a web-like batik (a dyed fabric with designs in several colors made by covering the parts not to be dyed with wax), which was imported from Germany. The corners were reinforced with Spanish baby-goat skin, imported from England. Each book is protected by a substantial wooden case cover with the same batik as the book and reinforced with linen, the corners being dovetailed to insure strength. The book, including the case, weighs over fifteen pounds.

ILLUSTRATIONS: There are fifty-four water-colored paintings used for illustrations (size 9 x 13½ inches), which were executed from abstract ideas outlined by Mr. Hall. They were done by the famous artist Augustus Knapp, born in Cincinnati, Ohio, in 1852. These water-colors are examples of the finest illustrative art, and many were executed by Mr. Knapp over a long period of time. The original paintings were once exhibited at the Pen Women's League in San Francisco. Mr. Knapp was a Freemason and a Scottish Rite member. The color plates and line cuts were executed by the Los Angeles Engraving Company, under the direction of Mr. Charles E. Benson, President of the Company. Many of the reproductions used for the book were reconstructed by expert craftsmen in the engraving plant, because the originals were often browned by age and sometimes stained. Because of the size of the plates, the size of the order, and character of the originals and their size, much of the work had to be done by hand, as normal methods of restoration were not adequate.

PRINTING: The printing of the text, line cuts, and illustrations — as well as the headpieces in color — was done by Mr. Frederick E. Keast, born in Grass Valley, California, in 1894. He planned and supervised all of the books printed the four years previous to the acceptance of the contract for the Hall book by the H. S. Crocker Company of San Francisco. He spent two years concentrating upon the details connected with this work — experimenting with different kinds of ink, paper and type. When the final decisions were made concerning the various elements to go into the production of the book, they were assembled from many, many parts of the world.

THE EDITIONS: The preface to the book, written by Mr. Hall, is dated May 28, 1928, and that is the year in which the volume appeared.

Subscriber's Edition	550 copies
King Solomon Edition	550 copies
Rosicrucian Edition	100 copies
Theosophical Edition	200 copies
Fifth Edition	800 copies
Total number of copies	2,200

The books are identical, with two exceptions: The title pages show the name of the edition, and the Subscriber's Edition has three pages placed in the front of the book, listing the 521 names of the subscribers. There are names for every letter of the alphabet except Q and X.

The first edition was entirely sold out two years *before* the manuscript was finished. I doubt if any other book was brought out with more planning, or by more prominent experts in each field of production — all over and above the content of the manuscript itself. It should be noted, too, that every chapter ends with the number of lines necessary to completely fill the page, an idea for which Dr. Nash was responsible.

Over the years I have heard many stories about "The Great Book," including items about the author. Many of these did not seem true and often conflicted with each other. Having owned three copies at different times, it occurred to me to obtain some authentic information about the book. This I have done, with the "help, aid and assistance" of Brother Hall, whom it has been my privilege to have known personally. Without his help this paper could not have been written. After all, the book was printed forty-two years ago and not much factual information is now available outside of Brother Hall's files.

Some who read this paper may ask why I did not "review" or give some information about the content of the book. That would take more pages than we have available in *The Rosicrucian Fama.* Actually, I would be unable to even come near doing justice to Brother Hall's work. To just read two hundred and four pages in this large book is a tremendous undertaking for most readers, and to comment on each chapter would be but to offer my opinion. I leave this operation to other readers. The printed pages are in large double-column folio. In addition there are seven pages of bibliography, plus twenty-nine pages of Index.

I will say, however, that a reading and study of the book will open up many avenues of thought not often noted; nowhere are they unfolded as well. Not only that, but the views expressed by Mr. Hall on some of these subjects are not those commonly, and often erroneously, held.

So, aside from setting down in print the pertinent physical data about this book, I hope some will be moved to examine, and even read, it. There are copies in most larger libraries which may be requested — even if only for examination.

Brother Hall submitted the following item about this book: "Two copies of the first edition of the big book were especially bound in full vellum, stamped in gold, by Dr. Nash. One copy contained an especially designed dedication page presenting the volume to John Henry Nash's Scottish Rite Bodies in Oakland, California. The book is still in the archives of the Oakland Bodies and is exhibited on rare occasions.

"The second copy with identically the same vellum binding was also prepared by Dr. Nash. The title presentation page is to the Crown Prince of Sweden, now King Gustav VI Adolf. This copy, valued at $1,000.00, was sent by express to Washington, D.C. and the presentation ceremony was under the direction of Mrs. Eunice Wait Colburn, a distinguished California writer, on behalf of the Pen Women of California. The volume was presented to the Crown Prince through the Minister of Sweden, at a special ceremony held in the Mayflower Hotel, Washington, on the 15th of October, 1928.

"At the reception, many celebrities came to view the book, and a special registry of book-lovers was kept. I have this registry and have selected a few names which might be interesting. On the first page is the signature of General of the Armies, John J. Pershing, and below his signature are those of Lord and Lady Allenby. On the following pages are the signatures of The Charge d'Affaire of France, the Egyptian Minister, the Secretary of the German Embassy, the Secretary of the Japanese Embassy, the Minister of China, and many others. I also notice the signature of James T. Gibbs, Grand Master of Masons in the District of Columbia. The Graf Zeppelin had arrived a few days before and Dr. Hugo Eckener attended the presentation of the book. A number of religious leaders were also present.

"Later I received a letter from the Crown Prince of Sweden and I am including herewith a photostat. There are probably not too many alive who remember this incident."

His Majesty King Gustav VI Adolf is the Grand Master of the Grand Lodge of Sweden and in 1953, the Supreme Council of the Ancient Accepted Scottish Rite, Northern Jurisdiction, conferred Emeritus membership on him. In 1951 the same honor was extended to the King by the Southern Jurisdiction of the Scottish Rite. In 1949, His Majesty King Gustav V was awarded the Gourgas Medal of the Northern Jurisdiction — the third Freemason to receive the decoration, the first being Ill. Harry S. Truman, and the second Ill. Melvin M. Johnson.

The text of the letter (in English, as written) is as follows:

The Palace, Stockholm

Dec. 27th. 1928

Dear Sir.

A few days ago I had the pleasure of receiving a copy of your book *An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy*. I wish to extend to you my warmest thanks for this magnificent gift. It is very kind of you to have given it to me.

May I add, that I think that both the book itself and the reproductions are first-class from the point of view of printing, and also that the binding is of the highest standard.

Believe me

Yours truly
GUSTAF ADOLF
Crown Prince of Sweden.

Some of the Chapter Titles of the book described above are as follows: The Ancient Mysteries and Secret Societies; Atlantis and The Gods of Antiquity; The Sun, A Universal Deity; The Zodiac and Its Signs; Wonders of Antiquity; The Life and Philosophy of Pythagoras; Pythagorean Mathematics; The Human Body in Symbolism; Hermetic Pharmacology, Chemistry, and Therapeutics; The Qabbalah, The Secret Doctrine of Israel; An Analysis of the Tarot Cards; The Fraternity of The Rose Cross; Alchemy and Its Exponents; Bacon, Shakspere, and The Rosicrucians; Freemasonic Symbolism; Mystic Christianity; The Faith of Islam; American Indian Symbolism, and others.

A photographic reproduction of The Great Book—slightly reduced with illustration in black and white—is available from the Society.

PRESSURES THAT MAKE LIVING DIFFICULT

According to Oriental philosophy, what we call the "person" is really embodied pressure. People do not have pressures, pressures are people. Buddha taught that birth is pressure moving into objective manifestation. Man is not the product of heredity or environment, but of pressure. When he dies his pressures determine not only the conditions of a future existence, but the very fact of reembodiment.

The pressures that most commonly disturb the individual are usually environmental. Typical of such disturbing factors are the following classifications:

1. Bodily pressures, such as sickness, age, fear of accidents, and fear of death.
2. Economic pressures, such as lack of training or credentials, unemployment, debt, disability, extravagence of self or family, unusual expenses, unexpected responsibilities, taxes, inflation, cost of adequate insurance, and the needs of children and other dependents.
3. Social pressures, such as lack of true friends, loneliness, status seeking, the temptation to compromise standards, lack of constructive interests, and fear of society and its demands upon character.
4. Emotional pressures, such as romantic difficulties, domestic problems, incompatibilty, worry over children and other loved ones, fear of marriage or divorce, intemperance, infidelity, promiscuity, scandal, and emotional immaturity.
5. Character pressures involving lack of self-control, worry, vanity, hatred, jealousy, unreasonable ambition, stubbornness, cruelty, short-sightedness, egotism, wilfulness, and over-possessiveness.
6. Spiritual pressures such as may arise from fear, lack of faith, or a feeling of internal insecurity. Other causes can be conflicts arising from religious confusion in society, the conflict of creeds, various depressing superstitions, and fanaticism.

From these exterior circumstances is fashioned a composite point of view, which we generally consider as the basic disposition or temperament. As these external factors press in upon us through the sensory perceptions and are coordinated by the mind, they form a negative psychological syndrome which in turn becomes the pressure which will impel future conduct. The constant flow of

pressures into the individual often results in complexes, fixations, and neuroses.

The more an individual contemplates his own temperamental difficulties, the more he convinces himself that they are valid, and this in turn reinforces his sense of helplessness. Rebellion or self-pity may quite naturally result. When a man tells his troubles to others, he hears his own words and receives further evidence of the dominating power of dangerous attitudes.

If a man can be the victim of environment, it becomes evident that environment can shape his destiny. If bad habits can destroy him, good habits can also rescue him. A single wrong attitude strengthened by repetition can become a destructive negative force. Conversely, a single right attitude given strength by repetition can create a powerful constructive psychological archetype. This concept underlies many Oriental philosophies. Right attitudes are the Buddha seeds, which also have psychic endurance and can be caused to grow by continuous determination to maintain constructive convictions.

It is not by constant release from negative tension that the person solves his problem. He must change the contents of his own psyche through a patterned program of constructive effort. The world damages the person because he has neglected the basic needs of his own character.

Three simple steps can be of immediate help if we will apply them with sufficient sincerity when moments of tension arise:

First, we must accept the fact that character can be strengthened and improved through conscientious effort.

Second, we must learn to set up therapeutic patterns in the area of the centered awareness so that the psyche can censor impressions from outside sources and reject those which are unreasonable.

Third, the resources of the composite personality must be strengthened so that the higher ideals which are developing in the psychic nature can be released into the various areas of daily conduct.

These processes are automatic once they are activated, and the constructive results are immediately noticeable. All the senses contribute, but sight and hearing are the most powerful. If we establish a good standard of attitudes, they will gradually influence the mental coordinator and establish the inner life upon a more constructive and rewarding foundation.

One of the mistakes that most persons make is the belief that the aggressive conquest of environment is possible. Actually, it is not possible, because no human being can actually control environmental circumstances. No man can foresee or dominate the conduct of all other men. The only possible way by which the individual can accomplish integration is by the strengthening of his own inner resources. He cannot depend upon society even when others are well intentioned. They may only complicate an existing dilemma. All faults are suspended from one basic pattern. It is this basic pattern, and not its numerous manifestations, that must be corrected. Tension arises from error and becomes the cause of further error.

Pressure determines the negative attitude that will dominate the life. As all pressure is irrational, it cannot cause or preserve a rational existence. Pressure may manifest as a dominant force relentlessly impelling the person to a gratification of a craving or desire peculiar to that pressure. It may also manifest as a complex of impulses in mutual conflict. If these are tolerated, the end is utter confusion.

Pressure by the very nature of itself constantly impels toward the gratification of itself. The mind and the emotions can be considered as instruments set up by pressure for the fulfillment of its own purposes. The physical body is the receptacle of pressures. The human being, because he is pressure, has no adequate defense against pressure.

Buddha taught that the solution lay in the gradual exhaustion of pressure by a life process called experience. The degree of integration which the person brings into birth reveals the degree to which experience has conditioned pressure. The degree of self-control a person possesses reveals the degree that the will, conditioned by experience, has been able to reduce pressure. The most common impulse of all pressured creatures is to gratify the demands of pressure. Thus life appears as an infinite variety of pressures setting up an infinite variety of demands, each requiring immediate gratification.

Heredity and environment now come into play. Both of these factors are merely pressures moving in upon us directly or indirectly from other persons. As environment consists of many degrees and combinations of pressures and the consequences caused by these pressures, it provides valuable instruction. By benefitting from this

instruction, people come to realize that pressures usually are dangerous and detrimental. The individual thus develops a pattern of secondary recognitions or realizations which serve as warnings or reminders that his own conduct is unreasonable. He must then decide whether he wishes to profit by insight or continue to be the victim of his own ignorance. If he lacks the courage or understanding necessary to make the proper decision, pressures continue to dominate his life. Various defense mechanisms are set up in the mind to rationalize the need for pressure, and at the same time escape mechanisms are devised for the purpose of assisting the individual to escape the consequences of his own character deficiencies.

All pressures are not obviously harmful, but in most of them lurks the possibility of tragedy. There is no evidence that pressure is either rational or purposeful, or that surrender to its demands will ever result in happiness or security.

Most human beings have surrendered unconditionally to the intensities which animate their personalities. In fact they have so completely identified themselves with their own intensities that they have concluded that pressure arises within the consciousness behind the personality. To resist internal pressure is therefore to betray the desires of the self. It is easy to say "I am, therefore I desire," but it is more factual to say "I desire, therefore I am the embodiment of my desires." The identification with desire leads to the assumption that the gratification of desire is the fulfillment of self.

The most powerful of all pressures is the craving to exist and to perpetuate existence, which in turn provides the possibility for the expression of pressure and the fulfillment of desire. To live without attaining the fulfillment of desire is frustration, but the desires themselves and the pressures necessary to their fulfillment usually end in suffering.

Most pressures reveal themselves on the level of emotional activity. Some desires appear perfectly normal, and others are obviously unreasonable. The greater the pressure behind a desire, the greater the danger involved in its gratification. As we are the substance of our own desiring, there seems to be no valid excuse for denying ourselves what we believe we want. It is hard to understand why gratification of various appetites should lead to suffering. Buddha taught that the will, enlightened by experience, must exercise authority over

its own wilfulness. Will cannot be merely frustrated. It must be converted or transmuted at its own source. If intensity is the cause of a problem, the solution lies in the reduction of that intensity. Relaxation proves that intensity can be reduced and that man possesses the necessary means to redeem himself from the danger of excessive pressure.

The undisciplined person can experience no valid reason why craving should not be satisfied on any level of functioning. He has no reason to question his impulses and little inclination. What he wants he tries to gain by any means possible. He accepts this as a normal and proper procedure. If he is happy, he is happy. If he is miserable, he is miserable. If he is selfish, he is selfish. As far as he is concerned, little can be done about such attitudes, and the average person senses no controlling power within himself. He will defend to the bitter end his inalienable right to feel what he feels, and think what he thinks, without censure or modification. Because he identifies his moods with himself, they are himself. To go contrary to these moods or deny them is an offense against self, and to be reminded that what he is doing is wrong is a grievous insult.

Such attitudes permit us to resent the self-interest of others, but to accept our own selfishness as right and proper, or at least inevitable. Through long association with ourselves, we have gained the ability to live in a state of uneasy comfort with our own peculiarities. The laws and processes operating us are unknown, ignored, or forgotten. We simply do as we please, whether it really pleases us or not. If a man is intolerant, it is because he feels like being intolerant. No other explanation seems necessary. If he is angry he expresses his anger without embarrassment or restraint. If he is envious he accepts this mood without question and drowns his better nature in his own envy. If his attitudes are not acceptable to other people, he always has an explanation, which may be meaningless to others but fully satisfies himself. The worrier worries to fulfill a craving for worry, just as an alcoholic drinks to fulfill his craving for alcohol. Consequences are ignored until they lead to disaster. If the worrier stops worrying, he will be confused and uncomfortable and will feel that he is not fulfilling his own internal sense of responsibility. Most people, if they dislike another person,

regret their own attitudes, but go right on disliking as a result of a strange but negative compulsion.

One of the most universal and "respectable" of all pressures is selfishness. Some will go so far as to say that without selfishness very little can be accomplished in this world. Experience teaches, however, that the consequences of such conduct can never contribute to the well-being of humanity. Excessive self-interest lowers our sensitivity to the rights of others and to the common good. It makes close understanding between individuals difficult or impossible and makes it extremely hard to maintain honorable friendships and constructive affections. Selfishness abuses all privileges, including the privilege to live constructively. Many are taught to be selfish, but this is one lesson that must be unlearned, unless we enjoy suffering. We may say to ourselves "Every man must think first of himself in this highly competitive society," but unfortunately self-centeredness can never protect anyone.

Egotism is an aspect of selfishness and a top-ranking destroyer of health and happiness. Very few persons like to admit that they are egotists. They prefer to take the attitude that they are always right, and superior to others in their opinions, beliefs, and convictions.

The egotist cannot afford to admit his own mistakes. To sustain his self-delusion he must win every argument and dominate every situation. Society conspires against him by letting him have his own way. No sensible person will bother with a closed mind. The egotist is seldom happy, for he lives constantly on the defensive. His sense of superiority is his most valued possession, and he must protect it at all costs. Because he cannot be taught, he remains ignorant and inadequate. His decisions are usually poor and his conduct often offensive. He is never able to figure out how he can be so correct in his judgment and at the same time so miserable.

Buddhism stresses the grave danger of spiritual egotism. In religion the egotist enjoys privileges not available to him in business, industry, or domestic relationship. It is very easy to abuse the right to one's spiritual convictions. In a religious argument there are few facts available to any of the contestants. Often the person who talks the loudest and fastest can count himself the winner. Most holy wars have been started by egotists willing to sacrifice the brotherhood of man for the sake of winning an argument.

Avarice is another common psychic pressure. Few persons think of themselves as greedy or indifferent to the needs of others. In the desperate struggle to accumulate, it is easy to overlook the heavy responsibility which should accompany possession. What we cannot use wisely we will inevitably use unwisely. One of the natural consequences of avarice is fear. Avarice, like alcohol, undermines the integrity of the individual, and when this departs, happiness and security cannot be maintained. Greed is just another kind of blind pressure. We enjoy the process until our possessions possess us. When this happens we begin to envy the dignity of the poor.

The human passions present a confusion of pressures that have long bewildered the most thoughtful and scholarly of individuals. Those lusting after life soon find death. The dignity of all human emotions is destroyed by pressure. We can never satisfy the demand of the senses because the sensory machinery never knows whether it is satisfied or not. The senses are instruments of perception, not of reflection. They do not appreciate, understand, or justify conduct. They merely report their findings to the mind. If the mind is disturbed, the evidence of the senses will be distorted so as to perpetuate the general confusion. To live to gratify the body is a perfect waste of time. It is no better than working for a thankless animal. Normal affections are rewarding in many ways and enrich life; they build character and ennoble the person. But emotional intensities, whipped into fury by pressure or exaggerated by dissipation, can add only to the sum of personal and collective suffering.

Buddhism affirms that pressure is the torturer of life, the true cause of misery, madness, and death. We can build all kinds of intellectual deceits. We can argue and excuse. We can draw pictures and develop formulas, but we cannot escape the simple fact that the individual must reduce pressure or destroy himself.

Those long accustomed to think of pressure as a natural stimulant may have some trouble in realizing that it is only a nerve whip. Nature provides pressure for certain emergencies, but life cannot be one long emergency.

We must all recover the delusion that pressure provides the energy necessary for accomplishment. Man is not a missile, and life is not a problem in trajectory. Clear insight, trained ability, and purposed planning achieve proper goals without tension. Pressure

pushes us on to exhaustion, not to victory.

Consider a problem as simple as the mowing of the front lawn. First we may resent the chore: pressure is starting. We then envy the neighbor who can afford to hire a gardner. This permits a twinge of self-pity and more pressure. We resent the family reminder that we are just plain lazy. This builds further pressure. We may decide to put off the unpleasant project until the next day. This gives us more time to resent the chore, and pressure mounts. At last, with tremendous exertion of will-power, we decide to face the task squarely. We then go out and grudgingly cut the offending grass. Who can trace any efficiency in this procedure? We have systematically built something out of nothing by attitude alone. If we had said to ourselves at the beginning, "The grass needs cutting, so today we cut grass," it would have been finished within a short time. Zen would call this direct action, a simple and effective way to defeat the pressure mechanism. If we work when we work, play when we play, and rest when we rest, every action gains its true significance, and destructive tensions are reduced to a minimum.

Common sense also helps us to avoid foolish actions that seem to demand stress or worry leading to tension. One way to become a nervous wreck is to own more than our means justify. We all know when we spend beyond our budget, but under the pressure of desire or the urgings of others we take on unreasonable expenses. We must then live with this anxiety until the bills are paid. This is a precarious situation, causing worry. It in turn generates fear and may recommend something to steady the nerves, such as alcohol or tranquilizers. By this time we are full-fledged victims of tension. Credit is valuable to us all, but the abuse of credit is a major cause of suffering. This is the tragedy of the status-seeker, and there is one in most American families. When one member attempts to endanger the family security through extravagance, sickness, sorrow, and disillusionment threaten the future.

