

THE NEW AGE FRONTIERS

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THE HARVEST IS PLENTIFUL.
BUT THE LABORERS ARE FEW PRAY THEREFORE
the Lord of the harvest to send out laborers into his harvest (Luke 10:2)

Young Oon Kim

Most Christians become irritated, particularly ministers, when we say that Jesus did not fulfill his mission and could not establish the Kingdom of Heaven on earth, that God has started a new dispensation today, and therefore He is removing His grace and power from existing churches. However some of the outstanding leaders of American churches have been lamenting the desparate situation of the contemporary churches.

I would like to present, in illustration some of the statements made in a book The Company of the Committed by Dr. Elton Trueblood, one of the noted theologians of our time.

"What reason is there to suppose that our civilization, in contrast to civilization which have preceded it, will endure? The person who has not faced this question is hardly alive. That many different ways of life flourished and have then declined is beyond contradiction. Consequently, there is no high probability that the fate of our civilization will be different unless. The precise character of this "unless" is of such importance as to attract and to hold our best thinking, both individually and in groups. it is our most urgent question. As we analyze the record of the experience of the past, we realize that neither technological nor material success is sufficient for endurance or even for survival. Life goes down, whatever the physical conditions may be, unless there is a relevant faith held by a sufficient number of the best minds. And not just any faith will suffice. It must have certain features, and it must be held with both intellectual integrity and dedication by self-conscious groups of people. Herein lies the crucial relevance of what we mean generally when we refer to the Church, since endurance requires both a spirit and a fellowship. Little is gained without the spirit, and the spirit cannot be maintained by separated individuals. Therefore the Church or something like it must be cherished, criticized, nourished, and reformed.

Bishop James Pike of the Episcopal Church and Bishop Gerald Kennedy of the Methodist Church have had the courage to use the popular press to make our people realize that in large measure the contemporary Church is in retreat.

The seriousness of our plight is largely hidden from us because of certain marks of superficial success to which we can always point for comfort if we have any desire to do so. Thus, it is possible to take comfort in the fact that official church membership in the United States is higher than it has ever been in our entire history. In the second place, we can point to large budgets. A good many local congregations have budgets of more than one hundred thousand dollars a year, and these budgets are successfully underwritten. A third occasion for satisfaction is found in attendance records. The great attendance at public worship, long exhibited by Roman Catholics, is now generally matched by Protestants, the best success of this kind occurring in the southern part of our country. Of course there is always a strong possibility that the ease with which large crowds are gathered may not long continue. The United States is markedly different from the countries of northern Europe in this regard, and fashions have a way of moving west, so far as civilizations of European origin are concerned. (Dr. Trueblood's expectation has now been confirmed. According to the statistics recorded in the latest year book of the National Council of Churches of USA, Church attendance has declined for the first time in a century.) A fourth occasion of comfort is to be found in the construction of new ecclesiastical buildings. Some of the new buildings are truly impressive and some are even beautiful, while merely all represent genuine sacrifice on the part of numerous donors. It is important to recognize, however, that some of the motives for buildings are far removed from the motives of redemptive society. In some areas the buildings minister to pride and nearly all of them play some part in the ecclesiastical power struggle. Idolatry of the church building is one of the real dangers of our contemporary culture. A more generalized feature of our society which obscures the relative failure of the Church is its public acceptance. We cannot normally have a public occasion, however secular, without religious representation. Thus, at President Kennedy's inauguration the committee in charge felt that it was wise and necessary to give public recognition, through vocal prayer, to four communions: Roman Catholic, Orthodox, Protestant, and Jewish. Furthermore, all four prayers were printed in the New York Times.

This national recognition is only a consummation of what occurs at countless lower levels.

The popular religion of ancient Greece succeeded in maintaining its shrines after the real vitality had departed. It could not meet the tests on intellectual validity and social relevance; it could not match the new vitality of a new religion (Christianity). Many astute observers in our day are suggesting seriously that our Christian faith is now in essentially the same condition as that of the popular religion of Greece 4 centuries after Plato. Few have stated the danger more vividly than has Karl Heim, who compares the Church to a sinking ship: "The Church is like a ship on whose deck festivities are still kept up and glorious music is heard, while deep below the waterline a leak has been sprung and masses of water are pouring in, so that the vessel is settling hourly lower though the pumps are manned day and night."

