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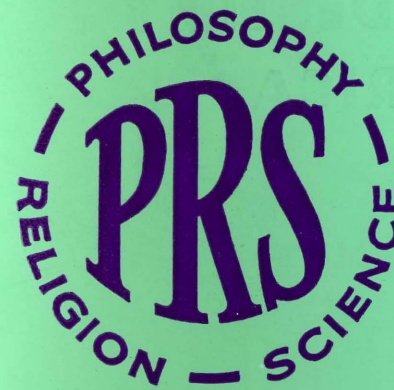
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WINTER 1972



JOURNAL



PHILOSOPHICAL RESEARCH SOCIETY

THE SECRET DESTINY OF AMERICA

By
MANLY P. HALL

During these crucial years, public attention is focused strongly upon America's place in the essential progress of civilization. The strength of a country depends largely upon its traditions. Each generation inherits the unfinished labors of the past and must protect the opportunities and responsibilities which are the priceless heritage from the past. The year 1976 is the bicentennial of the establishment of the United States of America as a free and independent nation among the powers of the world. *The Secret Destiny of America* has passed through several editions, and the demand continues to increase. Therefore, a new edition has been prepared in the sincere hope that it will help thoughtful persons to understand that their country is not merely a political and industrial entity but is also truly "an assignment of destiny."

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THE EDITOR'S POINT OF VIEW

SELFISHNESS — A CURABLE DISEASE

Disease is defined as an ailment which impairs the vital processes of the human body. The ancient Egyptians divided diseases into three types: those which pass without special medication; those that must be treated by a physician; and those for which no treatment is effective. To this classification the Ebers Papyrus adds another group covering accidents and the effects of various intemperances. Nicholas Culpeper, the English physician-herbalist of the 17th century, described maladies as being either acute or chronic. Acute illnesses had a cycle of twenty-eight days and were ruled by the moon. Those of longer duration were described as chronic, and astrological judgment was based upon the sun's motion for one year or several such cycles.

Most of the ailments that we know today also afflicted our remote ancestors. It is a mistake to assume that we have actually created new forms of sickness. We have only become more sophisticated in our interests and activities, thus complicating our health problems. At least part of our modern awareness of ailments is due to more accurate diagnoses. Dr. Salmon, another 17th century doctor of the "physics", liked to believe that health was closely associated with the personal "climate" of the individual. There were humors in the body which could lead to excessive heat or cold or cause extreme dryness or moisture. If these humors were maintained in harmonious relationship, the internal "weather" was clement.

Even today we have a tendency to associate sickness primarily with physical ailments. It has become evident, however, that the mind and the emotions can also be sick and that the ailments that afflict them may not be directly traced to physical causes. We have never developed any science dealing with the anatomy or physiology of mind apart from brain. What the mind actually is and how its essential nature is structured remains mysterious. The word is mostly used to signify the origin of attitudes and feelings arising within ourselves. Researchers like Paracelsus, who has recently been declared by sober physicians to be one of the greatest geniuses in the history of medicine, was influenced strongly by Arabian thinking. Paracelsus liked to assume that the mind was a superphysical structure, not supernatural but beyond the range of our sensory perception. The same would also be true of the complex emotional structure. Both of these have substance. They have their own type of circulation, and real but invisible nervous system with appropriate organs including those essential to digestion, assimilation, and excretion. It was assumed that we were dealing with invisible bodies as miraculous in their construction as the physical form with which we are familiar.

Every ailment that can invade our mortal flesh has an equivalent in the mental and emotional structures. They can suffer from mental measles, emotional smallpox, or dispositional dropsy. As physical health must be maintained by proper sanitation, healthful nutrition, and a reasonable amount of exercise, equally exacting rules exist relating to the mind and its emotional dependencies. Such analogies were taken for granted and were part of the theory of empirical medicine which we inherited from the Greek Galen and the Arab Avicenna.

Now, after the lapse of several centuries, we are attempting to understand the human mind as a being and an entity in itself. Psychology has broken away, attempting to establish itself as an independent science of the mind. This implies that the object of such science is real in itself, and that psychology can gradually be transformed from an art to a science.

Returning for a moment to the humors of Doctors Salmon and Culpeper, we can gain some useful inspiration from their writings. The climate inside of man is like that of the earth. It has its

winters and summers, bright springs and late falls. For the most part, climate is acceptable, or at least endurable, but there are phases of natural phenomena which are most detrimental to the happiness and security of man. Floods, typhoons, hurricanes, violent storms, volcanic eruptions, and earthquakes devastate regions and destroy the noblest monuments which mortals have been able to build. It is only necessary to see a small child having a tantrum to sense the similarity between this outburst and a hurricane at sea or a simoon in the desert. Human nature can also go on a rampage, and in both cases the destruction may be appalling. There is one difference which our forebears carefully noted. The inclemencies of weather are beyond our control, but personal storms can be prevented if we have the stamina to control ourselves.

The present trends in psychotherapy recognize that sickness can originate in the mental-emotional syndrome, where it is communicated to the body, endangering health, both mental and physical. Even those who are rather unfamiliar with such matters have begun to suspect that negative moods are a detriment to physical health. Many thoughtful persons are now earnestly endeavoring to curb intemperate attitudes and are searching for that moderate way of existence so strongly recommended by Socrates.

Among our most damaging characteristics are many which the world generally applauds. It is fashionable to think unreasonably just as it is to eat unwisely. We like to be regarded as eccentric, but if we do not show reasonable self-control we shall alienate most of our friends. Today, friendship is based largely upon common weaknesses. Also, it is considered good for an ambitious young man to dedicate himself wholeheartedly to the advancement of his career and to neglect any other form of activity which would interfere with his primary goal. We are all supposed to travel at maximum speed on freeways, although the law does not actually require us to do so.

One of our most questionable virtues is righteous indignation. It is not only proper but also patriotic to criticize and condemn, undermine and belittle politicians, policemen, capitalists, labor unions, or religions to which we do not belong. We have received

a postgraduate course in defamation of character from our television entertainment, where it appears that no one likes anybody. The problem is intensified by prevailing nervousness, acute competition, extravagant tastes, and nutritional deficiencies.

We might say that the common cold and selfishness are among the most incurable ailments that plague our world. Although there are countless remedies for both, we still sniffle and are determined to do as we please at any cost. There is no real immunity to the common cold. Various antibiotics usually submerge the symptoms for a time and then the malady breaks out with additional violence. Selfishness, likewise, is generally accepted as incurable. It seems perfectly reasonable to do what we wish and have what we want. Trying to satisfy every self-centered whim, we join with countless others in wrecking our way of life.

Obviously, selfishness grows as progress brings new temptations. In the last centuries few expected to be rich except those to the manor born. It never occurred to a good butler that he might achieve opulence by going into competition against his master. Tradesmen found personal distinction in crafts and skills. Why should a man corrupt his character for gain when he could be a respected and honored citizen by making a good pair of shoes. Luxury travel was unknown, and even the gentry could scarcely survive a day in a stagecoach. No one fretted over swimming pools because both church and state believed bathing to be one of the principal causes of the plague. When a country had only one religion, sectarian feuding was meaningless, and any small minority that might arise was promptly shown the error of its ways. Because temptation was weak and faith was strong, selfishness was held within reasonable bounds so far as the average citizen was concerned. Great families feuding among themselves came to ruin, but the villager went on his way, serving the winner in the power struggle.

Like the common cold, selfishness is not usually fatal in itself, but by weakening the constitution, it lowers resistance to the more serious illnesses. Self-centeredness today has virtually destroyed cooperation as a way of life. Determined to make the most of his brief span of existence, the individual dedicates his life to the quest

after fame, honor, and wealth. These bestow immediate advantages and are status symbols which his neighbors and friends will be quick to recognize. Success becomes indispensable to peace of mind even though there is little evidence that the successful person is free of worries and anxieties.

We have been told on numerous occasions by cynics and skeptics that selfishness is incurable. To be locked in struggle with others in the effort to advance your own estate is final proof of your vim, vigor, and vitality. Those lacking such ambitions are the victims of congenital debility or Oriental mysticism. This has been the principal Western objection to Eastern metaphysics: the average Oriental is not rich, therefore why take interest in his beliefs?

In the last hundred years the success drive has reached formidable proportions. Selfishness is now impelling us to make fools of ourselves to irrational conduct, which is endangering the survival of mankind. We have reached a point where the success mania has communicated itself, like a contagious disease, to every strata of our society. We can continue to glorify rugged individualism, but it is evermore difficult to cope with the consequences of selfishness and unreasonable ambition. There have always been a few persons born without selfishness or with so slight an allotment that they have lived principally for the benefit of others. Most of the benefactors of mankind were condemned in their own day but were honored by future ages.

I think Buddha's position on the subject of selfishness is clear and correct: selfishness is simply ignorance. Ignorance is not necessarily synonymous with illiteracy, for some of the world's greatest fools have written well, as is evident in modern literary trends. The literate person can read, but may not be discriminating in the selection of books or benefit from their contents. Confucius tells us that ignorance must be either simple or complex. Simple ignorance is a childish state and is expected of those who have not attained maturity. Complex ignorance is twofold. Either the person is ignorant without knowing that he is ignorant, or he may know a great deal that is not true. However defined, ignorance is that state in which an individual lacks the wisdom and strength to protect his own character from the negative pressures within himself.

The disasters which afflict us are mostly man made, revealing clearly that we lack the basic intelligence to live constructively. This does not mean that we are unaware that we should conduct ourselves more uprightly. To know what is right and then to do what is wrong is basically a proof of ignorance. If our wisdom was genuine instead of a superficial veneer of scholastic attainment, we would say, "This is what is best. Therefore, this I will do." Weakness in decisions of this kind are proof of character deficiency.

I once knew an old Indian who had led his people for years through the complexities of dealing with the Great White Father in Washington, D.C. When problems arose, the elders would gather in solemn counsel to determine if possible the ways of the Olds and the Trues. What was the experience of the tribe? What happened when certain courses were pursued? After a long deliberation, a decision was reached, and my friend always said, "When not sure, follow your heart and put the good of your tribe first." This thought is just too revolutionary for us to accept. With the average child receiving from fourteen to twenty years of education, we still cannot arrive at those basic truths which can protect us from the consequences of war, crime, and poverty. Every Sunday, Christian ministers preach the brotherhood of man; the Jewish brethren gather on Saturdays to venerate the laws of Moses; and on the other five days, our statemen assemble to meditate upon the overtones of the Bill of Rights and the Constitution. But somewhere between theory and practice, good resolutions fade away, and we continue the same practices that have failed since the beginning of time.

It is a matter of mental dietetics. We have dietitians who tell us what we should eat. For the most part, the food that is recommended is not nearly as attractive as those delicacies which we are warned to avoid, but wrong diet ultimately forces us to change our ways because of sickness. While selfishness is rewarded and virtues are penalized, it is difficult to convince the average individual that he should live above the level of personal satisfaction. However, selfishness will ultimately compel us to reform ourselves or face frightening consequences. Thus all-wise Providence makes

sure that those who are not virtuous by nature shall eventually have virtue thrust upon them.

The human body is subject to a number of health problems which may be due to faulty metabolism or erratic blood pressure. Those so afflicted must go through life nursing such tendencies, whether inherited or acquired. We must all live with eccentricities of the endocrine system, faulty digestive processes, or hypersensitivity to heat and cold. In our mental and emotional lives there are also a number of constitutional peculiarities and debilities which require modifications of conduct. Selfishness is often a psychic allergy in which the accomplishments of others set up irritations in our thought processes. Psychosomatic medicine has demonstrated that immoderate personality pressures do affect physical health and may be responsible for a number of chronic ailments which can burden us for many years.

Some time ago I made a series of experiments with the polygraph with the generous cooperation of the Los Angeles Police Department. We found that extreme mental attitudes of all kinds were recorded through perspiration, respiration, and cardiac rhythm. A cruel thought could create as much disturbance as a guilt mechanism. We all have bad moments, but when destructive thoughts and feelings become habitual, we are damaging bodily function, weakening resistance to infections and contagions, and contributing to systemic weaknesses.

Most folks are so constituted that they choose to follow a course of least discomfort. They will not change their ways unless required to do so by an emergency. The alcoholic will make a genuine effort to control his drinking habits only when a reputable physician tells him that he has reached the end of his rope. Self-centered indifference to the public good has also reached the end of its rope. Nature teaches us by revealing the consequences of our mistakes. We have been slow to learn the lesson, not because of lack of evidence but because there still appears to be a forlorn chance that we can succeed at the expense of others.

We cannot simply command a person to change his ways. We cannot browbeat him into a state of virtue, and no nation has ever been able to bring about integrity by legislation. The individual

must realize that his survival depends upon self-improvement. By becoming better informed about the responsibilities of civilized existence, it is possible to understand the operations of the law of cause and effect as these apply to happiness and sorrow, health and sickness, and success and failure. It has been a common experience of mankind that cycles of civilizations rise and fall; each has its hopeful beginning and its painful end.

Whenever a major change occurs in society, there is a division between progressives and conservatives. Some can accept the challenge of change and adjust themselves to a world they have never known before. Others are completely unable to escape the restrictions which they have placed upon their own thinking. When the situations with which they are familiar no longer exist, the only thing that remains is a slow and troubled struggle against the inevitable.

Some people are good travelers and others should definitely stay at home. The fault-finder will find foreign countries in wretched condition and will give thanks that his own world is much better. Those, however, who have a deep sympathy for their fellow men and a generous understanding of international situations can enjoy travel anywhere, even in the most primitive regions. Life is a journey which can be miserable or a wonderful experience, depending upon the degree of internal maturity we have attained. To reach maturity, we must overcome basic ignorance manifesting itself as selfishness, self-centeredness, superstition, and fear of the unfamiliar. If we can extricate our natures from the tyranny of mental and emotional immaturity, most of the good things of life will be more available to us.



God ripens the mangoes,
The Farmer shakes the tree;
God cures the patient,
The Doctor takes the fee.

—from *Betel Nuts*

CHRISTMAS

From the remote periods the illustrious pagans celebrated the 25th of December, or, as the Latins called it, the 8th day before the Kalends of January, as the most sacred day of the year. Tertullian, Jerome, and several other distinguished fathers of the early Church have written that upon this holy day and the night that preceded it the Gentiles in all parts of the world celebrated the annual birth of the Solar God. At least one ante-Nicean bishop went so far as to affirm that the mysteries of this light-child under the name of *Adonis* were performed in the same cavern or grotto in which Jesus himself was born. Godfrey Higgins writes that in the first moments after midnight of the 24th day of December all the peoples of the earth by common consent celebrated the birth of the god Sol—the hope and promise of all nations and the Savior of mankind. The learned Roman Catholic, Father Lundy, has carefully examined the evidence preserved to us in ancient works and monuments, and his work, *Monumental Christianity*, describes at some length the pre-Christian celebration of the annual birth of the Redeemer and admits unhesitatingly that the advent of an annual solar Preserver was marked with appropriate festivities at the period of the winter solstice by several ancient peoples.

In far off Cathay, the Chinese celebrated with elaborate and appropriate rituals the birth of the Annual Lord, and the feast of the Happy New Year. The Hindus, with their profound knowledge of Vedic astronomy, also realized the peculiar significance of this occasion. In Egypt the priest of the victorious hawk declared that Osiris, the black god of the Nile, was born on Christmas Eve. At the moment of the incarnation of Osiris, Plutarch informs us, a voice from heaven pronounced the words "On this day was born the supreme Lord of the Universe, the beneficent King Osiris." The initiated Greeks also revered this holy time, for on Christmas Eve at Sabazius, Bacchus, the Sun Savior, was born. At this same season the sons of Romulus and Remus were expressing their rejoicings at Rome by the Feast of Brumalia which was given in

honor of the birth of the God of Day which the Latins termed the *Natalis Solis Invicti*. To the Persian Zoroastrians, the night of the 24th of December was denominated the Night of Light for it was then that the young god Mithras, shattering the great black rock which had concealed him, came forth to achieve the regeneration of mankind and the salvation of the world. In their dark groves the Druids of Britain and Gaul, having calculated the exact time of the solstice, were celebrating the escape of Light from the dark coils of the Serpent of Evil.

