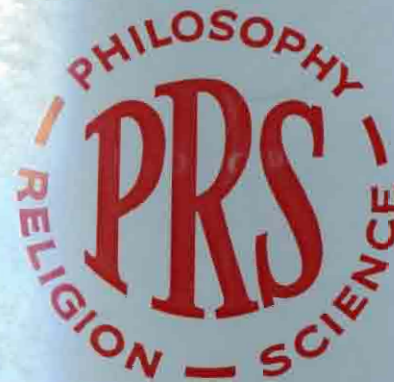


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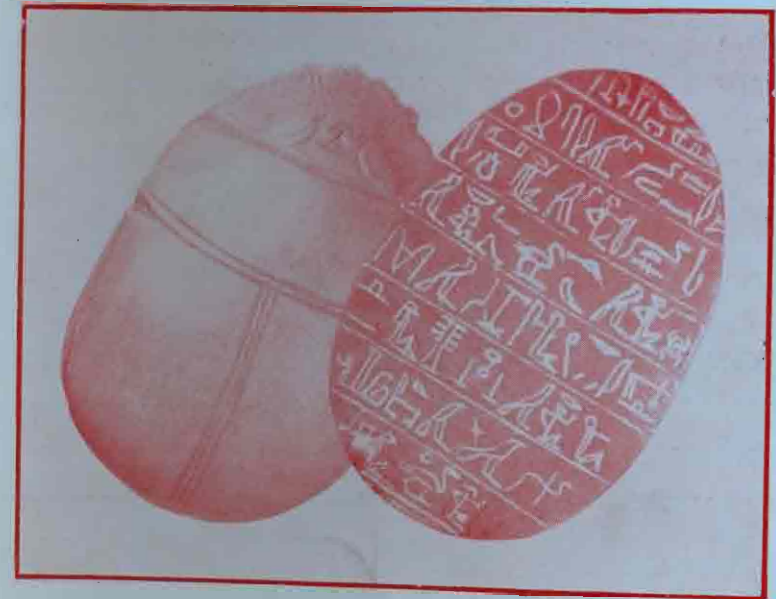
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FALL 1972



JOURNAL



PHILOSOPHICAL RESEARCH SOCIETY

PRS JOURNAL

Published quarterly by THE PHILOSOPHICAL RESEARCH SOCIETY, INC.,

3910 Los Feliz Blvd., Los Angeles, California 90027

MANLY P. HALL, EDITOR

\$1.25 a Copy, \$4.00 a Year Two subscriptions, your own and a gift subscription, \$7.00

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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.



FALL, 1972

PRS JOURNAL

Published by the

PHILOSOPHICAL RESEARCH SOCIETY, INC.

A nonprofit educational corporation dedicated to the dissemination of useful knowledge in the fields of philosophy, comparative religion, and psychology.

Issued Quarterly/Vol. 32, No. 2

THE EDITOR'S POINT OF VIEW SCIENCE, PHILOSOPHY, AND RELIGION

IN his effort to advance the several aspects of his own nature, man has gradually divided knowledge into three fields, and to these he has given broad and inclusive names. That part of learning which deals essentially with the physical phenomena of living, he calls *science*; that concerned with unfoldment of his intellectual resources, he terms *philosophy*; and that which transcends the intellect and approaches the spiritual mystery of existence, he denominates *religion*.

All instruments of knowledge must not be considered ends in themselves but rather means or methods for the accomplishment of a particular end. The goal of science, then, is not to produce a superior science, but to discover the essential nature of *fact*—that which cannot be assailed because it is demonstrated beyond doubt. The instruments for the attainment of fact are said to be tradition, observation, and experimentation, and are closely associated with scientific attitudes. Science builds upon established foundations of the past, which may be called tradition. It verifies the validity of concepts by observation, and these are in turn standardized by experimentation. When all these requirements are adequately met, it is then assumed that a factual certainty has been demonstrated. Thus science is also related to the field of sensory perception, which is accepted as the basis of objective certainty.

Philosophy uses as its principal instrument the rational powers of the individual. Seeking to discover the true substance of ethical

fact, truth becomes a superior kind of fact: it is not only derived from the testimony of the senses alone, but also from the reflective powers, which have always been regarded as the nobler part of human nature. A fact may be a static certainty — something which cannot be denied. It may have very slight ethical utility, and thus overtones or implications are not revealed when fact is separated from philosophy. In this manner, philosophy becomes involved in motivations and consequences, broadening the scope of man's moral activity and bestowing vision and purpose. If science assists man to a more comfortable adjustment with his environment, philosophy aids him to a richer association with himself. It has long been held that philosophy provides the character-building incentives and gives them precedence over material considerations.

Religion is concerned directly with the spiritual state of man, and seeks to attain its ends through such instruments as revelation, illumination, and intuition. The goal of religion is the *conscious experience of reality*. In this concept, reality becomes total insight, including conscious participation in the substance of Being. Reality is actuality — the total awareness of causes.

We may therefore perceive three levels or conditions of insight. The lowest of these is fact; the second, truth; and the third, reality. At first glance, these might seem to be synonymous terms, but actually, they constitute the triform aspect of total knowing. They form an ascending pyramid of three steps, rising from the material, through the intellectual, and to the spiritual. Whether we realize it or not, our individual and collective developments follow this pattern to the degree that it remains orderly and purposeful.

Science builds upon the folk-knowledge attained by ancient peoples, forming the ground of common experience. Philosophy builds upon the higher structures of science, and religion in turn is supported by the ethical and moral strength of philosophy. Thus, there can be no evasion of the obvious design. Man rises by purposeful endeavor through the levels or platforms of unfoldment. From a physical creature, he becomes a mental person and continues to unfold until he becomes a spiritual being. This was certainly the concept of the ancients, and while we may gravitate toward materialistic skepticism, we cannot deny the grandeur of

the total concept. Learning is progressive, and all that has been accomplished contributes to that which must yet be attained.

In the ascending order which we have described, philosophy occupies the middle ground. It is a kind of bridge, uniting the world of effects with the sphere of causes. Like the rainbow bridge of the ancient Nordic myths, its lower end is upon the earth, and its upper end reaches the heavenly abode of the gods. Across this bridge all souls must travel in the long and difficult journey of self-improvement. There is no clear line of demarcation between science and philosophy, and by degrees, scientific thinking has sought to absorb divisions of knowledge essentially philosophical. (The outstanding example is psychology, which from time immemorial has been a branch of philosophy.) There is no true way of perceiving the scientific attainments of a philosopher or the philosophical attainments of a scientist. Men such as Leonardo da Vinci, Francis Bacon, and Albert Einstein had their philosophies of life for the regulation of their own conduct, and the moment they examined their facts in terms of moral and ethical implications, these men became philosophers.

Certain departments of philosophy have come to be closely associated with religion. These include metaphysics, which deals with the nature of being; ethics, which deals with the nature of good; epistemology, which deals with the nature of meaning; and aesthetics, which deals with the nature of beauty. Each of these specializations is in some way dependent upon reason, judgment, intellectual penetration, and also scientific facts. There can be only one conclusion: all knowledge is intimately interrelated, and no subject can be completely explored without finally involving all means of knowing.

Our present concern is the relationship between philosophy and religion. We may say that the idealistic parts of philosophy approach religious matters, while the practical social significance in religion is essentially philosophical. Can we imagine a religion without morality and ethics; or, for that matter, without metaphysics and aesthetics? The most practical concern of religion is undoubtedly the discovery of the nature of Good and the development of a code leading to a life of virtue. Metaphysics, the philosophy of causal processes, should also be noted, as these processes

relate to the Divine Nature, everywhere present in great religious systems. Beauty has also been a handmaiden of faith. The shrines and temples of the world have been enriched with art, and the rituals of religions have included music, the dance, and the sacred theatre. Every religion has moved, to some degree, from the foundation of revelation to rationalistic footings. In Christianity, for example, the moral and ethical implications of the Gospels ultimately gave rise to Church philosophy—first patristic, then scholastic.

Unfortunately, however, the drift from philosophy to religion, or the motion of religion toward philosophy, has been, for the most part, eclectic. In other words, the two have come to be confused and intermixed without considering the essential differences. Although philosophy may lead to religion, philosophy is *not* religion because the essential methods of the two are different. Let us consider the peculiar position of philosophy. First of all, it is held within the framework of mental activity. It may be a “thinking about”, or a “thinking toward”, but it is always a kind of thinking. The mind, though more refined than the sensory perceptions, must still be an observer, always separate from that which it observes. The mind may reflect upon what it observes, but it cannot essentially experience these things through conscious participation or identification.

If, then, the philosopher wishes to contemplate divine matters, he must stand upon a mountain, looking out upon the sky. He can see more than the scientist, who cannot escape mathematical formulas about orbits, distances, and spectrum analyses. The philosopher can sense the soul behind the planets and other physical inhabitants of space. He can contemplate, through the wealth of his own understanding, the mysteries of universal morality and ethics. He can seek to define the eternal cause of things, and how this cause moving into manifestation, produced elements, men, and worlds. His admiration for the pageantry of creation may lift him to a most exalted state, until he is impelled to a powerful veneration. Yet in spite of all these experiences, he is still a man, contemplating the infinite. He can admit to its power, acknowledge its goodness, and stand in awe of its supernal wisdom. From these contemplations, he may strengthen his own resolutions to live in harmony with the

universe, but still he stands alone upon a mountain. He has become a servant of truth, given to contemplating both the unity and the diversity of things. It is evident, therefore, that such a philosopher, so completely dedicated, is moving inevitably toward the religious position but has not yet attained this exalted goal.

Among the ancient schools, the Neoplatonists of Alexandria most completely bridge the interval between philosophy and true theology. They created a final branch of philosophy, which they termed *theurgy*. This was concerned with the application of the philosophic method to the total regeneration of man's complex nature: philosophy itself was used to free the mind from philosophical limitations. Although this may seem complex, in practice it was very simple. Assuming that philosophic insight brought the intellect to the point where it could contemplate truth without error, the mind would subsequently become remotely aware of that reality which transcends truth. Realizing that the mind cannot cope with problems relating to pure consciousness, philosophy would then gradually renounce its own instruments—not rejecting them but outgrowing them. We find evidence of this in the advanced teachings of Plato and Socrates, and we know that it was present in the Pythagorean disciplines. The same ideas permeated East Indian philosophy and are briefly stated in the *Bhagavad Gita*.

The renunciation of the mind implied also the renouncing of the ego. In his motion upward from science to philosophy, the truthseeker was required to renounce the not-self, or the tyranny of the personality equation. Subsequently, the philosopher discovered that he must also renounce the mental individuality which he had gained through his intellectual pursuits. It might be well to note that this renunciation is not a loss but a motion forward. Some may say that if man must ultimately outgrow philosophy, why not simply avoid such intellectual activity entirely? Renunciation, however, is not possible unless the intellect has reached a point of decision which can come only from the perfection of the reasoning power. We can renounce something that we possess, but we cannot renounce what has never been our own. The insight necessary for enlightened renunciation must come as the result of disciplined growth. We cannot transcend the mind until we

have exhausted its potentials and come to a valid knowledge of what we are transcending, and why this action or decision is inevitable and right.

It has already been stated that reality cannot be known. It can only be experienced. We have always associated the spiritual life with the decision of renunciation, but unfortunately we have too often substituted symbols for this direct action of the will. Some have taken the position that religion requires that man give up his worldly goods. Actually, whether he is rich or penniless is of little importance. The real question is, to what degree does his personal attitude toward his possessions prevent him from attaining internal integration? Attachments strengthen egoism, for they convey the implication of an individual existence which makes possession possible. It is far easier, however, to sacrifice our chattel than our opinion. The only renunciation possible to the enlightened philosopher is the renunciation of himself. This seems like a desperate measure, but experience has proved that it is highly constructive, even on the mundane plane. It neither weakens character nor frustrates reasonable accomplishment. It is largely a shift on the level of motivation, protecting him who attains it from most of the evils that burden the unenlightened. This renunciation simply opens the door to an adjustment with life which cannot be disrupted or disturbed by external pressure.

The impact of reality upon human consciousness has been termed the *mystical experience*. It has occurred to many devout persons through the long history of religious aspiration. Sometimes it is referred to as "revelation", "religious ecstasy", or "illumination." It is an internal light breaking within the individual which Boehme calls "the dawn", or "the rising of the sun of God in the human heart." An axiom of religion is that the mystical experience can neither be required nor demanded. The abode of the mystically enlightened is referred to in the New Testament as the "sheepfold", or the "Ecclesia." Those who enter in must pass through the narrow gate, and those who seek ingress in any other way are thieves and robbers. In Taoism, the motions of Tao are described as inscrutable. Heaven ordains: the ways of Heaven are beyond the understanding of man. Heaven bestows: it is the right of Heaven to confer itself according to its own ways. No rational explanation for the

internal mysteries of human life would seem to exist. Beyond the will of creatures is the will of the Creator, moving forever as it wills. St. Paul was never able to understand why the Theophany, or vision of Christ, appeared to him on the road to Damascus. He could only conclude that it was the right of Heaven to move according to its own laws and purposes.

Ethically, religion has taken the position that revelation or illumination is a reward for a life in conformity with the laws of God. Philosophy would define religion as an attained state of receptivity. Such a state is possible only when faith is complete and perfect. Thus, we have the philosophic concept that both knowledge and understanding contribute to the final maturing of faith. Science can enrich faith by revealing the physical wonders of the universe and the magnificent fabric of laws which sustain creation. Philosophy can enrich faith by revealing the ethical and moral universe and by demonstrating the love and wisdom of the Creating Power. Sustained by all evidence available to him, man may be raised to a state of knowing which amply justifies faith.

On a practical level, ignorance and tension are intimately associated. The ignorant person is fearful; he doubts the goodness of providence and the security of his own existence. It is difficult for him to justify the situations in which he becomes involved. Through misunderstanding, he is exposed to neurotic reflection. He may indulge in self-pity, be extremely critical of others, and suspicious of his associates. Although he may be highly trained, he also may nevertheless be deficient in learning; the attainment of wisdom on a material or psychological level has not brought peace or contentment. It is then the duty of philosophy to relieve these tensions by the revelation of a reasonable universe. Gradually man is invited to recognize his personal responsibility. He must outgrow his own fear, and he must accept the universal laws without conflicts or objections.

If philosophy accomplishes its full purpose, the truthseeker attains mental and emotional equilibrium. His fears are transformed into hopes and his negative doubts into positive certainty. This is a cathartic discipline, cleansing and purifying mind and emotions. Religion maintains that such catharsis must be attained

in some way before the individual can support a rich, internal spiritual code. Therefore, religion sets up its ethical and moral structures, such as the Decalogue of Moses, or the Beatitudes of Christ. Most religions have emphasized the positive cultivation of faith without philosophical implications, but in daily practice it becomes increasingly difficult. Man cannot move directly from fear to faith any more than he can quickly cross the interval between science and religion. Philosophy forms the natural bridge, for it invites him to justify faith by experience and to outgrow fear through the enrichment of his internal resources. By so doing, philosophy solves the difficult problem of attempting to intellectualize the religious mystery.

It is a short and conceivable step from philosophical insight to spiritual insight, requiring merely sufficient courage to step from that which is intellectually believed to the spiritual substance of that which is believed. A pertinent example is the death of Socrates. His last discourse made apparent that this great philosopher had attained his victory over fear with complete tranquility. With his faith secure, Socrates drank the hemlock with no trace of anxiety about his future state. He discoursed with his disciples to the end and departed from them as one going on a journey. Even though he might not know the kind of world to which he was going, he was certain that it was proper and suitable; and with an attitude of inquiry he looked forward to the new adventures awaiting him in his search for the ultimate good.

In most religious systems, as in the philosophical mysteries of the ancient world, the transition from philosophy to religion was symbolized by the ritual of death. St. Paul tells us that the seed must die in order to live again. That which dies in the flesh is born again in the mind; that which dies in the mind is born again in the spirit. Transition is always a departure from a lesser state to the attainment of a greater state. Immortality is reunion with the total consciousness of God.

Reality is a term which implies a state of consciousness or being in which nothing is deficient or absent or imperfect. It is eternal fact and absolute truth. It transcends, however, because it contains a vital essence which renders it dynamic. It is all-

permeating, radiant from itself. *Fact* is a condition in relation to knowledge; *truth* is a state or condition of the reason, a power of its own comprehending. Reality, however, partakes directly of the Divine Nature. It is living truth, a thing in itself, which may be approached but never possessed. Man may acquire knowledge; he may attain truthfulness; but his participation in reality is a complete adjustment of his own individuality to the requirements of actuality. Reality must always be obeyed—it is a sovereignty in itself. To share in it or to partake of it is to be united with the consciousness of God.