The denominational foundations which surround the chief campus areas do their best, but they touch, in most institutions, only a tiny minority. Perhaps 2% of the more than 3 million students in the colleges and universities of the United States are deeply concerned and dedicated Christians of any variety. Many students as well as great numbers of professors, are openly contemptuous.

The primary problem, is not usually one of explicit atheism. In some institutions of learning it is probable that the majority of students and a fair proportion of professors would admit, rather reluctantly to some kind of belief in some kinds of God, but this is not the point at issue. Since Christianity has never survived on the basis of mild and uncommitted theism, it is certainly not likely to survive on that basis today. Something more is required for victory. If the campus is largely a lost territory, so far as an unapologetic Christian faith is concerned, the same can be said of youth in general.

The greatest single weakness of the contemporary Christian Church is that millions of supposed members are not really involved at all, and what is worse, do not think it strange that they are not. Millions are merely backseat Christians, willing to be observers of a performance which the professionals put on, ready to criticize or to applaud, but not willing even so consider the possibility of real participation. Here is the fundamental weakness of the contemporary Church. Millions claim to have some sort of connection with the Church, but it is not a connection of involvement. The result is bound to be superficiality. Whatever the nature of the situation, only the involved ever really know anything thoroughly. Curiously, it is in the most respectable denominations that involvement is most conspicuously absent.

The Church of Jesus Christ is a sleeping giant."

Ministers and laymen who do not see and feel as Dr. Trueblood does are either totally blind or hopelessly irresponsible. Whether or not they seek for solution and help in that predicament, it is obvious that the Church is now so empty and powerless that any bold approach with a vital message would hardly meet serious resistance.

Recently another book was brought to my attention. It is *Telephone Between Worlds*, by James Crenshaw, who received the content of this book through a medium, Richard Nenor. I would like to introduce some of the announcements made in this book.

"For centuries, prophets of one kind or another had predicted the end of the world. Now at last we began to see that the end of the world was at hand -- the end of the world as we had known it. The signs of the end of the old world became ever more apparent. Yet, while scientists and politicians showered us with a frenzy of warnings that man might completely obliterate his material world, the Master Teachers in the indestructible spiritual worlds assured us that catastrophe and adversity were but the pre-dawn prelude to an incredible Golden Age of material and spiritual attainment. The world would be so different that it could be regarded as a New World, united in enlightenment and bound closely by material progress. It would literally be a "Heaven on Earth" in comparison to the turbulent agonies of the times before the rebirth.

The hope of a perfected society is reborn in generation after generation and persists as an instinctive drive toward the attainment of a bright but distant goal. That brightness, the promise of a flooding, cleansing, harmonizing light of pervasive brilliance, is no mere literary allusion but a tangible representation of the one, the beautiful and the good, or the perfect reality of the universe.

With the approach of the Golden Dawn, we must regard it as an Age of Light, as something more than a symbol. True, the assurances of leadership through wisdom and peace based on understanding have a metaphysical ring, but the new age will not be one of inactivity or the end of physical advancement. Peace will be more than an approach toward social perfection. The era of illumination will be one of inestimable growth and development, broadly founded upon vibratory harmony. Besides a wider appreciation of what we have long called the "spiritual values" and a more general recognition of the universal nature of religion and

philosophy, the material advances in the Golden Age will be stupendous. Transportation, for instance, will reach a high degree of perfection. Air travel will be completely safe, with huge ships traveling ~~or~~ through the air at speeds above 1000 miles per hour and capable of rising and descending vertically -- "like an elevator." Similar technological progress will be made in all other fields of science and industry. In a great "Atomic Age" the very foundations of our industry, as well as our society itself, will be changed. Atomic power will be available for wide use in industry, and broadcast power -- which can be tuned in much like radio waves -- will be widely distributed from control centers for both stationary and mobile equipment.