From all these accounts it can be easily understood why, during the Pontificate of Leo I, certain fathers of the Church said: "What rendered the festival of Christmas venerable was less the birth of Christ than the return, and, as they expressed it, the new birth of the Sun." (See the 21st Sermon of Leo on the Nativity of Christ.)

Throughout all ages, then, Christmas has been a most sacred period, revered by all men, and reserved as a time of rejoicing and universal thanksgiving for the supreme boon of Light. During the fall months—in fact, the whole period from the summer solstice—the great orb of day moves slowly southward, gradually depriving the Northern Hemisphere of its warmth and producing the phenomenon of winter. Their crops destroyed and vegetation banished from the face of the Northern Hemisphere by the cold, ancient peoples saw in this seasonal decline of the solar fire the great God of the Sun globe marching to his destruction, descending into the abode of darkness—the mysterious South Pole of the Hindus, where the Asuras or Princes of Hell wait with terrible weapons to destroy the body of the Light God. As you are aware, our word *hell* is derived from the Scandinavians, and among these northern peoples hell was the land of cold and darkness ruled over by a great gloomy spirit that resembled a block of ice. As winter approached, then, the Sun (the Father of the Gods) descended into the underworld or the grave, there to remain for three symbolic days—in reality months—before he finally escaped from the darkness, and, reborn, began on the 25th day of December his victorious march north with its attendant increase of light and strength.

Ascending the broad path of the year in his mighty circumbulation, the Sun Man was fought by the darkness, the mythical King Herod who attempted in every possible way to prevent the victory of heat over cold, of light over darkness. But the young God escaped all his enemies and finally, at the vernal equinox, proclaimed his victory over them—which victory was celebrated by the ceremonial of Easter, the true escape of the Solar spirit from the darkness of the underworld or the tomb. In those ages, when the vernal equinox actually took place in Aries, the ancients worshiped the Sun under the form of the constellation in which his victory over death was consummated. Thus, thousands of years ago, at the celebration of the vernal equinox, the pagans greeted what the Emperor Julian calls the Sovereign Sun with the glad words—"All hail! Lamb of God! which taketh away the sin of the world!" In this glad season which we call spring all Nature prepares herself to welcome the coming of her Lord. The young grass forces its way up through the dark earth, the trees robe themselves in the bright foliage of spring, all life is quickened, and the barrenness of winter is slowly transformed into the fertility of spring. Thus the world, adorned as a bride, comes forth to meet her liege, the golden-haired Sun Man of the sky. All this was anticipated by the stargazing Magi while they watched for that awesome moment when they knew that the Sun Man had reached the most distant part of his orbit, there to hesitate for three days, and then to begin his glorious march up the broad avenue of the stars.

This whole solar allegory is perpetuated in the myth of Apollo and Python, for the Great Serpent with which the Sun God wages war is that awful adversary who lies coiled at the South Pole waiting to devour the Sun. The arrows of Apollo are his solar rays with which he strikes the hideous darkness and, after slaying the cruel winter with his bolts of light, stands back of the dead serpent, to become the object of adoration of his priestcraft.

In the Jewish interpretation of the myth, we find that the poor, tired Sun (as the Greeks were wont to call him) becomes Samson and brings down the house of the Philistines, so that the old year and its conspirators die together. At the same instant that the old sun dies, the new sun is born—"The King is dead. Long live the

King!" As the first day of the new light breaks through the darkness, Satan retires, baffled and defeated. The new Sun God in his swaddling clothes, with all his hopes and all his fears, lies in the manger of the year surrounded by the twelve heavenly beasts.

In order to depict the infant state of the Sun, the Greeks declared that the divine babe had but one tiny hair upon the top of his head, signifying thereby the first feeble ray of the returning orb. Through this symbolism, in which the ancients attempted to describe the entrance of the Sun into the constellation of Capricorn, is the old man whom we call Father Time, whose great scythe reaps in the harvests of the ages. He also signifies death, for the sands of his hour-glass are nearly run. Very often he is depicted accompanied by a little child. This babe is the New Year and the custom of depicting it in this way is derived from the opinions of the early Greeks who celebrated simultaneously both the death of the old and the birth of the new year.

In this age of intensive individualism, with everyone so absorbed in his own affairs, the *imminent* is given precedence over the *eminent*. Our own little personal equations assume such vast proportions that we have forgotten to be thankful for the earth with its harvests and the firmament with its twinkling stars. We no longer open our hearts to the little Sun God who is born among us at the beginning of each new year. But even in this sophisticated age we are equally indebted to the sun, for above all things its life and light are necessary for existence. To the ancients, Christmas was a spontaneous expression of gratitude for the privilege of life. Today Christmas has become little more than a habit. We celebrate it because we have always celebrated it, but the symbols have lost their true significance. We are utterly dependent upon the physical light for warmth and protection as well as vitality to our bodies. That intellectual light which illumines the mind with reason, renders us capable of intelligence and thought. The light of the soul enables us to know beauty, harmony and those profound mysteries of aesthetics without which no civilization is secure; and the spiritual light (evidenced by the presence within us of the luminous star of hope) leads us to the realization of the omnipresence of eternal good.

To the pagans, Christmas represented the restatement of all of these beautiful ideals. Among the Romans, it was customary upon that day of free men to exchange their garments and their burdens with slaves. All inequality and perversity were presumed to be at an end; for all creatures of every station participated to some extent in the solar bounty and, forgetting the intervals of rank or opinion, gathered upon that festive day to pay homage to the one source of all. The Virgin of the year had given birth to her child, the agony of suspense and despair had passed, the eternal promise had again been fulfilled. Darkness was not to prevail, and all men were to have another year in which to acquire truth and immortality. So the little Sun-child becomes the eternal Santa Claus, for he brings to every man *Future*, the gift of a new span of existence, a new possibility of accomplishment.



Never will I seek nor receive private individual salvation.
 Never will I enter into final peace alone; but forever and
 everywhere will I live and strive for the redemption of every
 creature throughout the world.

—Kwan Yin Pledge

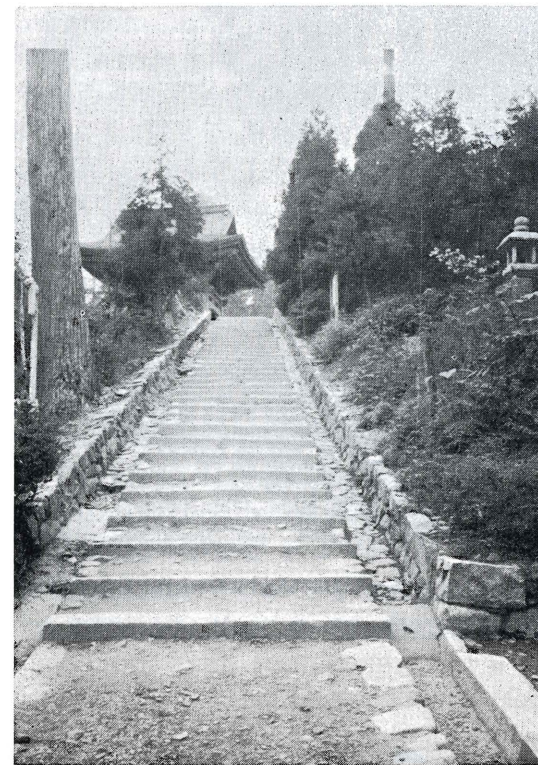


THE TENDAI SECT—THE BUDDHISM OF UNIVERSAL ENLIGHTENMENT

The headquarters of the principal branches of the Tendai sect, the Sanmon and Jimon, are located on Mount Hiei, which rises to an altitude of 2,782 feet and is located just outside of the north-eastern suburbs of Kyoto. To the west of Mount Hiei is Lake Biwa, the largest fresh-water body in Japan; and the panoramic view from the Mount Hiei Hotel is one of the finest in Japan.

In old days, visitors and pilgrims reached the summit by narrow footpaths; but later two aerial trolley lines were installed, one which ascended the mountain from the side facing Kyoto and the other from the shore near Lake Biwa. Recently, a fine toll road has been built, and the hotel can also be reached by bus. The area is heavily wooded and has been referred to as a vast botanical garden. The region is famous for its monkeys, which may be seen seated contentedly on tree stumps or fence posts along the highway. In recent years motorists have been admonished to drive carefully by road-markers depicting a mother monkey and her baby in modern clothing crossing the highway. Many visitors traverse this scenic route, but very few even pause to explore the temples. These are located about a mile from the hotel in a shallow ravine just below the summit of the mountain. The religious buildings are scattered over a large area, and while a car can be driven to many of them, this fact is not known to the average sightseer. In the immediate vicinity of Mount Hiei is Mount Kurama, about 2,000 feet high, and the Sojodani Temple there is worth visiting. This place abounds in folklore, for it was on Mount Kurama that Yoshitsune, the most popular figure in Japan's age of chivalry, learned the art of fencing from the tengu, a race of goblins which had been converted to Buddhism.

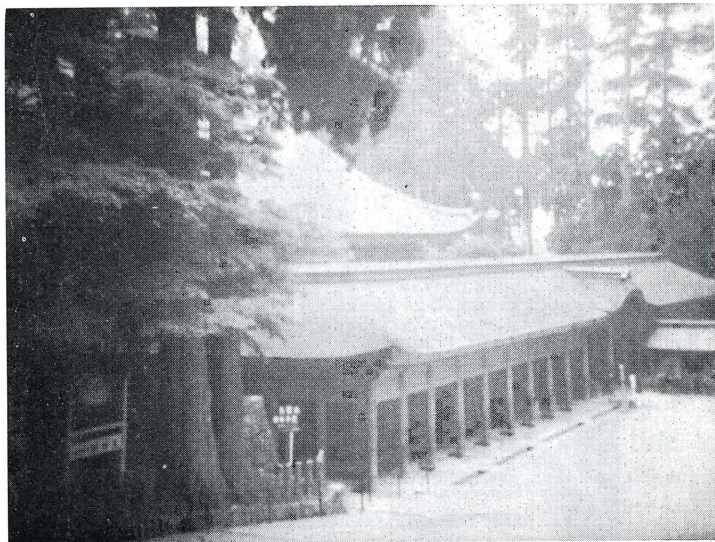
The Enryakuji Temples, hidden in groves of ancient cypress trees, are splendid examples of religious architecture. Pilgrims approach the principal temples by descending long flights of stone steps. On my second trip, a friend drove me into the temple precincts by an inconspicuous dirt road used to deliver groceries and



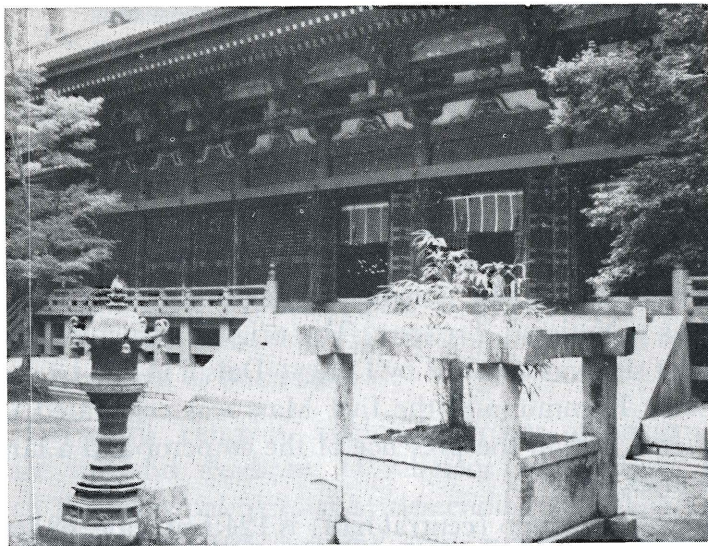
The stone steps leading downward to the Konpon-Chudo.

other necessary supplies. We came to a natural platform from which a wide staircase descended, terminating in an open square against which fronted the most magnificent of the Mount Hiei sanctuaries, the Konpon-Chudo. The present building was erected in 1630 and is listed as a National Treasure. The original structure occupying the present site was founded by Dengyo Daishi in 788 by command of Emperor Kammu, and the first Mass was celebrated there on September 3, 794 in the presence of the emperor and a large suite of dignitaries.

The Konpon-Chudo (central hall) is 124 feet wide, 68 feet deep, and slightly over 80 feet high. The temple is built of wood, beautifully lacquered in red, but the roof is entirely covered with copper. This is a common precaution against the fires which have destroyed



The Konpon-Chudo seen from the base of the descending staircase.

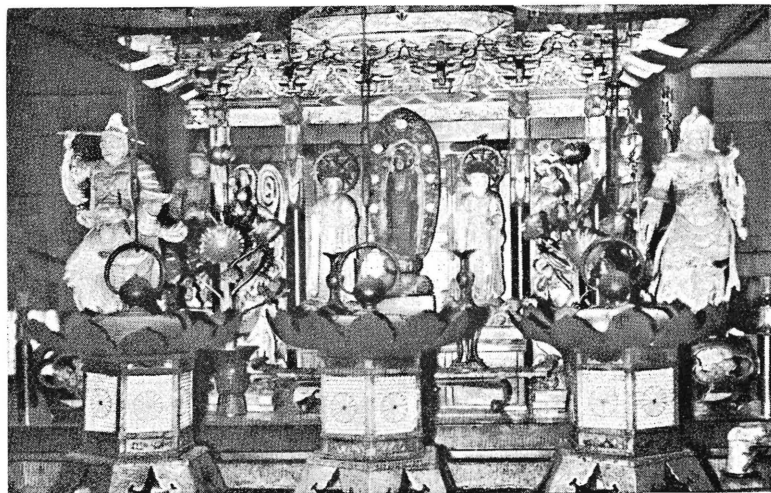


The inner court of the Konpon-Chudo showing the sacred Shinto trees and votive candles burning inside the dorway of the temple.

so many of the forest sanctuaries. Some believe that the Konpon-Chudo was based architecturally upon the Shishinden, the Imperial Palace in Kyoto. There is an enclosed courtyard with a handsome cloister at the front of the building, and the present entrances are at the ends of the building where the cloister joins the temple proper. Originally, three small buildings occupied the present site, but in the course of time these were roofed over so that the altar, which is divided into three distinct sections, extends practically the entire width of the hall. This is a peculiarity of the Tendai Temples which seems to contribute a great deal to the air of mystery which pervades these places.

The accompanying photograph shows the front elevation of the temple proper. Candles burning inside the main entrance are clearly visible in the picture. The doorways leading to the interior viewing platform are reached by ascending flights of stone steps. This platform is like the balcony of a theatre. It was on this platform, still reserved for the benefit of laymen, that the emperor viewed the ceremonies. The floor of the altar is of stone and is on the actual ground level. With the exception of a vigil light, the interior of the sanctuary beyond the viewing platform is in complete darkness. After a time has passed and one's eyes have become accustomed to the gloom, the dim shapes of sacred objects are visible. Visitors have described this as a cavernous depth, and it is generally supposed to have profound symbolic significance.

In the gloomy depths, there are three altars, of which that dedicated to Yakushi occupies the central position. The Bishamon Hall is to the north, and the Daishi Hall, to the south. The most highly venerated object in the Konpon-Chudo is the life-sized wooden statue of the Yakushi Buddha which was carved by Dengyo Daishi in 788. In the Bishamon Hall is an image of Dengyo Daishi believed to have been carved by this great saint himself. In the Bishamon Hall, also, are the statues of Monju, Fugen, and Miroku Bosatsu which were carved by the father of this celebrated priest. A vigil light burns on the altar of the Yakushi Hall and has not been extinguished since it was originally installed during the 8th century. Originally there were three lights, but they were brought together as one flame in 972. The accompanying photograph shows the central altar with its ornamentations.