Most mystics have described illumination as the total impact of a transcendent power. They experienced life as the ever moving of the One, the Beautiful, and the Good. These mystics could not express what they had learned or what questions had been answered, but they were sincere in their quest for explanations of the mysteries of existence. By revelation, they were suddenly aware that the concept of “questions” and “answers” was irrelevant and that there existed instead only infinite completeness beyond analysis or contemplation. Good and bad, life and death, hope and fear; these were dissolved in an absolute unity of divine grace. Contemplating afterwards upon this experience, most mystics have said that the whole world seemed new. All polarized concepts were dissolved, and ultimately nothing remained but divinity. These mystics also learned that they could not transmit this experience to other people. The moment they tried to describe their experience, it became concealed under some kind of philosophic terminology. Some might have been induced to seek their own way of union, and each found what was possible for himself. Only by ascending through the levels of the sciences and philosophies could the consciousness extricate itself from the boundaries of the world and the mind.

Philosophy, therefore, contemplating the religious mystery, was impelled to recognize in man a strange capacity. It was possible for man to so cleanse his nature that divinity could permeate him as through the glass walls of a lantern. Even on the level of reason, there could be no ultimate beyond man's return to God. Man's journey back to the divine source of himself involved every natural movement in space. It was the true definition of evolution,

for all growth is toward maturity and fruitfulness. Whether we realize it or not, man is being carried along in an endless current which is taking him back to his eternal source. Philosophy, justifying the operations of natural procedure, affirms that the journey itself is necessary, and man must ultimately make the voluntary decision to ascend from science to philosophy and from philosophy to religion. What we commonly call religion today may change its appearance and will gradually lose most of its historical and traditional attributes. It must ultimately be the "road home"—the only way out of the confusion of matter and the dilemma of mind. Religions affirming this have maintained that the day will come when both king and peasant will be established on common levels; and human beings, performing their various tasks, will realize that all useful endeavors serve Heaven.

THE WAYS OF THE LONELY ONES

A Collection of Mystical Allegories

By MANLY P. HALL

DEDICATION: "To that band of Silent Workers—known in this world as the Lords of Compassion and the Brothers of the Shining Robe—who labor eternally with the Children of Men in the name of the Great Father, this volume is dedicated by the author, that it may bear witness to the spiritual truths which they serve."

TABLE OF CONTENTS: NATURE'S HOMAGE . . . THE MAKER OF THE GODS . . . THE MASTER OF THE BLUE CAPE . . . THE FACE OF CHRIST . . . THE GUARDIAN OF THE LIGHT . . . THE ONE WHO TURNED BACK . . . THE GLORY OF THE LORD . . . THE LAST OF THE SHAMANS.

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EGYPTIAN AMULETS

According to Flinders Petrie, about 270 different types of amulets have been found in the excavated sites of the Ancient Egyptian civilization. A few of these small talismans remain unidentified, but most can be classified under five general headings. The first group consists of miniature reproductions of various objects which were intended to benefit man by the magic sympathy of similarity of appearance. The second group was intended to confer various powers—temporal or spiritual—upon the living and the dead. The third group was especially associated with the mortuary rites having to do with the attendants and possessions buried with the dead to symbolize their worldly goods. The fourth group consisted of charms to protect the individual against evil forces that might endanger his health. The fifth group was made up of images of the various deities and were fashioned to be worn as objects of adornment and veneration. Almost any figure represented in the paintings and hieroglyphical writings of the Egyptians could be adapted as an amulet, and some of them, like the scarabs, had inscriptions on their undersurfaces.

About the beginning of the first millenium, B.C. it became customary to substitute drawings for actual figurines. These pictures, sometimes accompanied by magical texts and prayers, were used as late as the 5th century, A.D. and more recently inspired the Cabalistic diagrams worn by Moslems. It was assumed that the magical properties of objects could be transmitted to a faithful picture of that object, especially if religious rites were used to consecrate the picture. It is still customary in many countries to bury small objects with the dead, but the reasons now advanced for this procedure are mainly sentimental.

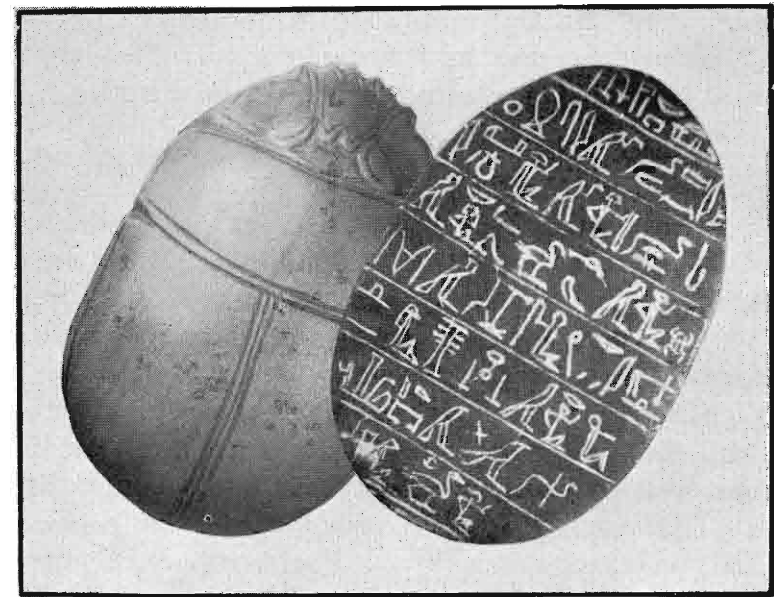
Maspero gives a rather eloquent description of the Egyptian ceremonial associated with the embalmment and burial of the illustrious dead. Noting that the embalmers were required to be priests, skilled surgeons, and expert magicians, he writes:

They fulfill towards the corpse those duties which Anubis and the children of Horus accomplished for Osiris in the fabrication of the first mummy, like incarnate forms of these divinities. The funeral swathe became in

their hands a lacing of mystic bands, each with its own signification, destined to guard the body from all the dangers and all the enemies which threaten it—gods and men as well as insects and decay; IN IT THEY PLACE AMULETS, FIGURINES, dry flowers, blades of grass, plates with hieroglyphics, WHICH FORM A KIND OF MAGIC ARMOUR FOR THE DEAD. The master of the ceremony fastens at the dead man's throat a scarabaeus of green jasper bearing an inscription, which forbids his heart, 'the heart which came to him from his mother, the heart which accompanied him upon the earth, to rise up and witness against him before the tribunal of Osiris.' Rings of gold and of blue or green enamel are placed upon his fingers as amulets, which give him a correct voice and enable him to recite prayers with the intonation which renders them irresistible.

The scarab is the best known of all Egyptian seals and talismans. Its form is derived from that of a small beetle, and its Egyptian name, *Khepera*, is also a special designation for Ra, the sun god. A scarab served four important functions in the lives of the Egyptian people. Because of its intimate association with the concept of immortality, it was an essential mortuary symbol. Representations of scarabs were buried as artifacts with the mummified dead painted upon the elaborate sarcophagi and mummy cases and were shown in carved reliefs on the walls of funeral chambers. The scarab closely resembles the top of the human skull, the sutures of which are closely duplicated in the markings of the scarab's wing sheaths. In many instances, representations of scarabs adorned the top of the mummy case over the area of the head of the deceased. Most of our information concerning the meaning of the scarab comes from the Greek and Roman periods in Egypt and must be accepted with reservation.

There is a striking similarity between the symbolic scarab of Egypt and the jade cicadas buried in the mouths of the Chinese dead in ancient times. We know that the rapid vibration of the cicada's wings was considered a symbol of life and breath and therefore protected the continuance of the soul in its tomb or in the world beyond the grave. There is much to indicate Oriental influence in Egypt as early as the twelfth dynasty, and even the Romans believed that Egyptian culture originated in India. The Egyptian scarab used in the funeral rites was usually referred to as a heart scarab. This was considerably larger than those used for signets or jewelry, being from two to three inches in length.



A Heart Scarab. This Fine Example in Basalt, with Religious Inscriptions, is in the PRS Collection.

We have a fine example carved in green basalt, probably dating from the eighteenth dynasty. On the reverse is the thirteenth chapter of the *Book of the Dead*. It repeats the thought expressed in the quotation from Maspero that the heart should not testify against the soul in the Great Judgment. These heart scarabs were usually placed on the chest under the mummy wrapping, and some authors believe that they were actually inserted into the cavity left by the heart, which was embalmed separately.

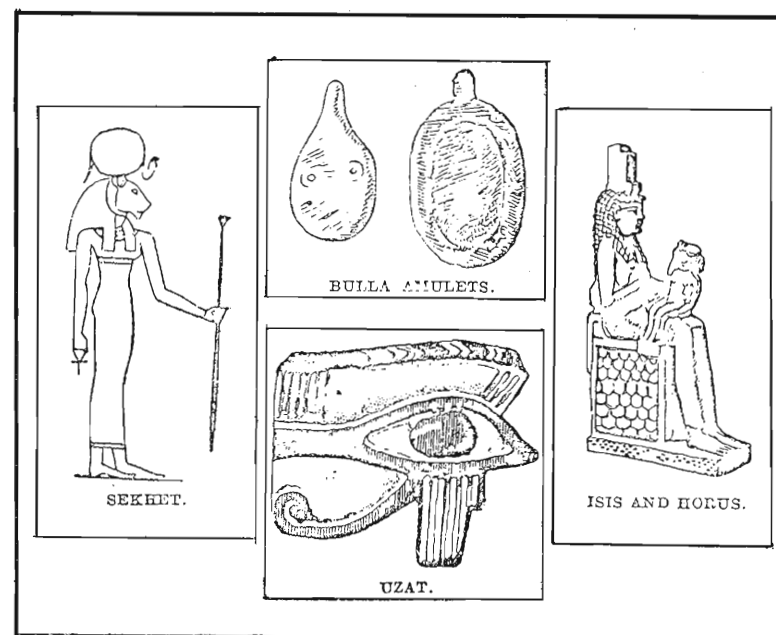
As talismans, scarabs were designed to be worn in necklaces, rings, and pendants. Often they were inscribed on the reverse with short spells, conjurations, or the likenesses of protecting deities. They were good luck pieces, and like Christian religious medals, protected the wearer against moral or physical disasters. Another class of scarab served as official seals, securing business transactions, witnessing documents, and transferring authority and office. Impressions of these were also used as currency. These are probably the types most commonly seen today and were frequently inscribed with the name of the ruling pharaoh in a cartouche. There are

also a few large scarabs, measuring up to two or three feet in length, which were created for historical purposes. These contained records of national importance, royal proclamations, and reports on war and conquest. According to common belief, these recordings would preserve the memory of the pharaoh "unto everlastingness."

Another interesting East-West talisman was called in Egypt the *Ogat*, which is identical to the Japanese *magatama*. It is speculated among Egyptologists that the *Ogat* was an amulet to protect the wearer against savage animals and evil spirits taking the forms of beasts. These talismans were sometimes animal claws, but more commonly they were copies in faience. Numerous Amerindian tribes included bears' claws in necklaces, and of interest is the fact that in Japan, the principal totem of the Ainu people is the bear. Originally, the Ainu occupied a large part of Japan and may have contributed the *magatama* to the imperial regalia used at the coronation of an emperor.

In a recent article on Osiris (The PRS Journal, Summer 1971), we referred to *Uzat*, the eye of Horus. Obviously, this symbol suggested both sight and insight, and those who wore it as a charm hoped that their discernment would be strengthened both in this world and beyond the grave. The *Uzat* was also a potent protection against the Evil Eye and guarded the wearer against evil spells and enchantment. A peculiar marking just below the eye itself is said to be copied from a pattern of feathers under the eye of a hawk. This bird was sacred to Horus, the deity who was frequently referred to as the golden hawk. The extraordinary strength of this bird and its keenness of sight probably contributed to the symbolism. An *Uzat* could be very crude in form with little or no detail of design, and it was usually made of stone, although almost any available material was suitable.

A number of Egyptian amulets were made from glass poured into a mold by much the same procedure as the ancient way of making coins. In our collection, we have several examples of a type called *bulla*. These are round or oval in shape, with a slightly elevated rim. In the center, the image of a deity was cast in the glass. These had similar functions to the Christian religious medals



A Group of Egyptian Talismans Assembled from a Book by Alfred E. Knight. See *Amentet*.

and were worn suspended around the neck by a cord which passed through a ring in the upper end of the *bulla*. It is believed that they were commonly worn by children and may have had medical significance. These types of charms were also made of metal and faience and were not often seen in stone. The glass is interesting, as it is often flecked with gold or thinly gilded.

Amulets frequently took the form of deities. Sometimes only the head was shown, but tiny figurines of beautiful workmanship have been found in many grave sites. We have a very fine *Sekhet*, the feminine form of the god Ptah—the Divine Potter of Memphis, who fashioned the universe on a potter's wheel. *Sekhet* is represented with the head of a lion, wearing the solar disk on her head, and may be depicted either standing or sitting. This miniature charm was fashioned from many materials, but those carved from stone show the greatest detail. As the deity is a symbol of strength, her talisman was said to bring victory over adversity, endurance

under stress, and inspiration to heroism and self-sacrifice. In this case the deity is presented in proper likeness — not by a symbol but in the traditional form in which she occurs in the *Book of the Dead*.

Another good example of a true likeness is the tiny figure of *Isis*. In this charm, Isis is in one of her traditional forms with the infant Horus on her lap and wears the crown of the empty throne as a reminder of the death of her husband, Osiris. Isis became very popular during the Greek and Roman periods and gained many votaries in Rome, Athens, and Pompeii. Apuleius refers to Isis as “Queen of Heaven”, a designation which was later conferred upon the Virgin Mary. There seems to be no doubt that Isis with the child in her lap is the Egyptian Madonna. Many feminine divinities, such as Ceres, Athena, and Hera gained large followings and were regarded as the custodians of the gentler and more compassionate emotions of human beings. Isis was a symbol of faithfulness, fertility, and through her son, of human redemption. She also signified the State Mysteries, where the truthseekers were “born again.” The charming little figure in the accompanying illustration is slightly over one inch in height.

Bes is probably one of the oldest Egyptian gods, and it is obvious that this rather unprepossessing fellow was imported from some distant land. When he held the two knives, he was considered one of the Ammonian artificers, who were subterranean dwarves like the Niebulungen of Gothic mythology. These artificers are said to have carved out the universe in space with their knives and have been correlated with the Elohim of the Jewish creation story. The face of *Bes* suggests a Greek theatrical mask, and he may wear a headdress of five plumes arranged like the bonnet of an American Indian warrior. In spite of his forbidding countenance, *Bes* was very fond of small children and delighted in contributing to their happiness. He lived in a mysterious world beyond the North Pole and bestowed gifts upon the young at the time of the Winter Solstice. His rotund figure and heavily bearded face could have contributed something to the modern concept of Santa Claus. Though considered by some to be a war god, *Bes* was actually a protector of the Egyptian deities and the land they

governed. Like the lares and penates, *Bes* was also a kitchen god, supposedly dwelling under the hearthstone, and an equally repugnant divinity performs the same services in Chinese folklore. The representations of *Bes* shown here are typical, and all were originally strung on necklaces. *Bes* could represent the secret benevolence of nature and providential help in time of trouble as well as personifying the primordial elements that man learns to control and bind to his own purposes.

The *Tet* amulet is generally described as the backbone of Osiris, but it is obvious that many other meanings must exist. In ancient times, the relics of Osiris were preserved in Busiris, a prosperous city which gained wide distinction for its religious institutions. It has also been held that the *Tet* column represented the polar axis,



Egyptian Charms Representing *Bes* and the *Tet* Column. Approximately Original Size.

or the central support of the universe. If the word *Tet* actually means stability, then the concept of the world pillar or tree trunk would be strengthened. The body of Osiris was concealed within an ancient tree which grew around it. Mythology suggests that the world mountain of the ancient Aryan Hindus has contributed to this Egyptian symbol. In both India and China, the world mountain is represented by a comparatively slender column or by a spindle,

which seems to suggest the cosmic axle around which the wheel of transmigratory existence rotates. It is also rather fascinating to realize that the original inclination of the plumed diadem of Osiris corresponds exactly with the inclination of the earth's axis, making the astronomical hypothesis feasible. Specimens of the Tet were made of many materials, including stone and faience; and these amulets were placed within a mummy wrapping in the areas of the throat, chest, and stomach. This practice strengthens the belief that the Tet was related to the extension of the spine, from the coccyx to the cranium. This column of bones supports the domed temple of the gods, and from this the brain rules the body.