The pressures that develop in human beings are as rational as the undirected pressures of a combustion engine or a steam boiler. Human pressures are also far less useful. No one can build successful defenses against pressures. Every year men pile sandbags along the banks of rivers, and every year the floods come and sweep them away.

Pressures can also arise from previous foolishness, compromise, dishonesty or neglect. Even in such cases, tension only compounds the dilemma. A mistake plus tension always equals two mistakes. The moment we realize this we may be inspired to seek proper solutions. These may require courage, but nature respects and supports this type of honesty. Unpleasant facts have to be properly processed before conscience will relax and permit us to rest. Mental hospitals are trying to restore to a reasonable degree of psychological health many persons who have tried to hold on to guilty secrets. It is better to admit to poor judgment and change our ways than to try to live with negative and destructive attitudes. The most practical procedure is to put our memories in order with as little waste of time and energy as possible.

There is a bright side to this situation which should not be overlooked. We may be blaming ourselves for imaginary faults. A man I knew belonged to a religious sect that forbade its members to attend motion pictures or the theatre. In a moment of weakness he went to see a perfectly proper and respectable presentation of a Shakespearean play. As a result of this compromise of his principles, he carried a guilt mechanism for many years. Such occurrences are not as frequent today as in the past, but we often counsel people who are blaming themselves without just cause.

Tensions may result from accumulated rubbish in our mental attics. Memories which should help us to be a little wiser every day too frequently are only causes of misery. What cannot be forgotten must be transmuted by understanding. To live in the past is to die with the past; to live in the present is to be tortured by the contemporary; and to live in the future is usually but an attempt to subsist in a vacuum. Many systems of idealistic philosophy teach that past, present, and future are illusions set up within us as escape and defense mechanisms.

Time can help us to order history, set our watches, and regulate daily activity, but man as a living being is unhistorical. If he tries to live by the codes of the past he is likely to become archaic, and if he tries to live by the codes of the present he has a good chance of becoming a delinquent. In light of past and present uncertainties the future is not entirely substantial as a source of practical inspiration. Insight preserves us from the half-forgotten and the half-un-

known in our own consciousness. Man is never further from security than the degree of his own confusion. He is never nearer security than the degree of his own conscious insight. Buddha pointed out that man is removed from the past, present, and future of his worldly existence by the simple expediency of death. That alone is real which death cannot destroy.

The Chinese recognized that the most universal therapeutic agent available to man is nature itself. Color, form, sound, and design reveal universal motions and processes. A man in anger strikes another man. By this act all the destructive processes of life and living are vitalized and intensified in the psyche. Numerous other instances should be noted. The nagger deepens the psychic pattern and makes it more certain that his bad habit will continue. Evil can never impress good upon the soul, and we must remember that direct action makes the deepest and most lasting impression.

Not by fighting tension but by cultivating relaxation we achieve the solution to the problem. It is conscious receptivity to the benevolence of the universal plan that helps to heal the sufferings caused by disordered thoughts and emotions.

To strengthen this process Oriental mystics use symbols which are designed to impress order upon the subconscious parts of man's nature. Meditation is a discipline of receptivity to the impressions of order, beauty, serenity, and sublimity. Such meditation contributes to the growth of what the Chinese call the transcendent being.

The ancients believed that the symbol could be a visual aid in attaining the experience of harmonious arrangement of form and color. Symbols also may be explored in an effort to discover more of their constructive significance. The interpretation of a symbol may reveal an answer to some immediate concern in the life of an individual. Psychotics, for example, will produce symbols that reveal the nature of their psychological problem. This is a reversal of the meditation process. While an analyst may use such pressure symbols for diagnostic purposes, it is not certain that they contribute a great deal to the final therapy.

The Egyptians are said to have used symmetrical geometric solids in the treatment of the sick in an attempt to transfer the harmony of their mathematical beauty to the psychic nature of the patient by way of sensory perception. Plato describes the soul as an

harmonic mathematical pattern. That which inspires harmony therefore is a medicine for the soul. The person who instinctively sees or experiences universal harmony will enjoy better health than one who is aware mostly of the mistakes and sorrows of mankind.

If children can be led into delinquency by motion pictures, television, and improper books, it is foolish to say that they cannot be inspired by an improved level of entertainment and literature to better character and normalized psychic patterns. As it is not likely at the moment that desirable reforms will occur in society, each individual must make the necessary constructive adjustments in his own way of life.

Anything which increases tension also lowers self-control. Beauty does not increase tension, but deformity does. Violation of conscience creates pressure. Exposure to hatred or violence creates tension. Immoral, unmoral art or psychotic music create tension. That which is in itself not good cannot be a direct cause of good. When we try to overthrow evil by revulsive tension, we create situations which will lead to further tension. The war in ourselves can never result in peace. The most that can be said for it is that in the end it will be so painful that we must correct our mistakes or perish.

Tension is merely stress moving into manifestation. Anything which apparently can be accomplished by tension can be more safely accomplished by disciplined action without tension. To become tense is the quickest way to make our problems larger and ourselves smaller. A head-on collision with tension seldom is solutional. It is wiser usually to direct our thoughts and feelings into more constructive channels and allow the tension to subside from lack of support.

The normal state of the body is health, and the normal state of the mind is sanity. The emotions find their fullest expression through love, friendship, and kindness. Having decided what is right and what is best, we must settle down to the serious labor of self-improvement. Health, like happiness, must be earned, and each person must earn his own happiness. If he depends upon others for his security and peace of mind there will be difficult times ahead. Fortunately, we have been endowed with the means for our own perfection. Growth is a do-it-yourself project.

WAS BUDDHA AN ATHEIST?

The term atheist is generally applied to a person who rejects the belief in God as the creator of the universe and the administrator of human destiny. In popular usage the word atheism has lost most of its basic meaning. To be called an atheist in these times is to be accused of impiety, and even this interpretation is not entirely new. The Romans, following their own gods, accused both Jews and Christians of being atheists, not because they denied the reality of Deity, but because they rejected the gods of the Latins. Later, the Christians reversed the situation and accused the Romans of atheism. During the long centuries of Church controversialism, conservative Christian sects maintained that heretical systems within the structure of Christianity were atheistic. It would seem, therefore, that an atheist can be a person who rejects a popular definition of the nature and attributes of God even though this person does not actually deny the existence of some kind of Divine Power at the source of creation.

A theist, conversely, is assumed to believe in a god of some kind, but it no longer follows that he is a religious conformist. If he is willing to acknowledge the existence of some spiritual power or being superior to himself and worthy of his admiration, veneration, and obedience, it is proper that he should be considered a theist.

Whether this power is self-created or is the product of some process of evolution by which it has attained transcendency would appear to be a secondary consideration. The important issue is whether such a spiritual being or power overshadows creation or is embodied in an unfolding universal system. Whether this controlling power is infinite or finite has only a minor effect upon the problem.

The tendency today is to recognize two types of atheists. The first is the intellectual atheist, who has rationalized himself into the condition in which he supposes no need for the hypothesis of deity to explain the existence or operation of the material world. In spite of this attitude, such a person may live by the same standards of morality and ethics as the most devout churchgoer, and may be indistinguishable from the theist insofar as exemplary conduct is concerned.

The other type of atheist may be described as a "practicing unbeliever." He may have no opinion as to the reality or unreality of

GAUTAMA BUDDHA AND HIS DISCIPLES.
Miniature Wood Carved Shrine. Chinese origin preserved in the Kongobuji Temple at Koyasan.

God; in fact, under pressure he might even claim to be a theist. In conduct, however, he reveals no religious tendencies. He is completely indifferent to the spiritual equation in human life and relationships. This type is most commonly found in the sciences, arts, and higher levels of academic education. Such a person may show no tendency to argue over theological matters, and often displays a tolerance founded upon total disinterest. The tendency in modern philosophy is to assume that inner convictions are best measured by attitudes and actions rather than by affirmations of mental commitments. The individual who is obviously without those inspirational qualities which arise from a dynamic faith cannot have clear insight on the level of spiritual values.

In the time of Buddha there were a number of atheistic and agnostic philosophical schools in India. Most scholars and conscien-

tious laymen were divided religiously and philosophically by their attitudes toward knowledge. There were two powerful factions — the devotees of the gods, and honest skeptics. Then as now these two opposite points of view could not be reconciled by argument or persuation.

From the beginning of his ministry it was obvious that Buddha had no intention of becoming involved in what he regarded to be a useless controversy. He defined with complete clarity the scope of his ministry. He was concerned exclusively with the problem of human suffering. He made no claim that what he taught was complete and final truth. Nor was it his purpose to unfold all the mysteries of life to his followers. One day he picked up a handful of leaves which had fallen from nearby trees and pointed out that the majority of the leaves still were attached to their branches. Then, addressing his beloved disciple Ananda, he said, "I have given you but a handful of truths; besides these there are many others, more than can be numbered." (See *Indian Philosophy,* by S. Radhakrishnan.)

Although he was suspicious of orthodox Hinduism and its elaborate pantheon of divinities, there is no actual evidence that Buddha rejected totally the faith of his own time any more than it can be said of Jesus that he renounced orthodox Judaism. It is evident that Buddha was indebted to Indian philosophy for many of the disciplines which he taught as essential to the cultivation of the enlightened life. Had he been less tolerant, there could have been no basis in his own instruction or example for the generous and kindly attitude of Buddhists toward other religions.

If the word *God* is substituted for *Brahma,* and *heaven* for the *World of Brahma,* the meaning of the following quotation from Buddha becomes clear to the Western reader:

> Brahma I know, and the World of Brahma I also know, and the path leading to the World of Brahma I also know. A monk radiates love to the four quarters of the earth. Upward and downward he penetrates the whole world with thoughts of love—deep, wide, boundless, free from enmity, and free from ill-will. This is the path leading to the World of Brahma." (See *Buddhist Wisdom* by George Grimm.)

This can scarcely be interpreted as the statement of an atheist, and is more likely that of a person reluctant to become involved in theological argument or philosophical debate.

Having based most of his practical instruction upon a direct study of mental phenomena, and further having concluded that the mind is not capable of attaining an absolute state of truth-knowing, Buddha believed that all theological controversy was unprofitable. If, as Buddhism has always affirmed, the belief in God is a conviction arising in the mind, and the belief that there is no God also is a conviction arising in the mind, which of these convictions must necessarily be true? Both the believer and the unbeliever function from assumptions which cannot be proved by personal experiences in daily living. If one believes in God the mental processes will strengthen this belief until it appears to be a certainty. If one does not, one's objections can be supported by a skillful intellectualism. However, nothing actually has been either proved or disproved. One thing is obvious, however: a great deal of time and energy has been devoted to an unfruitful undertaking.

The person who becomes a controversialist and tries to persuade others to accept his point of view accomplishes little. In most cases he is unable to bring about changes in conclusions already held by those whom he would convert to his way of thinking. Even when his persuasion is successful, the one whom he has influenced has no more real knowledge than he had before.

It is wiser, therefore, to turn the energies and resources of character to the immediate improvement of one's moral life. Furthermore, if the answers to basic questions are attainable, they must come through improvement of insight, which, according to Buddhism, can result only from the daily practice of simple virtues.

Doctor Radhakrishnan summarizes the Buddhist point of view thus:

> Ancient Buddhism resembles positivism in its attempt to shift the center from the worship of God to the service of Man. Buddha was not as keen about founding a new scheme of the universe as about teaching a new sense of duty. It was his privilege to start a religion independent of dogma and priesthood, sacrifice, and sacrament, which would insist on an inward change of heart and a system of self-culture.

If the great Indian sage was reluctant to see men dedicate themselves to the defense of abstract theistic beliefs, he was equally opposed to the deification of his own person as an image for popular veneration. He addressed Ananda thus:

> He who would seek supreme knowledge must enter a woman's womb; he must, out of his pity for mankind, be born into the world of men. For if he were a god, how could he set in motion the Wheel of the Law? Imagine the Buddha as a God, Ananda; men would soon lose heart. They would say, "The Buddha is God, happiness, holiness, and perfection; but we, how can we hope to attain?" (See *The Life of Buddha,* by A. Ferdinand Heriod.)

It is possible to glimpse something of Buddha's theology through an estimation of his total teaching. He certainly affirmed that it is possible for a human being to achieve complete enlightenment—that is, to become a Buddha by accomplishing the Great Awakening within himself. The management of the universe is entrusted to these awakened ones, who are, therefore, the Elder Brothers of humanity. The Buddhas have attained to such a transcendent degree of insight that it is difficult to distinguish between them and Western man's concept of God. There is one difference, however. In Buddhism the Buddhas do not create the universe, and they have no despotic authority over it. They cannot assist any individual to escape the cause and effect patterns which he has established. They favor no cause except Truth itself. They have no power or authority over Universal Law; they must accept, together with the least of creatures, the immutable laws that govern all things. They are servants of Infinite Law, not its masters.

One exponent of the Japanese Shinshu Buddhist Sect, which venerates Buddha in the form of Amida, said:

> Buddha never judges . . . The Amida of Shinsu . . knows only infinite love for all beings, and wishes to deliver them from the eternal circle and ignorance and suffering in which they are plunged. Therefore, in Amida there is neither wrath nor anger. He is only love. (See *The Buddhist Sects of Japan,* by E. Steinilber-Oberlin.)

In practical Buddhism the highest state of existence for which a definition is attempted is Buddhahood. This is not limited to any race

or time, nor is it limited to beings on a single planet anywhere in the solar system. Everywhere there must be enlightenment in terms of evolving consciousness. What lies beyond enlightenment can be known only to the enlightened, and Buddha never denied that there was something beyond the reach of human consciousness. His attitude toward the soul has been open to the same criticism as has his supposed atheism. Again Dr. Radhakrishnan is helpful:

> Buddha exhorts us to be philosophical and to recognize the limits of philosophy. A true psychology is possible only if we repudiate metaphysical bias in favor of or against the soul . . . To posit a soul seemed to Buddha to step beyond the descriptive standpoint. What we know is the phenomenal self. Buddha knows that there is something else. He is never willing to admit that the soul is only a combination of elements, but he refused to speculate on what else it may be.

In the development of the Mahayana system of Buddhism with its magnificent vision of a supernal region beyond the mortal sphere one recognizes the essential principles of an enlightened religion underlying and permeating Buddhist teachings. Mahayana idealism arose in India about 100 B.C.; some writers believe the date of its inception to be slightly later. There is much to support the concept that the Mahayana doctrines may have descended orally from the historical Buddha himself but were not made the basis of a sect until about five hundred years after his decease.

Western man accepting only the concept of God taught by orthodox groups might well proclaim Buddha to be an atheist. Is it not possible, however, that there could be other interpretations of the Divine Nature that are also valid? Buddhism regards deity as an Elder Brother, a product of infinite processes rather than the cause of them. Is not such an explanation merely a different form of theism, fulfilling all the spiritual needs of devout persons? Certainly the acceptance of an infinite principle of good, all-knowing and all-loving, is not atheism.

Buddhism actually is a democratic rather than an autocratic theology. Possibly it is the only major world religion which does not posit some form of absolute autocrat who can administer existence according to his own will or pleasure. In Buddhism the ultimate authority is Law itself, completely impersonal and utterly just. The

Buddhas and Bodhisattvas rejoice in this Law and proclaim themselves its servants. Their ministry is to assist the unenlightened to become aware of the Eternal Plan in all its transcendent beauty and, having become conscious of the sublime purpose for living, to unite their own efforts toward the improvement of themselves and all that lives.

There never has been any question about basic Buddhist ethics with its repeated admonition to all men that they should serve one another, respect one another, and build a better world. The Buddhas and Bodhisattvas are the great teachers who have themselves passed through all the grades of the Universal School, the school which teaches release from ignorance and affirms that every living thing is moving inevitably toward liberation from ignorance, superstition, and fear. Faith is vested not in an abstract divinity, but in the rules which govern human enfoldment. In the Northern School of Buddhism certainly there is no deficiency of idealism or aesthetic appreciation, but it is taught that man unfolds sublimity from within himself and redeems his own existence, sharing with all creatures animate and inanimate the blessed protection of an all-preserving plan. If there is such a plan, it is not in the furthermost, but in the innermost, part of life. The immediate duty of the wise man is to live well and to honor the good in everyone and everything that comes within his comprehension.

Intimately associated with the problem of God and the soul is the survival of consciousness. Many non-Buddhists, and some Buddhists, assume that the ultimate state of the Enlightened is extinction. This is contrary to Buddha's statement. It is now generally acknowledged that Nirvana, or Paranirvana, is the dying out of the three fires of illusion or desire within the consciousness of the Enlightened. The Buddha's statement about the condition of one who has attained Paranirvana, as it appears in the *Udana Sutra,* has at least an oblique bearing upon his concept of infinities:

> Where water, earth, heat, and air do not find footing, where no light burns and the sun does not shine, the moon does not shed her radiant beams, and darkness does not exist. When a sage who is a Brahman has attained Truth by silent contemplation, he becomes free from form and formlessness, happiness and suffering.

It is noticeable that Buddha does not say that the sage ceases to exist. He is merely no longer a part of the conditioned existence that men know.

How shall the state of being which is free from both form and formlessness be defined? It can only be inferred that the seer in his meditation becomes aware of an unconditioned existence which still exists and which can be experienced by the Brahman. Perhaps St. Paul was troubled by the same difficulty, for in 1 Corinthians 3:19 he declares: "For the wisdom of this world is foolishness with God."

When the charge that he was teaching annihilation of the self was made against him, Buddha answered as follows:

> Some recluses and Brahmans wrongly, erroneously, and falsely charge me, in defiance of facts, with being an annihilationist teaching the disintegration, destruction, and extirpation of existing creatures. This is just what I am not, and what I do not affirm. (See *Buddhist Wisdom,* by George Grimm.)

Some of the early patriarchs of Buddhism, especially Nagarjuna, were accused of having developed a pessimistic philosophy of annihilation, and their opinions never became truly popular or even acceptable. It well may be that these early teachers were misunderstood and therefore misquoted. Certainly there were always more optimistic sages who reinterpreted sombre speculations in terms of an all-inclusive optimism. It was simply assumed that in the evolution of man's character, growth is actually a continuing diminution of error. Step by step the truth seeker overcomes his false concepts and unreasonable opinions. As the pressure of the senses decreases, an inner tranquility is cultivated. Finally, the devotee reaches a hypothetical point of complete non-error. This point corresponds with the Western concept of perfect wisdom. We must remember that in the West wisdom implies an increase of knowledge, but in the East it stands for a decrease of ignorance. When man reaches a condition in which he believes nothing that is not true, it might seem that there is nothing left to believe. Certainly there would be nothing left for the individual who measures all things in terms of trial and error.

To Buddha the end of ignorance, while it may be the end of all

familiar dreams, may be also the beginning of a life of infinite reality. Having attained the end of his ignorance, man then may be able to understand the sublime mystery of perfect consciousness. It is then and then only that the final answers to the final questions can be known. In the meantime, it is better to focus one's attention upon the work presently at hand, for which answers can be found, than to drift away into speculations which cannot be immediately useful.

In the Mahayana system a kind of mystical intuition came to be strongly emphasized. The devotees were reaching out toward a total, all-inclusive spiritual philosophy. As it unfolded, it brought about the transformation of the ethical philosophy of Buddhism into, for all practical purposes, a religion. How closely Northern Buddhism — and in particular the Shingon sect of Buddhism — approaches a true theology can be inferred from the following statements by Dr. M. Anesaki, Professor of the Science of Religion at the Imperial University of Tokyo, in *Buddhist Art in Its Relation to Buddhist Ideals*:

> "It [Buddhism] views the universe as a cosmotheism, or, more explicitly, it defines the total cosmos as Divinity." And, "The final substratum of Buddahood is, therefore, the cosmos, including its spiritual and material aspects, and Buddha is the Lord who rules it, not from above, but from within. His spirit is the cosmic soul, which like a seed, evolves out of itself and the phenomena of the universe. The cosmic life thus regarded as the enactment of the infinite communion ruled by Buddha, the cosmic soul, may be and must be grasped and experienced by the soul which lives the life not of an individual but of the whole communion; and this soul, when it transcends the limit of selfish and narrow individuality, can include all existence within its domain, and discover in itself the germs of all phenomena."

Notes on the Dictionary by Samuel Johnson

I am not so lost in lexicography as to forget that *words are the daughters of* and that *things are the sons of heaven*—Preface to his dictionary.

Dictionaries are like watches; the worst is better than none, and the best cannot be expected to go quite true.

TRUE FELLOWSHIP OF FAITHS

Digest of Lecture by Manly P. Hall
Given at World Fellowship of Faiths, Chicago, 1933.

The religious systems of mankind are not divided one from another by essential elements of faith but rather by elaborate and complicated theological systems. For thousands of years the function of theology has been to divide and confuse. Men who have worked together, suffered together, and died together have been divided by schismatic technicalities. There can be no Christianity while five hundred Christian sects compete with each other in the erection of creedal barriers. There can be no fellowship of faiths while the several great religions of the world ignore the unity of their spiritual aspirations and emphasize only their sectarian differences. It is neither necessary nor desirable that various religions serving the spiritual needs of different nations and races should merge their identities into some common institution, but it is absolutely essential to the survival of the spiritual instincts of the race that religious organizations should rise above the small differences that now divide them and unite in the promulgation of essential moral, ethical, social, and cultural truths.