Central altar of the Konpon-Chudo.

In the courtyard of the Konpon-Chudo are two clumps of bamboo, suggesting by their arrangement the two trees in front of the Imperial Palace. The bamboo clusters symbolize special veneration for the Shinto deities of the region. Nearby is an evergreen tree said to have been brought by Dengyo Daishi from Mount T'ien T'ai. This tree also suggests a link with the Taoist mysticism of China.

LADY GORDON'S COMMENTS ON MOUNT HIEI

Lady E. A. Gordon published her book, *"World-Healers" or The Lotus Gospel and its Bodhisattvas Compared with Early Christianity*, in 1913. This book devotes considerable attention to the Tendai Sanctuaries on Mount Hiei. As she includes a number of references to comparative religion not directly relevant to our subject, we have abridged her remarks.

According to the Tendai Temple records, Dengyo Daishi, desiring to save all men, chose sandalwood for a statue of Yakushi Nyorai in obedience to a heavenly vision so that the fragrance of this spirit-wood might kindle great love in the people. While living in Kyoto, Lady Gordon visited the wonderfully mysterious Konpon-Chudo, built by Dengyo Daishi. Over the gateway she saw the

figures of two immense white doves with golden wings, one flying out of and the other into the sanctuary. Her guide referred to these birds as "The Holy Spirit."

Yakushi Nyorai, the chief object of worship (Japanese: *honzon*) in the Chudo is hidden in a tabernacle upon the altar which rises high from out of the deep darkness of a vast vault where continual services are held for the dead. A beautiful manuscript of the *Sacred Book of Yakushi* is on the lectern before the altar.

A peculiarity of the Chudo is a fence flanked by immense doors which divides the oblong nave from the sanctuary and is actually a protective barrier against the dark, abysmal crypt from which the high altar rises. In this crypt, which runs the entire length of the nave, are dimly lighted altars; and at the foot of the high altar, at the very bottom of the vault which forms the sanctuary, is a table of offerings, or prothesis.

The ceiling of the Chudo on Mount Hiei, like the Kondo of the Shingon sect on Mount Koya, is painted with innumerable flowers that seem to be raining from the sky. Lady Gordon is firmly convinced that the imagery of the Konpon-Chudo sets forth the truth regarding Yakushi Nyorai, the great healer of the souls of the dead. (Brinkley's *Japanese-English Dictionary* says that the word "Chudo" signifies the midway-point in the course of a journey or in the performance of any work. A similar crypt under Christian churches used to be called a "Confessio" and was made to contain the relics of saints and martyrs.)

Lady Gordon adds:

This led me to think that that strange dark Crypt, out of which rises Yakushi's high Altar-throne, is really a pictorial Allegory of the middle World of Hades (called 'AMENIT' in ancient Egypt, 'SHEOL', in Israel, the Japanese ROOT-Country,) into which after His crucifixion Christ descended as a HERALD to announce to 'the Spirits in Prison' the Glad Tidings of His accomplished work and VICTORY over DEATH and the TOMB, which the Old-world Mysteries foreshadowed and all the ancient Seers had foretold ever since the Fall of Man, and his consequent Expulsion from Eden.

Lady Gordon concludes her description by noting that the two chief differences between the Tendai and Shingon sects are that the Tendai doctrine is exoteric, available to all believers, and that the Historical Buddha, Gautama, was the principal object of ven-



The Yokawa-Chudo, originally established by Abbot Ennin and recently reconstructed.

eration. In Shingon, the doctrine is esoteric, inner and mystical, and the chief object of worship is Dainichi Nyorai, the Spiritual Buddha.

OTHER IMPORTANT STRUCTURES

There are several buildings clustered around the Konpon-Chudo. These include the Grand Lecture Hall, the new Amida Temple, and the Jodo-in (the Temple of the Pure Land) which is the mortuary chapel containing the remains of Dengyo Daishi. It is believed that this temple is modeled after a sacred edifice on Wo T'ai Shan in China. This serene building also has a walled courtyard, and the principal object of worship is a wooden image of the Buddha Amida, carved by Dengyo Daishi. The Jodo-in is somewhat isolated and is in a beautiful wooded grove of old trees. There are very few visitors, but it is well worth the rather arduous trip.

Considerably more remote is the cluster of Yokawa temples. Of these the most interesting is the Yokawa-Chudo, (central temple), which was established in 848 by the Abbot Ennin by command of the Emperor Ninmyo. It enshrines a very fine statue of the Sho



The tomb of Dengyo Daishi in the Jodo-in, at Mount Hiei.



The memorial chapel in the Jodo-in, where Dengyo Daishi is buried.

Kannon carved by Ennin. Following in the footsteps of Dengyo Daishi, the illustrious founder of the Tendai sect, Abbot Ennin visited China during the Tang Dynasty. On his return journey the ship encountered a terrific storm, and Ennin sought the intercession of Kannon Bosatsu. After his safe return, he built a temple, the roof of which resembles a Chinese boat. This building is also listed as a National Treasure. A major reconstruction was made in 1604, and the present building was completed only a few years ago. In this case, also, the altar is lower than the viewing gallery, and the whole building is supported by an intricate foundation. A new sustaining wall has been added, and it is obvious that an extensive gardening program is planned for the near future.

Recently completed is a small but impressive museum where a number of the temples' treasures may be viewed by the public. Of special interest is the definitive portrait of Dengyo Daishi. Pictures of this religious leader are extremely scarce, and the Tendai sect does not seem to feature portraits of its founder. One answer may be that the older paintings were destroyed when Oda Nobunaga committed the Mount Hiei Sanctuaries to the flames.

Closely associated with the old Tendai sect is the Onjoji, or Miidera Temple. As the result of a religious feud, the Jimon branch of the Tendai sect broke away under Abbot Enchin and made its headquarters at Miidera. At one period, this sanctuary had more than 700 subordinate temples, but its glory waned; and it is said that between religious discord and civil war, Miidera was said to have burned ten times. The feud between Mount Hiei and Miidera provided the setting for the celebrated legend of the mighty giant, Benkei, who carried off the bell of Miidera and climbed with it on his shoulder to the top of Mount Hiei. Japanese friends tell me that Benkei was actually the commander of a band of warrior-monks. In any event, the bell is in a little latticed structure at Miidera, and Benkei's rice kettle, which can hold enough to feed 100 men, is also shown to interested visitors. The bell is deeply scarred with the marks made upon it when Benkei rolled it back again to its proper home. The accompanying picture shows the temple platform at Miidera, and at the left is the little shop where Otsu souvenirs are sold. Ernest Fenollosa and his wife

studied Tendai Buddhism at Miidera, and after his death, this outstanding authority on Oriental art was buried at his own request in the cemetery of the Miidera Temple.

THE T' IEN T' AI SCHOOL OF ESOTERIC BUDDHISM

Five sacred mountains are referred to in Chinese cosmology. One of these is regarded as central, and the other four are assigned to the principal points of the compass. By this arrangement, T'ien T'ai Shan is assigned to the easterly direction, located in the eastern part of Chekiang Province, about 60 miles south of the city of Mingpo. The rugged area lies 120° to 122° East Longitude and 28° to 30° North Latitude. The entire area is extremely rugged, with fantastically shaped rock outcroppings, dense forests, and wild streams breaking over rough rocks with numerous rapids and waterfalls. The unusual natural formations slope gradually to the sea-shore, and there are many curiously shaped islands off the coast. The principal industry at the present time is fishing. Due to the ruggedness of the terrain and the lack of major roads, the region is seldom visited except by religious pilgrims.

From the scanty records available, T'ien T'ai Shan was a place of retreat for Taoist mystics prior to the introduction of Buddhism into China. Miraculous legends have always been associated with this place. In the 4th century, A.D., a devout Buddhist pilgrim who visited T'ien T'ai Shan noted the great cliffs that rose around the central peak. According to his account, beautiful buildings floated in the sky, where those who had achieved the mystery of Tao dwelt together in a paradisaical region.

Several writers have mentioned the great natural bridge that protects the entrance to the central mountain. A good description has been left to us by an English missionary who saw the bridge in the 19th century:

. . . The loud roar of the waterfall, and the close-set woods on the hills around, the two mountain brooks uniting before they reach the cataract, then passing beneath the natural bridge down the fall, and thence pursuing their way to the north, united to give this spot an air of grandeur in the hermit's mind. It seemed a home for supernatural beings. It is they that cause the unusual appearances of nature. The lo-hans, those exalted disciples of Buddha whose power and knowledge are so great, might reside here. In fact a legend on the subject soon grew into public belief,



The temple platform at Miidera, with Otsu shop at left foreground.

and the music of the lo-hans was said to be heard at times a little before dawn by priests lying awake in their cells. A choir of five hundred at that silent hour made the woods resound with harmony. In every monastery of this region a hall devoted to images of the five hundred lo-hans now exists, and on the side of the natural bridge is a small shrine containing five hundred stone figures, which are worshipped by those who venture to cross by the narrow and dangerous path that spans the cataract.

(See THE LOHANS AND A BRIDGE TO HEAVEN, by Wen Fong. In this work, Mr. Wen Fong reproduces a photograph of the Rock Bridge which appeared in "The Rock-Bridge at the T'ien-t'ai-shan", reproduced from Tokiwa-Sekino's BUDDHIST MONUMENTS IN CHINA, pt. IV, pl. 66.)

The T'ien T'ai Transmission of the Moral Precept of Completion and Suddenness was brought to China in A.D., 401 by the Hindu sage, Kumarajiva, who also established a Buddhist initiation platform for the Chinese people. In the 6th century, Chih-i (Japanese: Chisha Daishi) of T'ien T'ai Shan was given the "Transmission within the Tower", probably referring to the Iron Tower where Nagarjuna discovered the *Lotus Sutra*. Several generations later, the teaching was brought to Japan.

The early life of Chih-i has been glamorized in typical Chinese fashion by a series of miraculous circumstances. Even at the age

of seven years, he astonished the monks of the local temple and was fully aware of the philosophical truth that all mortal things are transitory. Having resolved to seek Buddhist wisdom, Chih-i finally settled at Mount T'ien T'ai, where he remained for the rest of his life. His fame spread, and in A.D. 577 Chih-i received from the Emperor of China the revenues of a district to be devoted to the advancement of his religious community. This celebrated monk died in A.D. 597. He left few writings, and his teachings were recorded by his disciple, Kuan-ting (A.D. 561-632).

It is in this way that the T'ien T'ai School of Esoteric Buddhism came into existence, deriving its name from the mountain where its buildings were located. It is also reported that other monasteries were established in the area, which gained renown for their sanctity and learning.

Throughout China, every important Buddhist temple has its Hall of Lohans. Here, images or paintings of the 500 early masters of the Buddhist Law are preserved. Such collections go back to the 4th or 5th century, and many include distinguished works of art. The origin of the doctrine of the 500 saints (Sanskrit: Arhats; Chinese: Lohans) is obscure, but some believe it to be based upon the 500 Buddhist scholars who attended the Great Council of Kanishka (circa A.D. 100) held at Gandhara. In any event, there were certainly collections of Lohan figures in the temples in the T'ien T'ai region. In time, it may have become the popular belief that the Lohans themselves lived on the uppermost slopes of the great mountain beyond the reach of ordinary mortals. In both Japan and China there are sets of paintings of the 500 Lohans. A complete set of these pictures usually consists of 100 hanging scrolls, each portraying five of the ancient sages. Though not specified, it is taken for granted that these various scenes and settings are located in the heavenly region above the T'ien T'ai monastery.

At the far end of the great stone bridge is a shrine dating from the 17th century, which contains bronze figures of the 500 Lohans. After the Buddhist Arhats had taken over the prerogatives of the former Taoist saints, a new age of miracles was brought to the attention of faithful believers. The Lohans were no longer wander-



T'an-yu on the Great Stone Bridge, from a painting by Morimoto Kocho (see bibliography).

ing monks on their apparently endless path to self-extinction. In the Tendai mountains the Lohans were Tantric masters, able to perform miracles more fantastic than any recorded in the *Thousand and One Nights*. They floated in the air, assumed countless appearances, performed teleportation at pleasure, and found time in between to wash and mend their robes and take exquisite care of their fingernails. These were Mahayana adepts following in the blessed paths of the Bodhisattvas. They were redeemers of the sinful, rescuers of those in desperate circumstances, physicians of soul and body, equipped to know all that was occurring in the world and to alter the courses of nations if the need arose.

In early times, the Arhats were of venerable appearance, with complexions of various colors to suggest their different racial origins. Their statues were arranged in rows around the walls of

the special rooms assigned to them. During the times of religious persecution in China, many of the images and paintings were destroyed, and by the end of the 10th century, the temples on Mount T'ien T'ai had fallen upon evil days. Scholarship declined, revenues ceased to provide for the maintenance of the sanctuary, the monks were scattered or killed, and a general atmosphere of futility prevailed.

As to the Arhats beyond the great stone bridge, they remained in their wonderful palaces supported by foundations of clouds, and only occasionally did their chants and songs echo through the mountains. There was a revival in the 11th century, but by this time China found it expedient to send scholars to Japan, where the records of both the Shingon and Tendai teachings had been adequately preserved and perpetuated. This fortunate state was due to the labors of Kobo Daishi and Dengyo Daishi. In the present article, we are concerned especially with Dengyo Daishi, the Japanese priest who journeyed to Mount T'ien T'ai and there received baptism into the mysteries of Esoteric Buddhism.

THE LIFE OF DENGYO DAISHI

Priest Saicho was born at Kami-Sakamoto, on the shore of Lake Biwa near the eastern foot of Mount Hiei on August 18, 767. His father, Mitsu-Momoe, was a member of the Imperial Court and a devout Buddhist. Saicho became a priest at the age of twelve, and in a commemorative scroll painted in his honor, there is a charming scene in which the child receives the tonsure. By the time he was eighteen years old, Saicho was deeply moved by the uncertainties of life and the burdens which afflicted every class of society. Neither the rich nor the poor could escape suffering. In July 785, he climbed Mount Hiei, chanting a song of tribute to the Buddha, and built a hermitage where he could pray and meditate, hoping that his devotions would be of benefit to the Japanese people. About three years later, Saicho founded a small temple which he called the Hiei-ji, a name which he later changed to Ichijo-Shikan-in. In this temple, the devout young priest placed life-sized wooden statues of the three Buddhas, Yakushi, Shaka, and Amida, and offered prayers for the health, happiness, and



Dengyo Daishi receiving the tonsure at the time of his entry into monastic life, from the picture scrolls of Tsuchiya Yoshifusa (see bibliography).

spiritual security of the Emperor. This seemed especially appropriate, because Mount Hiei was situated to the northeast of Kyoto, and this direction was called the *Kimon* (demon's gate). According to Japanese folklore, evil always comes from the northeast, and even in private homes, this is taken into consideration. Later, this belief was to be at least partly fulfilled.

In 823, in the month of February, Emperor Saga changed the name of the temple to its present form, Enryakuji, because it was established in the era of that name. This occurred the year after Saicho's death. In A.D. 866, Emperor Seiwa honored this great priest by conferring upon him the posthumous name of Dengyo Daishi, which means "the great teacher who transmits the teachings." Saicho was the first Japanese priest to be so honored.



Portrait of Dengyo Daishi in meditation, from a Japanese woodcut.

THE JAPANESE TENDAI TEACHINGS OF DENGYO DAISHI

In 804, Dengyo Daishi was selected by the Emperor Kammu to visit China and study in the T'ien T'ai mountains. The greater object of his journey was to bring back the sacred books of the T'ien T'ai School to Japan. Up to that time, only imperfect copies of these works were available to Japanese Buddhist scholars. Dengyo Daishi considered his long and arduous journey to the remote T'ien T'ai temples as the most important event of his life, and he frequently referred to it in his later years. While in China he received initiation by a sacramental baptism into three Buddhist schools: the T'ien T'ai, the Shingon, and the Zen. The complicated ritual of bestowing apostolic descent in these rites is similar to ordination in the early Christian church where apostolic succession was also conferred. In the Shingon sect, the highest grade of ordination into the Shingon rites was as splendid as the investiture of the Pope or the coronation of a reigning monarch.