Anpu, more commonly known as *Anubis*, was the conductor of souls through the mysteries of the *Amentet*. Like Virgil guiding Dante through the torturous chambers of the Inferno, Anubis spoke the words of power which required the guardians of gates to permit the deceased to proceed with safety. It has been suggested that Anubis was associated with the burial rites because he had the head of a jackal, an animal which prowled about tombs and made their homes in necropoli. It should always be remembered that the animal heads associated with the deities were actually masks worn by the priests in the performance of ritualistic dramas. Among most ancient people, masks had magical meaning, and those wearing them became the actual divinity which the masks represented. Small amulets of Anubis protected travelers and of course contributed to the security of the dead. Anubis had some of the characteristics of the Latin Mercury and carried messages between gods and mortals. He also adjusted the balance of the scale to give slight advantage to imperfect mortals. As the servant of the Great Ones, he brought souls to them after the Last Judgment. (As a point of interest, it is now generally believed that the description of the Judgment in the Book of Revelations was derived from the Osirian Rites of Egypt.)

Usabti are small figures usually of faience, and were buried in large numbers with the Egyptian dead. The deceased lived a kind of magical existence in their tombs and were served, as in life, by suitable attendants. This mortuary concept would seem to indicate that the dead inhabited a magic region where thoughts

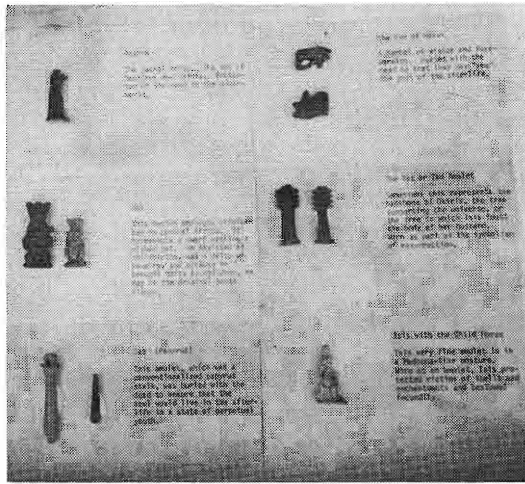


Typical Usabti. Blue Faience with Delineations.

were things and dignities of place never ended. At a very early date, as in China and Japan, living servants were buried with their masters; but with the refinement of human nature, dolls were substituted. Usabti were these doll-servants, and they performed every possible task for the ghost of their masters. The word seems to mean "to answer a call"; that is, to be ever available to perform such tasks as their lord would require. Sometimes these little figurines are inscribed with appropriate sentiments. One type of inscription states that the statuette will perform any menial task that the gods may require of the deceased person. It was a lowly person indeed who did not have a few Usabti images to lighten his labors and help the genteel existence. Important nobles might have from 500 to 1,000 of these figurines standing in rows on each side of the mummy case. Our collection contains examples in wood and

pottery. They are usually blue in color, although time has caused many to fade until they appear almost white.

Amulets and charms are to be separated from commonplace objects. Although composed of physical material, made by hand or cast in molds, they are not what they would appear to be. Fashioned according to ancient lore, inscribed with strange wordings, and dedicated by archaic rituals, they became things apart.



Detail from a Recent Exhibition of Egyptian Amulets in the PRS Library.

If their sanctity resulted from an unusual combination of common materials, it was this combination that brought with it the magical power. There is no doubt that all relics have some meaning because they once belonged to, or were part of, a sanctified person. The ring of St. Peter is no ordinary ring, and the bone of a saint is no ordinary bone. Centuries of veneration have caused these things to radiate some kind of intangible energy which is not necessarily benevolent. The curse of Egypt's dead has taken many lives in the present century, and the disasters that they have created with the opening of the tomb of Tutankhamen received wide publicity. Soon after this, incidentally, the British Museum was deluged with Egyptian artifacts which modern collectors were afraid to own.

Even though Saint Christopher has lost face in the Catholic Church, his medals sell more briskly than ever. There are stores in New York that deal in nothing but charms, and the supply is seldom equal to the demand. Amulets of sorts are most popular among theatrical people and are carried by aviators and construction workmen, who are in almost constant danger. The belief in amulets goes back to the dawn of time, and testimonials of their efficacy are always available. Some feel that sanctified objects do have a power of their own, while the more skeptical attribute the power to faith alone. Perhaps it makes very little difference. We are all seeking strength of some kind, and many are unwilling to assume that they can overcome obstacles with personal courage alone. A charm strengthens our own resolution, giving us the confidence to participate in hazardous enterprises. If these charms are psychological, man has indulged in this type of psychotherapy for a long time and has yet to find an acceptable substitute. We are joined to the past by our faith in the miraculous, and we collect with keen interest and pleasure the relics of Egyptian piety and hope.

If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should not grow old.

—James A. Garfield

Habit is a cable; we weave a thread of it every day, and at last we cannot break it.

—Horace Mann

The highest and most lofty trees have the most reason to dread the thunder.

—Charles Rollin

It is the cause, and not the death, that makes the martyr.

—Napoleon

The ladder of life is full of splinters, but they always prick the hardest when we're sliding down.

—William L. Brownell

East Indian religion has always included meditative disciplines. The word *dhyana*, which broadly covers contemplative exercises, was taken over by Buddhism, becoming in China a special sect. When this sect reached Japan, the word *dhyana* was transliterated as *Zen*. There were schools of Zen in Japan in the Nara and Heian periods, but these did not attain general popularity until the Kamakura period, when the military class came into power. Mysticism seems to have had wide appeal for soldiers, and in China the abstract speculations of Lao Tse were also popular among warriors and victorious generals. Perhaps it is the hazardous life of the professional soldier that impels him to seek inside himself for consolation in times of danger.

The feudal lords of Japan practiced Zen in their own peculiar way and encouraged their retainers to cultivate inner detachment from all worldly concerns. There is no doubt that Zen made a lasting contribution to Japanese culture and is largely responsible for the astringency and austerity which have long distinguished the lives of these island people. The Zen school, or sect, still has a large following, but only a few of the most devout have practiced the advanced disciplines brought to China by Bodhidharma and to Japan by the saintly Dogen. There are several famous monastic centers in the Kamakura area where aspirants can receive advanced training. The masters of these schools, however, are most discriminating in the selection of pupils and have no patience with curiosity seekers. Western students have been accepted, but it is usually necessary to bring letters of introduction from a qualified teacher in the United States.

Those who have studied Japanese art have come to the conclusion that native craftsmen love to create miniature things, which they do superbly. This has caused us to regard them as detailed thinkers. This tendency is also evident in their philosophy of life. They are in complete agreement with Michelangelo's statement that "Details make perfection, and perfection is no detail." The exquisite ritual of the tea ceremony is regarded by the uninitiated as "much ado about nothing." Zen gardens have gained wider approval and are admired by most visitors to Japan. The Noh

drama has only a few devotees among Western people, an outstanding one being George Bernard Shaw.

Nearly all aspects of Japanese life that developed during the Kamakura period are based upon the development of self-control. The cultured gentleman has no bad moments, and if he allows himself to become perturbed or ungracious, he is humiliated. It is inevitable that the strange inner quietude — the reserve in which each enlightened person can find strength in times of emergency — is not accidental or hereditary. Surely, children are indoctrinated with it from childhood by the examples of their parents, but each young person must fight through the complexity of undisciplined emotions to arrive at spiritual serenity. Zen is largely a transmission by example and is based upon the concept that it is not dependent upon written text.

We have noted that astringency is a keynote of the Zen lifeway. The basic virtues of Shintoism have contributed in many ways to the Zen attitude. Shinto has been called the religion without a creed. In olden days it did not reach either morality or ethics for the simple reason that the Japanese believed that they had no need for such instruction. Being descendants of the gods and therefore perfect by nature, their standard of thought and action was completely controlled by internal integrity. It was not necessary to teach them, "Thou shalt not steal." Normal persons did not steal, and anyone who did was sick. Gentlemen never coveted anything and always honored their parents, paid their bills, and would rather have died than tell a falsehood. Because of these noble traits, a good Shintoist did not look forward to a paradise beyond the grave, and believed that Japan itself was the most beautiful place in the universe. Religious codes were for lawbreakers, like foreign barbarians who must be controlled by rules simply because they were incapable of governing themselves. It was a simple formula and a good example of astringency.

In the last fifty years, however, many Japanese have been noticeably overinfluenced by Western ways. These younger folks are now forming activist groups and settling in areas of Tokyo which correspond to the art quarter of Paris. Better families have been generally successful, however, in bestowing good basic character upon their progeny. Few Japanese have the courage, or perhaps

audacity, to make a clean break with the old ways of Shintoism, Confucianism, and Buddhism.

Can Zen be adapted to the psychology of Western people? If so, is it practical for our way of life? The answer seems to be obvious, inasmuch as the Zen disciplines are being taught in the United States and have small but dedicated followings. Several universities are researching systems of meditation in an effort to stabilize Westerners who show psychoneurotic tension. Thus, Zen as therapy is receiving considerable attention and interest is increasing daily. In Japan, there is a strong revival of meditative discipline as a defense against the destructive effects of industrialization. Until recently, no one had thought to question the beneficent effects of Zen instruction. The problem is to find ways of attracting persons needing the most assistance. The disorganized individual is reluctant to place himself under a stern mental regime, and there are those who cling desperately to the theory that we are born into this world to have fun. The Zenist would point out that if you really want to have fun, you had better stop doing those things that can only end in pain, misery, and disillusionment.

No panacea has actually been found for the aging process in man. Since the beginning of human experience, all men have passed through those seven stages described in the Shakespearean play, only to end in enfeeblement. While many Oriental mystics have attained very advanced years, they have all departed in due time from this mortal sphere. The real problem is to ensure that the lifespan should be as profitable, pleasant, and healthy as we can make it. We are concerned with those declining years which have a tendency to be unrewarding. If it is true, as most Eastern philosophy affirms, that we cause the conditions to which we are later subjected, it is proper to assume that if we live a better life we shall be rewarded with greater personal security.

Zen discipline can free the thoughtful person from the tyrannies of his own attitudes and opinions, in this way relieving him of destructive stress and strain. In general, this whole policy is contrary to the training and conditioning of Occidentals. We take it for granted that we were placed in a highly competitive society to fight our way to wealth, regardless of cost in terms of our own

humanity. Actually, we are pouring all our available energy into a power struggle which no one has ever won. One ruthless autocrat was so afraid of being replaced that he killed everyone who seemed to be a challenge to his own supremacy. Finally, a wise counselor said to him, "Sire, no man has ever killed his own successor." What we have will pass to others, and our authorities will fade away with the years. Why, then, allow uncontrolled and senseless ambitions to take from us the natural pleasures of a simple world?

Zen begins with the austerity which we have already noted. This austerity is achieved by freeing the mind from the despotism of possession and living graciously in a charming atmosphere but completely without ostentation. The setting should reveal and enhance the person rather than overwhelm him. Let the man *become* more, and there will be no need for him to depend upon the accumulation of possessions. Those who are overawed by worldly goods pay tribute to furniture and fixtures. There was a division of such thinking during the Tokagawa period, when the dictators built palaces to live in, and huge mausoleums as appropriate residences after death. Austerity was reserved for the emperor, who lived in Kyoto without a bodyguard in a state frequently verging upon impoverishment. He wrote poetry, performed the tea ceremony, bestowed honorary titles upon distinguished monks, painted exquisitely, and attended the Noh drama. This in no way reduced his moral influence because he was the Son of Heaven, the descendant of the great gods of the original creation; and it was appropriate for divine beings to live in the natural world that they had fashioned and which was more beautiful than anything that man could create. This feeling supported the significance of *shibui* and was appropriate to all mortals who must come in the end to sleep under the dark earth, the mother of all life.

It is beginning to dawn on citizens of the United States that situations are grossly out of hand, and nearly every future expansion in our economic program will further endanger the survival of our society. Yet, we go on, trying to adjust to smog, pollution and other defilements of our environment. Every day we must cope with some impossible situation, and by the time we reach middle life, our resources as far as health is concerned are seriously depleted. We do not, however, see any way of slowing down our

momentum without precipitating a world economic panic. There is talk that if proper remedies were applied, they would so reduce our standard of living that we would be back on the level of our remote ancestors. It is obvious, then, that we must choose wisely, or the entire story of man will have a sorry ending.

Zen offers a comparatively painless alternative. Instead of trying to convince the selfish person that he should become an altruist, the meditational disciplines gradually change the mental orientation until the person himself chooses to correct his mistakes because he no longer relishes them. We have always tried to legislate evolution, forever passing laws for the common good, which is becoming worse every day. We cannot reform the human being by an act of Congress. We must find ways of helping him to discover more of his own inner potential and to realize the meaning of his own humanity. So we begin by encouraging a state of quietude.

When I was a small boy, I lived for a time in Germantown, Pennsylvania, an old stronghold of the Quakers, the Mennonites, and the Apostles of the Woman in the Wilderness. On several occasions I attended the Friends' Church. The men sat on one side, the women on the other, and there was no minister. Sometimes everyone just sat for an hour or more, then rose and solemnly filed out of the church. Occasionally, however, a Brother or Sister, feeling the inspiration of the Holy Spirit, would rise and make a few appropriate remarks. Such sermons were brief and very much to the point. They emphasized brotherly love, honor, the simple life, frugality, and obedience to Holy Writ. The Quakers are often included among European mystical sects. They had discovered the blessedness of silence and the wonderful workings of the Spirit when man stopped annoying himself with wrong attitudes.

According to the present theory of enlightenment, we train the mind by the educational procedure. We consider that knowledge to be theoretical which has to do with such abstract subjects as morality and ethics, and we reserve the term "practical" for that type of schooling which prepares the individual for professions or trades. The only faculty which receives careful attention is memory, which enables us to store away large masses of generalized

information. Discrimination is seldom developed, creativity is penalized except in the arts, and judgment is supposed to accumulate from the long process of living. We are seldom required to think for ourselves, and if such a contingency arises, we are usually unprepared.

In Zen, the emphasis is not upon memory, because the mind is considered neither a library nor a museum. Instead, the goal is the maturing of the mental equipment rather than overloading it with a miscellaneous assortment of facts or opinions. The housecleaning which results from Zen discipline liberates the mind from its bondage to academic procedures, and thus frees it for normal and proper function.

Many persons seek to improve health by a planned program of physical culture. In India, body control is an integral part of religion, and many years may be spent trying to master the complicated asanas of Hatha Yoga. However, while health is certainly a by-product of Hatha Yoga, it is not the primary end. The same is true of Western calisthenics. We do not exercise to attain mastery of the art of jogging, striding, or loping. We exercise to maintain physical health and to give ourselves better mental and emotional stability. Since we assume that poor health imprisons the soul, we join local health spas or in extreme cases make a pilgrimage to Baden-Baden. Thus, exercise by improving general health protects employment, improves family relations, clarifies thinking, and sustains the activities of the inquiring mind.

Zen has a twofold purpose. Its primary end is to release human consciousness from bondage to itself, and the secondary end is to relieve bodily tension resulting from mental and emotional instability. It may therefore properly be regarded as both theoretical and practical. The Zen master, however, would consider the release of consciousness the practical end. While Indian Yoga has a solid following in Western countries and its influence is increasing, it is somewhat too religiously oriented to attract most Occidentals. Zen, having passed through many modifications in both China and Japan, is now receiving larger acceptance in both the United States and Europe. Of all mystical systems, it is most acceptable to Western trained scientists who are inclined to be

strongly prejudiced against metaphysics. Psychologists also are beginning to suspect that the human mind is not the blessed instrument of salvation which elevates us above the lower primates.