A religious man is not one who merely subscribes to a certain system of theological dogma. Religion is idealism in action and the idealization of action. A religious man is one who perceives a code of law higher than that of the animal kingdom and attempts to live by this law and to elevate his concerns from the animal to a truly human level. Confused by the arguments of a thousand jarring sects, the average individual of today must struggle with a dilemma of spiritual values. It is the desire of the average person to live honestly, intelligently, and well, but these simple values are so obscured by theological pettifoggery that most mortals must live a life of religious confusion.

The era of competitive ecclesiasticism, like the era of competitive industrialism, is drawing to a close. The question as to which of a number of cults is most acceptable in the eyes of heaven is exceedingly secondary, if it can be regarded as of any importance at all. The real question is, which of these cults is approaching most closely to the practice of spiritual principles? He who performs most

completely the work of the Universal Father is most acceptable in the sight of the Universal Father. Religions are not great because of the vastness of their membership, the wealth of their orders, the complexity of their dogmas, or the smugness of their clergy. Religions are truly great only when they apply spiritual principles to the material problems of the race and make an honest contribution to the ethical betterment of mankind.

The more we examine into religious principles the more we realize the possibility of religious unity. The differences which have arisen in theology did not exist in the original revelations but have crept in through efforts at interpretation. The narrowness to be found in various creeds comes not from the founders of those creeds but was inculcated afterwards by zealous but bigoted followers who had no comprehension of the original vision. Our religions have become mutilated revelations, and it is because of these that a Fellowship of Faiths is necessary to bring together various creeds which have essentially never been divided.

Words are dangerous things. Ignorant men are deceived by their appearance of importance. The unabridged dictionary is a foundation of misunderstanding. The more words we have the more opportunity we have to misinterpret each other and misstate ourselves. We prepare great discourses, and our every word is the foundation of an argument. We call a man who worships Zeus a pagan, a man who worships Brahma a heathen, and a man who worships "God" a true believer. To the average person "God" is an absolutely meaningless word, conveying no intelligent understanding of any aspect of divine principle. The only virtue of this word, if any, lies in its orthodoxy and its familiarity. We fail utterly to be religious because we fail to realize that Zeus and Brahma, Jehovah, Allah, and God are not different divinities but the same essential Divine Essence interpreted through the language mediums of these different races. Thus, while our ignorance permits us, and our theologians encourage us to see differences where there are none, religion as a spiritual force is comparatively impotent.

Men pray to their gods, often with many words. Their prayers are for the most part detailed statements of their own desires. They beseech divinity to be particularly observant of them and to elevate their concerns above the general good. The prayers of men are mostly monuments to misunderstanding. In spiritual matters we are divided by words, and by terms truths are obscured. In religion, therefore, let us depart from the wilderness of words and enter into a garden of silence. Let us feel and sense values in a gentle camaraderie of purpose. A simple clasp of the hand in sincerity conveys more religion and spiritual solace than a hundred wordy sermons. Cooperation toward a common purpose is the most acceptable sentiment which modern religion can preach to a troubled world.

Let us conclude with the philosophic prayer of Hermes, a simple direct statement in which the true purpose of man is beautifully and simply revealed:

> "Universal Reason! the man Thou hast created awaits the works that Thou wouldst have him do."

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Quotes from M.P.H.

To take away the pain of consequence is to do a man an injustice.

We are not only the present, but we were the past and we will be the future.

We live in what we have built and we will live in what we build.

We should not move out of the house without cleaning it before we go. The same applies to our lives. We have moved out so many times without cleaning up that there is not a clean place left to move into.

That which we do may be only action, but that which we learn through the doing is soul.

Domination is the beginning of black magic.

An intelligent man lives to enrich his life with integrity, honesty and virtue; a foolish man lives to enrich money lenders and profiteers.

There are two kinds of criminals; those who cause crime and those who commit crime.

Integrity is intelligent honesty.

We lack not only the courage of our conviction, but the conviction as well.

Within each man is locked the possibility of individual greatness.

Unless some cultural element can be incorporated into economics, it must fail.

We are entitled to enjoy any standard of perfection we are willing to live and defend.

Ask the God in your heart and not the God in the skies to be merciful.

The pessimist dies by a slow poisoning caused by his own melancholy.

We cannot build an economic structure that is incorruptible as long as we remain corruptible.

There is only a small minority which earnestly desire to be wise. The majority only wants to be happy.

Beauty is a harmony of utilities. Nearly everything in nature that is beautiful is useful.

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

What separates old and young is not age but vision.

If what you want to do is good and important, extract yourself from your mental clutter and do it.

NOTES ON SUMI PAINTING

In Western art the oil painting is generally accepted as the highest type of pictorial representation. It is the supreme form of graphic art and all other media are considered as less important. This does not mean that water colors and pastels do not have their faithful following, but the miniaturist who executes beautiful portraits on ivory or porcelain is likely to be classified with those skillful amateurs who decorate tea cups and luncheon plates. The modern trend, which may usually be suspected of mediocrity, prefers the more heroic medium of oil.

Oil has never been a favorite medium among Eastern nations. Tempera and water color fulfill all of the artistic needs of native taste and aesthetics. The water color may be of grand proportions, brilliantly colored and heightened with cut gold. It has the splendor of some ancient fresco, but it is usually painted on silk or paper. Religious art in the Orient can have all the richness of a Byzantine icon, and secular painting is rich in the mysteries of air, clouds, mists, rain and winds. Technique is superb, but it makes dramatic use of incompleteness. It has been said that such pictures are unfinished. Yet, not even the gods could add a line to the composition. In the East also the type of framing that we know of is impractical, and in China, Japan and Korea especially, the vertical or horizontal scroll is preferred. The Eastern painter does not create pictures to be seen through a window, and he cannot take advantage of the contrivance of permitting the mind of the viewer to assume that the picture continues behind its gilded frame.

For the moment, we are concerned with certain philosophical reflections upon *sumi* technique. Sumi is a kind of brush drawing, usually done in gradations of black only, upon a plain white surface of paper or silk. The work is highly impressionistic, but its abstractness does not lead to meaninglessness. First of all, most sumi pictures isolate a subject and are devoted to the interpretation of the principal design, with little or no consideration for irrelevancies. If the subject is a bird on a branch, this is all with which the artist concerns himself. He does not bother to attach the branch to a tree, nor to indicate that the tree itself is in the yard of a farmer's house. If the artist is drawing an old man walking along the road, he may represent him bent with the weight of years, with staff in hand, dressed for a journey. There is no need for the road, and certainly a view of some rustic countryside could only clutter up the painting. There is merely the old man, a considerable expanse of white paper, perhaps a verse in beautiful calligraphy, the signature of the artist and his vermillion seal. When such a picture is hung in the tokonoma (alcove), it inspires a mood. Each viewer decides for himself the circumstances of the old man's journey. Perhaps the aged figure is a lonely traveller, like man himself, following a road that leads beyond the stars. A poem may suggest a theme, or be a complimentary picture in words. It may offer a message of refreshment to those who visit the home.

A sleepy cat sits curled up on something, but the exact nature of the support is not shown. The cat is drawn with the fewest possible lines, almost a caricature, but it is whimsical and free from all obvious exaggeration. No one knows anything about the cat except that which is experienced by immediate impact. Nothing more is necessary. The composition is completely satisfying. It is a picture to live with, for it subtly adapts itself to our various moods.

There is a philosophy involving optics with which the Oriental artist seems to have a deep and sure comprehension. The eye fulfilling the demands of the mind fixes itself always upon some object in particular; or if the viewer is contemplating nature, then the optical equipment reacts in a broad generality to the stimulus of the scene unfolding around him. You cannot look intently at an insect crawling along the stem of a plant, and at the same time really see the plant. Usually under such conditions, the plant itself is defined by memory. We know how it looks. Therefore, we create an appropriate environment for the insect. If we become suddenly aware of the plant then the insect goes out of focus. The changing of the focal point may be very rapid and sometimes almost continuous, but it has much in common with the lens of a camera. Normally, a lens must be focussed for distance. If an object a foot from the lens is sharp, then the background is diffused. This happens in motion pictures in spite of the extraordinary skill of the cameraman. We are not disturbed however, because the picture on the screen accurately duplicates our own visual process.

The sumi painter realizes that if we are looking at a stalk of bamboo, the central point of vision is sharp, but as long as the eye is fixed, that part of the bamboo which is above or below the point of attention gradually fades into non-existence. To bring it back we must look up or down and establish a new center of interest. The artist can help us greatly. He simply permits his painting to obey the natural limitations of the visual faculty. He achieves the rather difficult task of eliminating all non-essentials in a manner which is so natural that the viewer is not aware of any contrivance on the part of the artist.

Oriental architects have long constructed buildings according to the formula of the three distances. This substantially summarizes the Oriental artist's personal experience of perspective. The distances are nearness, which is foreground, middle distance, which is a kind of stage on which the action takes place, and remoteness, which constitutes all of the sense of universal enclosure in which things occur against a background of eternity. Remoteness is heaven, foreground is earth, and the middle distance is man. If you are out in a rugged mountain landscape, you may be aware of a tree growing close at hand. This is your near vision. If you study the tree intently enough, the middle distance and the remote background fade entirely from your awareness. You must restore them by a conscious act by which the mind demands that the eye record objects or occurrences more distant than the tree. It is not common for the Eastern artist to place human figures in the immediate foreground unless he associates them with some overwhelming natural symbol. He must always subordinate man to the universe, and the universe to God.

If he decides to focus his attention upon the middle distance, then the foreground is reduced to a few symbolic forms or eliminated entirely. Chinese scenic paintings often assume that the viewer is standing in the air, or else on the edge of a precipice, gazing out across a wide expanse of hills and valleys. The middle ground is appropriate for a farmer's house, a road, a bridge and the stream originating in a nearby waterfall. Scholars may be gathered in the secluded glen or a farmer's boy may lead a patient ox home from its labor in the fields. The distant mountains are still remote and unreal,

but as the focal length of the optical equipment has now brought into focus objects at some distance, remote rocks and cliffs take on greater detail.

If the contemplating poet sees the vast panorama of great mountains and jagged rocks, broad expanses of ocean, or the mist that lies around the base of rolling hills, his vision will be broadened and there will be a sense of the panoramic. To gain this, however, the tree in the foreground and the plodding ox in the middle distance either fade away or by an artistic license they are represented abstractly, lacking the detail of sharp focus. Even the distant mountains have their visual boundaries. The mist in the foreground simply represents a non-visualized area. At right and left the view recedes or dims and above the great peaks is a high expanse of blank silk or paper.

To examine such a painting with sympathy and understanding is to have a kind of mystical experience. There is no conflict, no confusion, and the eye is not required to see that which is contrary to its own mechanism. The mountains can go on forever. We do not need to see them. We know they are there. The old monk in his meditation captures our attention, and we have no interest in where he came from, or where he will go when he rises and walks out of the picture. If we are interested we will re-focus our attention and follow him along some twisted path.

Contrast this with some famous French painting of Louis XIV, the Grand Monarch. It is supposed to be a masterful portrait of an illustrious person, but we can understand why an Oriental artist, trained in a different school, would not be favorably impressed. Louis is dressed in a velvet coat and breeches and robed from neck to ankle in a voluminous cape of ermine. Around his neck hang collars and ornaments of office. His head is wigged and his fingers are heavy with priceless rings. He carries a scepter, and behind him is a throne as gaudy as himself. To add further complication, the artist has introduced heavy drapery, tasseled and fringed, cascading down one side of the picture, and behind the drapery a marble bust on a convoluted pedestal, representing one of His Majesty's royal forebears. The King also wears silken hose and pointed slippers, the buckles of which are sparkling with diamonds. A jewel-encrusted sword is partly visible and, like as not, the royal crown rests some-

where in the middle distance. Not one square inch of the canvas is uncluttered. The life-size portrait is bordered with an intricately carved frame a foot wide and elaborately covered with gold leaf. The King is as remote in his portrait as he was to his subjects. A greater portrait of a person with commendable characteristics could have been preserved for us in a sumi painting of a few strokes on white paper.

The Oriental might go so far as to point out the pernicious tendency to paint portraits of clothing and then add faces. This is a well-known artistic procedure. Many painters completed dress and jewelry by simply putting them on a manikin of some kind, and the sitter was only required in the final stages of the work.

The sumi artist makes much of the concept of the dynamic impact resulting from the unfinished line. He experiences within himself no reason for extreme literalness. He is an abstractionist and an impressionist, but his pictures never lose meaning. There is no excuse for a work of art that is incomprehensible or without moral significance. Every painting must convey a message which the viewer can appreciate. Because of the severe training of the Eastern painter, he is not an innovator. He is content and satisfied when he faithfully tells a significant story with his brush. The painting and the written word are two expressions of one skill. The sumi painter may break with the classic tradition, but he never violates the proprieties of his art.

One of the most famous collections of insect studies was published by the Japanese Ukiyo-e master Utamaro. The drawings reveal keen observation and a thorough knowledge of the structure of these little creatures. Although scientifically exact, the pictures remain basically works of art, bridging a gap which is seldom successfully crossed by Western artists.

Many of the sumi painters were Zen monks or laymen who practiced the Zen disciplines. As a result sly humor is often introduced into their compositions. It is not customary to descend to the level of obvious caricature, but the whimsy of human life is brilliantly depicted. Zen emphasizes a mysterious unreality, which pervades all the labors of mankind. There is something almost pathetic about human ambition and the struggle for worldly success. A common

sumi theme is the vanity of arrogant mortals. Always the purpose is to reveal the inner motivations of the person depicted. To indicate a farmer by placing a rake or a hoe in his hand would be considered unworthy of an artist. A mood must be created by which the viewer is aware of the occupation of the person represented. Men who live close to the soil gain a strength of character, but they also reveal years of toil that have gradually depleted their physical resources.

I have noticed that the gradations of black used in sumi painting can give the impression of several colors. There are cases where a gray foreground seems to sustain several types of vegetation, and a cluster of pine trees actually seems to be green against a background of early morning mist. No other artists have been so successful in suggesting mist and rain and the spreading shadows of a twilight hour. Their success depends upon a keen eye, a gentle mood and perfect control over brush and ink. Much has been written about the artistic censorship which takes place in the consciousness of the sumi painter. He seldom sketches an actual scene, although he may have books of drawings which he has made on field trips. These merely suggest a suitable picture or awaken in the memory some beautiful scene that deserves perpetuation. The elements of the design are taken into the mind and heart. Here they are sublimated into an exquisite thought form, which can then be transferred to silk or paper with a few bold and completely sufficient strokes.

Sumi painting should be taught to all aspiring Western artists. Many of our younger painters have already studied this Japanese technique. Two elements are indispensable in the creation of a meritorious painting. The first of these is aesthetic justification. The picture must be painted because it communicates a meaningful message. It must tell a story, reveal an illusive truth, inspire an individual to more noble endeavors, and fulfill the immediate need of the artist to express himself. Secondly, the technique has to be adequate to reveal completely the mood of the painter. His brush must become the extension of his own soul through which his life principle mingling with the ink is captured permanently in the finished painting. Only in such a way can enduring art be represented or perpetuated, and it offers a substantial challenge to Western painters.

Happenings at Headquarters

The summer months have a tendency to be a little on the quiet side. Vacations are in order, but there are always a number of visitors from out of town. Headquarters is most attractive and the planting gives a semi-tropical note to our property.

Mr. and Mrs. Hall left Los Angeles on June 15th for Europe. By rather unusual circumstances, they secured two tickets for the Oberammergau Passion Play, which they attended on July 1st. They spent most of their time in Southern Germany and Switzerland, and on the way home stopped for two days in Copenhagen. Mr. Hall took his trusty camera along and secured a number of unusual pictures.

Mr. Hall returned to Los Angeles to lecture on Sunday, July 19th, on the challenging subject "The Next Decade 1970-1980 — The Next Small Step for Man." His summer program included a whimsical talk on Zen Buddhism, "Buddha and the Broom." Later he spoke on "The Mystery of the Astral Light — the Dangers of Self Delusion," and on the following Sunday he spoke on "The Dilemma of the Religious Intellectual — Can Faith Survive Rational Analysis?"

Dr. Drake spoke on Sunday morning July 12th on the theme "Making Dreams Come True — Eliminating Emotional Blocks to Creativity." He took the platform again on August 30th to speak on "Knowing the Reality of Self — Implications of Birth, Life Problems, Faith and Death."

Mr. Hall gave two seminars on Wednesday evenings. The first series of talks was concerned with the akashic records, in which he discussed the three aspects of the memory of nature. One evening was devoted to the memory of past lives. The second seminar dealt with the three great ritual instruments of Esoteric Buddhism. Mr. Hall interpreted the symbolism of the thunderbolt, the chakra, and the bell.

On three Wednesday evenings in July, Professor Kazumitsu Kato, who is at present teaching at Cal-State, presented a short seminar on Zen, with special emphasis upon the practice of *Satori*.

Professor Kato has lived in Zen Monasteries for many years in Japan, and presented his material with true humility of spirit.

Wednesday evenings were very busy at Headquarters this summer, and Dr. Douglas Low gave two most informative and inspiring talks on "Transformations of the Soul in Alchemy." He approached the mysteries of The Great Work as keys to the purification of man's consciousness. Dr. Low's talks have been very popular at our Headquarters.

On Wednesday evening, September 9th, Dr. Albert Freeman spoke on the "Importance of Art for Psychotherapy — Awareness Through Enlightened Emotions." Dr. Freeman is a pioneer in Art-Psychotherapy, is a past president of the L.A. Society of Clinical Psychology, a consultant to the L.A. County Department of Mental Health, and Professor of Psychology at Cal-State, Los Angeles. He described a new technique which has helped many persons to gain a more constructive understanding of life and its purpose.

On Thursday evenings, July 16th through September 3rd, Mrs. Ruth Oliver presented a series of eight lessons in "Beginning Astrology." The objective of this series was to provide students with all the information necessary to the erection of a horoscope and basic interpretation of the chart. She presented her material in a well organized way, with due consideration for the needs of her students.

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Through the cooperation of friends in Japan, we have been able to bring to this country several remarkable collections of sketches, trial drawings, and completed paintings, which have been among the family possessions of skillful artists of the 18th and early 19th centuries. In many cases the technique is extremely fine and the compositions are beautiful and inspiring. During the summer months the P.R.S. Library Exhibits featured selections from our collection, which is probably the finest in the United States.

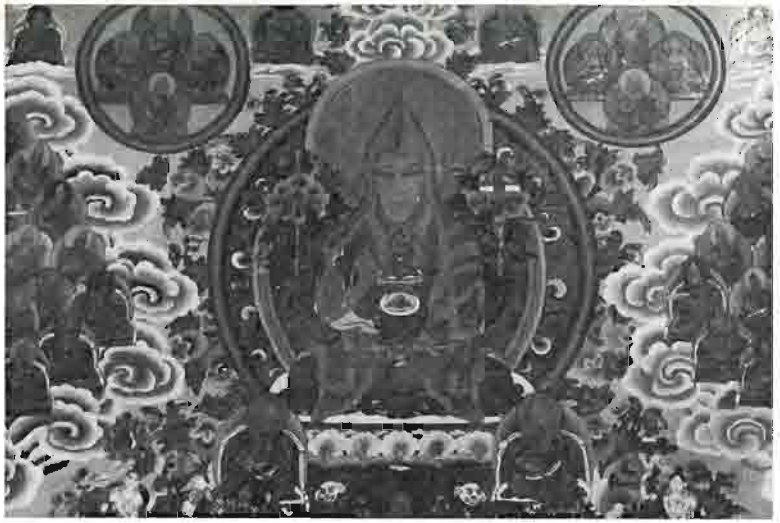
The July display was devoted largely to paintings of Zen and Shijo pictorialists. Both of these groups painted in a bold but whimsical style. They captured the moods of nature and the peculiarities of peasant and village life. These painters inspired many of the impressionists of 19th Century Europe. There is one difference,

THE TSONG-KHA-PA HIERARCHY

however: the Japanese artists were able to delineate human character without emphasizing decadence.

The August Exhibit presented leaves from artists' albums and sketchbooks, and revealed clearly the keen observational powers of these painters. In this group, bird and animal themes predominate, but local scenery was often combined with figure studies.

The September display was quite different, but also featured the decorative genius of Japanese artisans. The display consisted of original paintings on silk, intended to be used in the decorating of kimono, the weaving of obi, and the ornamentation of pottery, lacquer and metal work. Many of the designs were inspired by old Chinese embroideries, and each piece is a work of art suitable for framing.



DETAIL FROM TSONG-KHA-PA HIERARCHY
showing the deified priest enthroned.

We feel that unusual artistic material in the areas of our interest should be noted for the benefit of researchers who may want to take advantage of our collection. We recently acquired a remarkable painting from Nepal. The artist was undoubtedly a Lama, and probably exiled from his own country. The painting is recent and shows some Western influence. It is of large size, approximately six feet in height, with an elaborate brocade border. On the reverse is a sacred meditation formula, indicating that the picture had been consecrated for use in a temple.