In addition to the spiritual authorities bestowed upon Dengyo Daishi in China, he was initiated into the Shingon sect in Japan by Kobo Daishi. This multiple descent of authority played an

important part in the Mount Hiei Tendai teachings. Three of the most prominent of the Mahayana schools were brought together and harmonized. It should also be noted that the Chinese sects were influenced by Taoism, Confucianism, and Tantric Hinduism. Dengyo Daishi, like the great Kobo, also created a powerful bond between Buddhism and Shintoism. From this syndrome, the composite structure of the Japanese Tendai faith emerged.

Dengyo Daishi was an exponent of a complicated descent of doctrines. As a result, he achieved a genuine democracy of beliefs. Because the school on Mount Hiei combined Buddhist teachings with other Asiatic religious and metaphysical beliefs, it became a kind of ecclesiastical university. Most of the major Buddhist sects except the Shingon of Kobo Daishi were founded by priests who had been associated with the Tendai school. These included Honen, Shinran, and Nichiren.

In his lecture, "Dengyo Daishi", Professor B. Petzold pays the following tribute to the great priest:

Practical charity and brotherly love were, according to Dengyo's will, the highest duty of all priests and lay believers belonging to the Tendai community—the endeavour for the well-being of the state had to be their principal object. Dengyo recommended in the regulations for this monastic congregation to collect the offerings of the believers, made to the rectors of the Tendai sect, in the storehouses of the provincial governors, to keep careful accounts of them and to spend them for the welfare of the province and for public works. He enumerates such public works as mending ditches and ponds, cultivating fields, reclaiming ground damaged by floods, building bridges and ships, planting trees, hemp and flax and useful grasses, making wells and anything that could be of benefit to the public, including the reading of sutras and the advance of education.

The basic teaching of Japanese Tendai reveals clearly that this school was not merely transplanted from China to an alien soil. It was transformed from a metaphysical doctrine strongly influenced by Tantric esotericism into a simple, moral, and ethical philosophy of life established firmly in the *Lotus Sutra*, the primary canonical book of Mahayana Buddhism. Salvation, in the Buddhist sense of the term, is available to all beings—both animate and inanimate; and is not reserved for scholars, priests, or angels. The simplest and most unlearned share in the eternal right to obtain liberation from the cycle of transmigratory existence. The

very integrity of this simple concept limited to a considerable degree the temporal success of the school. The Emperor Kammu was a strong patron of the Tendai sect, but his successor found the Shingon teaching, with its aristocratic coloring, more to his taste.

Another complication was Dengyo Daishi's requirement that those seeking full ordination must live continuously at Mount Hiei and not leave the temple grounds for twelve years. Kobo Daishi was more prudent in establishing his school in a remote region far from the capital city. It was not only out of temptation's way, but also appeared to take little part in any of the political complications of the Heian Period. It is not as easy to lead a contemplative life within walking distance of a glamorous capital city. The inevitable result was that many disciples on Mount Hiei became frustrated and neurotic, which was later to have disastrous results.

In the beginning, however, the transmission of the Tendai doctrine was reasonably simple. It was received from the Universal Buddha, Mahavairocana, by the Historical Buddha, Gautama, who in turn bestowed it upon the Bodhisattva Maitreya. It then descended through twenty Bodhisattvas until, at the beginning of the 5th century, it was brought to China, where it was further transmitted by Chinese patriarchs until finally it was revealed to Dengyo Daishi. The principle of Completion and Suddenness may be interpreted in several ways, but it implies that by the cultivation of integrity, the labor of personal growth is completed, resulting in illumination. This illumination is like the spiritual lightening flash which occurred to the German mystic, Boehme. No man can know the moment of its coming, but if it is merited, it must occur.

Dengyo Daishi has been considered to be a Japanese nationalist because he emphasized that respect for the obedience to the State and its officials was a moral virtue. The enlightened person became the upright citizen, and the survival of a country depended upon administrators in whom the higher integrities are firmly established against the temptations of opportunism. As a moral and religious teacher, Dengyo Daishi had hoped that the Temple University at Mount Hiei would receive Imperial recognition, thereby becoming a source of strength to the whole country. It was not bestowed, however, until two years after Dengyo's death.

It is rather unfortunate for Dengyo Daishi that Kobo Daishi was his contemporary. Kobo was a far more dramatic personality and his Tantric symbols fascinated many scholars and members of the nobility. Even Dengyo Daishi was deeply impressed, and relations between the two men were friendly until Kobo required the Mount Hiei school to conform to the Japanese Shingon beliefs. The liberal teachings advocated by Dengyo Daishi made such an association impossible, especially since he had already received a Shingon ordination in China.

Dengyo Daishi does not appear to have been a brilliant speaker or writer, and the approved portrait of him which can be seen at Mount Hiei shows a gentle-faced man with a pilgrim's shawl over his head, seated quietly in meditation with his hands in his lap in the mudra most commonly associated with the Buddha Amida. It would be a mistake, however, to feel that he was weak or indecisive. He remained true to his concept of the unity of all religions and defended his teachings with a simple sincerity which seems most appropriate to a spiritual teacher. As the whole world becomes more aware of the spiritual unity underlying sectarianism, Dengyo Daishi's beliefs will probably gain new prominence. Professor Petzold notes that had Dengyo known of Judaism, Christianity, and Moslemism, he would have certainly included them in his school and regarded their beliefs as good Buddhist doctrines. There is a naive charm in this point of view that elevates Dengyo Daishi to world citizenship and recommends that those who believe in the unity of truth should give special consideration to the labors of this gentle priest.

After the death of Dengyo Daishi, a succession of brilliant teachers perpetuated his school. In this case, they were more successful than those of the Shingon sect, which fell into the keeping of rather undistinguished leaders. However, feuding arose on Mount Hiei, attended by considerable bitterness which frequently broke into open strife. This was probably intensified by the extremely severe discipline of the school and resulted in the rise of an order of warrior-monks. These were the Yamabushi, who combined the vestments of a priest with the armament of a soldier.

There were outbursts of strife over a period of centuries until at last a strong militarist named Oda Nobunaga appeared on



A Yamabushi, or forest monk. He is armed but his robes are ornamented with religious symbols and he is blowing a conch horn. From an original drawing, probably by Toyokuni.

Japan's political horizon. He rose to the station of a military dictator and was a bitter enemy of the powerful Asakura family. The monks from Mount Hiei sided with the Asakura faction, and as punishment for many previous audacious misdeeds, Oda Nobunaga attacked Mount Hiei in 1571, destroying the temples and killing a great number of priests.

In due course, Oda Nobunaga was assassinated, and was succeeded by his first lieutenant, Toyotomi Hideyoshi, who was the only Japanese commoner to become factual ruler of the country. Hideyoshi has been referred to as the Japanese Napoleon, and through the assistance of this victorious general and members of his family and retainers, several of the great temples on Mount Hiei were rebuilt in 1584. The most astute of Hideyoshi's allies was Ieyasu Tokugawa, who was able to bide his time with commendable patience. After Hideyoshi's death, Ieyasu took power and established the famous Shogunate that was to rule Japan for nearly 250 years. The Third Shogun of the Tokugawa family generously supported the rebuilding of the Mount Hiei sanctuaries and when I was there recently, I noticed a number of new restoration projects in various degrees of completion. Today, the Tendai sect has a following of over 2,000,000 people and maintains 4,000 temples. While it is not dominant as an organization, it is a quiet and dignified group which has contributed much to the religious and cultural life of the Japanese Empire.



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THE "UNWORTHY" ONE

THE PORTRAIT



HERE were heavy black clouds over the city of Kyoto, and it had been drizzling most of the morning. Several times Mr. Nakamura had gone to the door of his shop to contemplate the weather, which obviously did not meet his approval. Finally, he handed me an oiled paper umbrella, remarking hopefully, "Perhaps we can go to lunch between the wet. In the next block there is a small eating house owned by a respectable widow who makes the best hot turtle soup I have

ever eaten. A cup of this would be most comforting in these hours of inclemency."

A few minutes later we were seated comfortably with a huge bowl of the celebrated broth on the table between us. After two generous helpings, the art dealer leaned back and sighed contentedly. He then observed musingly, "You know, Harusan, there are many beliefs that we accept without question. Yet, when actual evidence to support one of them comes to our attention, we are inclined to accept it with reluctance. As Buddhists, we naturally believe in reincarnation, but if someone tells us with obvious sincerity that he remembers a former life, we suspect that he could be self-deluded.

"This is especially true in the present case, in which a young man who declared himself to be the re-embodiment of a famous person who died in 1849 after a very long and remarkable career. The entire matter is being discreetly investigated, and as the inquiry falls in the realm of fine art, my humble opinion has been requested.

Mr. Nakamura took a long and carefully folded document from his inside coat pocket and laid it on the table. It contained the following information. On May 10th, according to the lunar calendar in the second year of Ka-yei, the renowned and eccentric artist, Katsushika Hokusai, died in the city of Edo at the advanced age of eighty-nine years. He was surely a genius, utterly dedicated to painting, for which he had completely sacrificed his personal life. The wood-block prints which he designed are now treasured everywhere in the world, yet Hokusai was never satisfied with his own work. Near the end of his life he signed his pictures, "The Old Man Mad About Drawing." Shortly before his death he prayed that the god of the underworld would grant him at least five more years of life so that he could perfect his skill. According to Buddhist belief, this intense longing might well cause him to be reborn as soon as possible.

Five years and four months prior to the compilation of the document which Mr. Nakamura had placed on the table, the sixteen-year-old son of a prominent merchant in Nagoya contracted a mysterious ailment. He was in a state of coma for two weeks and was not expected to recover. Then one morning he suddenly opened his eyes and looked about in astonishment. He did not seem to recognize his family and talked very strangely. Then observing the effects of his conduct upon the other members of the household, he became silent. Later he asked for brushes and paper and began to draw furiously.

The young man's father, greatly perturbed and fearing for the sanity of his son, finally consulted an old and trusted friend who was the esteemed abbot of a nearby Buddhist monastery. This abbot agreed to have a private interview with the young man. The document, which was in the handwriting of the abbot, set forth in great detail the following account of these conversations.

The youth said that his name was Hokusai and that a few days before his decease, Ema-o, the Lord of Death, had appeared in a vision, explaining that he had just completed a country villa in the afterlife. He desired Hokusai to decorate the screens and panels of his new house and especially to paint an appropriate picture to be hung in the tokonoma. Hokusai begged for a further extension of life because he was not yet satisfied with his own

work. But Ema-o was adamant in his request, and shortly thereafter he ushered the soul of the painter into his kingdom. They walked side by side along a pleasant road, and Ema-o assured Hokusai that for the first time in his life he would have a pleasant home and be free from debt.

When the villa of Ema-o had been marvelously adorned with splendid pictures, the Judge of Men was entranced, and in a moment of weakness, perhaps, he rewarded Hokusai by arranging for his return to the physical world for the five years he had so fervently requested. As it would have been a tedious experience for Hokusai to be born as an infant and grow up again in an uncertain environment, Ema-o arranged for him to take on the body of the dying son of the Nagoya merchant.

Discussion with the parents revealed that their son had painted with frenzied haste both day and night, allowing himself only a few hours of sleep. He made thousands of sketches, most of which he destroyed. He never left his room or had any social contact except with the old abbot, who came occasionally and was privileged to see a few of the unfinished pictures. His last work, a medium-sized scroll on silk, was done in complete secrecy, and he worked on it only in the hour of the ox by the light of a small lamp. When the painting was finished, he placed it in a wooden box which he sealed and wrapped in a square of yellow silk.

Then without warning he told his parents that he was going on a journey and walked the Tokaido from Nagoya to Tokyo. There, he visited the Saikyo-ji Temple and was found by one of the custodians, lying dead beside the tombstone of Hokusai.

Having emptied the huge bowl of turtle soup, we returned to Mr. Nakamura's establishment, observing that the weather had cleared and the street was comparatively free of mud. Retiring to the back room, we sat together by the beautiful cherrywood table on which was the box containing the secret painting. "Together we will see this picture for the first time, for I have not yet opened the box. Experts are completely unable to appraise it, and although I already feel hopelessly inadequate, I shall do my best." My

friend took the scroll, hung it on a wall peg provided for the display of paintings, and slowly allowed the picture to unroll. As he did so, he drew in his breath with astonishment. Near the middle of the silk was a face dimly visible, as through a veil or mist. The expression was indescribably beautiful, and the washes had been applied so thinly that the composition seemed to be a vision. It was the face of a man, but with the extreme tenderness of a woman. I thought for a moment that it might represent Kannon, but it was completely lacking in the elements of traditional Buddhist art. The face seemed to smile sadly, but in the eyes was a wonderful look of peace. On one side below the painting was an inscription in Japanese characters, and the Manji (swastika) seal. Although Mr. Nakamura was fully acquainted with the art of the world, it was obvious that he was completely overwhelmed. Neither of us spoke for several minutes, and then the shopkeeper turned to me and said, "This is unbelievable! When I read you the inscription you will be even more amazed:

This is a true and perfect likeness of Ema-o, Lord of Death. I know because I have seen him and because I have been a visitor in his house. I am Manji Hokusai, and I am now an artist.

Mr Nakamura turned to me and spoke very softly with carefully selected words. "It is my matured opinion that this is a genuine work, not only because of the picture but because of the sentiment which accompanies it; for the sentiment itself is a masterpiece. I think this is indeed the work of Katsushita Hokusai."



To hope means to be ready at every moment for that which is not yet born, and yet not become desperate if there is no birth in our lifetime. Those whose hope is weak settle down for comfort or for violence; those whose hope is strong see and cherish all signs of new life and are ready at every moment to help the birth of that which is ready to be born.

Eric Fromm

* * *

There are no hopeless situations. There are only men and women who have grown hopeless about them.

An old Frenchman after the Battle of Verdun

The principles underlying Japanese Zen include many philosophical concepts which have been traced to Nagajuna, one of the earliest exponents of Mahayana Buddhism. In China, the Hua Yen Ching is often called the doctrine of the void, its purpose being to clear the mind of all preconceptions. This is advanced by certain definite teachings and by the practice of meditation in the Zendo, a place set aside for contemplation and realization. Buddhism provides the primary concept, which is the unreality of all phenomena. This does not mean that physical objects or occurrences do not exist, but rather that their importance is determined primarily by an unreliable faculty within ourselves. There is nothing dangerous or essentially wrong with a beautiful landscape or in having an attractive home. The purpose is not to walk out on material things but to destroy within yourself their power to cause mental or emotional damage. Money is useful, but the person who is willing to compromise integrity for the sake of wealth is a slave to an attitude or an ambition. Everything has use value, which is good; but also an abuse potential, which is bad. We allow the mind to lead us into innumerable complex situations and then depend upon the same mind to extricate us therefrom. We set up mental standards for which we are willing to sacrifice health and happiness and feel that we are misunderstood when others do not find our viewpoints acceptable.

One trick of the mind is its tendency to emphasize its own uniqueness. We see other people making mistakes and suffering as a result, but we are always hopeful that when we break the same rules, our transgressions will be overlooked or simply forgiven by a benevolent deity. Others may become alcoholics, but we will always remain moderate drinkers. We condemn others for speeding on the freeways, but at the same time we feel we have the right to reach our destination as quickly as possible. Wherever we believe ourselves to be exceptions to universal rule, we are suffering from psychological self-deceit.