The aging process is hastened by all kinds of attitudes. We are continuously being reminded that we are growing older, and eventually we look forward to our sixty-fifth birthday when we will be able to retire from the workday world to enjoy pensions or Social Security. This thinking, however, also reminds us that we must inevitably be included in the category of "senior citizens." About the same time, our friends begin dropping out or retiring to rest homes, and little courtesies and considerations imply that we have reached "venerable" years. The mind then takes over and relentlessly tears us down. Symptoms are magnified, futures are shortened, and it is automatically assumed that we are too old for new ventures. If the average person became stricken with amnesia on his sixty-fifth birthday, it would be most fortunate for all concerned. Having forgotten the past, he could build for the future.

Zen is not a form of amnesia. Rather, it is a system of mind training which helps us to penetrate beyond the follies and foibles of our times. We become released from neurotic tendencies which have been developing since childhood, because in discovering their cause, they become unimportant. Carl Jung, the Swiss psychologist, once observed that no person can live well in a mystery. As everything around us appears confused, inconsistent, unreasonable, and for the most part inexplicable, we have many doubts about providence and the love of God. Often, we regard ourselves as victims of a cosmic conspiracy which has as its purpose the disintegration of human personality. What we will not admit, however, is that our own minds have worked this out in harmony with our frustrations and self-pity.

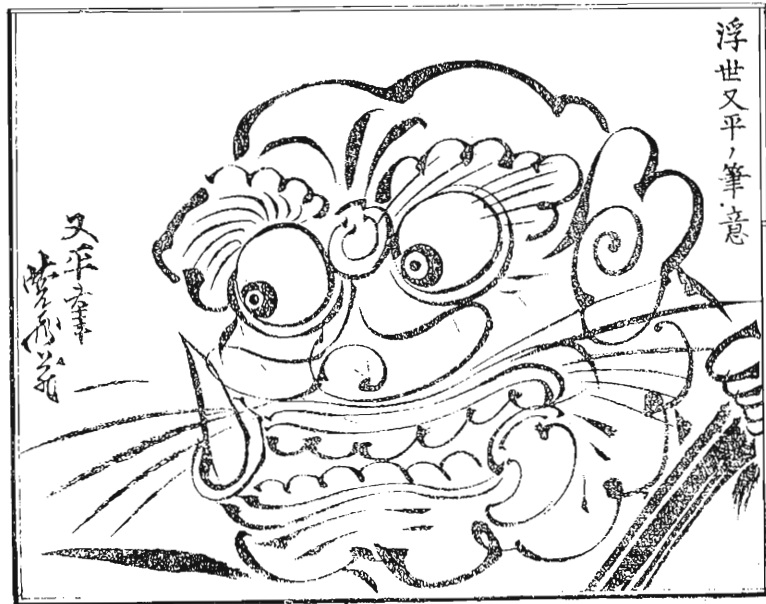
(To be continued)

FURTHER RESEARCH ON OTSU ART

At the time of the opening of Japan to the West, a number of interested persons from America and Europe began a study of Japanese artistic philosophy. Each of these connoisseurs came to regard himself as a leading authority. Ernest F. Fenollosa, a dedicated and sincere artist, considered the Otsu pictures little better than abominations. His love for the marvelous landscape of the Ming painters and his tendency to judge Japanese art by Chinese standards caused him to be antagonistic toward folk arts in general. Fenollosa, though still greatly respected—and with good reason—no longer sets the standard for modern art appreciation. Against him rises the true and noble personality of the late Dr. Yanagi, who discovered the soul power of Japanese folk art and brought to the Otsu painters a fame they never enjoyed in their little villages.

In the autumn 1963 issue of the PRS Journal (Volume 23 Number 2), we summarized the available information bearing upon the artistic endeavors of the peasant painters in the little villages in the vicinity of Otsu on the shore of Lake Biwa. Reference works have always been very scarce, and most of the articles available were by Dr. Yanagi or were indebted to his research. Since that time, however, I have made several trips to Japan, visiting the folk museum founded by Dr. Yanagi and discussing the Otsu problem with knowledgeable art dealers and collectors who have specialized in this field. It has also been my good fortune to visit Otsu three times, and this direct contact with existing conditions has proved most useful. Realizing that many Otsu pictures are now available which were certainly made after the opening of Japan and the accession of the emperor Meiji, I wrote the Tokyo National Museum and received a courteous reply stating that Otsu-e produced in the last 150 years should not be considered as the work of the original group of artisan-artists. As noted in my former article, this point of view appears in some respects over-conservative.

The earlier Japanese writers are not in agreement as to the circumstances leading to the establishment of the Otsu school. Ernest F. Fenollosa makes a brief reference to Otsu art and illustrates

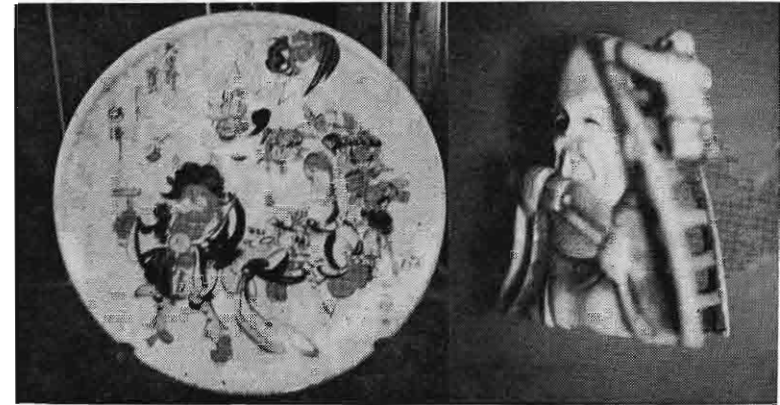


The style of painting of Ukiyo Matahei.

Head of an Oni, from the *Gwaden* by Kyosai.

three examples, (see *Epics of Chinese and Japanese Art*, New York and London, 1912 and later). The only fragment of information is contained in Fenollosa's statement: "Japanese dealers today frequently attach the name of *Matahei* to any specimen of Otsu-ye, thus helping to confuse a confusing subject." It is obvious from Japanese wood-block prints of the 18th and early 19th centuries that many popular artists of that day favored the Matahei hypothesis.

Although some authorities discredit the idea that Matahei actually founded the Otsu school, there seems to be considerable support for the idea that he was involved in some way. Artists in particular seem to favor the Matahei hypothesis. For example, Shofu Kyosai, who was the last of the Ukiyo-e artists of note, was born in 1831. As a young man he studied under Kuniyoshi and did a wood-block print of him surrounded by his students and cats. Kyosai was imprisoned three times for his artistic downgrading of the Shogun. In 1884, Kyosai published a work under the title,



Left: A Modern Plate with Otsu Decorations.

Right: A Netsuke Representing Mr. Fukurokoju's Haircut. One of the most famous Otsu Subjects.

Kyosai Gwaden. This was an illustrated history of Japanese art and included an autobiography of the author. It is amusing because it was partly printed in English from woodcut blocks. The four volumes include a large number of pictures which Kyosai copied from the original paintings of famous Oriental artists. Their purpose was to assist students to understand and recognize the works of the other prominent painters. A page is devoted to Matahei, and at the bottom is a fine Oni head in the best Otsu style and other sketches of the same school. It appears that Kyosai took it for granted that Matahei had developed an informal technique which impelled the peasantry of later generations to perpetuate this style.

Weber, in *Ko-ju Ho-ten* (reprinted in New York by Hacker Art Books in 1965) seems to favor the Matahei explanation for the origin of the Otsu caricatures. He adds that these paintings were used extensively as charms against various ailments and that after the passing of the original artist the work was perpetuated by his descendants or students. The carvers of netsuke and okimono often reproduce the Otsu figures which gained wide vogue.

Katherine M. Ball, in *Decorative Motives of Oriental Art*, (New York and London, 1927), gives several references to Otsu-e, in-



The Fourth Shozan and His Painting Material.



The Old and the New at Otsu. This photograph showing the Fourth Shozan at work was taken in 1971. Primitive materials are still used, but the lighting fixture is strictly new. Behind the base of the light fixture is an electric fan with a heating unit to dry the paintings more rapidly.



Exterior of Shozan's Shop at Otsu.

cluding a reproduction of a wood-block triptych by Kuniyoshi, showing the artist, Matahei, surrounded by a circle of dancing Otsu figures. There is also a diptych by Toyokuni on the same theme. It is interesting that artists who must have visited Otsu while it was still a folk art center should support a theory which men like Michener consider untenable.

My first visit to Otsu was comparatively unrewarding. The small shops provided a few late examples of the Otsu style, but the proprietors had little information to offer. A display of modern Otsu-e decorated the lobby of the principal hotel, but the pictures were far too sophisticated to have originated among untutored painters. On a later visit I was more successful; we found the establishment of the Fourth Shozan. He supplied us with a mimeographed sheet of information concerning recent developments in the descent of the Otsu tradition. It seems best to preserve the charm of Mr. Shozan's own literary style:

According to the development of social situation since about 1870, many shops and painters of Otsu-E have quitted one by one. Only authorized Otsu painter Shozan has been describing the folk art painting, trying to keep its artificial value to future. Now, the 4th Shozan succeeds it. Recently lovers of Otsu-E form an amateur painting society and cooperate with the Shozan for raising its reputation.



Photograph by Crawford Reid

The Fourth Shozan in His Studio.

The shop presided over by the Fourth Shozan is located in a handsome old building one and one-half stories high. It is customary for old houses to be built this way. The second floor is for sleeping, and it is not possible to stand upright in these rooms. The front of the structure, which we may properly describe as a facade, is ornamented with life-sized paintings of what have been called the "Otsu people." These are the whimsical figures that have captivated art lovers throughout the world. Entering, we found a large display of Otsu pictures and trinkets. They were all hand-painted, and the artist sat in the midst of the productions of his skills. He worked rapidly, and there was very little difference between the mass production of the original artists and those of the modern establishment. My friend, Mr. Crawford Reid, took two photographs of the interior of this unique store. The juxta-



Photograph by Crawford Reid

The Art Shop of the Fourth Shozan at Otsu.

position of the artist's head and the end of a carton which had been used for Suntori whiskey reflects the informality which has always distinguished this school. The shop itself was filled with paintings of the traditional Otsu pictures done in various sizes, some scrolled and others arranged in neat stacks. One or two pictures of older origin were also displayed but were not for sale. Accordion books, some hand-painted and others produced by the wood-block process, contained sets of the more popular Otsu-e. A more recent innovation was a number of figurines crudely carved from wood and available in various sizes, from a few inches in height to more than five feet tall. Apparently the Oni-no-Nembutsu (the devil who became a Buddhist) inspired most of these carvings.

On a later trip I photographed the artist surrounded by his creations. For those especially interested, I took an additional



Modern Plate with Otsu Decorations Showing the God of Wealth Shaving the Head of the God of Wisdom.

picture of his painting materials. The artist's technique was similar to that in use 250 years ago. The work was done free-hand with bold sweeps of line and color. The pictures, which were finished in a few minutes, were inexpensive, but inflation has been noticeable. Two interesting plates hand-decorated with Otsu-e were quite striking. One showed a group of Otsu figures featuring the little demon in clerical robes. The other plate was in black and white and depicted a favorite subject: Mr. Fukurokoju receiving a haircut from Mr. Daikoku, who has leaned a stepladder against the side of the God of Wisdom's lofty forehead. This is a favorite theme among the folk pictures. It is also found in carvings, netsuke, and semi-classical paintings. Fukurokoju, being the God of Wisdom, discovers that worry over money (Daikoku is the God of Wealth) causes his hair to fall out. As a further indignity, the God of Wisdom receives an unpleasant nick from his capricious barber.

It is possible to secure quite an assortment of these little Otsu pictures, and there have been several exhibitions of these at our headquarters. In the storehouse of a Kyoto art merchant we found a collection of Otsu pictures, about which no one seems to have

much information. They were the traditional subjects, and the pictures fulfilled one of the special requirements by which it has been claimed that genuine Otsu-e can be identified; that is, the paper on which the picture was painted has a horizontal seam across the center. It is assumed that at the time of the earlier painters a single sheet of paper, suitable to the proportions of their design, was not available. Unfortunately, this peculiarity has been so easily copied that it no longer has much meaning. The pictures just referred to have been considered paintings, but careful examination suggests that they may be wood blocks colored by means of stencils. The dealer said that the pictures were made between 1870 and 1900.

Far more interesting and worthy of mention is a painting which I recently obtained. While this may be merely a work in the Otsu style, it has been described by the art dealer who sold it to me as being over 200 years old. If this is true, it has a strong claim to genuineness. There is a seal on this painting, but it is no longer legible. The subject is a Nehan scene; that is, it depicts the death (or Nirvana) of Buddha. It strictly follows the traditional treatment, but the numerous sorrowing figures have been transformed into the little Otsu people. There is a record of an early Otsu design of the Nirvana theme which simply represents Buddha reclining on his couch attended by three animals. Therefore, the choice of subject matter would not necessarily disqualify my picture as a genuine Otsu product. If it can be justified as a work of the original school, it provides a composite grouping of many Otsu subjects. In the sky is the pagoda and the Amida triad. Our familiar Oni-no-Nembutsu is clearly delineated, and among other subjects familiar to collectors of this material are Benkei, the mighty warrior carrying away the huge bell of the Miidera Temple; the falconer, with the bird on his arm; the wisteria maiden in her dance costume; the monkey-catfish-and-gourd symbol; and the blind masseur. In fact, nearly all of the Otsu-e painted in the later years of the school are represented in this painting.

On a recent trip to Japan, I found a fairly good example of an Otsu-e painted probably between 1790 and 1825. This is also the falconer with his bird. Of great interest is a scroll painting of



Two Fan Prints Depicting Otsu Subjects.

the Yarimochi Yakko. Though sometimes referred to as the spear bearer, he is actually carrying the hat of his lord and master on the top of a tall pole. Representations of this personality are seen on many wood-block prints, where he walks at the head of a Daimyo's procession. Yarimochi Yakko represents pomposity — dignity without authority — but feeling very important because he heads the parade. In the example under consideration, the picture is accompanied by several lines of writing, presumably by a

citizen of Otsu celebrating his survival to a distinguished old age. Collectors have shown considerable interest in this picture.

Public enthusiasm also resulted in a number of catchpenny publications containing songs or doggeral verses involving the Otsu figures. In our collection, we have one of these little pamphlets with the familiar wisteria maiden on the jacket. The connection with Otsu is very attenuated but the word "Otsu-e" assured the success of the publication.

The accompanying illustration shows two fans decorated with Otsu subjects. The upper fan combines Oni-no-Nembutsu with the falconer, and in the lower example the wisteria maiden appears to be dancing to the music of another little imp, Oni-no-Samisen. It was customary to use an oni, or demon, to represent a geisha, because she was supposed to lure her victim to at least his financial destruction with the irresistible twanging of a samisen. These are modern paintings but are of good quality and prove how the spirit of folk art lingers on.

It is obvious that Otsu pictures gained considerable favor in the early years of Meiji (1868-1912). The next problem is to determine, if possible, the status of Otsu-e produced during the Meiji period. The conservative authorities, backed by early American collectors, consider these to be little better than reproductions. Actually, traffic on the Tokaido, which is supposed to have sustained these folk artists, did not cease with the restoration of the emperor. For many years thereafter the old painters lived on and made at least a modest living. Dr. C. Ouwehand, in his most unusual book, *Namazu-E and Their Theme* (Leiden, 1964), writes:

The 18th century, roughly between 1709 and 1780, is cited by Asahi as the time of the full development of the Otsu-e. Fifty years later they began to deteriorate. Little by little the subjects shrank to the familiar 'ten kinds' which as Asahi mentions, were still for sale in seven or eight little shops in Yamashina around 1883.

The reference to Asahi is from the book, *Otsu-e* (Tokyo, 1932) by Masahide, which is available in our library. To this may be added a note by Lafcadio Hearn written in 1894, in which he states that Otsu had already been spoiled by tourists, (see *The Japanese Letters of Lafcadio Hearn*, Boston and New York, 1910). If travelers visited Otsu in considerable numbers, one might infer



Modern Otsu-Style Painting of a Falcon in Brilliant and Pleasant Colors.



The Nirvana of the Buddha Treated in the Otsu Style.

that the souvenir trade might not be entirely dead. In *Japan, the Official Guide* (1957), it is stated that “. . . pictures in the old *Otsu-e* style were sold near the gate of the Miidera Temple, together with dolls, towels, and other articles painted with similar pictures. They originated with Iwasa Matahei (1578-1650), a painter of the Tosa school who lived at Otsu and drew genre pictures.” It was quite a climb up to the main courtyard of the Miidera Temple, and my reward for the endeavor was slight. There was only a small booth selling Otsu trinkets, some of which were probably secured from the Fourth Shozan.