The artist must have had an extraordinary grasp of the intricate symbolism of the Lamaist doctrines. The design is in the form of the World Tree rising out of the Eternal Ocean. It is guarded by devas and other transcendental beings. The tree is in full blossom and on its branches is arranged the pantheon of Tantric deities and semi-divine beings. Each is clearly distinguishable and has its appropriate attributes. At the summit of the pyramidal design is the seated figure of the great Tibetan reformer Tsong-Kha-pa. This great sage, who was canonized as an incarnation of the Bodhisattva Manjusri, was born in Tibet in the Valley of Ts'on-k'a about A.D. 1358. He was immaculately conceived when his mother fell insensible on a large flat stone, into the surface of which had been carved a sacred in-

scription in honor of Buddha. It is reported that he received instruction from a mysterious Lama who came from a remote region of the West. The Abbe Huc, an early traveller in Tibet, considered it possible that the strange holy man might have been a Christian missionary. In any event, Tsong-Kha-pa was a great reformer who cleansed the Tantric doctrines of Tibet and rededicated the temples to the highest standards of Buddhist philosophy. His attributes are the same as those of Manjusri: a sword and a sacred scripture. In art, Tsong-Kha-pa is depicted wearing the mitre of the Yellow Hat Sect. His robes are painted red. In the present representation of this great saint, he is shown holding a mendicant's bowl in his lap, and there is a miniature figure of Buddha covering the region of his heart. It is customary to represent Tsong-Kha-pa as a young boy, but in this painting he is a mature man with a most benevolent expression.

The scene is apocalyptic in its majestic splendour. Sanctified beings float in on brilliantly colored clouds, and the celestial hierarchy descends like a benediction from above. In the upper right corner Gautama Buddha sits enshrined, and at the upper left corner the Maitreya Buddha is depicted in a similar way. The whole composition suggests a Byzantine cross. There is an unusual use of gold lining around the figures. In a proper light this produces an extraordinary radiance. It is not likely that a painting of this quality was made for commercial purposes. There is a possibility, of course, that it is the faithful copy of a lost original. The treatment is in accordance with the Tibetan canon, but few of the older paintings are as elaborately conceived.

It seems to me that it is a serious mistake to depreciate a work of this kind simply because it is not ancient. Much Tibetan sacred art has been destroyed in recent years. When present priestly painters pass on, the old techniques will be lost to the world. Even more serious will be the fading away of the myths, legends, and beliefs which inspire the Tibetan Tankas.

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It is with deep personal regret that we report the passing of the Hon. Goodwin Knight, former Governor of California. Mr. Knight was a very good friend of the P.R.S., attended many of its activities, and while Lt. Governor of California was a Trustee of our Society. Our sincere sympathy is with his family.

Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

ORDEAL BY FIRE

As a young man I was greatly intrigued with the writings of G. A. Henty. He was an English author of adventure books for boys. Many of his stories were based upon personal experiences while he was foreign correspondent for English newspapers. While some may feel that Henty was a man of limited genius, he combined many interesting historical episodes with the fictional elements of his narratives. One of his books which especially intrigued me was called *With Clive in India,* and as was the fashion of the time, it included accounts of East Indian magic, sorcery, conjuring and extra-sensory perception. A considerable amount of literature dealing with these themes was available in the public library, and I found the entire concept of Oriental magic most fascinating.

Later it was possible for me to see most of the wonders described by Henty. Actually, Oriental conjuring can be divided into two types of magic. The tricks most frequently seen are similar to those performed by Western stage magicians. They involve sleight of hand, misdirection and a number of ingenious devices to enhance the illusions. Western artists in this field were actually inspired by the Oriental miracle workers and it is obvious that both use the same methods to amaze their audiences. The aura of religious mystery is quite unjustified, but adds glamour, especially for tourists.

However, there is another type of Oriental conjuring that cannot be explained so easily. It is a type of magic that is reserved largely

for religious occasions, and is most often performed by persons with a high reputation for sanctity. Consider, for example, the fire-walking ritual performed in many parts of the world. It is known in Indonesia, among African tribes and the Polynesians. It is still performed by Shinto Priests in Japan, Hindu holy men, and Amerindian tribes of the American Southwest. I have seen it in the Far East and also on an Indian Reservation within seventy-five miles of Los Angeles. I think that the American Indians' ritual was somewhat more impressive, because it included placing the blazing coals in the mouth while dancing. The ceremony was performed in the evening and the actual fire walking was preceded by several hours of chanting and rites of purification. The chanting was done in very low tones, because the entire performance was against the law, which forbade the California tribe to practice their own religion. A holy man came out of the desert to lead the solemnities and he examined the arrangements carefully. A large fire had been burning until most of the wood was consumed and all that remained was a bed of glowing embers about ten feet in diameter. The proceedings were carefully guarded by two reservation police in uniform wearing badges.

As the dancing and chanting became more animated, those selected to walk through the fire removed their shoes, rolled up their trouser legs and received a special blessing from the fire priest. Then still chanting and dancing, they walked directly into the fire, kicking the live coals with their feet, although the temperature was so high that most of us could not get within several yards of the hot embers. By this time it was dark, and the scene became almost unbelievable. After the selected dancers had finished, the chanting continued and volunteers joined the fire walkers. Among the volunteers were the two reservation policemen. As the dancing continued, men, women and children approached the edge of the large fire and, leaning over, picked up the live coals with their hands. They then placed the coals in their mouths and continued to dance with the reddish glow shining through their cheeks. The ritual continued for over an hour, and then one by one the Indians departed as inconspicuously as possible. None seemed to be burned in any way, nor was their clothing charred. Some of them remained in the fire for two or three minutes and appeared to be entranced.

Many explanations have been given, but not one of them seems

actually to explain the phenomenon. The East Indian version consisted of a long trench in which fire had been burning for many hours, leaving a shallow bed of coals about four feet wide and twenty feet long. Meat suspended on sticks several feet from the fire pit was burned to a crisp in a few minutes. In the version I saw hot stones were not used, but these are included among some African fire dances. After due preparation, which again seemed to include the creating of religious ecstasy, the barefoot dancers walked slowly the entire length of the fire trench. Those witnessing the ceremony found it very uncomfortable fifty feet from the burning coals. There was no indication that any of the fire walkers suffered burns or were injured by the heat, which I am told exceeded one thousand degrees.

The Shintoists of Japan perform a fire walking ritual annually, or at least did so until recently, on September 17th at the Koma-Zawa Shinto Shrine in Greater Tokyo. In this case a bed of charcoal is laid over an area six by eighteen feet. The deity ruling water is then invoked to protect the faithful from the danger of fire. The priests circumambulated the bed of charcoal in a most solemn procession. Gradually they also attained a state of ecstacy. At the proper moment, the high priest stepped into the fire and was followed by all the others. It is reported that prior to the destruction of the original shrine by the earthquake of 1923, foreign visitors were occasionally permitted to join the priests in their walk across the fire. When interviewed afterwards, these non-Japanese all agreed that they had experienced no sense of heat whatsoever. They could only perform the ritual, however, when accompanied by the priests.

Certainly this is one of the magical mysteries which have not been solved, although a number of explanations have been offered. Some years ago the fire-walking feat was performed by an Oriental in an auto park near Radio City, New York. Even in our Western atmosphere the ritual proceeded on schedule. Why this particular ceremony has been so widely spread among primitive and civilized people is not easy to explain. While explanations have been offered as to how the feet could be treated to prevent burning, there has been no explanation as to how the entire body and the clothing could survive the intense heat.

In Reply
A Department of Questions and Answers

QUESTION: *What Lies Ahead for the Religious of the World?*

ANSWER: This is an extremely difficult question, and only the future will reveal the answer completely. I can only express my own feelings on the subject, based partly upon personal experience and partly on many years' study of those streams of faith which have descended from ancient times to become the sects and denominations with which we are now familiar.

The Law of Cause and Effect continues to operate, and present difficulties are directly traceable to the perpetuation of what seems to me to be mistaken concepts as to the essential meaning and purpose of religion. We have never solved the problems arising from theological intolerance. It has always been assumed that one belief must ultimately dominate all the others. Each sect has affirmed its own superiority and taken it for granted that all other beliefs are inferior. As long as this attitude prevails, interdenominational unity will remain difficult to attain. It is astonishing how persistently we maintain and defend creedal differences. The seven great living religions of mankind all stand for the same ethical principles, teach the same morality, and have essentially the same programs. Yet we are unable to unite with other beliefs without feeling that we are denying or compromising the one and only true religion, which is, of course, our own.

It is only within the past century that Western man has begun explore with some openness of heart and mind the mysterious regions of human spiritual conviction. Even now, actual religious insight is comparatively rare, and for the majority of persons the subject is

of little interest. The old dilemma again presents itself, this time very forcibly: sectarianism is no longer able to hold the allegiance of its followers. Dissatisfaction is widespread and threatens the entire ecclesiastical structure. Although the religious revolution is spearheaded by younger activists, it is merely a restatement of objections which have disturbed thoughtful persons for hundreds of years. Fortunately, most religious rebels are not materialistically focussed. They do not wish to destroy those spiritual overtones which are obviously essential to the continuance of human civilization. They are searching for a religion or an interpretation of man's spiritual heritage which is acceptable to the twentieth century truth-seeker.

Many sincere individuals have turned to Eastern religions for general deterioration of morals, has indicated clearly that our present beliefs are not equal to our immediate needs. The result has been an alarming spread of psychedelic cults, which have little or no foundation in mature thinking.

Many sincere individuals have turned to Eastern religions for inspiration and guidance. It seems to me that the reason for this is the Oriental emphasis upon the immediate and intensive application of religious philosophy in the daily life of the believer. In the West we are strangely honest where matters of abstract belief are concerned: we instinctively suspect any faith that offers us a spiritual security which we have not earned by the correction of our own faults through self-discipline, study, and social awareness. There has also been a marked interest in the doctrines of reincarnation and karma. Science has offered no realistic explanation for man's existence, and theology has evaded the ethical implications of moral growth. Therefore the freethinker seeks answers which will satisfy his own mind. This seeking for answers is more widespread than we realize. It is unfortunate, however, when people choose hallucinogenics as a means of breaking through the barrier between the material and the superphysical universe.

As faith in doctrines weakens, there is no longer willingness to support the outer structure of religious organizations. When the mind is no longer silenced or restricted by dogma, it perceives much which previously passed unnoticed.

The least that religion can do today to restore the confidence of

its followers is to demonstrate that it actually believes in the Fatherhood of God and the Brotherhood of Man. It must work toward the reconciliation of those religious differences which have been a major cause of world tragedy for thousands of years. All religious persecution must cease, and a firm stand must be taken to prevent any further abuse of religion on the level of international politics. There are more than two billion religiously oriented persons alive today. This tremendous power can be a positive force toward world peace, international justice, and universal fraternity. These, not the careful perpetuation of sectarian differences, are the important considerations. I realize that religious tolerance is a difficult achievement. The structure of theology is such that the believer is virtually required to accept his own belief as the only true and valid revelation of God. This means that his denomination or his church requires his full and unquestioning allegiance. To be tolerant, therefore, seems to be traitorous to our own faith. If we accept all religions as equally inspired, we stand in danger of being anathematized by all of them. This is where young people today have greater courage than their elders. They are willing to consider man's spiritual convictions as one body of belief. There are not many religions, but many interpretations of one religion. As long as the interpretations are considered first and there is no real insight beyond sectarianism, we shall suffer from the consequences of our own shortsightedness.

Religion must be more than we have generally assumed it to be in order to cope with the present emergency. We expect competition in the business world, but we cannot endure it on the level of spiritual values. Long ago men believed that the gods fought at the siege of Troy and that the gods of the Grecians defeated the gods of the Trojans. Such concepts have lost their attraction. The effort to explore the mysteries of faith has received very little encouragement from secular or religious authorities. Orthodoxies have long ignored mysticism and the esoteric doctrines of antiquity. The average theologian today does not even believe that there is more to his doctrines than was taught him in the seminary. Defeated in their search for idealism in higher education, bewildered young people are turning hopefully and even desperately to man's spiritual heritage.

I am not certain in my own mind that the secularizing of religious

institutions is going to prove especially solutional. It may in the long run do more harm than good. Wherever personal selfishness enters into the picture or the individual seeks to escape from obligations which he has voluntarily taken, he may find conscience very troublesome. When the clergy, which from earliest times has taken vows of renunciation of material wealth and sensory gratification, discards its obligations, we must question the motive. Those who are tired of serving others unselfishly and who now demand union wages are not especially likely to advance the cause of spiritual enlightenment. Religion is an inner experience by which man sacrifices his lower ambitions in order to attain his higher aspirations. When the cleric is no longer willing to sacrifice anything, he cannot expect to hold the faith and esteem of laymen. The revolt within the structure of religion seems to indicate a widespread neurosis, which in turn tells us that many members of religious hierarchies neither understand nor appreciate the commitments they have made.

Unfortunately, the young religious activists suffer from the same dilemma. They are using certain beliefs to justify many character defects. In the effort to rationalize extremely secular attitudes they have tried to prove that their human weaknesses are spiritual virtues. Even from a short perspective, the theory is untenable.

It would have been much better if the churches had taught the metaphysical aspects of religion long ago. One of the problems which comes to me continually is the lack of religion in the average modern home. Many families are nominal church-goers and encourage their children to take part in church activities, but it is difficult for a small child to understand why his elders do not live according to the teachings which they endorse. Many cases of lasting damage caused by religious intolerance in family living have come to my personal attention. Even where no serious crisis has arisen, the positive value of religion in domestic relationships is not emphasized. If adults are not striving to become better human beings, there is very little inducement for children to discipline themselves or cultivate nobility of character. Millions of young people today have turned from religion because it has contributed nothing to the solution of their problems.

This gap between theory and practice is present everywhere

among the faiths of mankind. It has come to be considered inevitable that the successful person should compromise his integrity. While things are far from encouraging, the fact remains that religion is our first line of defense against the submerged savagery beneath the surface of human nature. No nation has survived the collapse of its religious ideals. The present generation should not consider rejecting religion but should dedicate itself to the proper understanding of religion in human progress.

It would seem natural that we might expect religions, in defending their survival, to make use of their greatest asset, which is such instruction as will result in the maturity of human consciousness. Religion is not a creed, but a way of life. It is a level on which human beings can abide together in a cooperative commonwealth. Most of all, it is the only form of knowledge that can lead the sincere person to the experience of his own inner life. Insecurity always results from lack of understanding. Fear, superstition, and tyranny are by-products of spiritual ignorance. If there is to be any possibility of man's transcending his mortal state, it will not be by conquest of space, but by the conquest of his own shortcomings. Most religions taught this simple truth as part of their original revelation. All the sacred books of the world emphasize the responsibility of man to discover the divinity at the source of himself. Such a discovery depends upon obedience to those commandments and commendments which have been revealed by the founders to their faiths.

In early Church history devotion was sincere, and many converts died as martyrs rather then deny their convictions. These were also the centuries of great religious art, literature, music, and architecture. By degrees, however, selfishness regained its former authority, compromise won its victory over integrity, and the individual was content to sell his spiritual birthright for a bowl of pottage. This decline has continued for a long time, and the consequences are apparent. Faithlessness has generated its kind, and the result approaches anarchy. Revolutions, unfortunately, will never solve our problem. The only answer to immaturity is maturity. We must outgrow selfishness or suffer its consequences.

I have deep faith that we will learn the necessary lessons. There

are already indications that the healthy, creative persons cannot reconcile themselves with violence, degeneracy, or crime. Certainly it cannot be demonstrated that evil, regardless of its motivations, can produce good. Evil contributes to growth in one way only: it disillusions those who follow its temptations. Actually, humanity has come too far, suffered too much, and labored too long to be frustrated by a wave of hysteria. The mistakes we make are short-lived, but our dreams and aspirations will rise triumphantly from the ashes of our disillusionments.

It seems necessary to the universal plan that something should be done to stop the psychological pollution which is threatening human security. Selfishness, intemperance, intolerance, and violence are all mental and emotional pollutants. They have reached a degree in which man must mend his ways or face the danger of a major catastrophe. Human history is not a pleasant record. It is burdened with every misfortune that men and women could bring upon themselves. As populations increase, as natural resources are less abundant, we must learn to live together in peace or be destroyed by our own discord. There is no doubt in my thinking that we will meet the challenge, we will make the necessary changes, and we will correct the fallacies in our beliefs. We need religion as never before, but it will be reinterpreted as the science and philosophy of human regeneration. It must help all of us to become good citizens in a divine commonwealth. Because we need religion so desperately, we are forcing its problems into the open where we can see them and cope with them. Some day, religion will become our most important learning. Until then, each individual must strive sincerely and constantly for the enrichment of his own consciousness through the practice of the spiritual virtues and the cultivation of personal integrity.

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LOCAL STUDY GROUP ACTIVITIES

There is a definite trend toward more intensive and carefully planned study projects. Many persons are discovering that the search for knowledge and insight provides a useful type of self-discipline. There is no reason why those participating in P.R.S. Study Group programs should not accept the challenge and prepare written outlines to guide group discussion.

Make use of such research books as you have in your own home and carry on systematic searching for unusual material through your public library. If conditions permit, acquire a few standard handbooks or share with others in building up a small and carefully selected P.R.S. Study Group library. If various members have found interesting and stimulating articles in books and magazines, they should share their findings with their fellow students.

Another interesting project could be to exchange notes with P.R.S. Study Groups in other areas. It is quite possible to maintain a lively correspondence if two kindred souls share their enthusiasm. Many hobbies emphasize the importance of "pen pals," and we have learned from experience that folks like to write and receive letters. Such an exchange is especially beneficial if the letters contain unusual information. Instead of sharing troubles, we should try to share our insight and help one another to preserve faith and optimism.

A number of our publications could be more useful as textbooks if students would prepare appropriate outlines in lesson form. These can be exchanged with other Study Groups. Find ways to demand more of yourself. Fill leisure hours with constructive thinking and you will learn that living becomes more adventurous and rewarding.

A number of our readers have expressed gratitude for the questions which we include in each issue of the P.R.S. Journal. These questions, based upon articles in the current issue, have been prepared especially to encourage Study Group discussions. They are equally

useful, however, to all readers who would like to give additional time and attention to the contents of certain articles.

PRESSURES THAT MAKE LIVING DIFFICULT

1. Have you carefully examined the pressure-building mechanism within yourself? Can you learn to anticipate disturbing circumstances and correct them before they have become emotionalized?
2. Considering your friends and neighbors, what are the most common and also the most debilitating experiences which tend to disturb the inner life?
3. Share with other members of the Study Group examples of the skillful handling of tension producing circumstances. Suggest simple and effective remedies which have worked for you.

KOYASAN—SANCTUARY OF ESOTERIC BUDDHISM.

1. Many words originating in the Japanese language or in Buddhist philosophy are now included in standard dictionaries. Try to find exact meanings for such terms as *Daimyo, Bodhisattva, Myo-o,* and *stupa.* These words are increasingly used in comparative religion.
2. Explain in your own terms the symbolism of the five-storied pagoda. How would you compare this symbolism with Western parallels?
3. From our various writings you should be able to find a good definition for the word *Mandara* (*Mandala*). Why are these used in Eastern meditation discipline?
4. What is one interpretation of The Resurrection that a Buddhist might offer?
5. What meaning can we give to the fantastic and magical elements in Kobo Daishi's life, such as the appearance of dragons or The Four Heavenly Kings?
6. What is Esoteric Buddhism?

IN REPLY. A Department of Questions and Answers.

1. What common unities should be emphasized among members of different religions?

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

Library Notes

THE SAINTS AND LITERATURE OF THE WESTERN PARADISE OF AMITABHA

PART II

by A. J. HOWIE

In the first section of this series the emphasis was on the descent of the oral tradition of Buddhism and the centuries of gradual evolution of written texts within the immediate environment where Gautama lived and taught. If, as claimed, the doctrines were perpetuated here in their original simplicity, such records when found will reveal the essential Buddhist teaching in their purity. But it has been the extension and expansion of the doctrines, captured in the writings among those now identified as Northern or Mahayana Buddhists, outside this circumscribed setting, and those inspirations and intuitions of devout converts and scholars, whereby the faith has continued to spread and develop throughout eastern Asia far beyond the locale of Gautama's preaching.

The seeming confusion of the many sects distinguished during the long evolution of Buddhism has been the result largely of the charisma of particular teachers who emphasized some particular aspect of the descent of tradition together with an identification with certain supporting sacred books which by common consent were accepted as canonical. Some of these sutras were accepted by most, if not all, Mahayana sects as a common heritage of Mahayana Buddhism. Such is the *Saddharma-Pundarika, The Lotus of the True Law,* which Mr. Hall discussed in the Summer, 1970, issue of the *PRS Journal.* The following quotes, paraphrasing, and digest are part of our story of the Western Paradise and do not duplicate or conflict with the larger perspective of treatment in that article.