Another common mistake is self-pity, which inevitably results in antagonisms against other persons whom we feel have contributed to our misfortunes. It is wise to accept the fact that we are the causes of our own troubles and that any attitude which produces no constructive result is without justification. Under self-pity, we find a number of subheadings. Most of them are associated with self-centered egotism. The person who cannot be wrong will seldom be right, and to be wrong and to refuse to admit it is childish. Jealousies demonstrate that we think we are better than the folks who are more successful, but our virtues have gone unappreciated. Vanity comes out of the same tangle of attitudes and impels us to substitute surface appearances for abilities. This often leads to a most uncertain future.

How, then, shall we discipline the mind so that it can bring us to maturity? One way is to recognize that the mental person is a completely separate entity from the physical person. Children must be brought up wisely, or they will ultimately bring pain and sorrow to their parents. A child must be disciplined, and this is neither dangerous nor detrimental if administered with sincere and unselfish love. Zen attacks the perpetual adolescent in each of us, and in so doing, tears down both personal and collective follies. Our world is a social extension of our individual immaturities. We must endure it, but we should never confuse what is visible with what is real.

Mental discipline has several forms, and for Western people the older systems must be somewhat codified. We are not accustomed to seek strength that we may live better, our tendency being always to have ulterior motives that disfigure our resolutions. A good exercise is to reduce mental-emotional intensities. This is a simple starting point in which we can bring common sense and experience to bear upon attitudes. For example, suppose you have mentally decided to buy a house and after you have bought it, you discovered that the property was not as claimed and that you made a bad bargain. Here is a typical example of practical events projecting mental weaknesses. This should cause you to be rather distrustful of your buying judgment and seek to improve your thinking as far as real estate is concerned. Most folks, however, never pause to recognize that the mind is fallible.

The next day they depend upon it again and discover that they continue to make mistakes. To live a lifetime this way is a tragic error. It is imperative from the beginning that we question our mind, recognize its weaknesses, and seek additional information when our own knowledge is insufficient. By setting up such a program, thinking about it every day and reminding yourself that you can be the victim of unreasonable impulses, you can save time, money, and energies. If you once train the mind to be honest rather than simply to favor your wishful thinking, you can make a good start in the right direction.

In some of the early Buddhist writings which have contributed to the Zen point of view are a number of statements which summarize the need for right attitudes. For example:

- When you say to yourself, "This I want, this I need, this I must have, and without this I will be miserable," then remember the only truth: desire has risen within your mind.
- If you say to yourself, "This person has injured me. He has deprived me of worldly goods. He has discomforted my soul, and for these reasons I dislike him," then remember the only truth: hatred has arisen within your mind.
- If you say to yourself, "Providence is against me; ill fortune has always dogged my steps; others have attained the success that I deserve," then remember the only truth: self-pity has arisen within your mind.

These are only fragments of a long list, and in each case the cause of the misery is not in the occurrences themselves but in our own self-centered interpretation of them.

The early patriarchs included in the Zen descent beginning with Nagajuna, Asanga, and Vasabandu advocated sincere consideration of the six paramitas. These are called the "true wisdoms" and are appropriate subjects for contemplation. Eastern mystics do not worship personalities; rather, they venerate principles. For symbolical purposes, these principles may be personalized, but it is a serious error to fall into any kind of idolatry. We may be grateful to principles, seek to serve them, dedicate our lives to the understanding of them, and even address prayers to them, because

in our own consciousness they have come to take the place of conventional theological doctrines. The paramitas as given by Buddha to assist his disciples in meditation can be summarized as follows:

Charity

To Eastern peoples, this term does not mean mere generosity, philanthropy, or compassion for the indigent. As a paramita, charity means absolute tolerance for all that lives and freedom from prejudice, bigotry, and criticism. The purpose is to become aware of the imperfections inherent in human beings. We are not to be disappointed if other people fail to live up to our expectations of them. When in the presence of a disagreeable person, we are to be aware that he is the victim of his own mind and that a similar misfortune could be present in ourselves. To be patient with others and patient with our own mistakes is to show charity. We come to realize that we are all in the center of a vast ocean of life. We have been less in the past; we will be more in the future; but at the moment we are what we are—no more and no less. If we can accept all conditions as part of the universal law of karma, we will obtain inner poise and tranquility.

Morality

Eastern concepts of morality are different than those of the West, and this paramita is very close to the ethical standards of Greek philosophy. The mind attains freedom by gradually gaining control of emotion and transmuting it from a cause of sorrow to a compassionate relationship with other creatures. Average Oriental families are very close, and the members are gracious and non-competitive. In every way possible, according to the degree of insight obtained, the members of the household attempt to preserve a quiet dignity less demonstrative than ours but completely dependable. Morality as a subject for meditation implies the refinement and ennoblement of all affections and attachments. They are not to be less secure but more beautiful. Thoughtfulness, unselfishness, and service are the final proofs of affection. In the course of a long life nearly all human emotions must be transformed into deep and abiding friendships, as there is no emotion that can succeed if friendship fails. In meditation, the mystic experiences

the purification of physical relationships and recognizes them as symbols of spiritual ties which no mortal accidents can break.

Patience.

The strain of urgency is one of the heaviest burdens that the flesh can bear. Driven on by such irresistible compulsions, we endanger health, destroy the security of our home, and develop a variety of neuroses. Impatience is often a conflict between personal will and the collective resistance in our environment. It expresses itself in the tragic loss of life on freeways and the determination to accomplish our purposes by compromising our own ethics and exploiting people around us. As so vividly depicted in Holbein's *Dance of Death*, we are all hastening inevitably to the open grave. The journey would be more greatly enjoyed if we traveled more leisurely. Ambition undermines patience, and we are all victimized by unjustified haste. While in the United States, the great Chinese statesman, Earl Li Hong Chung, rode on a new railroad train. He was told that the train had broken all previous speed records, saving two minutes of running time. The Earl nodded his head gravely and replied, "Now what do we do with the two minutes?" Patience also carries the meaning of forbearance and prevents us from becoming irritated and excited about persons and occurrences. The discipline of patience is a sovereign remedy for psychic fatigue.

Hard Work

We do not generally associate this term with the lofty speculations of emancipated mystics. Without work, however, the human being would rapidly deteriorate, and what little progress he has made in the course of ages could be lost in a matter of a few years. To carry the responsibility of employment strengthens character and bestows innate dignity of person. Work programs always existed in old religious communities; and when the monasteries in Europe overflowed with pious indolence, the Church soon fell upon evil times, and religious centers became hotbeds of slander and conspiracy. To recognize work as a form of prayer and to discover symbols of the highest spiritual integrity in the common labors of mankind is to recover from the popular belief that luxury implies idleness. Diogenes was once asked how he would curse his

worst enemy. The old cynic replied, "If I had an enemy, I would say to him, 'Let your sons live in luxury.'" The contemporary experience is therefore not without precedence.

Meditation

In Eastern thinking the daily practice of contemplative discipline is regarded as indispensable to the normal existence of an enlightened person. Actually, it is not a religious observance but essentially a scientific process. In Zen it is regarded as proof of ethical maturity and man's best protection against the problems of this world and the realms beyond. Whereas Western psychological counseling only seeks to restore what has been lost through personality defects, meditation takes the place of Western psychology and preserves mental and emotional health. In youth, meditation is a guardian of conduct; in maturity, a defense against worldly pressures; and in advanced years, a preparation for a peaceful journey into the afterlife. Many Westerners have been surprised at the placidity and composure noticeable on the faces of Eastern people. There are very few worry lines and no sadness or bitterness on the features of the disciples of Zen. By learning to accept realities with graciousness, they conserve energy and guard health. In those thousands of years in which medicine lacked the skill to combat physical illnesses, self-discipline was the first line of defense against plagues, wars, and private strife. To live moderately and to find fulfillment through the unfoldment of inner resources is the proper way for the human being to mature his life.

Wisdom

This is the last of the paramitas, and according to the Hua Yen, the goal for which all beings are striving. It must be noted that in the East, wisdom is not the result of accumulating knowledge or becoming familiar with the beliefs and opinions of prominent intellectuals. The individual can study the deepest philosophy and still remain unwise, for there can be no valid wisdom without experience. It is also unfair to assume that those seeking enlightenment are merely selfishly concerned with the advancement of their own spiritual destinies. Men seek to be wise because it was foreordained that all beings must discover the nature of the mys-

terious power that governs all things from within themselves. The practice of the first five paramitas is indispensable to the attainment of wisdom. We know a wise person because he is temperate in all things, modest and compassionate and dedicated to the service of the universal law. He has examined himself and has attained victory over prejudice and other afflictions of character which cause the undisciplined individual to betray his own integrity. The way of wisdom leads gradually to illumination, which is the personal experience of Deity.

By practicing thoughtfulness we learn much that is of continuing value to ourselves. We come to know that a life dedicated to ambition must be a life of suffering; a life dedicated to accumulation must be a life of suffering; a life dedicated to sensory gratification must also be a life of suffering. These are the three adversaries. Excessive ambition leads to self-destruction through stress or tension. Excessive accumulation leads to self-destruction through resulting anxiety. Excessive sensory gratification leads to self-destruction through the exhaustion or corruption of health.

There are three primary types of ambition: the desire to control persons or things, which verges toward tyranny; the desire to have greater luxuries than others, which verges toward extravagance; and the desire to be regarded as intellectually superior to others, which verges toward excessive egotism. There are three primary types of accumulation: the accumulation of wealth as a means of gaining influence or authority; the belief that the possession of anything is more important than its proper use; and that accumulation of material things will compensate for the lack of internal maturity. There are three primary types of sensory gratification: the cultivation of pleasure as an end in itself; the overestimation of the importance of physical relationships; and the development of intemperate habits which endanger the body.

Some may feel that the practice of Zen is a religious commitment to a foreign faith. Actually, this is not true, for devout persons of every faith have learned to search within themselves for strength and understanding. When a man is hungry, he seeks food, when he is tired he seeks rest, and when he is confused he seeks inner guidance. These are natural, not theological, instincts, and the search for reality can never be restricted by the boundaries of

a creed. Zen helps us to appreciate wisely whatever faith we claim to follow.

It is possible to practice a simplified Zen which will not interfere with your regular activities. If you can set aside fifteen minutes a day for self-discipline, it will in the course of time have a marked affect on your conduct. We remember old Dr. Eliot's famous five-foot bookshelf. This set of books included some of the world's best literature. Dr. Eliot of Harvard was supposed to have said, "If you will read on any subject for fifteen minutes a day, you will be an authority within a year. As the mind can be improved by a regular and regulated introduction of new facts, the soul can be improved by new insights. If you have a long background in mysticism, your meditation will be a quieting of the mind to allow the experience of peace to occur within yourself. Otherwise, you can select a lesson based upon experiences that occur every day. If you have dominant prejudices or distressing phobias, start with one of these. Find out why you permit yourself to be disturbed, and the more completely you understand, the less perturbed you will be. Ultimately, you will come to the realization that you lack basic insight. You have been too demanding, expecting more than could be attained. Once you have convinced your own mind that your policies have been wrong, you will discard them without regret. When a person says that he knows that he is wrong but still intends to do as he pleases, he is making a direct statement of ignorance. Only a fool will commit an action which he fully realizes will end in suffering, humiliation, or sickness.

While the aging process is inevitable, the mind plays an important part in the extension of life expectancy. It is not just a matter of a constructive attitude or a determination to ignore the changes which occur with the passing of the years. The most important contribution that the intellect can make is to so organize and moderate mortal existence that the person does not kill himself before his time. Education should help us to understand the secrets of mental, emotional, and physical health. Considerable scientific progress has been made to deal with physical illnesses, but we have not been so fortunate in learning to understand our emotional difficulties. Even psychology, which supposedly specializes in mental contributions to human health and sickness, has

accomplished very little in the field of preventive therapy. It remains, therefore, the duty of each person who wishes his earthly span to be as comfortable as possible to work out a program suitable to his own needs. The best time to start is that auspicious moment when we realize that we are the captains of our own souls.

By observing the conduct of our associates, we can gather useful information regarding the probable consequences of a wide assortment of misdemeanors. If we can prevent ourselves from building two or three pernicious habits, we will enjoy happier futures. For example, never try to capitalize on a bad disposition. It may be that tantrums pay off for a little while, as children learn, but as life proceeds, temper fits and outbursts of unrighteous indignation can damage careers and deplete vitality. There inevitably comes a time when obvious efforts to impose upon others will leave us friendless and sick. We may never realize what we have lost, but it is always far more than we have gained by displaying disagreeable characteristics.

Another mistake to be avoided is the effort to go through life without any plan or purpose to justify our existence. We have to grow psychologically if we expect to mature physically. A mature character provides us with the knowledge necessary for proper adjustment in older years. The perpetual adolescent may finish this life as a small child with a broken down and decrepit physical instrument. This is painful for all concerned. Health is always precarious for excessively self-centered persons, who believe that everything is wrong unless it agrees with their way of thinking. If everything in life simply reminds you of yourself, you will probably fret your way from the cradle to the grave. Other folks' misfortunes will only remind you that yours are worse. Once this obsession sets in, it is quite possible to assume that the egocentric individual invented suffering and has endured more than can be expected of any mortal. The truth is that most of these chronic complainers have been well cared for and are totally unappreciative.

Mental attitudes also lead to a number of bad physical habits. One of the most common of these is an effort to ignore health symptoms which should be given all possible thoughtfulness. Some die in the prime of life because they have gone to the wrong doctor or have failed to find a reputable physician. Others are in trouble

because they have listened to the advice of their friends and relatives and have tried to diagnose their own ailments without the necessary knowledge or experience. Still others believe most firmly that positive thinking will correct everything, and so when they finally get around to consulting a physician, it is too late. Stubbornness of any kind usually ends in tragedy, and common sense alone will protect the person from his own mistakes. The mind, also, sets up dangerous patterns of ambition, condones many vices, and tries to convince its owner that he is different from other people and can subsequently break with impunity the rules that they themselves must obey. If the mind is focused entirely on objective circumstances with no subjective mental interests, there is little reason to be alive, and nature does not preserve the useless. If you were a well-adjusted person at forty, you will probably have retained your health at seventy and will therefore be able to adjust to the aging process with dignity and actual happiness.

This is where Zen offers some practical assistance. It teaches that one may control the tyranny of his own thoughts. If you were born with a quick temper, you can correct this character defect just as easily as you can learn to play a musical instrument, drive a car, or practice your profession. If you want to be an accountant, you have to control your impulse to enjoy yourself while you gain the necessary training to protect your economic future. Probably, we would all be more interested in Zen if we regarded it as a financial asset. In sober truth, it is the very foundation of economic security. Unless the mind is disciplined, the individual is unsuited for the responsibility of an executive position. By learning to control our thinking, we can guard every value that is important to us. An undisciplined mind in partnership with uncontrolled emotions is the world's greatest homewrecker and havoc maker. It alienates us from our children, destroys friendships, and finally exasperates our employers. At the same time, our lack of self-discipline may result in an inferiority complex, which causes us to be pompous, disagreeable, and frustrated. The escapist's solution to this dilemma is alcohol, narcotics, emotional intemperances, sedation, and overeating. All these together plague the body until it gives up in despair.

Of course, Zen is more than a technique. It is an explanation

of the universal purpose. We cannot conquer the waywardness of the mind by willpower alone. We have to understand above the level of our present conduct or we cannot grow. In a way, Zen is a pattern of positive acceptances. The idea of acceptance seems to be negative, but there are many things in life which we do not even try to reject. It does not always rain or snow at our convenience, but this is part of the world in which we live. We prepare for spring and summer, and it seldom occurs to us that the order of the seasons should be changed. When we are hungry, we eat, and when we are tired, we sleep; and we expect to work in order to meet the expenses which we have incurred. In the same spirit, we might as well accept the rules governing our own survival. When we add "positive" to "acceptance", it means a voluntary and dynamic cooperation with the rules of life which we cannot break. If we will set aside a few moments each day for the contemplation of the benevolence of the inevitable, we will find it easier to relax and protect our digestive system from the dyspepsia that has already afflicted our minds. Almost any ailment of the body has its mental hardening of the arteries, and emotional angina. Reform the mental life, and the body will have the chance to meet our physical needs.