Even after the abolishment of the feudal system, there were still many religious pilgrims and merchants who traveled the Tokaido for purposes of business. They patronized the shops, tea-houses, inns, folk artists, and proprietary medicine venders along the route. In time, the demand for Otsu-e may have lessened, but there is nothing to preclude the possibility that the Otsu artists continued to paint until customers became so few it was useless to continue the practice. If men in middle life were painting Otsu subjects in the old way in the 1850's and early 1860's, it is quite probable that they would at least occasionally produce pictures for the remaining years of their lives. Later pictures could be entirely authentic, meeting all the reasonable requirements of collectors. In the first place, they were painted by genuine Otsu artists, using the same techniques and materials found in the earlier pictures. Secondly, they were painted for the purpose originally intended, even though the market was dwindling. More liberal patrons of folk art point out that some very fine old crafts are still practiced as in past centuries. It might be wiser to assume, therefore, that genuine products of Otsu painters were made as late as the beginning of the 20th century, providing that the examples are typical of the earlier pictures.

There is now evidence of a strong revival of interest in Otsu pictures. The so-called originals have advanced rapidly in price and are virtually unobtainable, most of the better examples being in the museums of the world. As in the case of the Japanese prints, the Otsu-e were first appreciated by foreigners. They entranced the devotees of the French impressionistic schools and were rich in



Kintaro Wrestling with a Bear, from a Collection of Wood-Block Prints of Otsu Subjects.

that kind of social significance that appeals to the iconoclasts of the late 19th century. Japanese merchants, sensing the situation, exported the available supply which was quickly exhausted. On the ground that nature abhors a vacuum, a new generation of artists labored to supply the growing demand. In fairness, these Otsu-style painters never made much of an effort to deceive customers

or exploit the gullible. They were satisfied to produce reasonable facsimiles, and some of their pictures have genuine charm. Among the best of the modern productions are wood-block prints taken directly from old examples. The wood-block carver has long been famous for his ability to duplicate brush strokes so perfectly that even experts have trouble in deciding whether a design is printed or painted. There are several sets of Otsu prints done on very thin paper, which are now becoming scarce and desirable. Wood-block copies of Otsu-e are currently many times the price paid for an original painting fifty years ago. There is a set of Otsu-e reproduced in color by the wood-block process actually printed in the town of Otsu during the Meiji period. We have several collections of wood-block prints featuring Otsu subjects (described in some detail in the bibliography).

Somewhat deceptive hand-drawn pictures appear on the market and have been artificially aged. The colors resemble the original very closely, especially the white gesso which always begins to flake off. The paper seems to be old, and the pictures are often mounted in *kakemono*, or vertical scroll form. They usually have bamboo fittings and borders of gaily printed paper or folk fabric. These are offered by some dealers—including one in Otsu—who avoid committing themselves as to the age of the picture. (One dealer said to me, "Not so old, not so new." Under pressure, the dealer admitted that his picture had no great antiquity. He could hardly do otherwise, considering the low price at which he offered it for sale.)

Another source of Otsu material is old screens. Several panels originally mounted on screens have been offered to me, and in my collection, I have a small four-paneled screen ornamented with Otsu pictures. They were certainly made around 1900, and the screen was quite inexpensive. A similar one was offered by the same dealer two years later for nearly ten times the price.

Quite recently, some very pleasant Otsu-type pictures have appeared on the market. They follow the originals with considerable fidelity but are painted on new paper with modern pigments. Each scroll bears a seal, and as nearly all paintings have the same seal, they emanate from one studio and may actually be the work of a



A Shinto Shrine Horse Pictured in the Otsu Style.

single painter. They are attractive, highly suitable to the requirements of modern Western decor, and the prices put them within the range of most potential customers. One of these paintings is included in the present article. It is a representation of a falcon. The colors, are vivid, and the composition projects well.

The increasing demand for Otsu paintings by American and European collectors has been stimulated by growing interest in native folk art. Very few will buy pictures they do not understand

and which are meaningless masses of lines and color offending aesthetic instincts. The Otsu pictures are free from all the decadence of the classical school, are strongly impressionistic and yet pleasing to the eye, and make good conversation pieces. References to the old Otsu school are not numerous, but we have several old volumes that describe the town and its artists in some detail. There are maps of the region, crude woodcut examples of the earliest painted subjects and other interesting fragments of information. From these we gain assurance that the popular story of the Otsu painters is essentially correct.

There is a strong resemblance between the early Otsu paintings and the Ofuda, or temple souvenirs available to pilgrims who have visited the shrines of their faith. In many cases both types of pictures served the same purposes. Ofuda were usually wood-block prints made from hand-carved blocks preserved in the temples. Commonly, these block prints were very crude but effective and when carefully hand-colored, they gained considerable artistic importance. Wood-block printing and hand-coloring were also combined in the earliest Otsu productions. Although the villages clustered around Otsu were not actually centers of religious pilgrimage, they also gained at least local fame with the passing of years, providing those who traveled up and down the Tokaido with secular Ofuda as appropriate mementos of the journey.

In her work, *Block Printing, etc.*, L. P. Brown reproduces a design for an Ofuda reliably attributed to Priest Nichiren, who lived in the 12th century and founded the sect that now bears his name. We have a print of Nichiren's masterpiece in our collection, apparently taken from the same block as the one published by Mrs. Brown. Her comments are priceless, for she had trouble in deciding whether Nichiren's picture of Indra (Taishaku-ten) was the work of a consummate genius who may not be recognized for several centuries to come, or a pious production of an outstandingly unskilled artist.

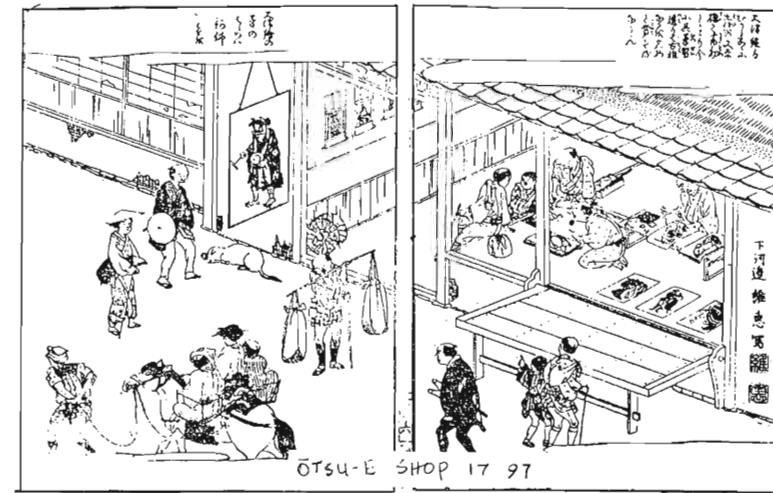
Most of the historians of the Otsu phenomenon have been satisfied to assume that these uninspired artisans copied each other with deadly monotony for two and one-half centuries. Thoughtful study of the actual paintings, however, indicates that this is not entirely

true. Although the paintings are unsigned, differences of style and ability are quite noticeable. If enough research material could be accumulated, it might be possible to differentiate among the products of the several villages which constituted the Otsu artistic syndrome and even to identify the works of specially gifted families or individuals.

Most of the illustrations found in old Buddhist books of the Edo period were extremely crude and not much superior technically to the Otsu designs. If these village painters drew inspiration from such volumes, they were copying the work of other artisans scarcely more skilled than themselves. In his book, *Kotto shu*, or *Collection of Antique Objects*, Santo Kyoden reproduces two Otsu religious pictures. One of these is an Amida triad. If we compare this with similar designs found in religious books of the same period, we must conclude that both were permeated with similar naiveté.

On the other hand, some of the Otsu subjects were borrowed from the works of skilled painters, especially those of the Kyoto area. Other types of art were also adapted to the requirements of this village artistry. Ukiyo-e prints produced in Tokyo provided inspiration for a number of geisha and dancer drawings. A standard reference work, *Asiatic Mythology*, by various authors (New York: Thomas Y. Crowell Company, no date), reproduces on page 445 an antique figurine from the Musee Guimet in Paris. It is almost identical with the Otsu painting of Oni-no-Nembutsu, even to the gong, parasol and crumpled horn. Incidentally, Hiroshige did a small, upright print in the Otsu style of an old oni who had been converted to Buddhism.

Some time ago we secured a series of forty-eight paintings illustrating moral sayings, each one starting with a different letter of the hiragana script. There is a considerable amount of this material, including decks of playing cards. Our series of pictures are five and one-half by seven and three-quarters inches and are done on a good quality of silk. The paintings are signed "Jun", and the style is derived directly from the Otsu folk pictures. As the work was done seventy-five years ago and includes direct borrowing from Otsu subjects, it is possible that the set which we have contains pictures from the Otsu repertoire that are no longer available.



Books on the Otsu painters and articles dealing with their work are few in number and hard to obtain. In addition to the works referred to in our article of 1963, the following recent acquisitions may be added to the bibliography:

Katsu, Matoya. *Otsue*, Otsu-shi: The Shika-ken Library, 1953

An attractive little work with a reproduction of an Otsu subject, Benkei carrying away the bell of the Miidera Temple. There is a picture of a street in Otsu with one of the old shops where Otsu-e was originally produced. Also, two plates in color and several in black and white are included. The text is in Japanese.

Mingeikan, 1950

A work on folkcraft. Contains several interesting plates and an extensive text in Japanese.

Munsterberg, Hugo, *The Folk Arts of Japan*, Rutland and Tokyo: Charles E. Tuttle Company, 1958

This book pays a tribute to Otsu-e. Four Otsu pictures, two in color, are reproduced.

Nose, Kuso. *Otsu-ye*, Osaka, 1924

This work consists of two folders, one containing forty wood-block prints and the other, thirty-nine. There are introductory pages with a list of plates. The designs are identical with those in *Otsue Hanga Shyu*, with a number of additional subjects. *Otsue Hanga Shyu*, was not printed from the same block at *Otsu-ye*, however. The 1924 edition of *Otsu-ye* is small, and the plates have all the borders trimmed off.

"Old Otsu Painting Exhibition (November 13th to 17th)," *Yearbook of Japanese Art*, 1929-1930

This is another little-known fragment describing an Otsu painting exhibition held under the auspices of Shimizu Gensendo and Satsukian Photographic Laboratory in the upstairs of the Shiseido Toilet Shop at Ginza, Tokyo. This exhibit was inspired by the fact that a display of these paintings was to be held in America—probably by the Yamanaka Company, although this is not stated.

Otsue Hanga Shyu (Picturebook of Otsue). Kyoto, 1930

This is a folio about 10-1/4 by 14-1/2 inches containing wood-block reproductions of Otsu-e and one sheet of text. The wood-block reproductions contain several not listed by Dr. Yanagi.

Shozan, The Fourth. "Otsu-e", n.d.

An accordian folder containing twelve wood-block prints with hand coloring. This is a contemporary work purchased in the Otsu shop in the city of Otsu.

"Special Otsu Edition", *Three Color*, #63, n.d.

This is a pleasant illustrated publication with the number of illustrations derived from the book by Yanagi, entitled *Otsu-e*.

Warner, Langdon. "Peasant Paintings from Japan," *Burlington Magazine*, July 1930

This is a fugitive fragment, written as a review in connection with the exhibition of Otsu pictures in London by Yamanaka and Company. Their publication is described in the Otsu article appearing in the PRS Journal, 1963.

Yanagi, Muneyoshi. *Shoki Otsuye, (Early Otsue)*, Tokyo, 1931

This is a fine reference work, well illustrated with a map of the Otsu area by Moromobu, and views of Otsu shops in 1797 and 1840. The later picture is by Hiroshige. There is also a photograph of the Otsu-monument, which was erected in 1885.

Yanagi, Soetsu. *Otsu-e*, Tokyo, 1955.

A number of plates appear in color and black-and-white. Most of these are familiar subjects. The text is extensive and in Japanese.

Yanagi, Soetsu. *Otsu-e*, Tokyo: 1960

This is the most comprehensive collection of Otsu pictures now in print. The text is Japanese, but there is a brief introduction for the English reader, and the plates are captioned in both Japanese and English. This is a basic text for the collectors of this material.

Other Books of Interest:

Ball, Katherine M. *Decorative Motives of Oriental Art*, New York and London, 1927.

Fenollosa, Ernest F. *Epics of Chinese and Japanese Art*, New York and London, 1912.

Hearn, Lafcadio. *The Japanese Letters of Lafcadio Hearn*, Boston and New York, 1910.

Masahide, Asahi. *Otsu-e*, Tokyo, 1932.

Ouwehand, C. *Namazu-E and Their Theme*, Leiden, 1964.

Weber, V. F. "Ko-Ji Ho-Ten", Volume Two, New York, 1965.



In Reply A Department of Questions and Answers

QUESTION: *Do You Believe in Accidents?*

REPLY: The word *accident* as we use it today covers a complex pattern of circumstantial happenings which are usually unfortunate or dangerous. In a sense, an accident is the opposite of a miracle, which cannot be explained but is most often fortunate. Providential occurrences are in many cases distinct examples of the normal operation of cause and effect, but this does not cover all phases of the subject.

One of the most common areas of accidents is in the field of transportation. Yet, as highway experts have pointed out on many occasions, the majority of accidents are preventable. To drive a car with faulty brakes or poor tires on the freeway is to invite catastrophe. A collision under these conditions cannot in all fairness be considered an accident, and in this case the word simply describes the occurrence. It would be unsemantic to assume that bad luck was involved; as Goethe clearly points out, luck and merit are closely linked. Other's transportation difficulties would be due to reckless driving, intoxication, inattention to adverse weather conditions, and speeding. In all of these cases the driver of the car should realize that he is endangering the lives of others as well as his own.

Health can profoundly affect the tendency toward accidents. Extreme nervous tension, neurotic preoccupations, low vitality, defective vision, and poor coordination all contribute to ill fortune. The person who knows that his physical condition is poor should

avoid, as far as possible, all activities which depend upon normal bodily functions. I have known several motorists who drive with seriously impaired vision, which is not discovered until their next driving test.

Disposition can make a person accident-prone. The very timid individual may have no accidents himself but can still contribute to the tragedies on our roads. The belligerent driver who passes every car, cutting in and out of traffic snarls with no consideration for the courtesies of the highway, will ultimately come to grief. A good example of how the law works is the case of the indignant motorist who insists that he has not violated any traffic regulation and loudly bewails the injustice of the summons he received. Later, however, he admits to his friends that he breaks traffic rules every day and deserves many more arrests than he has ever received.

Obviously, psychopaths should not drive cars. Many do, however, and the truth is not discovered until a disaster occurs. The point we want to make is not so much concerned with traffic itself as with the principle of the individual contributing to the misfortunes that occur to him. Although he makes foolish and irresponsible decisions, it seldom occurs to him that he will be the direct cause of a traffic accident. Actually, it is not blind fate striking without reason but a long and involved story of indifference to safety.

Usually we are more concerned with the apparently innocent victim of someone else's carelessness. Every day the newspapers list people injured or killed who would not seem to be responsible for the troubles which have suddenly descended upon them. A child running blindly into the street or becoming involved in those home accidents so common to the young would appear to be innocent of any intentional fault. This would also be true of the victim who is injured for life in a highway collision because another motorist was criminally careless. There is no need to continue this list; we all know the hazards of congested traffic combined with personal ineptitudes.

The real problem is to examine uncontrollable or uncontrolled events in the light of natural law. It is assumed that the human being has limited determinism. He can take his life in his hands

by stepping off a curb, and in the course of a lifetime nearly everyone is subjected to some injury or adverse Act of Providence. It is convenient, if not entirely moral, to assume that catastrophe strikes without warning and that suffering descends equally upon the just and the unjust alike. Following Emanuel Kant's thoughts bearing upon the categorical imperative is the simple statement: if one accident can occur, then all accidents can occur, and the universe thus has a built-in disaster factor which is completely uncontrollable. While such thinking may be convenient in an emergency, it defies the whole structure of universal ethics. If Man is the only being in the known universe to have a conscience, then he and he alone can cause or prevent all "avoidable" accidents. Is there any other explanation which has greater meaning than the concept of blind fortune represented by the old emblem writers as winged women standing on a globe and holding a bridle in one hand? In the other hand, incidentally, they may carry an urn to contain the ashes of the dead. The Greeks had their doleful sisters, the Fates, who administered the unpredictable with an uncanny foreknowledge. The Goths had their Norns, who spun the thread of human destiny with the same weird accuracy that distinguished the witches of Macbeth. One belief they all had in common was that the future, which does not yet exist, can be accurately predicted. For example, more than 200 years before the birth of Napoleon, Nostradamus (Olivarius) declared that a man would be born near France who would rise through the armies to become, not a king, but an emperor and that he would eventually die on a rock. That there might be no mistake, Nostradamus said, ". . . that you should know him because of two perpendiculars and an oblique — the letter N." Mother Shipton, the old seeress, accurately foresaw submarines; and William Lilly, the astrologer, was investigated by the British government when he predicted to the day the great fire of London long before it actually occurred. With the naiveté of many modern intellectuals, members of the British government suspected that Lilly might have started the fire himself.