The appeal of Mahayana literature is due in part to the magnificent pageantry and dramatic staging depicted, by which Buddhists become vividly aware of an infinite dispersion of human Buddhas

THE WESTERN PARADISE

throughout the ten directions of space in the universe, who during great immeasurable periods of time have perfected in themselves all human virtues. They have preceded all sentient beings on the path of perfection which all must ultimately follow. Since then millions of Buddhists have listened to the recitals of the sutras, have believed implicitly, and their lives and hopes have been enriched through faith in the turning of the wheel of the law and its workings here and hereafter throughout all creation.

On the occasion that is the subject of the *Lotus Sutra,* which is the expounding of the *Dharmaparyaya,* a discourse on the law and a text of great development serving to instruct Bodhisattvas, the Lord Gautama was attended by twelve hundred monks, all of them Arhats. They were stainless, free from depravity, self-controlled, and thoroughly emancipated in thought and knowledge. The ties that bound them to existence were wholly destroyed, and their minds were thoroughly emancipated by perfect knowledge. They had reached the utmost perfection in subduing their thoughts, and were possessed of

the transcendent faculties called the five *Abhignas* — the magical powers, the divine ear, knowledge of the thoughts of others, knowledge of former existences, and the divine eye, to which sometimes is added a sixth, the knowledge which causes the destruction of human passion. In addition there were a host of monks and nuns, and eighty thousand Bodhisattvas who firmly stood in wisdom, and moved onward the never deviating wheel of the law. They had propitiated many thousands of Buddhas, planting the roots of goodness, having saved many thousand myriads of kotis of beings. Among those identified by name are Manjusri, Avalokitesvara, and the Bodhisattva Mahasattva Maitreya. Mentioned also as attending are sixteen virtuous men, who are directly contrasted to thousands of attending celestial beings — gods, Nagas, goblins, Gandharvas, demons, etc.

The Lord Gautama sat cross-legged on the seat of the law and entered upon the meditation termed "the station of exposition of Infinity," his body motionless and his mind in a state of perfect tranquility. At that moment there issued a ray from within the over thousands of Buddha-fields of space in the eastern quarter, illuminating for all the host attending him, the beings in the six states of existence and the Lord Buddhas staying, living, and existing therein.

circle of hair between the eyebrows of the Lord, extending outward

As the throng continued to view this infinite panorama of wonderful sights, certain ones began to ask why the Sugata (Gautama) was emitting such a light — was it to show them the primordial laws which he had discovered on the terrace of enlightenment or to prophesy to the Bodhisattvas their future destiny?

Manjusri, recalling a similar occasion he had witnessed countless eons in the past, spoke: "It is the intention of the Tathagata to begin a grand discourse for the teaching of the law, to pour the great rain of the law, to make resound the great drum of the law, to raise the great banner of the law, to kindle the great torch of the law, to blow the great conch trumpet of the law, and to strike the great cymbal of the law — this very day. Therefore he displays so great a miracle as the luster occasioned by the emission of a ray that he may be heard everywhere." Manjusri continues by reminiscing

about the long line of past Buddhas from infinite, countless ages ago, who had testified to the law in their time, naming them and their great accomplishments in rousing the many Bodhisattvas to acquire supreme Buddha-knowledge.

The Lord then rose with recollection and consciousness from his meditations and forthwith addressed the venerable Sariputra: "Innumerable are the great heroes in the world who embrace gods and men. The totality of creatures is unable completely to know the leaders. None can know their powers and states of emancipation, their Buddha nature such as it is. It is impossible to explain; it is unutterable save to Bodhisattvas who are firm in resolve."

After much discussion of the problems of communicating to the four classes of listeners what the Tathagata has realized on the terrace of enlightenment, Gautama spoke in order to resolve their doubts as expressed in their repeated pleas for him to continue. "It is but now and then that the Tathagata preaches a discourse such as this on the law. It is not by reasoning that the law is to be found. It is beyond the pale of reasoning and must be learned from the Tathagata, and it is the aim of the Tathagata appearing in the world to rouse all creatures by the display of Tathagata-knowledge. It was to this purpose that all the Buddhas of the past have preached the law. Those creatures who have heard the law from the past Tathagatas have all of them reached supreme, perfect enlightenment. And those who shall hear the law from future Tathagatas shall reach the same enlightenment.

"I also am preaching that law. One single stanza learned or kept in memory suffices to lead to enlightenment. Marked with the thirty-two characteristics, I show the unmistakable stamp of the nature of the law. But I am thinking of when my vow has been acplished and I no more reveal Buddha-knowledge, were I to say to men, 'Vivify in your minds the wish for enlightenment,' they would in their ignorance still go astray and not catch the meaning of my good words. Not having accomplished their course of duty in previous existences, still attached to sensual pleasures and desires, and blind with delusion, these are they who people the cemetery again and again life after life. Misfortune, little virtue, heresies, they are hard to correct. Such men do not hear the good Buddha call. To

these I show a device and make them see Nirvana. I reveal those laws that are ever holy and correct. And all those in the world who are hearing, or have heard, the law from the mouth of the Tathagata, given alms, followed the moral precepts, all reach enlightenment . . . By worshipping even with distracted thoughts, one shall in the course of time see kotis of Buddhas. Those who in the presence of a Stupa have offered reverential salutation, be it merely by joining the hands or for a single moment bend their head or body, or who have one time said: 'Homage be to Buddha!' Albeit they did it with distracted thoughts, all attain superior enlightenment.

"I reveal the law in its multifariousness with regard to the inclinations and dispositions of creatures. I use different means to rouse each according to his own character. For those fettered by desire who do not seek the law that leads to the end of pain, for those I feel a great compassion. In their ignorance they will not heed the law I announce, and in consequence will incur some penalty. It were better I did not speak."

The sutra continues with sections on a variety of subjects, but one describing the *Apparition of a Stupa* has long been the most popular as used in the art of the many Mahayana sects, all of which have sought to portray its supremely dramatic pageantry. It is almost sacrilege to attempt a digest of the scenic splendor portrayed for what was intended as a culmination of cosmic significance. I apologize with the hope that a few readers will be roused to pursue the recital fully as it is recorded in the *Lotus Sutra*.

Then there arose, from a place on earth opposite the Lord, a Stupa — a pagoda or relic tower — of such proportions and magnificence that its row of umbrellas touched the abodes of the four guardians of the horizon and the gods. Sparkling, beautiful, with thousands of terraces of flowers, banners, and symbolic ornaments, it stood in the sky. The scent of sandal and other fragrant woods filled the whole world. From the Stupa a voice was heard: "Excellent, excellent, Lord Sakyamuni! Thou hast well expounded the Dharmaparyaya of the Lotus of the True Law!" The four classes of those present were filled with gladness, delight, satisfaction, and joy. They rose to stretch out their joined hands, continuing to stand in worship. Speaking for the assembly, one asked the reason for the appearance.

The Lord answered: "In this great Stupa is contained condensed the proper body of the Tathagata named Prabhutaratna who made this vow formerly when following the course of a Bodhisattva: 'I, Prabhutaratna, had not arrived at supreme, perfect enlightenment before I had heard the Dharmaparyaya of the Lotus of the True Law. The moment I heard it I became fully ripe for supreme enlightenment.' When in the fullness of time his complete extinction was to take place, he announced in the presence of the world, including the gods: 'After my complete extinction, one Stupa must be made of precious substances for this frame of the proper body of the Tathagata, and other Stupas which shall arise in any Buddha-field in the ten directions of space, in all worlds, to give a shout of applause wherever the Dharmaparyaya of the Lotus of the True Law is propounded by some Lord Buddha . . . When the Lords, the Buddhas, wish to uncover the frame of my proper body and show it to the four classes of hearers, let all those Tathagata-frames, made from the proper body, be opened and shown in all quarters in the Buddha-fields in thousands of worlds, to preach the law to creatures . . .' "

Upon one requesting for all, that they might reverentially salute all those bodily emanations of the Tathagata, the Lord instantly darted a ray from the circle of hair on his brow, so that the Buddhas stationed in the east (in myriads of kotis of worlds) became visible, all teaching the law with sweet and gentle voices to creatures. Likewise it was in all the directions of space. Those Tathagatas in the ten directions of space called upon all the young men of good family to repair with them to the Saha-world — that patient, much enduring earth — to hear the Lord Sakyamuni, the Tathagata, and to humbly salute the Stupa of the relics of Prabhutaratna. Thus has been perpetuated the spectacle of the hosts of Buddhas and their attendants, converging from ten directions of space.

When the Lord Sakyamuni, the Tathagata, perceived that all Buddhas had been seated on their thrones, he rose from his seat and stood in the sky. With his right fore-finger he unlocked the middle of the Great Stupa. The Lord Prabhutaratna was seen sitting cross-legged on his throne as if absorbed in meditation. He moved to one side of the throne within the Stupa and said: "Let the Lord Sakyamuni take his place here," whereupon the Lord Sakyamuni took his seat.

The Lord then addressed the whole company: "In times past, unwearied and without repose, I had sought after the Sutra of the Lotus of the True Law. Having once taken the strong resolution to arrive at supreme, perfect enlightenment, my mind did not swerve from its aim. I asserted myself to fulfill the six Perfections [*Paramitas*]. Never did the thought of self-complacency rise in me. I went in quest of the best law in the four quarters, promising to become the servant of him who would procure it for me. There was a Seer who agreed to teach me the Lotus of the True Law if I would become his servant. I became the servant of the Seer, performing all the duties of servitor. I never felt any bodily or mental weariness after I had become a servant for the sake of the True Law. I did my best for real truth's sake, not with a view to win honor or enjoy pleasure. It was this Devadatta [*identified by Kern as Prabhutaratna*] who was that Seer. By his aid I have accomplished the six perfect virtues [*Paramitas.*]

"Those who shall turn round that Stupa from left to right or humbly salute it, some of them shall realize Arhatship, others attain Pratyeka-Buddhaship; still others shall raise their minds to supreme, perfect enlightenment never to return."

Thus far we have outlined the preaching of Gautama, the centuries of oral tradition in Buddhism, and the evolution of the Mahayana with a sampling from the literature that has made Buddhism such a strong moral force in Asia. Throughout this long course of time there has been emphasis and concern for the salvation of all sentient beings which will end disease, old age, and death.

Our next paper will sample the great texts that describe the Western Paradise Amitabha. Therein we shall discover the skillful means by which "self-power" is replaced with the "other power" that insures salvation for all who will — even once — place their faith in the saving vows of Amitabha. Out of these teachings have grown the largest sects of Buddhism, appealing to prince and peasant, providing the hope of a way of salvation for all sentient life.

The digest for this paper was made from the *Sacred Books of the East,* Vol. XXI, *Saddharma-Pundarika or The Lotus of the True Law*, translated by H. Kern.

KOYASAN— SANCTUARY OF ESOTERIC BUDDHISM

Kobo Daishi (A.D. 774-835) is the most famous of all Japanese Buddhist saints. After his ordination he received the name Kukai, by which he was known throughout his lifetime. In the year 921 the Emperor Daigo conferred upon him the posthumous title Kobo Daishi, which means "The Great Teacher Who Promulgates the Law." In the present article we will refer to him by this appellation.

He was born on the fifteenth day of June at Zentsuji, not far from the town of Kotohira on the Island of Shikoku. There is still a temple at Kotohira in memory of Kobo Daishi. His father, Yoshimichi Saiki, was an hereditary provincial governor. There are many legends associated with the birth of this gifted child. His conception was miraculous. When he was born a brilliant light shown over the family home, and he came into the world with his hands clasped in prayer. On an occasion when as a child he made a small clay pagoda, the Four Heavenly Kings immediately appeared.

His father, noting the trend of the boy's mind, considered preparing him for the priesthood. The maternal uncle, however, who was a Confucian scholar and teacher of Chinese literature, advised that Kobo Daishi be given a classical education, which would open for him a government appointment. After studying with his uncle for several years, the young man went to Kyoto, and in his eighteenth year he entered the university. He gained slight inspiration from the secular curriculum and was strengthened in his determination to devote his life to religion. He wrote a book called *Sangyo-Shiiki.* The essay was intended as an impartial interpretation of Confucianism, Taoism, and Buddhism, but it was evident that the Buddhist point of view was favored.

Resolved to dedicate himself to the holy life, he left the university and became a disciple of Gonso, head priest of the Daianji Temple. In order to further strengthen his inner character, he retired from the world and practiced austerities near Cape Muroto in Tosa Province. According to legends, he was subjected to many temptations and trials by evil spirits during his novitiate. Dragons and other

THE MASTER BUILDER

14th Century portrait of Kobo Daishi carved in relief on wood. Now preserved in the Jingo-ji Temple. The Great Priest carries in his right hand the ritual *sanko,* and in his left the Shingon rosary. These are his identifying attributes.

monsters appeared out of the sea, disturbing his devotions. He overcame these phantoms by repeating mystical spells called *dharani.* He was also annoyed by goblins, but finally protected himself by consecrating an enclosure in which he could study and meditate in peace. His tribulations are graphically represented in the scrolls and woodblock books describing his life, especially the *Koya-Daishi-Gyojo-Zuga.*

In 795 he received full ordination from Gonso at the Todaji Temple. At this time he was given the religious name Kukai, meaning "The Ocean of Emptiness." Earnestly praying for further enlightenment, Kobo Daishi meditated for 100 days before the great image of Buddha in the Todaji. During his vigil a man appeared to him in a dream and told him that the wisdom he sought was contained in the *Mahavairocana Sutra.* He immediately went in search of this book, which he discovered under the East Pagoda of the Kume Temple at Takaichi. Although Kobo Daishi was able to read the Sutra, which was a Chinese translation of the original, he could not completely interpret its contents. He therefore resolved to go to China and study under one of the patriarchs of the True Word Doctrine.

In 804, the young priest was granted Imperial permission to study in China, and was instructed to join the suite of the Royal Envoy Fujiwara no Kadonomaro, and four boats were placed at the disposal of this distinguished company. The envoy had his place in the first boat, and according to some reports Kobo Daishi was in the second. Among his companions was the priest Dengo Daishi, who was to found the Tendai Sect. The first two ships reached their destination, but the remaining vessels were forced to turn back or perish in the sea.

In China, Kobo's knowledge of the Chinese language proved invaluable. Near the end of May, 805, at Ch'ang-in, he met Hui-kuo, the seventh successor to Mahavairocana, who preached the Secret Teaching. Hui-kuo welcomed Kobo Daishi as one long-awaited. The old patriarch explained that he had only a few months yet to live and admonished the young Japanese priest to study as diligently as possible in order that he might receive the Abhisheka, the ritual of bestowing successorship by a baptism of water from five vases. Kobo Daishi's abilities were so great that he received baptism after

THE SANKO-PINE

When Kobo Daishi approached the plateau where he had resolved to build his sanctuary, saw his *sanko* gleaming like a star in the upper branches of the original pine tree that stood on this spot. In this photograph the Kompon Daito is in the background.

only ten days of study. Hui-kuo died on the 15th of December, 805, and his last words were that his newly consecrated successor should return immediately to Japan to teach there the Doctrine of the True Word.

In the *Namudaishi,* a Japanese poem on the life of this great saint, it is recorded that among the treasures he brought back from China were seeds of the tea plant and a large millstone. The same work says that he first demonstrated to the world the use of coal.

While Kobo Daishi was in China, the Emperor, hearing of his fame, required him to rewrite the name of a room in the Royal Palace, the original inscription having become faded. Kobo Daishi accomplished this, writing with five brushes simultaneously. While on the continent he also competed in calligraphic skill with Monju Bosatsu, the Lord of Wisdom. In this test the priest made a most creditable showing.

While still in China, Kobo Daishi threw his *sanko* (three-pronged thunderbolt) into the air, and it vanished with the speed of lightning in the direction of Japan, where it was later found in the top branches of a tree growing near the crest of Mt. Koya. The place is now marked by the fifth successive sanko-pine tree to stand upon the site. When he travelled into desolate regions, he was able to cause the land to become fruitful by his enchantments. Soon after his return to Japan in 806, Kobo Daishi submitted to the Emperor Heijo an inventory of the various sutras, commentaries, and religious paintings which he had brought from China. Followers of the Shingonshu believe that the sect was actually founded in 807. From this time on Kobo Daishi advanced his doctrine, performing many miraculous works and gaining high favor with the Emperor for his skill in writing and painting.

During religious discourses, streams of divine light flowed from his body. He could purify brackish water, commune with certain deities, and restore the dead to life. After his death in 835, miracles continued to occur. There is a legend that when the retired Japanese Emperor Saga died, his coffin was carried mysteriously through the air to Mt. Koya, and Kobo Daishi came forth from his grave to conduct the Imperial funeral rites.

In June of the seventh year of Konin (816) Kobo Daishi petitioned the Emperor Saga as follows: "According to Holy Writ, a

MEMORIAL TO A FAITHFUL DOG

The Shinto shrine honoring the deities Kariba Moyojin and Nibu Myojin stands witness to the reconciliation of Buddhist and Shinto doctrines. Kobo Daishi explained that the Shinto deities were manifestations of the Buddhas and Bodhisattvas. The dogs of the mighty hunter Kariba Myojin are sanctified with their master.

plateau in the heart of a deep mountain is best adapted for the practice of asceticism and meditation. In my younger days, I had a passion for exploring places of natural beauty. One day I started from Yoshino and proceeded southward, and then, turning my course, travelled in the westerly direction for about two days, after which I came upon a secluded plain nestling in a mountain. The place is called Koya, and lies to the south of the district of Ito in the province of Kishu. Surrounded by lofty peaks, the place has been little traversed by travellers. It is my earnest desire to have the land cleared of brambles and to erect thereon a temple for holy practices, and this for the welfare of the state as well as for the benefit of devotees."

Immediately after the property was granted to him by the Imperial Court, Kobo Daishi proceeded to Mt. Koya. When he reached Uji he came face to face with a giant about eight feet tall, with a red beard and dressed in a blue frock. The impressive looking man was a hunter, armed with bow and arrows, and he was followed by two dogs, one black and the other white. The hunter was the god Kariba Myojin in disguise. Guided by the dogs, Kobo Daishi continued on his journey and met a goddess, who led him to the summit of the mountain. She was Nibu Myojin, according to some accounts the mother of the god Kariba. In order to propitiate these two Shinto divinities, a special shrine was built for them, and they still are venerated at Mt. Koya. This story would explain why dogs are the only animals permitted to enter the holy precincts of Koyasan. The accompanying photograph of the shrine shows the image of the white dog guarding the entrance.

Kobo Daishi opened the mountain the following year and began construction of the head temple, the Kongobuji. He spent the rest of his life helping to build with his own hands the wonderful monastery now associated with his name. In November 834 he gathered his disciples and told them that he would enter the Diamond Meditation on the twenty-first day of March in the following year. He passed away peacefully in his sixty-second year on the day he had foretold, and is believed to be resting in meditation in his tomb, awaiting the advent of Miroku Butsu.

It was in this way, then, that Koyasan came into existence.

THE SAINTLY PILGRIM

This beautiful statue of Kobo Daishi stands protectingly in the midst of the tombs and memorials of the devout. The priest carries the alarm staff and hanging on his back is his broad brimmed hat. Though not of great age, the image is most impressive.

ESOTERIC BUDDHISM

Esoteric Buddhism reached Japan by way of China in the early years of the Ninth Century. At the present time there are two sects in Japan that follow secret traditions which originated in India. These are the Tendaishu, founded by Dengyo Daishi, with its headquarters at Mt. Hiei, and the Shingonshu, founded by Kobo Daishi, with ancient sanctuaries at Koyasan and Kyoto. Japanese Buddhism belongs to the Mahayana, or Northern School, and its exoteric sects are largely devotional, emphasizing self-discipline, meditation, and prayer. The esoteric sects have been strongly influenced by yogic and tantric practices and are dedicated to transcendental arts.

The Shingon sect arose from the theory of spiritual education taught in the University of Nalanda in Eastern Bengal. In some respects Shingon beliefs are similar to those found in the Lamaism of Tibet, but there are certain differences. The Japanese people never favored the exotic and erotic symbolism of Indian and Tibetan Tantra. While Kobo Daishi gained certain information in China, the Shingon faith as it is practiced today is largely the product of Kobo's own genius. Accepting the basic principles, he adapted them in such a way that they were instructive to many classes of persons. The deeper instructions are reserved for those who have been admitted into the assembly of the initiates of the order. The most vital instructions have never been committed to writing and are communicated orally to those who have taken appropriate obligations.

Because of the abstract nature of its beliefs, symbolism plays a vital part in the spiritual instructions of the sect. Mandara are used to expound the essential theological and philosophical teachings of the system. The imagery is complicated and includes the many-armed and multi-headed personifications of universal principles. There is an advanced science of *mudras* or hand postures, *mantrams* or sound formulas, *dharanis* or spells, and ceremonies to bring rain or confer other benefits upon the nation. Although it has gained special distinction for its charms and spells, the essential teaching of Shingon is philosophical and very difficult to explain. Kobo Daishi maintained that his doctrine could not be communicated without the use of elaborate diagrams and images, by which the interaction of cosmic principles could be made comprehensible visually. In his *History of the Japanese People,* Capt. F. Brinkley,

R.A., observes regarding Shingon philosophy: "An essentially esoteric system, it conceived a world of ideas, grouped logically and systematically according to genera and species, forming a planetary cosmos, the members of which, with their satellites, revolve not only on their own axes, but also around a central sun."