As previously mentioned, you should start with fifteen minutes once or twice a day as time and circumstances permit. Perhaps you can tear yourself away from some television program, and this in itself may prove therapeutic. Learn to quiet your compound nature for a few minutes. Let the mind rest, free from urgencies and anxieties. Let the emotions subside into gentle and kindly warmth, and permit the body to live in peace with the soul that inhabits it. After a while you will find old mental habits closing in on you. The mind will begin to regret the past, doubt the present, and fear the future. A few conspiracies may also arise, with a number of appetites waiting to be gratified. At this point, quietly and firmly restate your original intention. You are going to control your own thinking, and it is not going to lead you into temptation—with or without your permission! After this, you should begin to think about how your own mind has deceived you many times in years gone by. Understand for once and for all that you have allowed the mind to justify your faults and find countless

reasons to sacrifice the happiness of others to your own purposes. The only way you can save yourself is to take command of your thinking and place it under the control of an immutable code of ethics. Visualize in yourself the kind of person you would like to be, setting up an archetypal image. In Zen, this image is the radiant presence of the Buddha, and to the Christian mystic, the unselfish example of Christ. These are the patterns which establish right understanding, not because some theological system seeks to ensnare us, for in no other way can we protect our own well-being. A few minutes each day in which we live in peace with ourselves and strive to comprehend the universal peace which we have shattered by our own complaining, and we should begin to have new and more valid relationships with the infinite plan directing all things.

Proceeding further, we should then seek to penetrate more and more deeply into the core of our subjective selves. Somewhere in each of us there is peace. It is deeply hidden, and like a sky covered with clouds it is not immediately visible. This inner quietude is the gateway to the eternal. Lao Tse knew this, and his wisdom gave much to modern Zen. Silence is the gateless gate which leads from Here to Now. All Zen thoughts are obscure, but the implication is that no matter where you are physically, the moment you experience peace, you *are* in heaven, and in the dimension of the physical world, far more real than you have ever known before. In time, the experience of silence becomes completely natural. The European Rosicrucians knew this, for they sought the silence that lies at the end of sound. Lao Tse described this silence as the great *Kung*, or absolute sound, the keynote of creation itself, the sound that can only be heard when every thought, emotion, and action have been suspended.

Silence is like space; it is not empty. All the suns, moons, and planets that exist in space were born from it, and a vacuum gives birth to nothing. Space, therefore, is a silence full of life. It contains within itself both the power and the substance with which to create and sustain life, and all forms ultimately return to its eternal quietude. In like measure, the silence of Zen is not negation but the experience of that state which is the source of our consciousness, mentality, and total composite personality. This silence

is the only ocean of energy that cannot be polluted. When man pollutes himself, he simply separates his own life from the incorruptible nourisher of all that lives.

It is good to teach children to have a few minutes of silence every day, for in these moments creative imagination is at its best. The little ones return again, at least symbolically, to the space from which they actually were created. They have some release from the pressure of a physical world that is going to close in upon them soon enough. Through meditation, we become citizens of two worlds: an outer world of confusion and an inner world of peace. We must also realize that we can endanger this inner world in the same way that we can corrupt the outer world. The neurotic who cannot stand his own silence and is afraid of kindness is already cutting himself away from the light of the eternal sun. Into meditation we take problems which are solved by the Delphian oracle of silence, for no answer is the perfect answer. Problems are not actually solved; they are dissolved by experiences of consciousness, and these same experiences protect the body from the tyranny of both questions and answers.

It is certain that "the meek shall inherit the earth," and in Zen there is something of this meekness. But it is not to be confused with weakness. It is splendid to obey and also most reassuring to regain the lost experience of childhood. Nearly all heavens are based upon a regression to our infancy. When we are very small, we have few problems. We are fed and clothed and made over, and our creature comforts are closely guarded. We are not expected to be intelligent; in fact, too much precocity places us at a disadvantage. We sew not, neither do we spin, but Solomon in all his glory is not arrayed like one of these. As we grow older, this blessed state fades away, and reluctantly we step forth into the cold cruel world.

In Zen, we progress from the innocence of childhood to the virtue of maturity, and they are much the same. In virtue, there are no problems. We live in a universe that carries all parental responsibility and demands nothing of us except that we grow, and this universe does everything possible to make growing reasonable and pleasant. In this universe we neither begin nor end. Youth and age are dissolved in an eternal continuance. We are provided with

all that we need and are simply encouraged to use what we have with a measure of common sense. As one scholar said in the spirit of Zen, "We are never less alone than when alone." It was also Plotinus who declared that the journey of life was the alone in man, seeking the eternally alone in space.

To the degree that we understand life and recognize its basic integrity, we release our own minds from antagonisms and anxieties and attain a better adjustment with our immediate environment. Thus liberated from doubts about our own place in the plan of creation, we can devote our time and energies to kindly pursuits and gracious adjustments with the challenges of circumstances. As friction wears down even the strongest machinery, mental and emotional frictions within ourselves gradually destroy the delicate processes of the body. Some may say that the idealist lives in an imaginary world, but it is equally true of the materialist, especially if he has neurotic tendencies. A way of life in which everything appears beautiful can be over-optimistic but a life in which nothing is right reveals excessive pessimism. It is the Zen position that there are only two factors with which we must contend: reality and illusion. Reality is essentially purposeful and constructive, and from its laws there is no escape. Illusion is misunderstanding and ignorance. It has no laws, and those who attempt to live according to false attitudes deceive themselves and come into conflict with inevitable truths of reality.

Much aging results from failure to create within ourselves a purposeful concept of existence. Drifting along without dedication or allegiances to principles greater than ours, we are ill-prepared to cope with the inevitable weakness which develops over the years. In the presence of an emergency, we may panic or become hopelessly despondent, succumb to a critical neurosis, or completely destroy ourselves with fear. If we are to enjoy life as long as it is serviceable to us and meet transition without anxieties or regrets, we must fulfill our proper purpose. We are in this world to learn how to live, and the philosophy that helps us to meet physical emergencies is the same pattern of constructive believing which will carry us serenely into a future of eternal growth and everlasting good will.



In Reply

A Department of Questions and Answers

QUESTION: *Do smog and other pollutants have an effect on morality?*

ANSWER: It seems to me that the whole field of ecology must include some study of the effect of pollutants upon human character. One effect is too obvious to be considered controversial. The numerous reports emphasizing the morbid consequences of the present uncontrolled pollution of our environment are frightening and demoralizing. The average person is helpless to change the industrial patterns of modern economy and can only live in the smog-ridden gloom of impending disaster. Many have left the communities in which they have lived most of their lives, giving up successful careers and seeking salvation in the wilderness simply in hopes of living out a normal span. There has also been rising resentment against political leaders, manufacturers, and community planners, as well as private litterers. In total, we are losing faith in our way of life. The future is bleak with anxiety about emphysema and lung cancer. Our food is sprayed with insecticides, treated with preservatives, and permeated with air and water pollutants. Obviously, the predicament is being thoroughly exploited and probably in some cases, exaggerated. There is no doubt, however, that the rivers of the world are being transformed into sewers and the oceans into cesspools. Such things cannot happen without nervous people becoming more nervous and neurotic, advancing toward the psychotic state.

Pollution is one of several causes for widespread negative thinking. In other words, our minds are being poisoned by our reflec-

tions upon the sad situation in which we find ourselves. It is probable that the exhaust from cars irritates the bronchial tubes and works a real hardship upon the constitution. To develop a fixation on the subject, however, and allow it to reach an obsessional state undermines nearly all of our constructive endeavors. We also have very little faith in a factor which can be observed everywhere, namely, that nearly all forms of living creatures have an incredible ability to adapt to the inevitable. Insects, if they could have rationalized the matter, would have considered DDT as a dangerous and deadly pollutant. Where it came from, they did not know. It could only be that an evil spirit was bent on their extinction. Now, after several years, insects have developed a new tenacity, and without the aid of science or the pharmaceutical houses they not only have learned to live with insecticides but they even flourish on these. This in no way implies that we should ignore the subject of pollution. Rather, we should not contribute to the widespread hysteria which, fortunately, is already showing some signs of subsiding.

There is no doubt that a neglected and deteriorated environment is associated with crime and moral delinquency. One of our first lines of defense against internal collapse is pride of person and surroundings that strongly support a cultured way of living. In many cases, antisocial tendencies which erupt into violence and degeneracy are most common among underprivileged groups. Morals deteriorate in the summer months, and psychological aberrations are most frequent during the full moon. In these cases, excessive heat contributes to an unhealthy environment, and the full moon affects the psychic currents in the human body in the same way that it affects the tides. Epidemical diseases are probably strongly influenced by planetary positions, and up to very recently, plagues were not cured at all but finally died of their own accord for unknown reasons.

Some forms of pollution are totally unnecessary and others are almost inevitable. Increasing population on the one hand requires more commodities to satisfy its needs and desires, and on the other hand contributes generously to the accumulation of wastes. Every ancient community had its trash pile, and when this became higher than the temple to the ruling deity, the village moved. After

several thousand years of natural chemistry, these trash piles have become the delights of archaeologists, anthropologists, and lovers of ancient art.

Nomadic peoples were healthy, and sanitation was no more a problem than it is today on the African veld. The development of an agrarian way of life, probably due to the depletion of game, required more or less permanent habitations. When the tent gave way to the cottage, trouble began. Most of the great cities of antiquity had to be built around a sanitation program. In the early days of urban procedures, men imitated jungle ways and drove animals through the streets to clean up the refuse. In due course, plumbing became popular, and the history of its development would fill several volumes. Nature was still benevolent, and, in China, for instance, the land was ultimately divided into graveyards and refuse dumps. Even in recent times, Chinese farmers sat on the graves of their ancestors, planted rice between them, and made their own modest contributions to local dumping.

Religion probably played a part in our present ecological crisis. It was always assumed by the pious that plagues were sent by the gods to punish them for their sins, but in those early times pollution was not among the recognized vices. If children died in infancy, the Lord had taken them home, and with conditions far from happy in this world it was no great misfortune to depart as soon as possible. One Greek observed that "Not to be born is the greater good and to die in infancy is next best." It was only after the rise of prosperity that man began to count his physical blessings and hoped to linger longer. About this time, he also discovered that the by-products of success were threatening to destroy him.

We should accept the ecological challenge with courage and resolution to survive. We can accomplish almost anything necessary if we will face the fact with good-natured determination. Ecology is partly a matter of economy. We must conserve our resources and reduce waste products as far as possible. This means that, as in every other field of human endeavor, self-discipline is the real answer. Luxury spending has doubled our accumulated waste in recent years. We demand more, maintain less in proper condition, and throw away much that could be saved or recycled.

We have no intention of restricting the use of our cars because of carbon monoxide and other chemicals released into the air. We continue our use of detergents which have killed fish hundreds of miles out to sea, and we feel that we have solved the problem of disposing nuclear wastes by dropping them into the ocean. Some of our plastic material will take centuries to disintegrate, and there has been some talk—probably not serious as yet—that the moon might indeed be an appropriate dumping site for all our surplus refuse.

Certainly, morality is involved in all of the human abuses of natural resources. We have come to think of morality as a human virtue, applicable only to dealings among persons with compatible attitudes. We have never thought of morality as extending into our environment and inspiring re-forestation, establishing of animal refuges, and cleansing our atmosphere of smoke and smudge. "Thou shalt not kill" also includes the wanton destruction of all living things by war, crime, substandard living conditions, and uncontrolled pollution. Morality also protects us from a growing indifference toward the value of life itself—our own as well as that of other creatures. If we value life, we will not drive a high-powered car when under the influence of alcohol, narcotics, or sedations. By degrees, however, materialism on the one hand and the desperate quest for happiness on the other have caused us to think only of ourselves and our immediate pleasures. Selfishness is immoral; so is greed, jealousy, and violence. A destructive critic is a dangerous pollutant and so is the individual who exaggerates, misrepresents, and defames the characters of others. The Egyptians also included worry among the cardinal sins. They were probably right, because anxiety results in many dangerous defense mechanisms.

When the world in which we live appears dangerous and the simple joys of human relationships are undermined, we gradually stack up grievances until they reach the proportion of a mental refuse heap. Nations living in the vicinity of their own accumulated grievances are always ready to revenge themselves against real or imaginary ills. Nazi propaganda was a pollutant, and before World War II was over, half the earth's population fell victim to the cataclysm.

It is quite possible that we should also pause to consider the effect of stress upon our own bodies. Probably the most polluted environments in which we must live are our own physical bodies. Unfortunately, we cannot depart from these simply by moving to the suburbs. As our dispositions deteriorate, our discontents multiply, until we suffer all ills to which flesh is heir. In our extremities, we turn for assistance to various medications which are about as dangerous as atomic waste. As drugs accumulate within the body, their mutual antipathies set up countless toxins which bring us in the end to common ruin. If we lived simply and were more moderate in our attitudes and ambitions, we would have very little need for the elaborate pharmacopoeia which caters to indiscretions and capitalizes on weakness of character. To live in fear every day, to resent the success of others, and to neglect everything that might civilize us is to collapse morally. When ethics depart, neuroses enter the scene. A frustrated neurotic becomes a psychotic, and a psychotic lives on his own poisons or other equally dangerous drugs. Most of this vicious cycle of interrelated infirmities is unnecessary. We are told that within a few years all major rivers in the world will be so polluted that nothing above the level of bacteria will be able to survive in their waters. We are exhausting the alchemical power of the sun to transmute waste products. There is a degree of balance which, if maintained, will protect us indefinitely. However, if we do not preserve this balance, we must ultimately pay the penalty. To be indifferent to our own survival and thoughtless of the fate of those who come after us is immortal and bears witness to an abysmal degree of self-indulgence.

All those who would succeed in this world without compromising morality must achieve a measure of self-discipline and a realization of mutual responsibility. What has happened to make this so difficult in our day? Consider conditions three hundred years ago. There were three classes of society. The thin upper layers had attained immunity to man-made law. Either by wealth, rank, or religious influence, the aristocrat lived as he pleased and died of his own indulgences. There was also a comparatively thin lower level. These people were not the poor, but the unregenerate. They lived by their wits and expected to remain in serfdom throughout

their days. They had few ambitions and drowned their griefs in whatever indulgences were available to them. Between these two was a solid structure of what used to be called "decent people." Some were farmers and small shopkeepers; others were craftsmen, builders, and artists. There were also professional people — the town doctor and village priest.

Most of these folks were religious. They did not attend the church of their choice because they had no choice. The only place of worship was the cathedral that rose in the midst of the community. These god-fearing people read the Bible and kept the jots and tittles of their beliefs. Though no great reformers or spectacular activists, they were the solid foundation of survival. Called upon whenever the need for defense arose, they provided the taxes which supported, or contributed to the support of, both the indolent and the indigent. The middle class had broad shoulders and thrifty dispositions. Their motto was, "Waste not and want not," and they contributed very little to the village trash pile. There were very few changes of costume or custom, and the average girl was proud to be married in her grandmother's wedding dress — a situation that still prevails in most of Europe and many Asiatic countries. Few gadgets gave trouble, merchandising was from door to door, and no indestructible containers existed to be scattered about the surface of the earth. Gradually, all this changed, and with intensifying momentum, progress has taken on the appearance of a terrible ogre, determined to devour mankind.

A good code of morals would help delay bad times, even at this late date. If practiced, the Ten Commandments and the Sermon on the Mount would solve most of the problems of our generation. Why is it so difficult to convince human beings that it is not necessary for them to destroy themselves and each other? Alexander conquered the world and died of his own intemperance before the walls of Babylon. Caesar's path of glory ended at the foot of Pompey's statue. Genghis Khan rode at the head of his army for several days after his own death until the facts could no longer be concealed. In our time, Hitler and Mussolini discovered in their closing hours the futility of ambition. All excess threatens nature's plan, and nature threatened, strikes back with all the strength of Universal Law.