As there have been literally thousands of accurately fulfilled predictions, to say nothing of the countless dreams and visions of the shape of things to come, perhaps this is the best point on which

to attack our subject. If incidents can be predicted down to the smallest detail, can these incidents be accidents? A close friend of mine was warned in a dream that he would die in a plane crash unless he changed his reservations. He saw the accident clearly and was so profoundly influenced that he arranged to take another flight. The plane which he originally intended to take crashed, and all on board were killed. Caesar's wife had a dream in which she saw the assassination of her husband. She tried desperately to warn him, but he disregarded the omens.

Several explanations have been advanced to explain prophetic warnings, and they all seem to be tied to a time factor. The Greeks believed in two forms of time: one continuing forever in the state of an eternal Now, and the other flowing through eternity from beginning to end in the sequence which we record chronologically. Between these two dimensions of time may lie the secret of the creation of the cosmos. Life itself might arise from the friction of the two time bands. This is speculative, but we are in a complex situation in which available answers are inadequate. At present, scientists are exploring the dimension of time, convinced that it is comprised of far more complicated equations than anyone had ever imagined.

The Oriental philosophers regard the doctrine of karma as the most suitable and reasonable explanation for the dilemma of bad luck. Karma is rather more equitable than our forefathers' belief in a Last Judgment, where each man's sins are read from a book and he is rewarded or punished accordingly. The Buddhists have taken the point of view that the material world will never be perfect. Perfection could only come if living creatures become perfect, and before they reach this point they depart into Nirvana.

Antecedent causes which are not traceable by ordinary means are used to explain both accidents and miracles. Paracelsus von Hohenheim declared that there were no miracles in the universe and that what appears to be a miracle is only in effect the cause of which is unknown but which must be equal to the effect which it produces. This concept could well be adapted to explain the good and ill that afflict humankind. If Plato was correct in his thinking, this material world in which we live is Hades, or the

inferno. Plotinus believed that we are not born unless we owe a debt to nature, and for this reason he would not allow his picture to be painted because he felt it to be a humiliation to make a portrait of a prison.

If by any chance we wish to assume that in a mysterious way we are all responsible for the events that befall us regardless of how the events take place, there must be some rationalization that is acceptable to the millions of human beings who have believed devoutly in universal justice. Suppose that we recognize that every person is born into this world as the actual personification of the processes of experience through which he has previously passed. This experience syndrome becomes his "self" or "ego". It records the exact degree of consciousness attained in every conceivable aspect of the man's character, temperament, and personality. From this syndrome it is possible to know how the individual will react to any kind of stimuli at a given moment in the future. Of course, the whole pattern of stimuli is constantly unfolding, but it is always consistent: I do what I do today because I live today. Tomorrow I will do what I do because I have lived today and tomorrow. Even though new equations are constantly introduced, the patterns of cause and effect are never broken. That which is true of a person is also valid in the composite karma of races and nations. It also bears upon the karma of planets and of suns, which are actually ensouled processes, the same as species of birds, grass, and heroic human beings. We each manifest a karmic expression; and if these manifestations catch up with us on a freeway, in a local bar, or in domestic relations, the subsequent occurrences reflect the inevitables within ourselves.

The second aspect of karma is more complicated and a little difficult to explain. Perhaps we can say that it is karma as retribution and penance. At each new embodiment we not only bring into the world the characteristics we have evolved, but also a considerable amount of unfinished business. During previous lives we have cheated our friends, destroyed our enemies, indulged in countless bigotries, and committed practically every crime in the calendar. For most of us it is profoundly true that forgetfulness is blessed. We might have robbed a man and were never punished

for our crime. We thus would assume that we had committed the perfect crime. But karma does not share our optimism. As parents, we might have betrayed the trust of our children and made life miserable for those about us. Yet, with all this, we died in the order of sanctity, and it was hoped that we would come to our just rewards. That is exactly what happened: our just rewards bore no resemblance to our concept of heaven. The quick temper, the idle gossip, the betrayal of trust, the breaking of will, the pillaging of cities, and the exploitation of the weak — there are no adequate man-made laws for punishing these things. Jealousy can be as cruel as murder. Things that are unlawful are not necessarily illegal, and legality governs the human pattern of punishments and rewards.

In this syndrome, the inequities resulting from our negative patterns must also have their day. We might be innocent at the moment, but this does not mean that the long records of our existence are above reproach. Many circumstances bear upon this. For instance, a man may commit suicide simply because he could not face the responsibilities of living. This act has to be settled sometime, just as surely as a murder has to be settled. The suicide victim then reincarnates and this time has a truly delightful existence. He climbs the ladder of success until the fulfillment of all his dreams seems certain. Then suddenly he dies. He did not appreciate life when it did not favor his ambitions, and he now perishes when he most wants to live. Behind us are the armies of the Medes and Persians, the conquering legions of Rome, the hordes of the Goths and the Visigoths, the remorseless armies of Genghis Khan, and Napoleon's *grande Armée* of the First Empire. More recently we can add the horrible conflicts of World Wars I and II and the seemingly endless tragedy which has disfigured more recent years. All this private and public strife — these are the results of basic inhumanity. By one motive or another we have injured. Sometimes we were proud of our misdeeds, and on other occasions we were ashamed of our integrities. There is an Egyptian fable of a traveler who had two sacks flung over his shoulder. In the sack hanging in front he dropped all his virtuous actions and into the sack on the back he placed all his misdeeds. He could not understand why he suddenly fell over backwards. Bad karma brought forward into future lives results in the appearance of injustice which we see,

but in no way justifies it. The words of Jesus are very interesting: "It is that the Son of Man be betrayed, but woe unto him who doeth the deed." We might well become responsible for an accident in which an apparently innocent person is killed. We must answer to ourselves for that accident and have set in motion a karma that must eventually be paid. The type and degree of payment may depend upon our motives and the weighing of the possibility that we could have avoided the tragedy by some simple precaution. On the other hand, the victim also had to require this experience, or the universe is unjust. We have a choice here although we dislike to think about it. Yet, we must unless we are satisfied to continue indefinitely in a world governed by the blinded fates.

A rather unfortunate complication has arisen in the popular mind in relation to the law of karma. Some devotees of the concept assume that everyone deserves his troubles and is therefore not entitled to any sympathy. This can lead to a most disagreeable hard-heartedness and disregard for the sufferings of our fellow men. We should realize that while a universal law is operating, those involved in tragic patterns are not aware of this, and they find it difficult or impossible to understand the reason for the pain and misery which they are experiencing. Disaster hurts whether it is deserved or not, and we should feel compassion for all that lives. It is our privilege and responsibility to ease suffering whenever we can, and such mercifulness of spirit contributes to our own good karma. Gentleness, patience, and courage are the only defenses we have against debts we cannot avoid.

Because of the extremely complicated background of our lives, karma is highly individualized. Even the modern psychologists are no longer inclined to oversimplify the mystery of Man's psychic load. Only a small part of a karmic background can be faced in a single lifetime. Nature determines that which is most urgent, and we are forced to accept this judgment. Unfortunately, the people with the heavy karma are also likely to be emotionally immature and mentally perverse. They seldom believe in a karmic concept but prefer to rebel against fate as violently as possible. They consider themselves abused, misunderstood, and victimized. The ills that befall them are undeserved, and like the ancient Persian kings, they shake their fists at heaven. Trying to convince such persons to

believe something which is contrary to their personal feelings will probably be a lost cause, but it must be attempted. Nature forever presents us with facts worth considering, and if we reject them, our problems remain unsolved.

From the mistaken perspective of our material state we have a tendency to overestimate the comedies and tragedies of human life. If this was really our only chance to amount to something, we would all be in a bad way. If the fulfillment of all our dreams and the avoidance of all our discomforts were to depend upon the short span which extends from the cradle to the grave, life would be nothing but a grand frustration. In the long pattern of natural purpose, birth and death and all that lies in between are incidental. The Oriental believes he has lived hundreds of times already and a future of infinite opportunity extends before him. He knows perfectly well that in physical terms he was doomed to die the day he was born, and if he wishes to benefit most by his time allotment in this incarnation, he must dedicate himself to the unfoldment of his constructive potentials. If he succeeds a little there is really no cause for pride, and if he fails a little he should not be discouraged. This is merely one day in school, and it will be some time before he graduates. This school can be interesting and even rather enjoyable if you take the proper attitude.

In discussing karma we must not overlook the fact that in spite of the ups and downs we all experience, life has some very wonderful moments. There is much to be said for the joys and the fulfillments which come with the years. The majority of folks are inclined to settle for things as they are, realizing that there must be some pain but also many rewards, because none of us has reached this degree of growth without earning some good fortune. The average man or woman is not naturally cruel but will still experience moments when self-control is difficult. We are well-intentioned, kind-hearted, and willing to carry our obligations as well as we can. We have learned much. Skills have been given to us, the mental faculties have been enlarged, love has brought us some glorious fulfillments, and we have had good friends to brighten our journey. This is also karmic. Nothing is forgotten that is in our favor, and when things seem to be most difficult we have moments of good fortune. If we cannot explain preserving or rescu-

ing circumstances in any other way, we call them miracles, and we should be thankful for the good that we have earned for ourselves. What heaven has provided is that spiritual ens within us which strives to conquer our weaknesses and to experience something of the divine potential in ourselves. This may explain why an accident on the freeway was miraculously avoided, or what seemed to be a major disaster proved only a minor annoyance.

Karma is closely linked with selfishness, for when this is separated from a willingness to earn what we desire, the karmic load increases rapidly. The selfish person sacrifices the happiness of others for his own satisfaction. There is a heavy karmic penalty for exploiting our associates. When an animal fulfills the normal pattern of its life, it creates no karma because it possesses no determinism. The animal follows irresistible impulses and instincts and has no power to go against them. Its life, therefore, is regulated by an obvious pattern of cause and effect. Technically, karma involves mental and emotional responsibility. We each have the right to pay old karma and also to set up better patterns for the future. We are not just paying forever. Each crisis gives us a challenge. The better we meet the immediate emergency the stronger our character becomes, and we obtain the courage to make correct decisions, thus liberating ourselves from future penalty. To resolve inwardly to meet all outstanding liabilities with patience and a good hope and to so live each day that we have nothing to fear when tomorrow comes — this is the way of wisdom. Illumination in a sense is a reward for karma. It is enlightenment testifying to the fact that we have paid all debts which bind us to ignorance. Although it is not easy to speculate upon the infinite future of Man, it is evident from the small fragment of recorded history available to us that the universe rewards the constructive life. Whatever contributes to damage is inevitably punished in some way. Here, karma is closely tied with ecology. If we pollute the elements upon which we all depend for survival, we will not survive. If in this process many pass on who have not contributed to pollution, this is no evil in itself. It signifies no more or less than they do not deserve to continue in the miseries of a polluted world. They have been spared, not punished, but they are not always grateful for such releases. Socrates made this point on the level of justice when he told his

disciples not to pray for him because he was departing. They should pray, rather, for those unjust magistrates who had falsely convicted him and had to continue in this world to face the consequences of their deed.

Sometimes we are saved because our karma does not call for a certain experience. I have seen a number of such instances, and they are especially common in matters of health. A man dies painlessly of heart failure, and in the course of the autopsy it is discovered that he had an incurable cancer which, if it had matured, would have resulted in a very painful death. Apparently, he did not deserve that pain. All natural laws are benevolent, but we are sometimes too shortsighted to recognize the complete picture. We may experience what appears to be injustice, but in this universe all things work together for good. If we had more faith and fewer doubts our karmic patterns would improve, and tendency toward "accidents" would decrease considerably.

When the state is most corrupt, then laws are most multiplied.

—Tacitus

Love comes unseen; we only see it go.

—Austin Dobson

Don't part with your illusions. When they are gone you may still exist, but you have ceased to live.

—Mark Twain

There are two worlds: the world that we can measure with line and rule, and the world that we feel with our hearts and imagination.

—Leigh Hunt

Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself.

—James A. Garfield



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE ASSASSINS

From the earliest times, drugs which produced hallucinations were involved in religious practices. It was assumed that the fantastic experiences which they caused were genuine examples of extrasensory perception. The Druids of Britain used aromatic herbs to bring about somnambulistic trances. The Greeks sanctified regions where volcanic fumes rose from the earth, and the celebrated Oracle of Delphi was the outstanding example. It is reported that some of the early heretical Christian sects put drugs in the communion to produce ecstasy, a practice derived from the old Egyptians. American Indian tribes vitalized their myths and legends by the mild use of narcotics. Opium debilitated the Chinese for centuries, and the celebrated statesman, Earl Li Hung-chang, derived much of his power and wealth from his control of the opium trade. Drugs have also been of strategic military importance, and there are numerous reports that narcotics played a prominent part in the present Vietnam conflict.

Country after country have been forced to outlaw the improper use of drugs because of their detrimental effects upon progress and security. It is only recently, however, that the narcotics cults have gained a wide following in Western nations. The present revival of this pernicious practice has also developed along religious lines, and a number of those using hallucinogens insist that their delusions are legitimate mystical experiences. It therefore may be timely to discuss the most famous of all organizations that gained and maintained temporal power largely by the use of narcotics. It is

the terrible story of the corruption of human character by an ambitious man who set up a reign of terror extending from central Asia to western Europe.

Hasan ibn-al-Sabbah, the first Grand Master of the Assassins, was in every respect an extraordinary person. M. A. Nattali describes him thus: "Dimly we may discern the character of Hassan Sabah through the medium of prejudice and hatred, through which the scanty notices of it have reached us. We cannot refuse him a place among the higher orders of minds. The founder of an empire or a powerful society is almost always a great man; but Hassan seems to have had this advantage over Loyola and other founders of societies, that he saw clearly from the commencement what might be done, and forced all his plans with a view to one ultimate object." (See *The Secret Societies of the Middle Ages*, London, 1800-1848.)

The early life of Hasan ibn-al-Sabbah, who was born about the middle of the 11th century, was strongly influenced by the heretical viewpoints held by Ali, his father. To quiet unpleasant rumors involving his piety and reputation, Ali, a strict Shiite, retired to a monastery and sent his young son to the school of a celebrated scholar, whose disciples became both spiritually learned and materially prosperous. This illustrious sage was past eighty years of age when Hasan attended his classes, and his fellow pupils included Nisamolmuluk and Omar Khayyam. These three formed an intimate association, and at the suggestion of Hasan they made a pact that whichever of them gained fame or distinction should share his good fortune with the other two. Nisamolmuluk, who was the most virtuous and industrious of the trio, rose to the high office of vizier, and, remembering his promise, did everything possible to assist his friends. Omar Khayyam had few ambitions. He neither desired to advance his own fortune nor had the ability to contribute much to the advancement of others. Hasan had a career of his own which he was ready to further at any cost.

The workings of Hasan's mind is preserved to us in his own words: "From my childhood, from my seventh year, my sole effort has been to extend the bounds of my knowledge and to increase my capacities. Like my fathers, I was educated in the tenets of the

twelve imams, and I formed an acquaintance with an Ismailite Refiq (Fellow), called Emire Dhared, with whom I cemented bonds of friendship. My opinion was that the doctrine of the Ismailite was like that of the philosophers, and that the ruler of Egypt was one of the initiated." (See *The History of the Assassins*, by Joseph von Hammer.)

The use of the term "philosophers" is interesting and unusual. In this case, it can only mean adepts or initiates of esoteric orders. In the *Secret Doctrine*, Madame Blavatsky defines the word thus: "It means, therefore, attraction to and love of everything hidden beneath objective phenomena and knowledge thereof. Philosophy means the highest Adeptship—love of and assimilation with Deity."