Thus Esoteric Buddhism is viewed as a secret science of human regeneration, given to the world by the great Patriarch Bodhisattva Nagarjuna. Through the mastery of the elaborate ritualism of the sect, the initiated priests gained insight into the laws of nature and the wisdom to direct their manifestations. According to T. Philip Terry, the outlines of Shingon mysticism suggest Christianity. He mentions as points of similarity the belief in a great prevailing spirit, obedience to a complicated ethical system, recognition of a band of interceding saints in heaven, the prospects of eternal happiness, the recognition of an everlasting law of retribution, with every infraction of the moral code entailing a commensurate penalty, and belief in several incarnations of the Supreme Being for the purpose of leading men to knowledge. (See *Terry's Guide to the Japanese Empire.*)

Shingon shares with the Jodo sects the belief in Amida's paradise, and with the Zen sect its meditative disciplines. Fenollosa points out that it was largely through Kobo Daishi that the T'ang art of China was brought to Japan, preparing the way for the highest achievements in Japanese painting and sculpturing. Shingon took the stand that all external forms are but symbols of living truths and that by understanding and interpreting the mysteries of the visible universe, man might come to understand the great causal principles which brought forth creation. In these beliefs, Shingon philosophy parallels Greek and Roman Neo-Platonism, Egyptian and Syrian gnosticism, and the kabalistic speculations of Medieval Judaism.

The Shingon sect is important to modern scholars in several different fields. The sanctuary at Mt. Koya is one of the few centers of secret Buddhist traditions available to research students of the free world. The teaching is practically extinct in India, has been persecuted out of existence in Tibet, and has been suppressed to varying degrees in mainland China. The increasing interest in Eastern psychological disciplines by Western thinkers has brought the great centers of the Shingon and Tendai sects into sharp focus.

LOCATION OF KOYASAN TEMPLES

Koyasan, or Takano-yama, is a mountain about 2800 feet in height located in the northeast part of the Kii Province. The summit is a somewhat concave tableland, and this irregular plateau is surrounded by forest scarps which terminate in eight points believed by devout Buddhists to represent the eight petals of the lotus. Here, far from the conspiracies of the great feudal families, was built one of the most important religious foundations of the Buddhist world. In the days of its glory, Koyasan is said to have contained over 9,000 splendid temples, shrines, libraries, and other buildings, with a monastic population of approximately 90,000. Gradually its temporal glory faded, and disasters destroyed many of its beautiful buildings. The great enemy of the mountain temples was fire, and many times it swept through Koyasan.

Recent information on Koyasan appears in a leaflet distributed to visitors. It describes the condition of the temple complex as follows:

'The Great Pagoda, Golden Temple, other temples and towers, and 54 monasteries which have rooms reserved for pilgrims and visitors to pay their homage to the Buddha and to Kobo Daishi, along with a university, a senior high school, and a cloister school, which are administered by the Koyasan Shingon Sect, form a metropolis of religion. Koyasan is very unique as a religious center.

"National treasures and important cultural properties—buildings, sculptures, paintings, and scrolls of writing—are kept in custody here. There are more religious art works at Koyasan than at any other single temple or monastery in Japan."

The easiest approach by train to the Koyasan temples is from Osaka. The visitor should take the Koya Line of the Nankai Electric Railway from Namba Station in Osaka, to Koyashita. From here another electric train runs to Gokuraku-bashi, where the cable car is available. It is possible to make the round trip from Kyoto in one day. This allows the visitor four or five hours at Mt. Koya. It is better, however, to allow two or three days for the trip. At the upper end of the cable line, motor buses are available to transport travelers to the town of Koya and the several entrances to the temple area. No vehicles are permitted within the religious precinct itself.

The town of Koya, with a population of about 8,000, is a typical Japanese rural community, offering very few inducements to the sightseer or curio collector. Japanese friends have told me that there are some small shops dealing almost exclusively in charms and other religious trinkets. The town is divided from the religious community by a well-kept road, and this has been extended along the outer side of the great cemetery. Those preferring to do so can reach Koyasan from the city of Nara, but the train connections are not as frequent.

Mrs. Suzuki summarizes her description of Mt. Koya as follows: "There is yet so much to be written on Koyasan. There are still many subjects of interest—temple treasures, ceremonies, walks, flowers, birds (for example, the solitary *bupposo*), plants (Koyasan is noted for high altitude plants and healing herbs), legends and stories of all kinds in regard to Buddhas, Bodhisattvas, priests, and historical characters, for instance many stories of Jizo, of Kobo Daishi, of Hideyoshi, and a host of others."

The view from Mt. Koya is considered to be exceptionally fine, and hikers find the whole region most inviting. There is a ski resort nearby which attracts lovers of winter sports. Those staying for several days should also investigate the exquisite gardens, some of which are among the finest in Japan. It is universally agreed that the best time to visit the Koya Temples is in the months of April or May. By June, rain may be expected and the heavily wooded region takes on a damp and humid atmosphere. September is not bad, and October—when the maple leaves begin to turn color—brings a considerable number of pilgrims. By November, snow is expected, and in January and February there may be drifts three or four feet deep. March is still chilly. I was fortunate enough to visit Koya in May, and therefore the most hospitable of the seasons favored me with splendid weather and wonderful views from the high ridges.

FRAGMENTS OF RELEVANT HISTORY

In the Tenth Century when Koyasan was founded, it was so remote and inaccessible that it was virtually an autonomous state. The monastery maintained its own militia to defend its properties and discourage political interference. In the late Sixteenth Century the intrepid conqueror Nobunaga decided to invade Koyasan as he had previously laid waste the Tendai temple at Mt. Hiei. After grave

consideration and more experience with the Koya monks, he abandoned his intention as impractical. After the Komaki War, Hideyoshi, who succeeded Nobunaga, also had ambitions to destroy the temporal power of the mountain sanctuaries. One reason for his attitude was that these religious establishments provided asylum for leaders of defeated factions. Fear may have induced Hideyoshi to spare Koyasan. The great General was a superstitious man who hesitated to bring down upon his head the wrath of the Tantric adepts, whose supernatural powers were well known to him. He was satisfied to give the monks a stern warning, and later he contributed generously to the support of the Shingon temples. For the most part, however, peace has endured, and for over a thousand years the great bells of Koyasan have echoed through the mountains, calling the priests to prayer.

During the Edo Period (1615-1868), Koyasan returned to its ancient ways, but difficult times were ahead. The restoration of the temporal power of the monarchy in 1868 led to a required oath in support of the Emperor Meiji. The new regime, seeking every possible means to strengthen its temporal authority, turned to Shintoism for spiritual consolation and to the Western world for military and economic guidance. Shintoism, which Kobo Daishi had reconciled with Buddhism, now broke away entirely and proclaimed the Emperor ruler by the divine right of direct descent from Amaterasu-omikami, the Goddess of the Sun.

After the official disestablishment of Buddhism, thousands of monasteries were closed. Much of their land was confiscated and nearly all their revenue was turned over to the Shintoists or the Central Government. There was little relief for Buddhism between the beginning of Meiji (1868) and the end of Taisho (1926). Many monks and priests returned to secular life as their properties deteriorated and their followings were dispersed. It was some time before the subscribers to the various sects were able to take over the financial responsibility of maintaining the ancient temples, which were in constant need of repair. Most of the older books, which include pictures of the Koyasan temples, reveal clearly the consequences of neglect.

The only way to meet the situation was to sell temple treasures. For centuries priceless paintings, statues, and altar ornaments had

accumulated in the storehouses of the sanctuaries. Some of these were discreetly sold to foreigners who appreciated their true value. Because the inventories were so large, it seemed unlikely that a few items would ever be missed. Unfortunately, the purchasers discussed their acquisitions indiscreetly, and the government was soon alerted to the situation. It is not clear why the sale of art which would soon have perished anyway from neglect should have caused a furor. In any event, inspectors were dispatched to examine and list the treasures of all temples and to declare the best of these objects treasures of the nation. Just when it seemed that Koyasan might be involved in serious difficulties, one of the frequent fires swept through the temple precincts, burning a number of small buildings, some of which contained valuable pictures and images. This fire, which occurred in 1888, made it impossible for the government to check the inventories, and the inquiry subsided.

There was little immediate improvement in the general situation. Many Japanese, obsessed by Western ways, rejected their own culture in favor of imported varieties originating in France, Germany, and the United States. After a time, however, foreign visitors to the newly opened Japanese Empire began to take notice of the magnificent works of art deteriorating from neglect. Outstanding connoisseurs and antiquarians raised their voices so loudly that their pleas were heard and heeded. Inspired by this evidence of foreign approval, the Japanese people began a program of reconstruction, revival, and rehabilitation that has continued to the present time, only briefly interrupted by World War II.

The Buddhist religious orders have also come upon better days. Endless streams of visitors are attracted by the massive temples and their delicate and almost ethereal gardens. It has become evident that the monuments of ancient culture are now very tangible economic assets. The Buddhist sects have solved their financial problems and are spreading their influence in the spheres of religion and education. Koyasan is now the venerated headquarters of a powerful Japanese Buddhist denomination with a following of nearly ten million.

On March 23, 1967, the Koya-Ryujin Quasi-National Park was officially established. It runs nearly parallel with the border be-

Stamps issued in 1967 to Commemorate the establishment of the Koya-Ryujin Quasi National Park.

tween the Wakayama and Nara Prefectures. This park includes the 250 acres which now constitute the precincts of Koyasan. In 1969 the Japanese government issued a postage stamp depicting these precincts and featuring the Great Central Pagoda. A scenic date stamp (cancellation) showing the Kompon Daito, a rosary, and a three-pronged thunderbolt was designed by Kasori Teizo. (For further details see *Japanese Philately,* April 1969.)

REFERENCE WORKS DESCRIBING KOYASAN

Variously referred to as the Valhalla of Buddhism and the Mt. Athos of Japan, the monastic community on Mt. Koya is unique among the religious establishments of the world. For the student of comparative religion, Koyasan is second only to Lhasa, the Tibetan stronghold of esoteric beliefs. Although located in the center of the sacred soil of Yamato, this monastic community continued its sheltered existence for nearly a thousand years. Dr. Christopher Dresser, an English industrial designer, visited Japan in 1876. During his stay he went to Koyasan at the request of the Japanese government. It has been stated that prior to his visit only three foreigners had set foot within the hallowed precincts. It was not until modern

transportation facilities made the trip less arduous that casual visitors attempted the strenuous climb.

Very little information about Koyasan is available in books and periodicals written in English. An extraordinary publication on this great sanctuary was issued in Tokyo in 1969 under the title *The Treasures of Koyasan*, by Nakano Yoshitera, published by Kodansha. The volume is in massive folio with many remarkable illustrations in full color, covering the entire range of the monastery inventory, including architectural details, manuscripts, and extraordinary mandara. It is hoped that some day this publication will be issued with at least a summary in English. Another book is the *Art Treasures of the Koyasan Temples,* by the Kokka Publishing Company, Tokyo, 1924. A very useful handbook, *Treasures of the Koyasan Monastery,* was published in 1922. There is a brief text in Japanese, an excellent collection of photographs of buildings, works of art, etc., with descriptions of the plates in English as well as Japanese.

During Taisho (1912-1926) several albums of photographs featuring the Koyasan collection of sacred art were issued in Japan. I have made use of some of these, but even the Japanese text is meager and deficient in philosophical overtones. From some of these books, however, it is obvious that considerable reconstruction and restoration have taken place in recent years. From the photographs we learn that there have been many minor changes and renovations. The feeling, however, remains that the structures are ancient and venerable.

An article by Eliza R. Scidmore which appeared in the *National Geographic Magazine,* October 1907, Volume 18, is still valuable, although seriously out of date. One of the most useful books on the Shingon sect, including numerous details relative to Koyasan, is *"World Healers" or the Lotus Gospel and its Bodhisattvas,* Tokyo, 1912, by Lady Elizabeth Anne Gordon. Lady Gordon was privileged to attend a number of Shingon rituals, and explored the philosophical aspect of the faith more than any other writer of her time. She died in Kyoto in Taisho 8 or 9, and her funeral rites were performed in the Toji Temple. Her body was cremated and some of her ashes were interred at Koyasan.

Epics in Buddhist History (the Haskell Lectures, 1921), by Kenneth J. Saunders, the University of Chicago Press, 1924, includes some information on Koyasan and two photographs. The author refers to his revered friend, the Honorable Mrs. E. A. Gordon, whose influence among the Buddhist priests of Japan is very far-reaching. I have also found some brief but helpful notes in *The Buddhist Companion,* published by the Koyasan American Cathedral in 1955.

The pamphlet *Koya-San,* by Beatrice Lane Suzuki, was published in 1936 to celebrate the Fiftieth Anniversary of the founding of Koyasan University. The work includes a brief preface, signed by the Director of the Cultural Research Society of Koyasan, setting forth Mrs. Suzuki's qualifications. In September 1952 Mrs. Suzuki's pamphlet was reissued for the convenience of delegates to the Second World Buddhist Conference. Mrs. Suzuki's name was removed from the jacket and title page, but the new preface opens with the line: "This booklet is in large the work of the late Beatrice Suzuki; though certain photographs have been removed and certain portions abridged." Actually, the only photograph not removed is a portrait of Kobo Daishi by Prince Shinnyo. All the other illustrations are new.

Various guide books to Japan constitute a considerable problem, as new editions are issued frequently; often, however, there are few actual changes in the text. At hand is the Eighth Revised Edition of *A Handbook for Travellers in Japan,* by Basil Hall Chamberlain, London, 1907 (often referred to as Murray's Handbook of Japan). I have also examined the editions of 1901 and 1906, and do not find any significant changes. Chamberlain's description of Koyasan has been used by most visitors and writers in their descriptions of the Mt. Koya community. *Terry's Guide to the Japanese Empire,* by T. Philip Terry, Boston, New York, and London, 1920, probably has the most extensive description of the buildings and art treasures of Koyasan. He includes a ground plan of the area. *An Official Guide to Japan,* Tokyo, 1933, mentions the cable car and also notes that the Kompon Daito is under reconstruction. The various editions of *Japan The Official Guide* issued after 1952 have brief descriptions of Mt. Koya. Actually, however, Terry's book is much more informative.

Under the heading "A Summer Pilgrimage to Sacred Koya-san," Lucy Fletcher Brown describes her ascent by foot to this Shingon sanctuary. A heavy storm turned the unpaved mountain road into a river of mud. She reached the top safely, however, and presented a personal letter of introduction given to her by Lady Gordon. (See *Asia,* July 1921.) In its April 1941 issue *Asia* contained a brief article by Dorothy Graham entitled "Pilgrims for Patriotism." This article describes religious pilgrimages to Koyasan during the Japanese War with China, with emphasis upon the interment of the military dead in the sanctified ground of Koya.

I was fortunate enough to be able to attend a special exhibition in Tokyo of treasures from the Mt. Koya temples, which was held in the new Shinjuku Station Building in early June, 1964. This is the only way in which the average visitor can see a representative group of temple treasures. Only a few are displayed at a time in the monasteries themselves. The exhibit commemorated the 1150th anniversary of the founding of Mt. Koya, and on this occasion a well-illustrated catalog was issued, unfortunately without English text.

The photographs illustrating this article, unless other credit is given, were taken by me at Koyasan in the spring of 1969 or by Mrs. Agnes Avery later in the same year. Two pictures from earlier works have been added, as well as a portrait of Kobo Daishi carved on wood in the Fourteenth Century.

THE ROAD TO KOYASAN

In the days of Eliza Scidmore and Lucy Fletcher Brown, the road to Koyasan was a test of piety and stamina. Mrs. Brown travelled by rail from Nara to Koyaguchi and found the village thronged with pilgrims preparing for the ten-mile hike to the holy place of their faith. The first two miles could be done by ricksha, which brought the visitor to a tiny village at the entrance of a scenic mountain pass. From here on the journey was made on foot or in a *kago,* a kind of large basket hung from a bamboo pole and carried by two enterprising natives. The *kago* was available to the distinguished visitor, but any extended journey therein was a purgatorial experience. The passenger knelt in the chair, holding on desperately, and there are some pathetic views of this procedure to be seen in the woodblock

prints of Hokusai and Hiroshige. Usually the traveller got out and walked to prevent paralysis. Up the same steep road, gutted by spring rains and usually in tragic disrepair, the great stones were dragged by the workmen engaged in building the massive memorial monuments that are conspicuous in the Koya landscape.

Things changed considerably when the cable car was installed during the early years of Showa. (1926-19—) This carried visitors of every class on a wonderful and comfortable scenic ride from the base of the mountain to the great gate of Koyasan in approximately five minutes. The more devout, however, felt that the improved facility detracted from the spiritual merit gained by the five and a half hour climb up the steep grade. Modernization now has overcome the earlier reluctance, and today the blessings of pilgrimage are not withheld because the journey is less arduous.

Progress still continues. Today the remote monastery on Mt. Koya is connected with the outside world by an excellent toll road. So far this has not been noted in guide books, but I made the journey in the spring of 1969. The new road is well paved and carefully engineered. Many sections, however, are rather narrow, and the trip must be negotiated with extreme caution.

The automobile ride is a dramatic prologue to the wonders of the sanctuary in its forest fastness. There are several small villages where the traveller can pause for refreshments or pick up postcards depicting the wonders that lie ahead. At every turn of the road there are splendid views, and occasionally there is a glimpse of the Yoshino-gawa flowing through a rocky ravine far below. I noticed several rather ominous-looking breaks in the guard rails along the outside edge of the road.

During the first part of the journey the terrain is semi-arid, with clusters of palmetto and bamboo, but very little shade on hot summer days. About halfway to the summit, the road enters timberland made up largely of various species of conifer. This magnificent forest once belonged to the monastery, but now it is the property of the nation. Comparison with scenery in America is not too difficult. The road is reminiscent of the one leading into the Sequoia National Forest, and the heavy groves of great trees resemble the Muir Woods.

From *Treasures of the Koyasan Monastery.*
A Cho Stone of the late 13th Century.

The beauty of Koyasan itself has been greatly enhanced by the magnificence of its natural setting. One is reminded of the great cryptomeria trees at Nikko. The type growing at Koyasan is called the *Koya maki.* Although not as large as the California sequoia, still it may reach a diameter of five or six feet. This type of tree rises high into the sky, bursting at the crest into an elaborate foliage. As a result the ground below is in almost perpetual shade, with the sunlight breaking through only occasionally. The shadowy effect adds greatly to the mystery and solemnity of the sacred community.

During the ascent, visitors pass a number of *cho* stones. These distance markers, like our mileposts, are often seen along the approaches to Buddhist temples. A *cho* equals approximately 360 feet, and the stones provide the devout pilgrim with appropriate opportunity for pause and prayer. The *cho* stone is a square column four or five feet high surmounted by a *stupa,* or memorial tower, of

five segments. Carved into the face of the column is a Sanskrit monogram and an inscription in Chinese characters indicating the distance already travelled. The first of these stones are said to have been erected by Kobo Daishi, and each was decorated with the monogram of one of the Shingon deities.

ACCOMMODATIONS AT MT. KOYA

Those brave souls who reached Koyasan on foot, fifty or sixty years ago, discovered that little provision had been made for the comfort of foreigners. Stray tourists were rather low on the social ladder and the best facilities were reserved for those who came well recommended. There were no hostelries of any kind in the town of Koya, and travellers spending the night were accommodated in one of the temples. The monks were kindly but rather inexperienced as innkeepers. Older reports all agree that comforts were few, and even necessities were not readily available. The Japanese themselves are hardy people accustomed to sleeping on the floor, bathing in public, eating in private, and huddling around an hibachi for warmth on a chilly night. The food was strictly vegetarian and made little pretext to excellence. About the only concession to worldliness was a bottle of warm sake.

Experiences with casual tourists did not endear them to the sensitive Japanese soul. These visitors demanded a great deal of consideration, wanted unprocurable luxuries, and were clumsy with chopsticks, spilling much of their food on the immaculate straw mats. The best thing to do was to leave these barbarians to their own devices and look forward hopefully to their departure. Financial arrangements were dominated by ancient religious policy. There was no charge for the accommodations, but lodgers were expected to make a voluntary donation approximately equal to what they would pay in a middle-class Japanese inn. The donation was to be unobtrusively given, wrapped in a piece of paper so that no money was visible.

Times have changed. Despite the new toll road, the best and quickest way to reach the Koyasan monasteries is by cable car. When the visitor reaches the top of the mountain, he will be met by a pleasant-faced Japanese gentleman who speaks excellent English and is obviously solicitous for the well-being of visitors. He im-

mediately arranges lodgings in one of the temples providing rooms for guests. Many of the problems that afflicted early travellers have been corrected, and all reasonable and necessary comforts, except Western beds and plumbing, are now graciously provided.