Pollution does not just happen. Our remote forebears can be forgiven for their mistakes on the ground of prevailing ignorance. Today, however, ignorance is no excuse in the face of the law, either man-made or natural. Isolated areas, both in this country and abroad, have gone to work on the pollution problem with outstanding success. There are some things that even the private citizen can accomplish if he will accept responsibility for his own actions. He can boycott products which are recognized as destructive to his environment. He can make sure that his car is in proper repair and meets all the approved standards now required by law. He can repair numerous contraptions in his home and thus reduce the trash which must be disposed by the city. There is also much to be said for making our personal lives as free from pollution as possible. We can select foods with due consideration for the additives mentioned on the labels. It is also often wise to guard ourselves against inappropriate entertainment which, channeled into our homes by television and radio, may adversely affect our mental health and that of our children. We can also discipline our minds and emotions against fear, remembering the old words, "cowards die many times, brave men but once."

There is a charming Eastern fable bearing upon prevailing anxieties on every subject from nuclear warfare to commercial ice cream. Once upon a time, the plague came to a great city in the desert. The wisest man in that city went forth to plead for his community. The spirit of the plague, impressed by the bravery of the wise man, gave his solemn promise that he would spare nine out of ten of those dwelling in the great oasis. So the plague entered the city and all the people died except the sage, who was very angry when he confronted the spirit of the plague for the second time. The spirit shrugged his shoulders, saying, "But I kept my word exactly. I took only one in ten. The other nine died of fear!"

Unfortunately, our fears do not always kill us immediately. Rather, they demoralize us by degrees, destroying optimism and eroding away our ability to face critical times courageously. When our so-called securities are assailed, we lose contact with reality. We neglect the maturing of our own hearts and minds, living dangerously because we believe there is no safety. Disillusionment

closes our eyes to the valid beauties of the creation to which we belong. Ultimately, primitive activism breaks through the thin veneer of civilization which we have acquired, and we regress to a state of savagery. That immorality increases with leisure and luxury is painfully obvious when we realize how our crime rate has increased since the end of World War II. Once dissatisfaction takes over, it assumes both dangerous and ridiculous aspects, most of which are preventable or curable if we have sincere interest in restoring integrity and harmony.

As individuals grow older, they must adjust to restricted incomes and limited vital resources. Nature, however, compensates for these curtailments by strengthening the inner life and providing numerous inducements for reflections, contemplation, and self-analysis. Civilizations also pass through their seven ages, and in the end exhaust their physical resources. They impoverish the soil, kill off available game, and fish the lakes and rivers until they can no longer supply food. Local minerals are mined until the veins run out, and population increase leads to encroachment upon neighboring areas which may end in war. Unless we are able to escape to some unexploited planet and thus gain temporary relief from congestion, we must ultimately take drastic steps to simplify our institutions—both cultural and industrial. We must discover wiser, nonaggressive, and more healthy outlets for our ambitions.

Although Alexander the Great sought more worlds to conquer, he was never able to control his own appetites. When the Macedonians wished to deify him, he declined the honor on the grounds of too many obvious human frailties. He decided that no creature that must eat, sleep, and struggle with passions had attained the estate of a deity. Even if humanity is actually a race of gods in the making, it must become mindful of faults and consciously aware of high destiny. The general trend of history in the last 2,000 years is a record of sound and fury, signifying nothing. If man continues indefinitely in the present course, there will be little excuse for his existence. Nature will not perpetuate the worthless, and that which does not fulfill its proper purpose vanishes away like the nations of old times.

Everything is conspiring to force the individual to attempt the conquest of himself. The rewards for selfishness are less everyday.

After all, mankind has no one to compete with but itself, and there is a limit to the number of antiperspirants that the flesh can absorb. A practical note on production and overproduction may be timely. There is no country today so small or so lacking in natural resources that is not industrializing in an effort to capture some part of world trade. When all nations have stepped up production until each has a surplus, who will absorb the overproduction? Surplus may ultimately pile higher than refuse and be little more valuable. We cannot all export everything to everyone; yet, there is scarcely a day when the opening of a new industrial installation is not proudly announced. At the present rate, we may all perish from our assets rather than from our liabilities.

Another phase of the problem is the increase of individual thinking. In old times, the majority venerated a small minority of scholars who were considered an intellectual elite. Today, followers are becoming convinced that they have more common sense than their leaders, and in some cases they have been able to prove this. Most human beings are thoroughly dissatisfied and largely disillusioned with nearly every existing human institution. The present structure is being held together largely by the high cost of living, which makes rebellion an economic disaster.

The simple way of life must be restored if the human being is to attain those basic securities upon which he can build a happy and useful existence. We must find our joys in the noncompetitive adventures of learning to understand ourselves and our world. If man will free himself from the conveniences that are inconveniencing him, he will have the leisure to know his own family, cultivate friends without ulterior motives, improve his diet, and slow down the rate of air and water pollution. Free from apprehension, he will be in better condition to work out a long-range program for his own survival. The natural life is a life of virtue, and in a more serene environment there will be less temptation to cruelty and more inducements to kindness, sympathy, and cooperation. Until we find ways to transform competitive instincts into cooperative insight, we shall have battles in the sky, war on the earth, and pollution in both.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

SOMETHING ABOUT UNUSUAL BOOKS

There is a curious legend floating around among book dealers which is probably based upon a factual incident. One day, a farmer from the Ozarks walked into a second-hand bookstore, carrying under his arm an old folio volume wrapped in newspaper. Being assured that the dealer purchased such material, the mountaineer explained that in his attic he had found a large volume which had been in his family for several generations. He had paid no attention to it, assuming that it was the family Bible, but it proved to be an old book of theatrical plays. Due to adverse conditions, the farmer was in debt and wondered if he could sell a folio that meant nothing to him. He then opened the package and placed before the dealer a perfect copy of the First Folio of Shakespeare. The shopkeeper realized that the book was worth in the neighborhood of \$250,000 and thought of every possible way in which he could raise some ready cash. The seller could not put a price on the value of his volume, claiming that he did not understand such matters. Finally, in a desperate effort to secure this First Folio, the dealer offered \$5,000 for the book. After waiting for a few moments, the unknown man from the Ozarks took back his folio, rewrapped it, and leaving the store, remarked dryly, "It must be worth somethin'." Reminiscing on the incident, the dealer was

certain in his own mind that if he had offered \$10, he could have bought the book on the spot. After the story got around, many efforts were made to trace the volume, but it has never been heard of again.

There are a number of early 17th century volumes in private and public collections which have written across their title pages the scrawling, uncertain, and inconsistent signature, "William Shakespeare." To find such an autograph brings a momentary thrill, but researchers are pessimistic. In the early 19th century, a precocious English youth by the name of William Henry Ireland forged not only Shakespeare's signature, but the elegant handwriting of Queen Elizabeth I and most of the famous men of her court. Ireland even fabricated a complete play by Shakespeare, which was accepted without question by his father, who was a famous man of letters, and by most of the other literary men of the time. It is generally assumed today that it will never be possible to verify a Shakespeare signature in a book. There is not sufficient writing in the autograph of Shakespeare to use for comparison, and the ink used by Ireland exactly resembled the ink used 200 years earlier. In the catalog of one famous library, one of these "autographed" title pages is listed: "This is either the signature of William Shakespeare or an Ireland forgery."

Many years ago, I attended a luncheon of the Authors' Club of Hollywood, then presided over by the late Rupert Hughes. The guest for the day was Mr. Rosenbach, a famous Philadelphia book dealer. This gentleman had secured a First Folio of Shakespeare for Mr. Andrew Mellon, whose name at that time was closely linked with the aluminum industry. Mr. Rosenbach mentioned that he was contemplating the possibility of having this Shakespeare folio bound in full aluminum as a special tribute to Mr. Mellon's financial involvement.

Speaking of Hollywood, we are reminded of a movie star who, having suddenly become wealthy and famous, decided to redecorate her palatial home. She visited an outstanding book store in Los Angeles and bought several expensive sets of books bound in full Morocco gold-stamped bindings. She was not interested in the contents but selected volumes that would harmonize with the wall-

paper and drapes. When the books were delivered to her home, they proved to be about an inch too tall for the shelf, so she had them cut off to fit.

We all honor the name of Johannes Gutenberg, the first printer of Europe, who produced his priceless Bible in 1445. He was not the most honest of men, however, and his motives were strictly nefarious. He was trying to make printed copies of handwritten illuminated missals so perfect that they could be sold as genuine hand work. To enhance their appearance, the pages were rubricated by hand and floriate initials were drawn in. Gutenberg's manuscript factory brought the wrath of the Church down upon his head, and God-fearing folks firmly believed that the devil was working in Gutenberg's establishment. The printer was brought before the Inquisitional Court on charges of demonology and was forced to reveal his secret to save his life. Our present phrase, "The printer's devil", seems to have originated from this early incident.

John Bunyan is said to have written *Pilgrim's Progress* while in debtor's prison. Today, *Pilgrim's Progress* is one of the world's rarest books, and there are not as many good copies in existence as there are of Shakespeare's First Folio. The original edition of Bunyan's masterpiece was actually worn out of existence. It was read and reread until the pages fell apart, and most surviving copies lack the original opening and closing sheets. Because of the rarity of the book, extraordinary facsimiles of the missing pages have often been added. Title pages were also provided for the first King James version of the Bible and the Shakespeare folios. For some time I owned a copy of the first edition of the works of John Taylor, the water poet, with one of these facsimiles. They are engraved like the originals and actually printed on 17th century paper.

We might mention a few other curiosities. Books were actually tried for heresy by the Inquisition. If they were found guilty, they were taken out and burned by the public executioner, and many priceless volumes perished in this way. Among these was a celebrated work on astrology, *Astrologiae Nova Methodus*, by Francisci Allaei (Germany, 1655), and we have in our library one of the

few surviving copies. It was considered objectionable because of some rather uncomplimentary remarks about the future of the Church based upon the study of the heavenly bodies.

There is another book in which each letter was cut out by hand, leaving what is called "keyhole writing." To read the text a piece of dark paper must be laid behind the page, which gives somewhat the appearance of fine lace. Another curiosity is a book in which every work begins with the letter "A". Such labors of love were monuments to ingenuity, but their literary styles leave something to be desired.

In olden times, sorcerers and their apprentices had strange manuscripts filled with the seals and symbols of spirits—both celestial and infernal. Such books were usually written by hand on parchment and had massive bindings of vellum over wood. Volumes exist with human ashes bound into the covers, and during the French Revolution, books were bound in human skin.

A few books are known with secret compartments in their bindings, and these include Oriental works which sometimes have relics set into them. Such secret compartments are almost undetectable.

The treasuries of European cathedrals contain old missals, antiphonals, and breviaries, the bindings of which are worth a king's ransom. Usually, such bindings are of metal over wood. Covers are inlaid with ivory miniatures and set with clusters of precious stones. Religious paintings by famous masters and protected by covers of isinglass are found impressed into such bindings. In early times, religious books, especially the Bible, were not read but carefully wrapped and deposited within the altar, and constituted holy relics. Many times these sacred books were supposed to have healing powers and could grant forgiveness of sins by prayers addressed to them.

There are many remarkable volumes, but this will indicate a few highlights of an interesting field.



Happenings at Headquarters



The Philosophical Research Society opened its Fall Quarter activities with Mr. Hall's lecture Sunday, October 1st, on "The Immediate Need of Religious Principles in the Problems of Daily Living." The Sunday lecture series also included Dr. Drake's talk October 15th on "Humanistic Living — Therapy and Practice of the New Psychology", and Trustee Dr. Robert Constat's October 22nd lecture on "The Externalization of the Spiritual Hierarchy—Influences of the Seven Rays." On November 5th, our friend, Dr. Framroze A. Bode returned to talk on "Exploring the Nature of Consciousness — Its Contribution to the Integrative Function"; and Swami Rama, whose lectures have met with great success in the past, presented "Meditation and the Higher Consciousness — Contacting the Cosmic Oversoul" on November 26th. This quarter will conclude with Mr. Hall's Christmas lecture December 17th on "How Early Religious Art Reveals the Mystical Religion of Original Christianity."

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Returning to the Society, this time on Monday evenings, was Dr. Stephan Hoeller who, between October 2nd and October 30th, presented five talks on "Jung's Psychology of Ultimate Meaning." On November 6th, Dr. Hoeller began a second series of lectures on "Gnosis: Western Man's Heritage of Wisdom", which will conclude December 4th with "The Light Reborn — Gnostic Renaissance in the Age of Aquarius."

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For our Wednesday evening lectures, we were pleased to welcome Daishin Buksbazen, Dr. Viola P. Neal, and Byron H. Bird. Mr. Buksbazen, a Zen monk from the Los Angeles Zen Center, presented five lectures on the general subject of "The Foundations of Zen Practice", beginning October 4th. Dr. Neal, who is vice president of The Higher Sense Perception Foundation and co-author

with Dr. Shafica Karagulla of *Breakthrough to Creativity — Your Higher Sense Perception*, talked November 8th on "The Dimensions of E.S.P. — A Creative Approach to Understanding your Natural Potentials", and "Karma as a Means to Constructive Growth — Nature's Way of Bringing Man to Maturity" on November 15th. Mr. Bird began his group of four lectures on November 29th with "Whence Came Western Man? — What Lies Back of our Civilization?", and is scheduled to conclude the series on December 20th with "The Seven Churches in Asia — A Glance toward the Real Light of the World."

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Joel Gladich and Gisele Dallon returned to us for eleven Thursday lectures beginning October 5th with "Handwriting — Its Subconscious Relationship to the Writing Space." These two graphologists contend that graphotherapy and graphology are essential for self-awareness and self-change, and their concluding lecture will be presented December 14th on "Graphotherapy — Hope for the Future."

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During the month of October, the PRS Library exhibited a series of portfolios published in 1881 and devoted to the architecture and artistic treasures of the Church of St. Mark in Venice. The exhibition of this amazing work is especially timely, for 1972 is the year in which the principal nations of the world and various private organizations have united their resources and efforts to save the endangered city of Venice.



Greek stamp picturing two evangelists writing their gospels.

"Christmas Postage Stamps of the World" is the theme for the December art exhibit, and these outstanding commemorative issues

of 1970-1972 will include contributions from the Moslem states such as Yemen and a number of small sheikhdoms in Asia Minor, the Sultanates of the Near East, and even countries behind the Iron Curtain. Among the most exquisite stamps of all times is one issued a year ago by the sheikhdom of Manama and features Michelangelo's "Pieta".

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The Society's Fall Open House was held on Sunday, November 12th, and we were once again happy to welcome our many friends between 10:00 a.m. and 4:00 p.m. As usual, we offered bargains at our White Elephant Sale, which was successful due to your generous donations; and people were able to browse through our Gift Shop and purchase various unusual items for the holidays. At 11:00 a.m., Mr. Hall gave a talk on "Taoism as the Key to the Chinese Science of Acupuncture", which was followed by sandwiches and cakes provided by our Hospitality Committee. Pearl Thomas, the Society's Librarian, concluded the day's activities with a slide show at 2:00 p.m. on her recent trip to Washington, D.C. (highlighted in the Library Notes, p. 73).

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We have recently received a group of unusual books on astrology, comparative religion, and Oriental cultures. From this group we have selected several items from modern authorities for our permanent collection. Those interested in astrology will find some fifty books, most of which are now out of print and difficult to secure.

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Recently, Dr. Henry L. Drake attended the annual meeting of the Association for Humanistic Psychology. In attendance also was PRS Trustee Dr. Willis Harman who is Director of the Educational Research Center at Stanford University. Dr. Harman participated on a panel discussion of "Conditions of the Fittest State of Consciousness."