The early career of Hasan consisted of a succession of plots and intrigues. While in Egypt he became involved in a political controversy over the succession to the throne, and was committed to close custody in the castle of Damietta. While he was in prison, one of the towers of the city fell without any apparent cause. His captors, fearing that this circumstance would be interpreted as a proof of divine favor and advance Hasan's projects, hurried him on board a ship sailing for Africa. The vessel had hardly left port when a storm arose and all on board except Hasan were greatly terrified. He remained calm and undisturbed in the presence of the imminent danger. He explained his tranquility by saying: "Our Lord has promised me that no evil shall befall me."

Soon after he had spoken, the storm subsided, and the crew and passengers regarded Hasan as a man under special favor from heaven. A strong wind sprang up which brought the ship to the coast of Syria. Here the captain permitted Hasan to leave the vessel and proceed to Aleppo. From there he went to Bagdad, accumulating a considerable following along the way. This increasing sphere of influence inspired Hasan to make a bid for temporal power. In the year 1090 of the Christian era, he succeeded after an elaborate stratagem in making himself master of the castle of Alamut, a mountain fortress in Persia.

Alamut, the Vulture's nest, was regarded as impregnable, and here Hasan ibn-al-Sabbah gathered his followers into one of the most feared and perfectly organized of secret societies. "In that

inaccessible nest" writes Heckethorn, "the Vulture-soul of its master was alone with his own ambition; and the very solitude, which constituted his power, must at times have weighed heavy upon him. And so it is said that he composed theological works, and gave himself up to frequent religious exercises. And this need not surprise us; theological studies are no bar to ferocity, and mystical gentleness is often found united with sanguinary fury. But he killed with calculation, to gain fame and power, to inspire fear and secure success. He impressed on his followers the belief that he could see things happening at a distance, and having established a pigeon-post, he was frequently informed of distant events with a surprising rapidity." (See *The Secret Societies of All Ages and Countries*, London, 1897.)

Marco Polo gives a highly colorful account of the Old Man of the Mountains, as Hasan came to be known. The story reads like some fable from the Arabian Nights. It is believed that the source of Hasan's influence over his fanatical followers was due to the use of hashish, an opiate derived from the juice of hemp leaves. As our English word "assassin" is derived from "Hashishin" it is likely that the name of the order meant originally a user of this habit-forming drug. The hashish served two purposes. It produced visions and stimulated a negative kind of psychism. Hasan assured the faithful that if they served him with complete devotion, they would after death pass to the paradisiacal world they had glimpsed in their dreams. Also the hashish created a temporary indifference to pain and death and was used generously just before some dangerous undertaking.

The order of the Assassins consisted of seven degrees. The first was the Shaykh-al-Jabal, the Old Man of the Mountain, himself, and his duly appointed successors; second, the Da'i-al-kirbal, the grand priors of the three provinces; third, the prior's minor made up of the fully initiated members of the society; fourth, the higher disciples, who were in process of obtaining full membership; fifth, the servants or guards bound to absolute obedience; sixth, the novices; and seventh, the common people living in areas dominated by the Assassins.

The sect of the Assassins reached its zenith of power as the result of a dramatic program of intimidation and assassination. A number

of brilliant leaders of Near Eastern states attempted to capture the great castles of the society, but most of these princes and generals died mysteriously. When the sultan Sanjar was marching to seize Alamut, he awoke one morning to find a dagger sticking in the ground beside his pillow. A few days later a message was delivered from Alamut. "Were we not well affected toward the sultan, the dagger would have been struck in his bosom, not in the ground." Needless to say, Sanjar decided to handle the problem more diplomatically.

For thirty-four years Hasan ibn-al-Sabbah ruled his secret empire of mystics, fanatics, and assassins from his great throne at Alamut. In all that time he was never seen outside of the castle, and on but two occasions was he known to have left his own chambers to appear briefly on a terrace. "In silence and in solitude he pondered the means of extending the power of the society of which he was the head, and he drew up, with his own hands, the rules and precepts which were to govern it. He had outlived most of his old companions and early disciples, and now he was childless, for he had put to death his two only sons." The elder son had engaged in political intrigue against his father, and the younger had violated the Koran by drinking wine. Knowing that his time had come, Hasan entrusted the future of his order to two of his faithful lieutenants, one of whom he made the spiritual head, and the other the civil director. "He then calmly expired, apparently unconscious of or indifferent to the facts of having, by the organization of his pernicious society, rendered his name an object of execration, a by-word and a proverb among the nations." (See *The Secret Societies of the Middle Ages*, London, 1800-1840.) Hasan died in the year A.D. 1124.

If we are inclined to feel that Hasan's mysterious society was something that could only flourish among unbelievers, it may be well to ponder the observations of C. W. Heckethorn. This learned writer says, in substance, that during the period of the Crusades it is suspected that a number of the Christian princes connived with the Assassins. Richard of England was among those suspected, but he was cleared of the charge of having instigated the murder of Conrad of Montferrat. There was also a rumor that Richard had

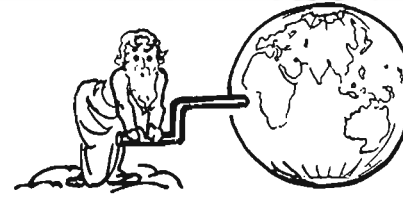
attempted the life of the king of France through Hasan and his Assassins. The nephew of Barbarossa, Frederick II, was excommunicated by Innocent II for having caused the Duke of Bavaria to be slain by the Assassins; and Frederick II, in a letter to the king of Bohemia, accused the Duke of Austria of attempting his life by the same means. Historians also mention an Arab who, in 1158 was discovered in the Imperial camp at the siege of Milan, and on the point of stabbing the emperor. Who had armed the assassin? It is not known. (See *The Secret Societies of All Ages and Countries*, London, 1897.)

The temporal power of the Assassins continued with some breaks until 1255, when the Tartars invaded Persia, took Alamut and captured the Grand Master. When the strongholds of the order fell into the hands of the Mongols, a celebrated librarian of the time requested permission to examine the vast library which had been founded by Hasan and enlarged by subsequent leaders. The request was granted, but the librarian was an orthodox Mussulman or a faulty scholar. He picked out only Korans and a few manuscripts he considered especially valuable, and stood by while the huge collection of priceless records was consigned to the flames. In this way perished all the archives of this remarkable society.

Although the Assassins were broken up and most of their members killed nearly seven hundred years ago, travelers report that even to this day traces of the order, or a revival of it, are occasionally met with in remote areas of the Near East. Its doctrines have influenced a number of sects, but it is difficult to distinguish the original concepts from those which sprang up in later times.

I envy the beasts two things—their ignorance of evil to come, and their ignorance of what is said about them.

—Voltaire



HAPPENINGS IN THE WORLD

Comenius, the founder of the public school system, was a devout Moravian with distinct ideas about the raising of children. He believed that education began in what he called “the mother’s school” from which the average child graduated at about that age when we now send them to kindergarten. Character is firmly established by the fifth or sixth year. It can be developed and expanded and instructed through formal schooling, but basic values will not be greatly changed. Boys and girls whose integrities have been shaped by a kindly and devout mother will seldom depart from the rules of character which she has taught them.

Today, preschool-aged children depend for social orientation upon television programs. Five-year-olds have already seen more than 1,000 programs, including cartoons featuring Superman and the Flintstones, an assortment of horse operas, detective stories, murder mysteries, horror tales, and detailed accounts of adult misconduct. While we cannot assume that all children are adversely affected, it is almost certain that many will be emotionally disturbed, especially in homes in which the parents are insecure or immature. The conglomeration of situations which appears on the television screen distorts world conditions in general. The commercials themselves must be rather confusing to those who have not lived long enough to need the various products competing with each other. On television, nothing really runs smoothly. There are episodic outbursts of violence, hatred, misery, tragedy, and modern music, intermingled with face creams, stomach remedies, and adhesives for upper dental plates. Alice’s adventures in Wonderland were peaceful and orderly in comparison, and the situation is now so complex that both children and adults are being conditioned against almost every normal circumstance of living.

"Sesame Street" clearly indicates a tremendous influence of television on young minds. Children of five who watch this program regularly develop rugby accents and can pronounce such words as "octopus" and "rhinoceros." If they can be so influenced by a comparatively isolated educational program, we must assume that they can also readily absorb other forms of information and misinformation brought to their attention.

About the rarest commodity on television today would be a program in which normal people do reasonable things in a pleasant and inspiring way. We hear nothing about those good-natured citizens who pay their bills promptly and stagger along with a minimum of complaints under the heaviest burden of taxes in recorded history. Landscapes are smog-ridden, babbling brooks are contaminated, and the dire predictions about the future can scarcely make growing up a beautiful adventure.

One cannot help but wonder what little folks *really* think about this world, which they have seen mostly through the small window of a television set. There are no longer walks in the country or summer vacations with grandmother on the farm. Even years ago, New York City kept a cow in the Central Park Zoo with a sign on the fence reading: "Milk comes from cows." I remember a small boy who spent two weeks on a farm. When they brought him a glass of rich whole milk he screamed with misery and refused to touch it. He wanted the nice blue milk that was sold in supermarkets in town.

The wonderful world of exaggerated and distorted concepts of entertainment and instruction is causing grave anxiety to child psychologists who are unable to find any solid values in young children upon which they can build some kind of an orderly program. Most countries have some jurisdiction over entertainment. In Germany, for example, nearly all television programs are in good taste. News is presented factually, crime is not overemphasized, and outstanding achievements by young and old are duly publicized. Commercials are allowed only at the beginning and end of the programs, and most advertisements are noncompetitive.



Happenings at Headquarters



The Philosophical Research Society began its Summer Quarter Lecture Series with two lectures on July 9th and July 16th by Dr. Wu Shui Wan on the subject of Acupuncture. Following Dr. Wu on July 23rd was Robert Constas, a Trustee of the Society, who presented a lecture entitled "Dynamic Harmlessness — Foundation for Treading the Path." Swami Rama presented the last July lecture on the 30th with his talk on "Sound Approaches to Cosmic Consciousness."

On Sunday, August 6th, Dr. Henry L. Drake talked on "The Character of Lao Tzu — A Chinese Sage's Way of Life." We were then happy to welcome Mr. Hall back to the podium as he presented "Selfishness, Our Most Dangerous Pollutant" on August 13th. On August 20th, Robert Constas returned with "The Soul that Blossoms — Progress from Concrete to the Creative, Personal to Planetary, and Willfulness to the Will," and Mr. Hall talked August 27th on "The Power of the Open Mind — A Plea for More Creative Thinking."

The Sunday lectures for the month of September will begin with Mr. Hall's presentation on "The Basic Concept of Eastern Philosophy — How the Oriental Looks at God, Man, and Nature." Following Mr. Hall on September 17th will be Marcus Bach, a Trustee of the Society, who will talk on "The Concept of the Cosmic Christ — The Way of All Mankind." Dr. Arthur Lerner, Professor of Psychology at Los Angeles City College, will conclude the Sunday Lecture Series with "Poetry Therapy — A New Way of Increasing Awareness."

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On Tuesday evenings, astrologer Ruth Oliver returned to PRS to give a series of lectures on beginning astrology. Mrs. Oliver's initial lecture July 11th was entitled "Astrological Terminology — Tools and Techniques," which was followed by talks on the zodiacal signs, the indication of character by planets and aspects, the importance of the natal chart, and the difference between local and

sidereal time. These lectures concluded with "How to Calculate the Birth Chart" on August 29th.

Byron Bird, the PRS local study group leader, presented two lectures during the Wednesday evening lecture series. These lectures were "The Seven Spirits before the Throne — The Foundation of all Form" and "The Apocalyptic Vision — Meaning of the Book of Revelations."

Appearing for the second portion of the Wednesday evening lectures was Dr. Stephan Hoeller, who gave four lectures on "Wisdom of the Tarot Cards." These lectures, scheduled for July 26th, August 2nd, August 9th, and August 16th dealt with "The Book of the Thrice Great God — Hermetic Keys to the Tarot," "The Greater Trumps — Major Arcana as Pictures of Archetypal Powers," "The Minor Arcana — Four Suits as Guides to Self-Understanding," and "The Wheel of Destiny — Timeless Patterns of Human Existence."

Dr. Kazumitsu Kato began lecturing Wednesday evenings on August 23rd with "The Strength of a Nation — Philosophy in Chinese Civilization." On September 6th he will present "The I Ching, or Book of Changes — Its Cosmology and Divination," followed by "The Yin-Yang School — Six Classes of Occult Arts, and the Five Elements" on September 13th. His talk September 20th is entitled "The Idealism and Realism of Mencius and Hsun-Tzu — Nature, and Political Ideals," and these lectures will conclude with "The Light of Majesty — Mysticism of Confucius, Mencius, Lao-Tzu, and Chuang-tzu" on September 27th.

On Saturday July 8th and August 5th our librarian, Mrs. Pearl Thomas, presented two more of her popular talks on "The Research Library of PRS." As in past workshops rare books and displays of special interest to the participants were shown, and the bookcases were open to permit browsing.

Swami Rama lectured Saturday afternoon, July 29th, on "My Experiences in the Himalayas, and Experiments at the Menninger Foundation." Normal growth stages leading to awareness of higher states of consciousness were considered, as well as a discussion of the science of breath and the pranas as links between body, mind, and soul.

Graphologists Joan Gladich and Gisele Dallan will appear at PRS on Saturday, September 16th for an afternoon discussion on "The Technique of Graphotherapy — A Way to Knock at the Door of the Subconscious."

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It is with extreme regret that we note the passing of His Grace, Athenagoras I, the spiritual leader of 250,000,000 members of Greek Orthodox Christianity. The Ecumenical Patriarch died in Istanbul on Friday, July 7, 1972 at the age of eighty-six years. In 1931, Athenagoras came to the United States as Archbishop of North and South America and received United States citizenship in 1939. He remained in this country until 1948, when he was elevated to the highest office of the Orthodox Church as Ecumenical Patriarch and took up residence in Istanbul, where he remained until his death.

Mr. Hall first met the Patriarch about 1935 through the kind offices of Dr. John Manas, late president of the Pythagorean Society, and in a short time they became devoted friends. Even when meeting on the street, the Patriarch would throw his arms around Mr. Hall and hug him. A frequent guest at the Archdiocese, Mr. Hall was lecturing annually in New York at this time. The Patriarch attended most of these lectures at Carnegie Hall and Town Hall, and during one Easter service at the Cathedral of Saint Sophia, Mr. Hall walked in solemn procession with the Patriarch.

Athenagoras was a profound student of Platonism and strongly inclined toward the belief in reincarnation. After the Patriarch's return to Europe, an occasional correspondence was carried on, and many of Mr. Hall's books are in the Patriarchate Library in Istanbul. Athenagoras I was the outstanding leader of the Eastern Church in recent centuries. His historic meeting with Pope VI in 1964 repaired the breach between the Eastern and Western Churches that had divided them for more than 900 years. The measure of understanding reached between the Pope and the Ecumenical Patriarch is testified to by the unprecedented circumstances of the two prelates joining in the celebration of the Mass in the Catholic cathedral in Istanbul.



The Patriarch, Athenagoras, and Mr. Hall in New York City.

Mr. Hall remembers Athenagoras I as a man of impressive appearance, tall, and exceedingly vital, but with the most tender emotions for the members of his congregation and the religious and social problems of humanity in general. He has laid a foundation for Church unity which is expected to lead to important synods in the near future. His successor must be a man of high principles and complete dedication.

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The Headquarters art exhibit for the month of July consisted of additional examples dealing with the "History of the Written Word" and paying special attention to the history of printing. Both Eastern and Western material was selected for the display, including seals, examples of wood-block printing and printing with movable type.

Between August 7th and August 27th the art display was comprised of leaves from early European books and Bibles, with emphasis upon the advancement of the printing art from the 16th century to the present time, Leaves from rare and important books, as well as Elizabethan title pages, unusual book bindings, a fine example of fore-edge painting, and a leaf from the Gutenberg Bible were all to be seen at this exhibit.

In September, the Society will be presenting photographs taken by Mr. Hall during his visit to Japan in the summer of 1971. Emphasis will be placed upon the Tendai temples on Mt. Hiei, which is located in the northeastern outskirts of Kyoto, and the old Shinto sanctuary on the island of Miyajima. Additional photographs and a number of artifacts related to Mr. Hall's book, *Buddhism and Psychotherapy*, will also be shown during this display.