A fixed price is charged, but it is moderate. The rooms are scrupuously clean, well lighted, and sufficiently warm in spring and fall. They may be a little stuffy in mid-summer, and during winter months additional wraps and blankets may be required. The beds are made by spreading heavy quilts on the floor. Hot baths are assumed to be indispensible; in fact, those failing to take advantage of them are regarded with considerable suspicion. The food remains vegetarian, but is quite good. Several soups and entrees are offered, and if the traveller brings food with him he can add this to the menu without criticism if he is unobtrusive.

In most of the temples there are students or priests who understand English and are glad to discuss the Shingon religion and assist guests in programs of sightseeing. Young priests and novices are happy to act as guides when they are not studying. A guest will certainly be invited to attend early morning religious services, similar to our matins, and these are often held in the same temple where he is living. The religious observances require approximately an hour, are quite dramatic, and the furnishings of the altars are exquisite. Visitors are encouraged to include Buddhist masses in their programs if time permits.

THE PRINCIPAL SURVIVING STRUCTURES

It is now estimated that about one hundred major structures have survived at Koyasan. Most of them, however, have been rebuilt several times. In this article we can mention only a few of the outstanding buildings.

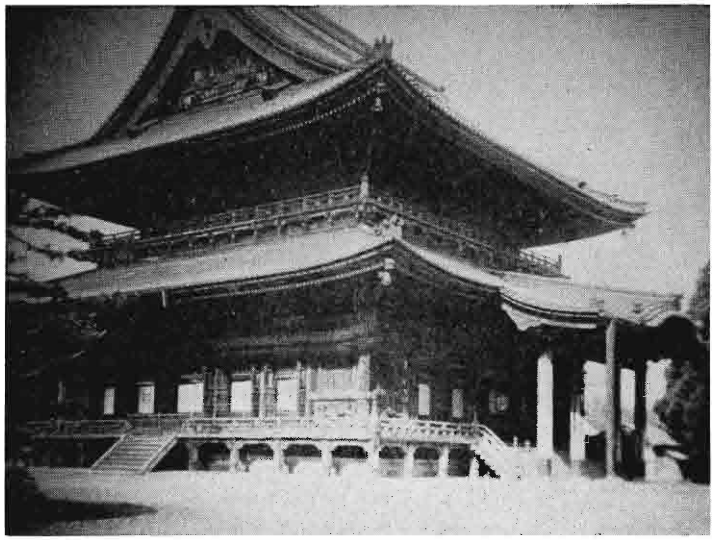
The Kongobuji, sometimes called the Abbot's Residence, is now the headquarters of the Koyasan Shingon Sect. It was rebuilt in the Sixteenth Century by the famous Japanese feudal chieftan Toyotomi Hideyoshi, who also bestowed valuable gifts upon this temple as a mark of personal approval. It was in this temple that Hideyoshi's adopted son Hidetsugu committed suicide. The unfortunate young man had very little to recommend him, but the monks did everything possible to prevent his death.

The Kongobuji, the Headquarters of the Koyasan Shingon Sect.

The interior of the Kongobuji shelters a number of distinguished works of art, including sliding screens by Kano Tan-yu, Sesshu, and other classical painters. The temple is now especially famous for its beautiful partitions ornamented with paintings of herons and trees covered with snow. Here also can be seen a hearth set in the center of the room, with a large square chimney above it to carry away the smoke. This device, now used in many countries, is said to have been invented by Kobo Daishi. Nearly all the temples combine their religious purposes with exhibits of sacred paintings and sculptures, many of which are designated National Treasures or Important Cultural Properties. These cannot be sold for export from the country.

We had tea at the Kongobuji. It was served in good style. We were seated at a massive hardwood table, in comfortable chairs. As usual, sweet rice-flour cakes, in the shape of Shingon symbols, were included with the refreshments. There was a splendid view from the temple, including glimpses of the beautiful gardens.

The Kondo, or Golden Hall, was destroyed by fire in 1813, but was restored in 1852. It is a truly magnificent structure of massive beams and intricate carvings. The interior is divided into three concentric squares, or rooms, within each other. These are used in the major ceremonies of the sect and are beautifully decorated with



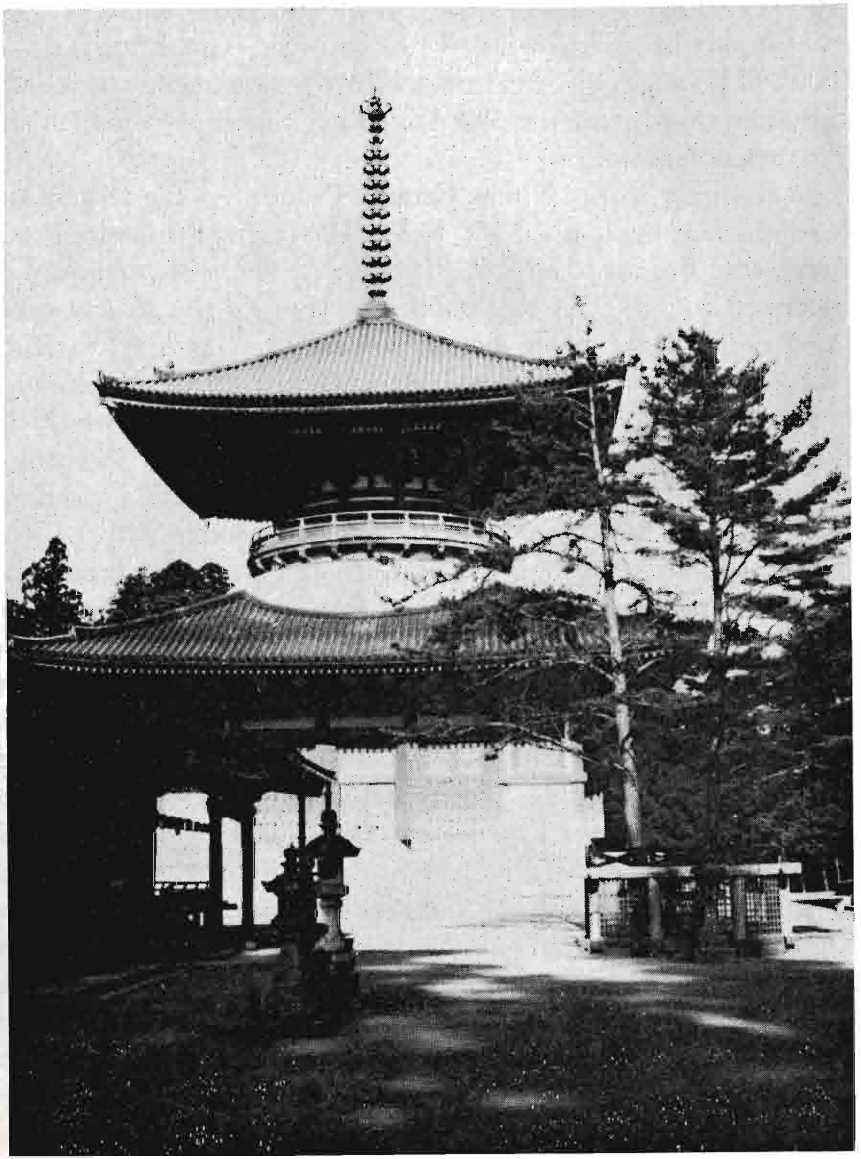
The Kondo or Golden Hall of Koyasan from *Treasures of the Koyasan Monastery.*

paintings of Tantric Buddhist deities. The ceilings are adorned with dragons and a phoenix bird, and the sanctuary is presided over by a statue of Yakushi Nyorai, the Buddha of healing, supposed to have been carved by Kobo Daishi himself. Two huge mandara representing the universes of cause and effect are suspended between massive columns. It is easy to understand why such buildings were appropriate to the practice of transcendental arts.

The Kyodo, or revolving library, is built in the shape of a three-story pagoda, and functions much like a Tibetan prayer wheel. Despite recurrent fires, many rare editions of Buddhist sacred books are found in the Koya collection.

The school at Mt. Koya was originally devoted to the education of priests in the mysteries of their faith. Here again the government has intervened, and the present curriculum includes everything thought to be important to general enlightenment. Many young priests now study in the United States and other countries.

The Great Gate, defended by huge wooden images of the Myo-o, is an especially fine example of early Japanese architecture. Near the Kondo there is a Shinto shrine to the deities who assisted Kobo



THE KOMPON DAITO

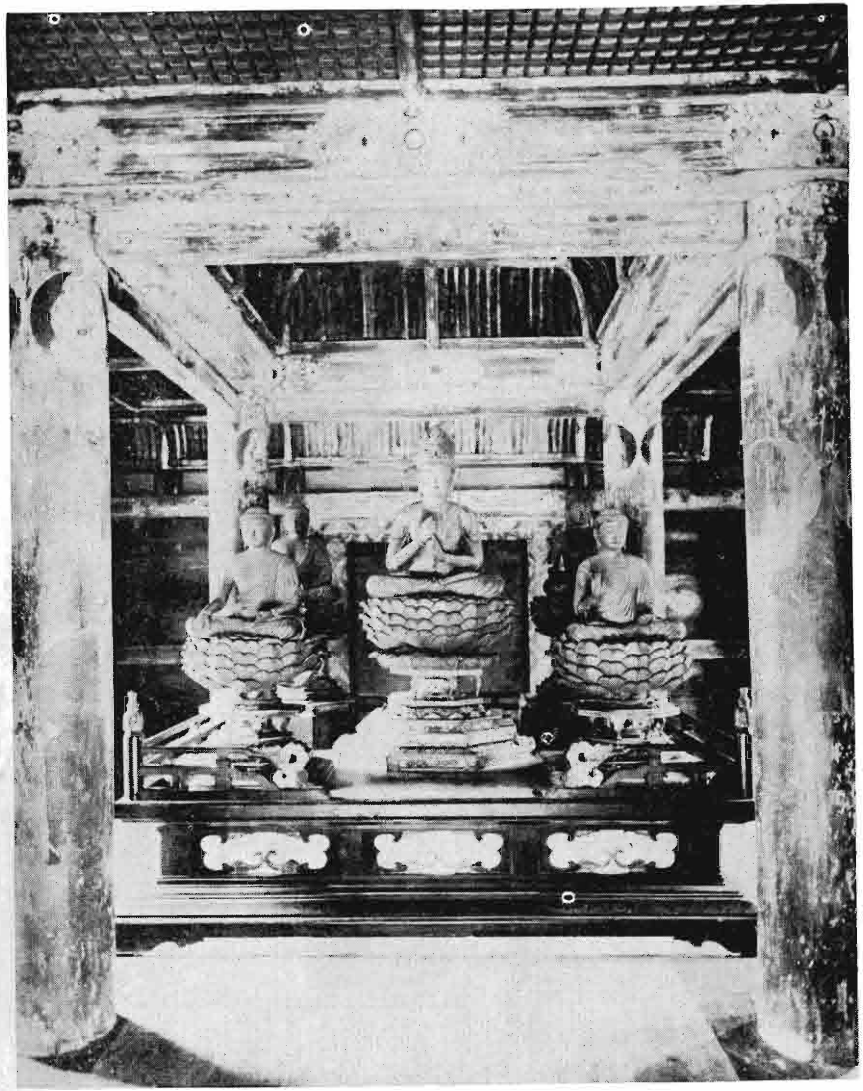
This is the largest and most impressive building on Mt. Koya. The present structure is built of reinforced concrete, which has been finished to resemble aged wood. In its proportions and the elements of its design, this pagoda is a universal mandara, reminding the faithful of the esoteric tradition of the Shingon sect.

Daishi in finding the location for his community. The hunter's white dog, in sphinx-like posture, guards the entrance. The shrine is rather difficult to photograph. If visitors indicate a serious interest in Shingon Buddhism, they are permitted to photograph in the museum and in the various temples.

The Kompon Daito (Great Central Pagoda) is the largest and most impressive building on Mt. Koya. The original structure is said to have been dedicated by Kobo Daishi, but the present edifice was consecrated in 1932. In the course of centuries the structure has burned down many times, but its appearance has been carefully preserved. There is an excellent book in German, *Der Grosse Stupa auf dem Koyasan,* by S. Kono and F. M. Trautz, 1934, which describes in detail the construction of the present building. The book is well illustrated and includes much general information on Kobo Daishi and the establishment of the Koyasan community.

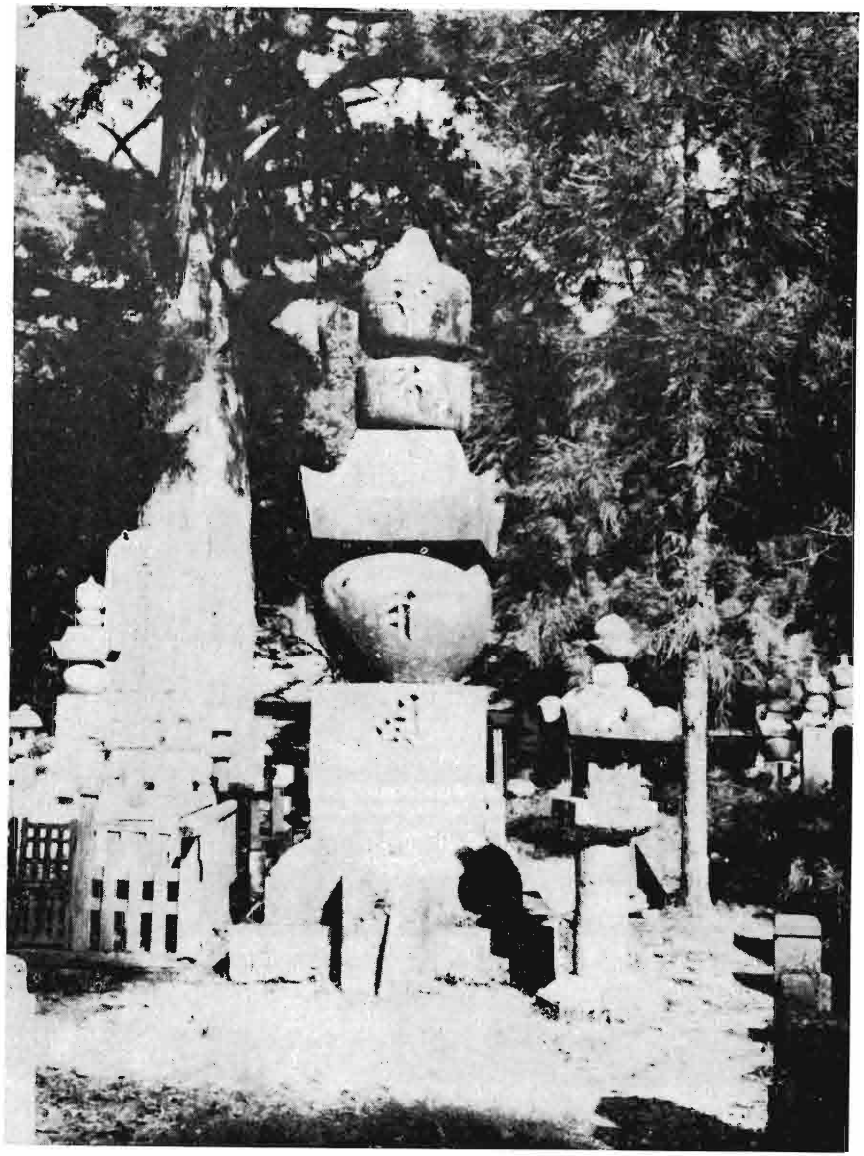
From the volume mentioned above and from other sources we learn that the Kompon Daito was based upon the design of the Iron Tower in Southern India. In this tower Nagarjuna, the third Indian patriarch of Esoteric Buddhism, discovered the secret books and manuscripts which had been stored there by the Bodhisattva Vajrasattva (Japanese: Kongosatta). There are early paintings depicting Nagarjuna kneeling in front of the Iron Tower. Three interpretations have been advanced to explain the mystery of this tower, the existence of which has never actually been substantiated. The first explanation assumes the account to be literally true and insists that the stupa, or reliquary, was raised in honor of the Buddha Mahavairocana, exactly as reported in the teachings of the esoteric sects. The second explanation is that the Iron Tower is a symbol of the universe, within which is buried the supreme wisdom of Mahavairocana. This wisdom was restored by Nagarjuna as the result of instruction received intuitively from the Bodhisattva Vajrasattva. The third explanation affirms that the Iron Tower is the human heart and that all the symbolism associated with this mysterious structure is a veiled description of the unlocking of human consciousness in the search for reality.

In *The Buddhist Companion,* published in 1955 by the Koyasan Buddhist Headquarters in the USA, there is the following direct statement bearing on this subject: "Since the light of Vairocana



THE GOCHI NYORAI

The five metaphysical Buddhas are now enshrined in the Kompon Daito. Although the historical Buddha Gautama is included, he is interpreted according to the esoteric canon. Until the restoration of the Kompon Daito, the five figures were enshrined in the *tahoto* pagoda of the Kongosammaiin. In this picture reproduced from *Art Treasures of The Koyasan Temples,* published by the Kokka Publishing Company, Tokyo, 1924, the halos behind the images have been removed.



TYPICAL MORTUARY MONUMENT AT KOYASAN

This stupa-shaped tomb is called a *gorinto.* It consists of five segments inscribed with Bija letters, signifying the five elements, and also the five transcendent Buddhas. Some of these stupas reach a height of nearly thirty feet.

Tathagata shines throughout the whole universe, the universe itself is conceived as a single monastery, where all beings, produced by Vairocana as the manifested of himself, are its congregation. This universal monastery is symbolized in the *Daito,* or Great Pagoda, on Mt. Koya."

At the present time the Kompon Daito enshrines the five sacred images which receive special veneration in the Shingon system. The central figure is Mahavairocana (Japanese: Dainichi Noyorai), and around him are placed the four Buddhas Amida, Gautama, Hosho, and Ashiku. The principal door of the Kompon Daito is open daily so that visitors may see the world-famous group of statues, which are attributed to the early Buddhist sculptor Unkei. In the late afternoon, when the doors are closed, the images can be seen through a special viewing window.

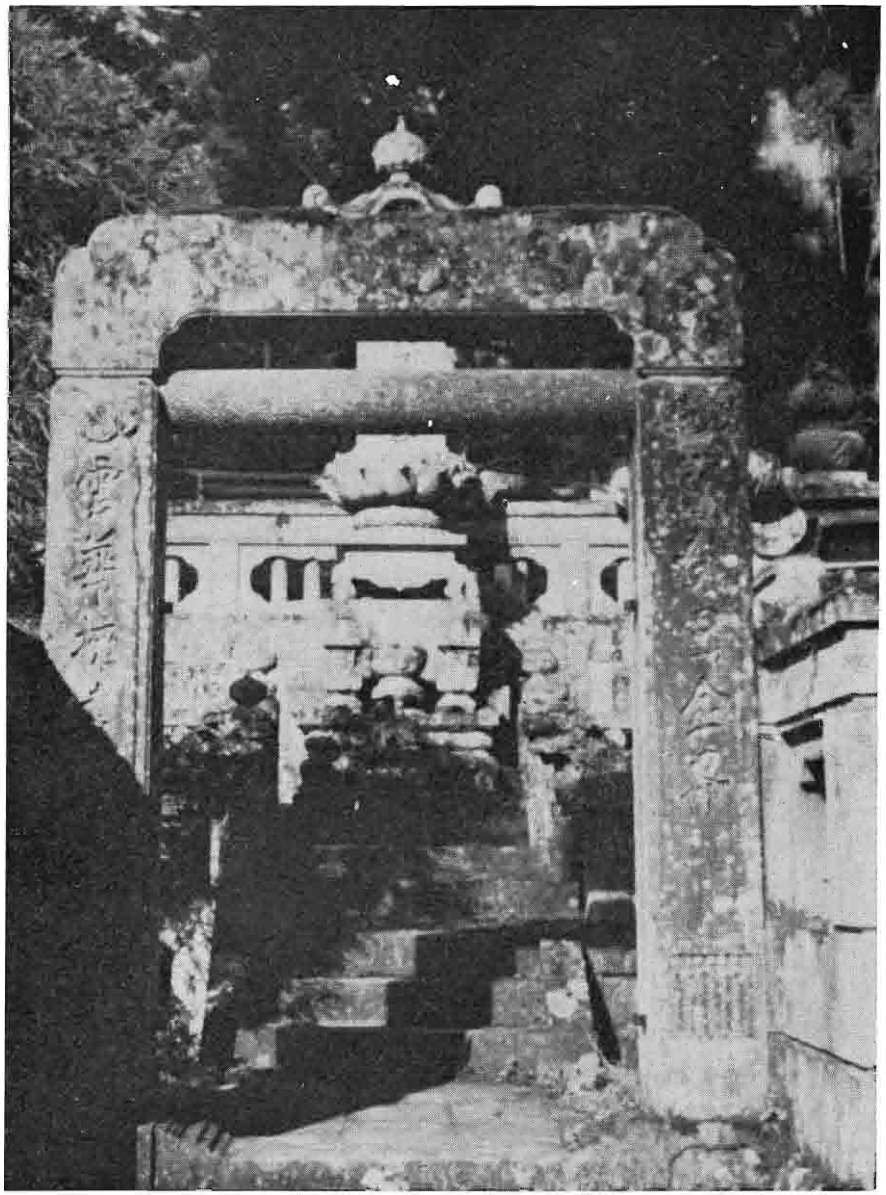
Until the reconstruction of the Kompon Daito the Go-chi Nyorai, or Five Gods of Wisdom, were temporarily enshrined in a building near the Kondo.