Over 150 seminars, lectures, and demonstrations, attended by over 1,000 people, dealt with many subjects pertinent to our interests at the Society. One seminar discussed the effect of medi-

IN MEMORIAM:

It is with a deep sense of personal loss that we announce the death of Dr. Ross B. Thompson. For many years he was Chief of Surgery at the Burbank Hospital and Professor of Surgery at the Los Angeles College of Osteopathic Physicians and Surgeons. Later, he moved east to become Professor of Surgery and Chairman of the Department of Surgery at the Kirksville College of Osteopathy and Surgery in Missouri. Dr. Thompson was one of the original Trustees of The Philosophical Research Society and served continuously on the Board to the time of his passing. Dr. Thompson is survived by his wife Miriam, to whom we extend our deepest sympathy.

We regret to announce the recent passing of Jeanette Gaddis, who led a Chicago PRS Study Group for many years. Jeanette was a highly esteemed leader who devoted more than fifteen years to advancing the work of our Society. People close to her will miss her greatly, and our sympathy is with those who are sorrowed by her passing.

tation and psychotherapy on health; another intriguing seminar was entitled "The Mandala in Action", portraying the mandala as the "objective symbol of subjective energy, working through the individual for his betterment." Other relevant talks included "Parapsychological Researches in the Soviet Union", "Yoga and "Somatology", and "Practical Application of Jungian Concepts."



LOCAL STUDY GROUP ACTIVITIES



We are happy to welcome the new P.R.S. study group, which had its first official meeting in Fresno. The next meeting was held in Chowchilla (north of Madera), and it is probable that meetings will be held alternately in Fresno and Chowchilla. At the first meeting, Mr. Arthur Joquel, who has been close to our activities for many years, showed slides of art treasures in the library of our Society and reminisced on early contact with Mr. Hall. The new group is under the leadership of Suzanne Sobenes, who attended meetings of our Society during her residence in Los Angeles. Those in the Fresno area who would like to be associated with the new study group should communicate with Mrs. Sobenes. For further information, consult the list of PRS local study groups on the back of this Journal. We appreciate the interest of our good friends in Fresno and Chowchilla and wish for their study group all possible success and fellowship.

A recently formed PRS study group in the Pacific Northwest has been scattered by unavoidable circumstances. Most of the members have been called to business or educational commitments in various parts of the country. We are especially pleased, therefore, to learn that the members hope to continue the group by circulating cassettes. Several of them are most enthusiastic about this means of continuing their studies and fraternal associations. We will keep in touch with this program and announce further developments in future Journals.

The article, "Can Zen Retard the Aging Process?", offers a number of interesting possibilities for group discussion:

1. Explain the theory of Zen meditation and how it differs from the East Indian system.

2. Why is mental discipline through Zen of special value in business and social contact with other people?

Library Notes

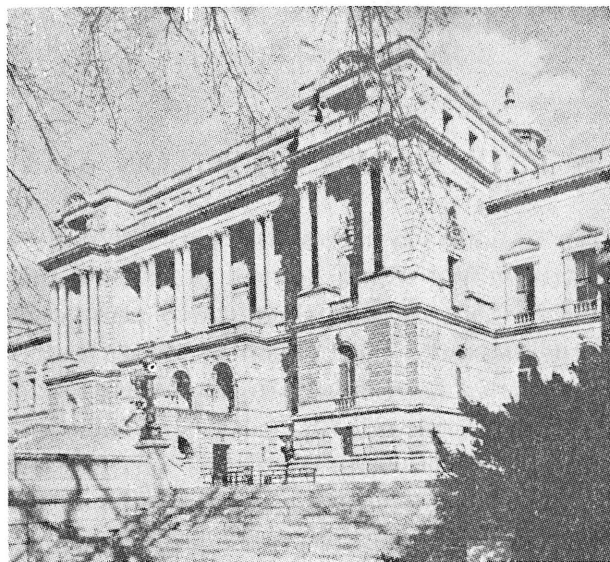
by PEARL M. THOMAS

A TRIP TO WASHINGTON, D.C.

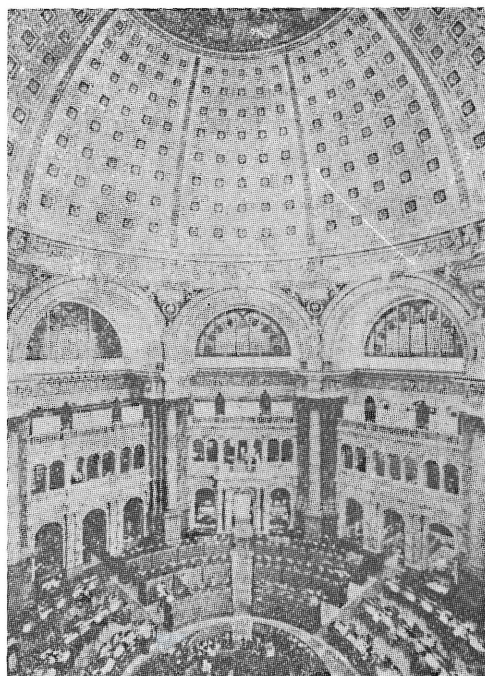
A trip to our nation's Capital is an experience that every American should attempt. We would do well to emulate the practice of the Japanese who see to it that their young people learn to know and to love their country, and much of this is accomplished by taking the children in large groups to visit their National Shrines and places of interest, historically speaking. Wherever one travels in Japan, groups of these young people are ever present—learning, absorbing, assimilating information at a time when they are most receptive. And this privilege should not be just for a few, but for all. Most of our young people have studied some U.S. History by the time they have finished the fifth grade, and extend this knowledge in civics and history classes on higher levels. To actually visit the Capitol at Washington, D.C., to travel up and down the East Coast and become familiar with the names, places, and events relating to our country's background is conducive to making the student much more aware of our nation and its place in the great plan of things.

However, it is a good experience for anyone to visit Washington and to come face to face with history, and with history in the making. My husband and I have recently returned from a museum and historical jaunt of Washington, D.C., and our one regret is that we did not do it sooner. We feel that we should consider this trip as a sort of "dry-run" for future trips when we will be able to grasp more and be more discerning about what to see. There is so much to absorb that it could be quite overwhelming.

Washington is preeminent in many fields. As an example, the great Library of Congress and its Annex is probably the world's largest library and ranks as one of the world's great libraries along with the British Museum and the French Bibliotheque Nationale. Guided tours of about forty-five minutes by members of the staff



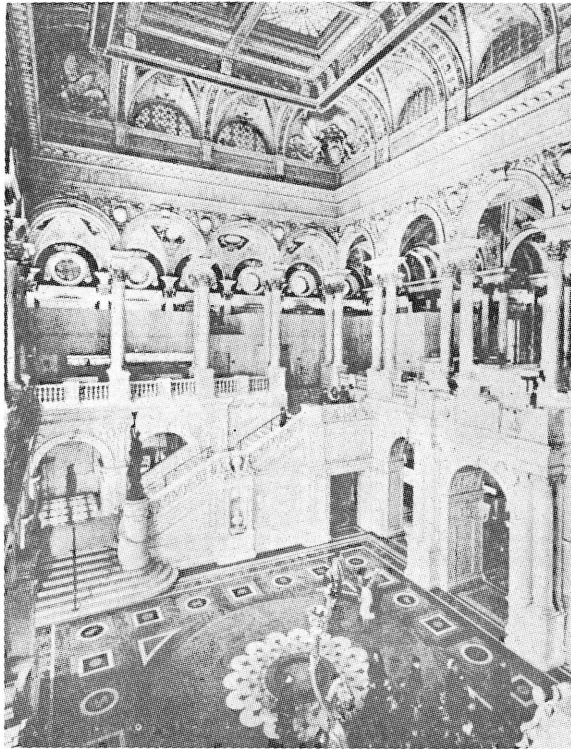
The main building of the Library of Congress.



The main reading room of the Library of Congress.

give the visitor a rather good understanding of the scope of our nation's Library, which Thomas Jefferson thought of as the "Library of the United States." Many of the great world libraries require written requests, introductions and a waiting period before anyone is permitted the privilege of using their facilities. The only question asked at our Library of Congress is "What may we do to serve you?", not "Who are you?" Through the vast system of cataloging (there are four great catalogs in the Library), and with over 64,000,000 books and manuscripts to draw upon, the Library presents the largest collection of information in the world on almost every conceivable subject. The young guide informed our group that the Library has contact through its buying agents with practically every nation, and constantly is on the lookout for additional books and manuscripts to add to its collection. However, only about fifteen percent of the Library's acquisition comes through purchase. Great quantities come from gifts, exchange, (both domestic and international), transfers from other government agencies, and from copyright. Every book copyrighted in the United States must have two copies sent to the Library as part of the copyrighting procedure. One of these is kept in the Library, and the other is often used in exchange with other institutions throughout the world.

The original purpose of the Library was to serve Congress, and in the words of Thomas Jefferson 150 years ago, "There is no subject to which a member of Congress may not have occasion to refer." Of course, this statement is even truer today than it was in his time. Jefferson played an outstanding role in the development of our nation's Library, which was first established in the year 1800. In 1814, the Library was destroyed by fire and arrangements were made to purchase the 6,500 volume library of Thomas Jefferson as a nucleus for a new library. Two-thirds of this library was destroyed by fire in 1851 and a fresh start needed to be made again. The Library was housed in the Capitol itself from its inception in 1800 to 1897 when the Main Building was completed. It is located back of the Capitol and is in a massive Italian Renaissance style. An Annex was added in 1939 and there is definite need for further enlargement which will be satisfied when the James Madison Memorial Building will be completed in 1975.



The Great Hall of the Library of Congress.

Our Library of Congress achieved status among the great Libraries of the world when it acquired one of the three perfect vellum copies of the Gutenberg Bible dated 1455. This is on permanent exhibition and is one of the treasures shown by the guides who take guests on tour. This Bible was in safekeeping for many years in the Benedictine Abbey in the Black Forest in Germany. It managed to escape damage during the Napoleonic Wars, and when purchased by the Library of Congress in 1930 it was valued at more than \$30,000.

Some pertinent facts about the Library:

Between three and four million items are acquired each year by gift or exchange.

It is estimated that at least two hundred books are in preparation in the Library at all times.

In the "Shrine" are the original engrossed and signed copies of the Declaration of Independence and the Constitution of the United States.

It has the country's largest collection of 15th century books (incunabula).

In the Rare Book Division there are over 300,000 volumes including what remains of the Thomas Jefferson collection (about 2,500 books); the Woodrow Wilson Collection (about 8,000 books); the Jean Hersholt Collection of Hans Christian Andersen; and collections of the writings of Susan B. Anthony, Rudyard Kipling, Walt Whitman, and many others.

The Library has a 4,350 title collection of Harry Houdini, the magician, dealing with psychic phenomena, spiritualism, magic, witchcraft.

The Orientalia Division has the largest collection of Chinese and Japanese books outside those countries.

FREER GALLERY OF ART

The Freer Gallery is, to a certain extent, off the beaten path for many visitors to Washington. Most everyone automatically visits the White House, the Capitol, the National Gallery of Art, and two or three of the larger Smithsonian Institution buildings. Freer Gallery is also a part of the Smithsonian and, for those interested in Oriental art, a most vital area to visit as it contains one of the world's truly great collections of the arts of China, Japan, Persia, India, and other countries of Asia.

Charles Lang Freer, the Gallery's donor, was a bachelor—one with discriminating tastes. He was dressy, fastidious, (perhaps to a fault), but he had the means to expect and demand perfection in others as well as in himself. In 1904, he offered to the Smithsonian his excellent collection of Oriental art along with his Western arts including the world's largest collection of James A. McNeill Whistler.

Amazingly, it took considerable thought and discussion on the part of the Regents of the Smithsonian to decide whether to accept this offer of more than five hundred 10th to 19th century

Chinese and Japanese works of art, plus nearly a thousand examples of Far and Near Eastern pottery, and over sixty-five examples of contemporary Western artists in addition to the Whistler paintings and etchings. With these, Mr. Freer also included \$50,000 to build an adequate repository to house them. President Theodore Roosevelt, in his own forceful way, finally stepped in and gave the Regents to understand that they better accept the offer and be most grateful. Mr. Freer's collection paved the way for other future gifts to the nation, such as the Andrew Mellon Collection, which formed the nucleus of the National Gallery of Art, the S. H. Kress, the Widener, the Dale and Rosenwald Collections.

The gallery, which is a two-story Florentine-Renaissance *palazzo* featuring a central court open to the sky, was completed in 1921, eighteen months after Mr. Freer's death. It was the original intention that nothing should ever be added or taken away from the collection, but a codicil to his will permitted, with discretion, a certain amount of purchasing to be made. In fact, the moneys accumulated largely through stocks held by the Freer Fund now constitute more than half of the Smithsonian's private money. The Freer has added over 2,500 items to its original 9,500 and is worth somewhere in the neighborhood of ten to twenty million dollars today.

Gallery XII is the famed Peacock Room which Mr. Freer purchased at auction in 1904 in England and it was installed in the Gallery in 1923. The room was originally a dining room in a fine old London townhouse and had belonged to a gentleman whose ambition was to live the life of a Venetian merchant prince. He had called upon an excellent architectural firm to create the atmosphere he wanted and which should contain certain Japanese overtones. Along the line, Whistler was invited to participate in the creation of the room and proceeded to pursue his own ideas of what it should represent. He painted over some exquisite leather on the walls which reputedly had belonged to Catherine of Aragon some three hundred years previously. Stories about the room, arguments, publicity abounded and what is true and what is fiction is difficult to say. However, the end result is charming and today is an outstanding example of Eastern influence on Western artists.

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SERVICE WITH A SMILE

This is the type of story I like to relate about the PRS Library. And they do happen with amazing regularity. A good twenty years ago, a studious lady in Ireland had read in H. P. Blavatsky's writings about a book entitled *The Source of Measures*, but H.P.B. had neglected to mention any author's name, or at least the lady could not recall it. On a trip to New York City, she was able to



The Library Workshop.

see a copy of this book in the N.Y. Public Library, but of course was not able to buy it under any circumstance. Just a matter of a few weeks ago, a local friend of this lady's came into the P.R.S. Library, and asked if we had the book but she still did not know the name of the author. Manly P. Hall was questioned and immediately told us the name of the author and informed us that we do indeed have a copy and he knew exactly where it was located . . . in fact it was very close to where we were standing. Arrangements were made to have the entire book xeroxed, and the delight of the friend was beautiful to behold. She considered it such a precious package that she decided to hold it until she can make a trip to Ireland to deliver it in person.

For those who might be interested, the P.R.S. Library catalog lists this book in the following manner:

SKINNER, J. RALSTON

Titled on the cover of this book:

The Sources of Measures

KEY TO THE HEBREW-EGYPTIAN MYSTERY. *In the Source of Measures originating the British Inch and the Ancient Cubit by which was built the Great Pyramid of Egypt and the Temple of Solomon; and through the possession and use of which, Man, assuming to realize the creative law of the Diety, set it forth in a mystery, among the Hebrews called Kabbala.*

Cincinnati, 1875

LIBRARY WORKSHOP

The studious group pictured here is from one of the Library Workshops with its members concentrating on book-reviews. As part of the day's activity, the cataloging method we use is explained and from this explanation the students must go to the catalog file, get the location of a particular book, and then actually find the book. The attempt is made to have each student locate a book that especially interests him, and then, after fifteen or twenty minutes of study, give a very short report before the class. There have been many splendid reports, and on several occasions those who were the most hesitant to talk have given the most excellent reviews. In fact, quite a number have returned a week or two later to look up books that others have related. This, incidentally, is part of the general purpose of our Library Workshops.

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ABOUT THE COVER:

Miniature painting of an angel, from an illuminated Ethiopian manuscript on parchment 18th century. Formerly in the possession of the emperor, Haile Selassie.

Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of The Philosophical Research Society.