In June, Vice-President Henry L. Drake spoke before the Psynetics Foundation. His topic was "What Are We Looking For — Answers to the Quest for Well-Being." The Psynetics Foundation, idealistic in orientation, functions to better understand the meaning of man and in so doing directs the individual to a fuller, deeper, more meaningful life. Dr. Drake will speak in September before the National Meeting of the Association for Humanistic Psychology. As his topic he has chosen "The Prolegomena of a Humanistic Psychology." It is his contention that Humanistic Psychology involves a movement toward the transpersonal which further involves an extension of consciousness from the relative egoistic "i" to the impersonal "I". This demands structures by means of which man's relative awareness is gradually expanded toward Being. The result is an approach to life and to therapy which deals with man as a creative and evolving person. Such a person finally recognizes himself as a movement in consciousness from emphasis on relative concerns toward a total expression of his deeper reality and vastness.

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Library Notes

by PEARL M. THOMAS

CENTENNIAL YEAR



Postage Stamp of India,
Commemorating the Life of
Sri Aurobindo.

Mother India has produced a goodly number of sainted men and sages. One of her most outstanding, Sri Aurobindo, was honored this year when the centennial of his birth was observed on August 15, 1972. Appropriate ceremonies took place in many parts of the world, praising his outstanding ability as poet, author, patriot, and now as the inspiration for a new concept in communal living, Auroville, named in his honor.

This man we knew as Sri Aurobindo was destined from the start for an outstanding career regardless of whatever field he might choose to follow. But as is the way with great souls, a destiny seemed prepared for him and he found his path. It is fascinating to look back over a life and to perceive that those events, which seemed most cruel and unfair at the time, were precisely the conditions needed to shape the ego for its life work. This happened with Aurobindo. After an excellent education in London and Cambridge, he returned to India where he adequately served as an Administrator and later as President of Bengal College. But he quickly perceived the need for total independence for his country and as

a leader was thrown into prison, with the accusation of sedition and conspiracy. This proved to be the turning point in his life. In prison, he had the time and took the opportunity to turn inward and a great spiritual awakening was his reward. After a year, when he came out of prison, he continued with journalistic activities, and in 1910 withdrew from political life. Something far greater to him had taken its place.

In 1914, after spending four years in silent yoga at Pondicherry, in South India on the Coromandel Coast, Sri Aurobindo started a philosophical magazine which he called *Arya*. During the six and one-half years that this monthly journal was published, the great majority of his philosophical writings made their first appearance there in serial form. Those included *The Life Divine*, *Essays on the Gita*, and *The Human Cycle*. With him in this enterprise was a remarkable woman from France who had on a number of occasions encountered Aurobindo in visions, and consequently was ready to recognize him as her teacher before she actually met him. In 1926, when Sri Aurobindo again withdrew into silence, this devoted lady became the temporal leader of the small group who had gathered themselves around Aurobindo with the desire to partake of his wisdom and benevolence. Today, this group, known as The Ashram, has approximately 1800 dedicated members. Better than forty years of earnest study and endeavor has gone into working with and for this group. Trial and error have been supplanted with knowledge of the requirements needed for satisfactory communal living. It has been time and energy well spent for it has been the nucleus and the proving ground for a much more involved and more inclusive enterprise. That enterprise is Auroville, literally "the city of dawn", in the process of being built about three miles north of The Ashram in Pondicherry.

Since Sri Aurobindo passed on in 1950, The Mother has represented him in all phases of the work. It is The Mother who has been entrusted to make a reality of the dreams of Auroville which both leaders had envisioned as the "cradle of a new man."

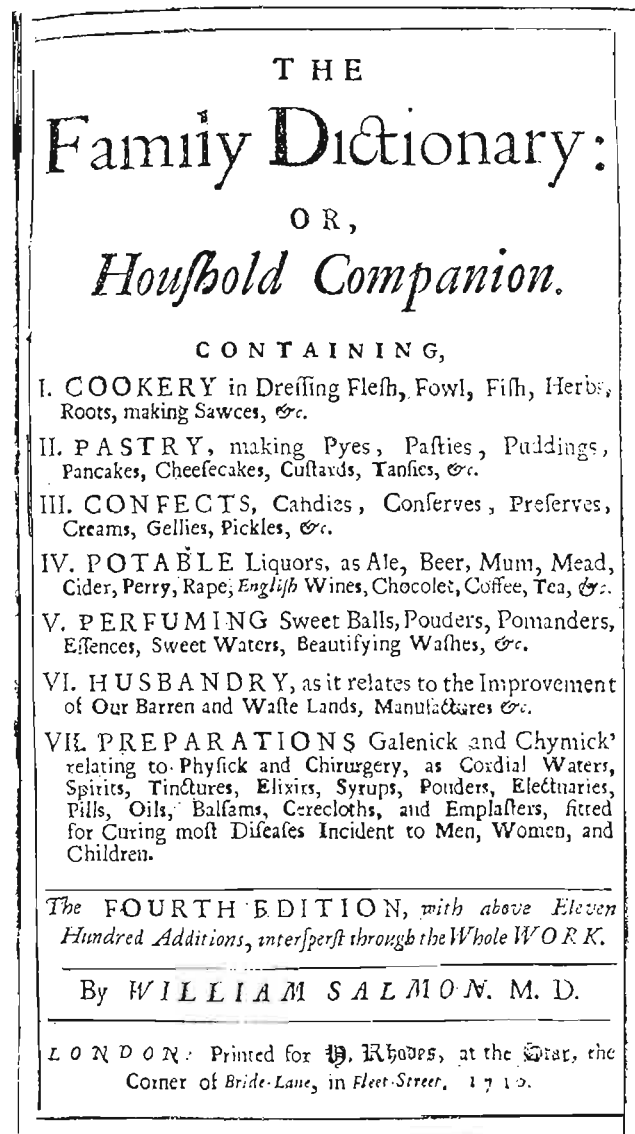
Auroville's foundation stone was laid on February 28th, 1968 and as an integral part of the ceremony, a handful of earth from 120 countries was brought there by outstanding young boys and

girls representing their respective nations. This earth was mixed and placed in the foundation stone structure. Much favorable attention has been drawn to this enterprise, not only in India but throughout the world. India's Prime Minister, Indira Gandhi, has made visits to the center, and UNESCO has blessed it for its valiant efforts and has given the project its "moral support and confidence."

Plans and designs for this self-supporting township, which ultimately will comprise some 50,000 inhabitants, have been meticulously worked out to include equal place for the four great fundamental aspects of man's requirements: work, housing, culture, and social relations. Money is of no value in Auroville—competition and strife are hopefully replaced by cooperative service and enrichment for the good of all concerned. Auroville seeks to be a universal town—above creeds, above politics, above nationalities, concentrating its emphasis on a future of peace and unity. Its aim to be self-supporting, and at the same time to supply the various needs of a large number of students requires much study and cooperation.

Regardless of personal attitudes toward communal living, respect and admiration must be extended to these earnest people who are making every effort to develop something new, something different, something for a brave new world. Auroville is not attempting to build from the ashes of other beliefs but rather to strike out as a new creation, using new methods in new ways. It could well be that this is the time and Auroville is the place for such a project. To people who are satisfied with the world as it is today, Auroville can hold no possible interest. All others should watch her growth and development with great hopefulness and expectation.

According to a recent letter, our good friends, Dr. and Mrs. Framroze Bode, visited Pondicherry to participate in the activities at Auroville. Framroze is leaving for Oxford to attend the International Conference of Iranian Arts and Archaeology and may continue on to California. Homai Bode is considering the possibility of contributing her services to the work at Auroville, which she describes as "a place of complete human equality, no compe-



Salmon's Dictionary, Edition of 1710.

tition but the urge to give one's best, a simple life of no show, social hypocrasies, etc. Last year when I was there, I found great inspiration . . . and today there are over 200 people of various countries and creeds living there fulfilling these ideals."

BOOKS BY SRI AUROBINDO AT THE P.R.S. LIBRARY:

Essays on the Gita
The Human Cycle
The Life Divine
The Mother
Lights on Yoga
The Riddle of This World
The Problem of Rebirth
The Yoga and Its Objects (pamphlet)
Thoughts and Glimpses (pamphlet)

EARLY DICTIONARIES

Our P.R.S. Library's 1710 copy of *Salmon's Dictionary*, with its fine leather binding, is a charming, delightful book of some 560 pages covering about 3,000 articles. It is filled with a variety of information and not just a little mis-information according to our present standards. Recipes for "pyes, pafities, cheefe cakes, cuftards, Etc." would best be left strictly to that 18th century period, as quantities used then were apt to speak of a "pinch" of salt or a "dab" of butter along with a "small amount" of sugar, none of which are conducive to exact measurements.

However, we must give the book credit for much applicable information which we would do well to follow today. For instance, the entry entitled: "YOUTH, TO PRESERVE" recommends:

"Careful observation of diet and a good course of living. Use moderate exercise to keep up the Native Heat and the Humours and Juices from Stagnation. Eating twice a Day is enough for such as are not Labouring Men. Use perpetual Change of Diet, and Eat not two Days of the same kind of Food, for the Stomach, as well as Nature, requires Variety."

We are convinced that a good dictionary has its place, which is right by one's side whenever one is doing any type of writing. *Guide into Tongues* by Ioannes Minshaeur is the type of dictionary used by 17th century writers, including such outstanding men as Francis Bacon and Ben Jonson. Our edition is the second, printed in 1626, and is necessary for the study of the Bacon-Shakespeare controversy. At that time, dictionary meanings had not been clarified, so consequently there was considerable confusion, resulting

in words with a multiplicity of meanings. This dictionary from the P.R.S. Library collection served to perplex and confuse the writers and thinkers of the 17th century, and furthermore could do it in nine languages!

Some time later, in 1678, Edward Phillips collected and published in London a dictionary which he called *New World of Words* or a General English Dictionary, . . . the full title of which extends almost the entire length of the title page along with "Containing the proper Significations", the "Together with" and "To which are added" item after item. This practice of including so much in the title more or less took the place of an index which came sometime later. This dictionary is a considerable improvement over the Minshaeur lexicon in that it is far easier for the 20th century individual to understand. Among the contributors to the Phillips dictionary are Mr. William Lilly on the subject of Astrology, and Elias Ashmore, Esq. on Antiquities and Heraldry. Part of the delight of glancing through these old books is the manner of writing the letter "s". As the first or last letters of a word, "s" is written in the normal manner but anywhere within the body of a word, "s" is written as if it were "f", resulting in sections discussing "Aftrology", "Mufick", "Fifhing", this last written by the redoundable Mr. Ifaac Walton. While this practice has a tendency to slow down the reading, it does lend charm.

Ex-Libris

The story of bookplates is almost as old as printing itself, and in all probability Germany can take the credit for the earliest examples. These early labels, representing ownership of a book, were elaborate and often highly artistic. It is known that Albrecht Durer designed at least six plates, several of them being of good size. When the bookplates became fairly common in France about the 17th century they acquired the name *Ex-Libris* which has since become the standard term for the bookplate.

At the PRS Library, we have a number of books with interesting examples of *Ex-Libris*. Some of these are interesting merely from an artistic point of view, and others are vital to us because

they indicate former ownership by people for whom we have great admiration and respect.

Thomas South, a Hampshire country gentleman, had an extensive library of philosophical, metaphysical and classical books, but his primary interest was alchemy. This interest he shared with his daughter, Mary Ann Atwood, whose texts on alchemy are still outstanding reference material.



The Thomas South bookplate in PRS Library. Copy of *Compendium Alchymist*, 1706.

The P.R.S. Library is fortunate enough to possess a manuscript entitled "Theosophy" which has been in the possession of A. E. Waite. This manuscript, written on the back-side of a hotel ledger, is a translation by Charles William Heckethorn of *The Hebrew Language Restored*. Mr. Waite was a prolific writer and an able editor and he worked in many fields: Rosicrucianism, alchemy, tarot, secret doctrine, etc. His volumes are often well-documented, and make excellent reference material, but from time to time he had a habit of becoming a little superior in his outlook and opinions.

LIBRARY WORKSHOPS

Four Library Workshops were given during the summer in order to take advantage of the excellent displays exhibited during June, July and August on the *History of the Written Word*. The exhibits set the stage, so to speak, and helped immeasurably to put the students into a mood conducive to gaining a greater understanding of the development of printing. We are so apt to take the printed work for granted and need, from time to time, to look back over the years of struggle which were involved in producing not only languages, but paper, ink, printing presses and all the attendant necessities. Books can be of immense value to us if we have some capacity to understand them.

As an example of this very thing, Manly P. Hall has related a fascinating, humorous story about a secondhand book dealer who was eager to unload an over-stock of old books. A prospective customer came into the shop wanting a large book—anything, just so it was large, as he intended to cut the center out of the book and insert a cuspidor. The gentleman found a fairly large book more or less to his liking, but the bookseller, eager for a few extra shillings, remembered a much larger tome which he gleefully brought out of his storeroom and promptly sold. The next day the newspaper reported the sale—the book proved to be a *Gutenberg Bible*, valued at that time at \$175,000. The poor discouraged book dealer, swamped with bargain hunters, was moaning to one that he should have sold the first book and let it go at that. So the customer suggested that he would buy that copy, sight unseen. And what did he go home with? A first folio edition of Shakespeare, worth a mere \$85,000. Yes, books can be of immense value if we have the ability to understand them.

It is difficult to know whether one should feel compassion for the poor book dealer or wonder how he could have failed to recognize the wealth around him. One thing is certain. He could not possibly have been connected with the book store for any length of time, for books have a way of being almost metaphysical in their capacity to impart knowledge if given the opportunity.

And this, in essence, is the way we feel about our PRS Library. We have a beautiful collection of worthy books which can and

ARTHUR EDWARD WAITE,
SIDMOUTH LODGE,
SOUTH EALING,
MIDDLESEX.

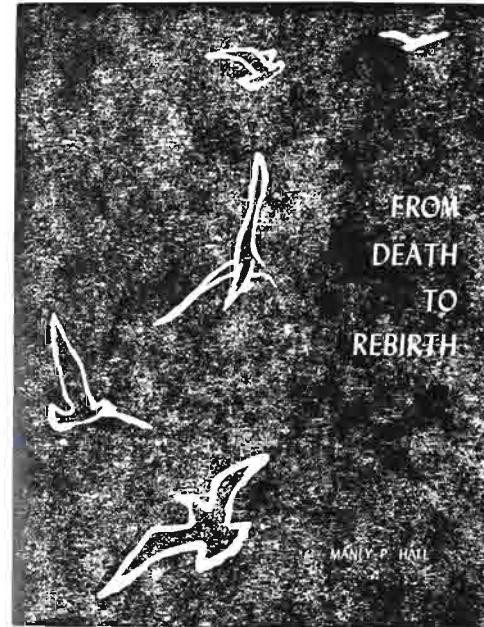
Bookplate of Arthur Edward Waite.

will relate to us if we make ourselves available. The Workshops are attempting to give the Library every chance to show its wealth of interesting material. The classes have been well attended, and a number of people have repeated them, feeling that each time they have absorbed more and retained more. As the Workshops continue, each will most likely be involved with the subject matter of the art exhibits on display at that time. We are currently contemplating a Workshop to tie in with the November Art Exhibit which will present a study of various forms of Oriental Art suitable for American homes.



The Philosophical Research Society will hold its semiannual Open House Sunday, November 12th. At this time, another of our popular white Elephant sales will be held, and donations will be gratefully accepted by the Society at any time prior to this date. As in the past, your contributions will greatly aid us in the advancement of our activities.

OUR MOST RECENT PUBLICATION



Notes on an unusual seminar

FROM DEATH TO REBIRTH

Given in Los Angeles by

Manly P. Hall

The rapidly increasing interest in the concept of reincarnation has focussed attention on the entire life cycle of the human being. The present work is divided into three sections. The first discusses in considerable detail separation from the physical body at the time of death. The second part examines various beliefs about life apart from the physical body. The third lesson explains the procedures by which a reincarnating entity returns to the physical world. Both Eastern and Western teachings are included in this study.

Available in typewriter-script style printed by offset on a good grade of paper, attractively bound in art paper. Eight and one-half by eleven inches, forty pages. Price: \$3.50, plus prevailing California sales tax.

This publication has been prepared for serious students rather than the casual reader.