THE GREAT CEMETERY

Variously called the Shingon Campo Santo, the Buddhist Vatican, and Japan's Hall of Fame, the cemetery at Koyasan may be justly considered a wonder of the world. The most complete description of it is found in Chamberlain's *A Handbook for Travellers in Japan.* Most writers have depended upon his account for details of this extraordinary necropolis. We will therefore follow the traditional procedure and digest Chamberlain's description, interpolating such additional information as we have been able to find.

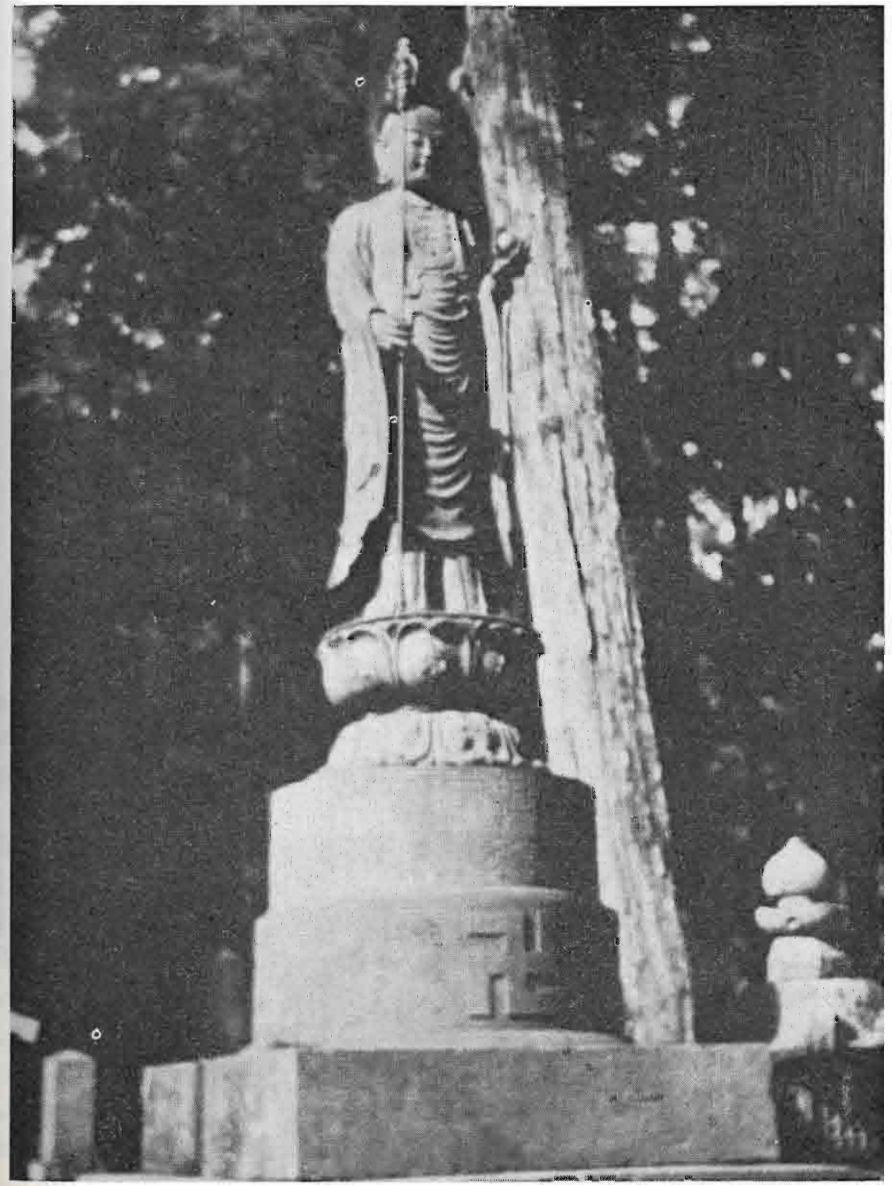
The cemetery is like an irregular avenue laid along a magnificent cryptomeria forest. In many cases the so-called tombs merely are monuments raised to the memory of some devout Buddhist, who is thus entitled to rebirth in "The Pure Land of Perfect Bliss." Those unable to afford the expense of a granite headstone may be represented by a small part of their cremated remains; this entitles them to a funeral tablet, before which prayers can be recited.

Visitors fortunate enough to find an informed guide who also speaks adequate English will find a trip through the cemetery an abridged history of Japan. Just before crossing the *Ichi no Hashi,* or first bridge over a tiny stream called the Odogawa, the visitor



FAMILY MEMORIAL IN THE OKUNOIN

Of this strange and wonderful cemetery with its thousands of memorials, it has been said that nowhere else in the world has nature, piety, or remembrance combined to produce such exquisite beauty.



STATUE OF JIZO BOSATSU

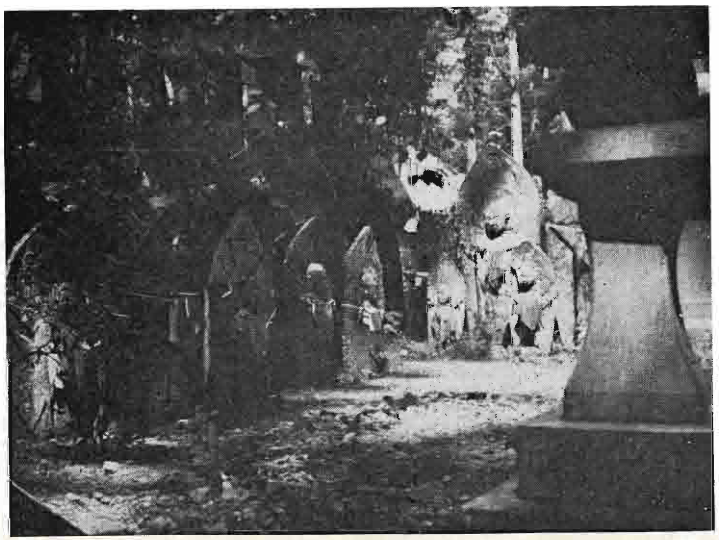
It is most appropriate that Jizo, guardian of wandering souls, should be especially honored in the Koyasan Cemetery. The gentle saint carries in one hand his alarm staff, and in the other the precious pearl. The radiance of this pearl is so great that it illumines the whole region of the afterlife.

Jizo Chapel on the way to the Tomb of Kobo Daishi.

comes into the presence of a tall six-sided monument, which is a recent structure. The background is bright blue, and in its niches are six figures of the Jizo Bosatsu. He is here in his role as guardian of the road leading to the afterlife.

Near the entrance to the cemetery are monuments to several Daimyo (feudal lords), including Sendai, Uwajima, Kaga, and Satsuma. Such monuments usually are in the form of stupas and are carved in granite. Off the road to the right are the graves of the celebrated heroes Atsumori and Kumagai Naozane. Near them are several other Daimyo, as well as the warrior Tada-no-Manju, whose monument is the oldest in the cemetery. Then follow other scions of distinguished families and the traitor Akechi Mitsuhide, who murdered his master. Later this monument was riven from top to bottom by a thunderbolt as a warning to faithless retainers. In front of some of the monuments are stone *torii,* thus combining Buddhist and Shinto symbolism. Near the second bridge is a memorial to the Danjuro family of actors. Further on there are monuments to the great poet Basho, Enko Daishi, and Lord Asano, for whom the forty-seven Ronin performed their vendetta. Here and there temples large and small stand by the side of the road.

Monument to the Six Aspects of Jizo, at the entrance to the Koyasan Cemetery.



Ancient statues of Jizo, near the Tomb of Kobo Daishi.

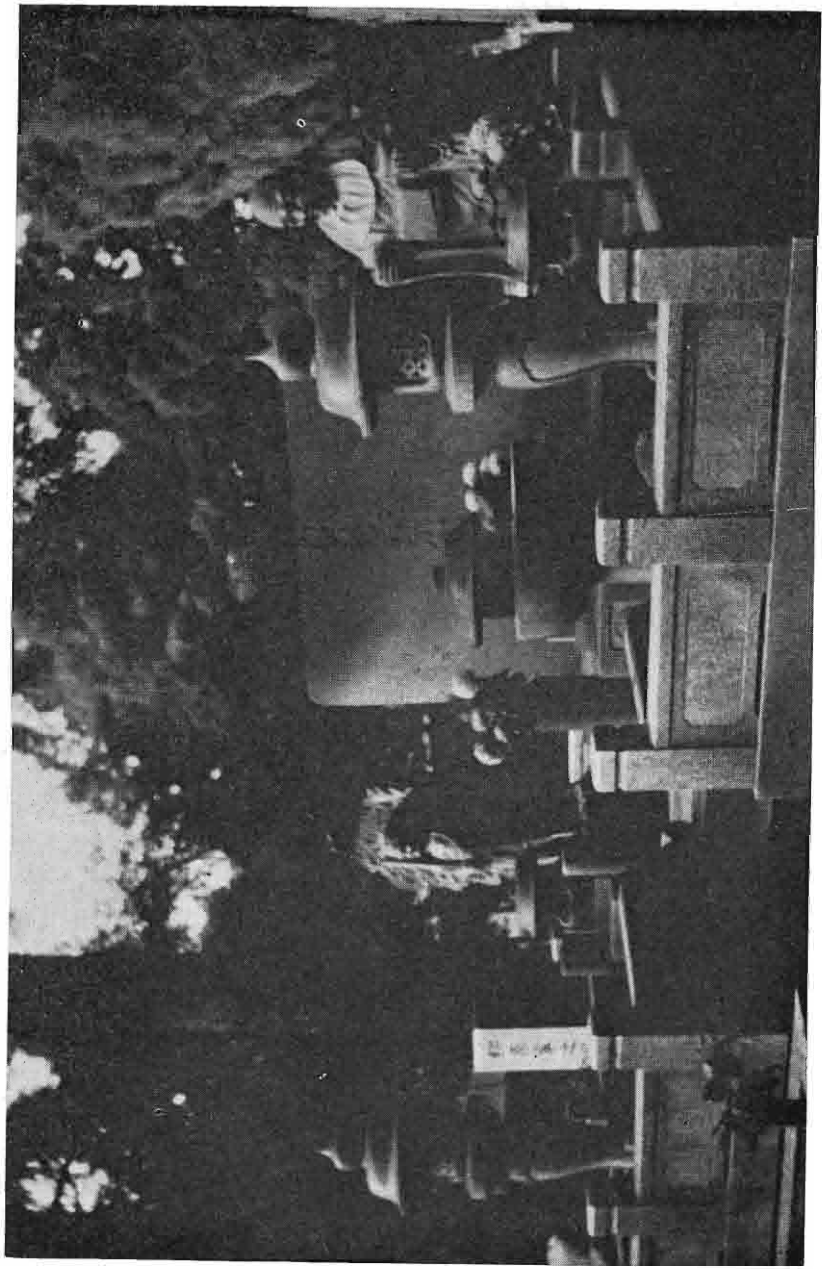
THE BRIDGE OF THE AUGUST MAUSOLEUM

The third bridge on the road to the tomb of Kobo Daishi is called Mumyo no Hashi. It is the one associated with the story of Hideyoshi. Note the huge *kongo* banners hanging from the trees. They add bright colors to the scene and are ornamented with figures of deities and elaborate inscriptions.

Scene in the new section of the Koyasan Cemetery.

Among the memorials may be mentioned those of Shinran Shonin, Honen Shonin, and priests of various sects. Many organizations have memorials on the sacred mountain. There is a stone in memory of the victims of the 1923 earthquake, and there are proper commemorative stones for fire and police departments, guilds, and trade unions.

At one place there is a row of handsome bronze images of Jizo, Fudo, and Benten, with red bibs around their necks. Those sprinkling water over these images benefit the souls of their ancestors. Beyond this is the third and last bridge, which according to legend cannot be crossed by any person whose morals are unacceptable to Kobo Daishi. Because of an interesting legend, this third bridge is called the bridge of Hideyoshi. Originally the railings and boards of the bridge were covered with magical spells. It was believed that a sinful person could not proceed further. After Hideyoshi had arisen to the highest position in the Empire, he made a ceremonial pilgrimage to the tomb of Kobo Daishi. As the lieutenant to another great warrior, Oda Nobunaga, he had committed many crimes of violence, justified because they resulted in the final unification of the Japanese nation. (Nobunaga, incidentally, is the man who was

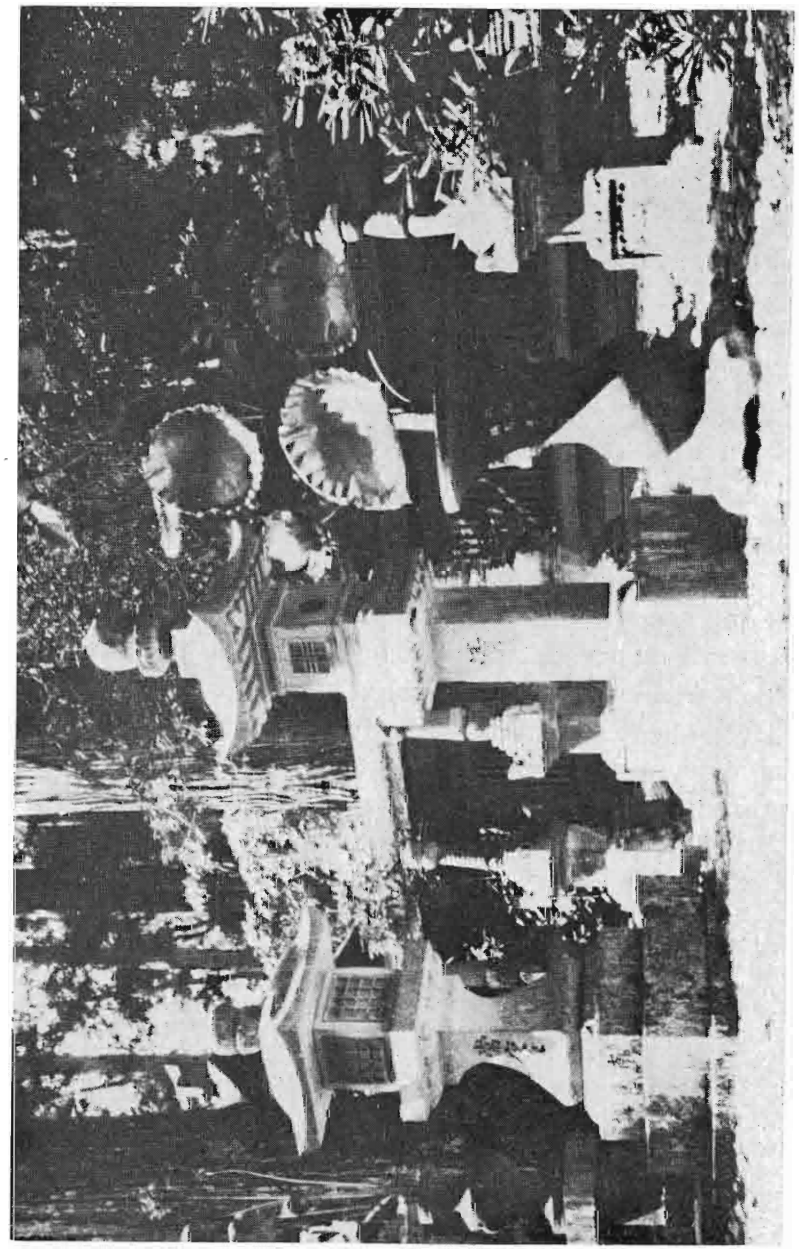


GRAVE OF THE YANAGIHI FAMILY.

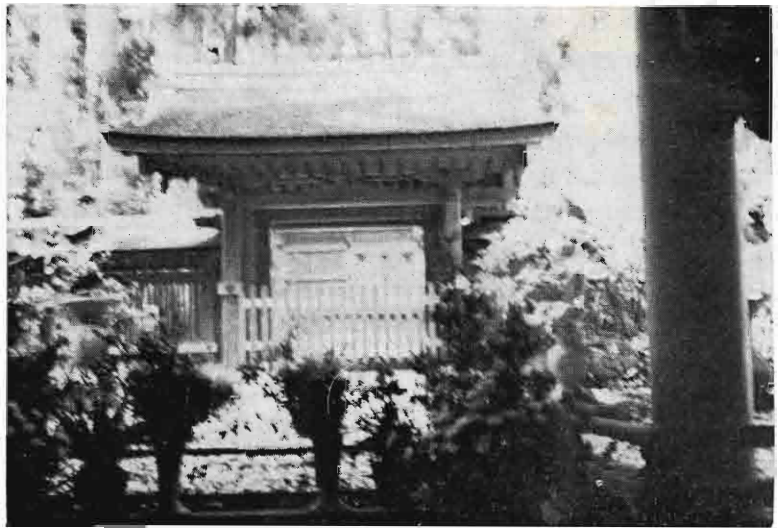
Bronze images of Jizo, Fudo and Benten, in the Great Cemetery at Koyasan. Before each image is a water trough and pilgrims venerate them by pouring a dipper of water over each.

killed by the assassin whose tomb collapsed.) In order to prevent embarrassment, Hideyoshi went out at night with the Lord Abbot and made a trial crossing of the sacred bridge. Nothing happened, and, relieved of the anxiety that he would be publicly embarrassed before his entourage, Hideyoshi returned the next day and marched over the bridge in a manner befitting his exalted station. Beyond the bridge several emperors are buried, but their tombs are unpretentious.

A short distance further on is the *Mandoro,* or Hall of Ten Thousand Lamps. Within this building are countless brass lamps arranged in rows along the walls and suspended from the ceiling. Some of these lamps are perpetually burning, but only on special occasions are all of them lighted. There is a touching legend associated with this building. As an offering to Kobo Daishi a rich man presented ten thousand lamps. A poor woman, who had nothing, cut off her own hair, which she sold for enough money to bestow a single lamp. Later a great wind arose, and the rich man's lamps were all extinguished, but the poor woman's lamp shone with increased brilliancy. It has burned continuously for centuries, and is called the *Hinja no Itto,* or "poor woman's single lamp."



THE ENTRANCE TO THE GO-BYO.



Beyond this gate is the Mausoleum of Kobo Daishi.

We might add that since Chamberlain's day a second avenue of tombs has been added, paralleling part of the main road but a short distance to the right. The two avenues converge before they reach Kobo Daishi's tomb. The length of the main avenue from the entrance gate to the tomb is one and a half miles, and the new road is much shorter. Tombs are being built continually, the actual carving being done on the site. The workman builds a canopy over his project and sits under it, carving and fitting the stones together.

At the end of a long avenue is the *Go-byo,* or tomb of Kobo Daishi. No one is permitted to approach or enter this tomb, where the great saint is believed to be sitting in meditation. On each side of the closed gate leading to the tomb there are enormous gilt bronze lotus leaves in tall vases. The actual tomb itself, which is about two hundred feet behind the gate, resembles a small thatched cottage with a radiant pearl set at the apex of the roof. At the tomb of this great saint, the long journey of pilgrimage comes to an end. The devout stand on a low balcony and look across toward the building where Kobo Daishi sits in meditation. It is believed that his actual resting place is a grotto partly enclosed by the present tomb.

If you ask a Japanese if he has been to Koyasan, he may answer, "No, but I will go some day." The implication is subtle. Those who

do not visit the sanctuaries of Mt. Koya during their lifetime may be there after death, to sleep with Kobo Daishi until the day of the Resurrection.

Shingon philosophy does not include a concept of hell or eternal punishment. The Law of Cause and Effect operating through periodic reembodiment dissolves personal schemes and balances shortcomings. Those who sleep at Koya—good or bad—move on with Kobo Daishi into that which lies beyond for the souls of all men. Everything is finally directed to growth and progress. The great spiritual Over-Consciousness of Dainichi Nyorai guards and protects every living thing.

When discussing Koyasan, ordinary explanations are inadequate. Here we sense the one reality, with life and death its changing forms. Immortality, according to Kobo Daishi, is not the perpetuation of the body, but the state in which consciousness is no longer subject to the interruption of birth and death. The Resurrection for which the Shingon Buddhist waits is the awakening from the sleep of mortality into the mindfulness of his eternal citizenship in a universe which is just and kind.

The Wisdom of Francis Bacon

Travel, in the younger sort, is a part of education; in the elder, a part of experience. He that traveleth into a country before he hath some entrance into the language, goeth to school, and not to travel.

The sun, which passeth through pollutions and itself remains as pure as before.

States as great engines move slowly.

Sir Henry Wotten used to say that critics are like brushers of noblemen's clothes.

Men's thoughts are much according to their inclinations, their discourse and speeches according to their learning and infused opinions.

There is a wisdom in this beyond the rules of physic. A man's own observation, what he finds good of and what he finds hurt of, is the best physic to preserve health.