Medical science will be completely changed, with diseases and ailments of all kinds made susceptible to treatment and cure. In many cases the diseases we have known in the past will be entirely eliminated. Understanding of the vibratory nature of physical processes will lead to the development of diagnostic and treatment devices of a highly efficient nature, completely beyond the scope of present techniques.

Explorations will be made into ocean depths heretofore impossible to reach. Nations will rise and nations will fall; America itself would rise to unprecedented world leadership but would have its falling periods too -- periods of civil dissension and near catastrophe. Communism would spread, because many discouraged and disillusioned people believe everything will be theirs without great effort. When men are finally convinced that they possess little under communism, but are the slaves of a dictatorship without the freedoms of expression essential to a normal life, then -- Communism will kill itself.

There will be uprisings and wars, and for a number of years it will have a grip on many peoples, but finally it will die out. America is the "New Atlantis" and will lead the world in the establishment of universal peace. In preparation men are becoming more aware of the non-material aspects of life. We are now living in a psychic age, when men are inclined to seek the answers to all things. This means that the interest in philosophical, metaphysical and occult subjects will become more and more widespread.

A new world shall be established on this earth after 1965 and it will be a great peaceful age, but men shall go through the torments of hell to cleanse the earth in preparation for the change. The Golden Age is surely coming; but there are to be great shocks in the lives of men before it comes. Many strange things shall be seen, and then men shall realise the presence of the God-force within themselves and become awakened. During the period up to 1965 will be the time when many will work for the "New Dispensation," the great world-wide understanding. Between 1965 and 2020 will be the era of unrestricted advancement, the establishment of the "New Atlantis." After 2020 will come the "heaven on earth -- the life God has planned for all of his children."

Politically and economically, the world will be more perfectly organized than even the most sanguine Utopian can foresee. A world government with full delegated authority but preserving the rights of individual and group development will center in the United States, with this nation leading the world in the role of the "New Atlantis." In this capacity, the United States will achieve both technical and social advances which will set the pattern for the rest of the world. Poverty and war will be eliminated, as well as the enslavement and repression of persons, classes and populations.

Education will undergo a vital evolutionary change as educators recognize that man is living in a universal, not simply a mundane, environment which has a direct bearing on his life. As the world organization progresses, there will be a universal language, universal citizenship, a world-wide system of monetary exchange; and, most important, a universal religion, free of the petty dogmatism which has heretofore isolated and misinterpreted the truths around which churches were built.

Economically, the world will continue to have a kind of capitalism and a banking system, but greatly changed, improved and idealized for the benefit of all. All will be supported properly and well supplied, without loss of individual freedom. Each will continue to earn and keep what he earns. Individuals will take part in whatever activities they desire. All will be under one great understanding, and there will be no political competition as we now know it.

Men shall become so close to one another that they will have to learn to adapt themselves to their world and to each other, learning to help one another and so evolve toward the Christ-consciousness right here in God's kindergarten.

This is the generation when all these things shall come. All over the world there shall be understanding and universal brotherhood. Men shall learn and, in turn, shall beautifully express what they learn. War shall cease. Poverty shall be abolished. The prisons and charitable institutions shall be empty. Men shall greet each other with a loving smile, not

a look of suspicion and hatred. They shall not be greedy, because there will be no reason for greed. They shall not take away from one another, because each will have all he needs. Man will ~~not~~ destroy lives, because he will love life. Atomic power shall be used to uplift mankind, not destroy it. Women and young people would have a greater share in all departments of scientific and social progress. Children and the young people throughout the world would come into great power, too, many displaying unusual psychic abilities,

Very young children born into this era of change and advancement will seem to grasp profound truths quickly. The arts will progress with the sciences in the new age, and the earthly environment will be made architecturally beautiful and functionally more likable and livable in the great urban centers.

All in all, the spirit of conflict will be replaced by the spirit of cooperation, and with this, men will reflect and reproduce the new Light of the World, devoid of the old pollutions and distortions and more appropriately in resonance with the golden light of a Heaven on Earth.

Watch for this sign. The very young shall begin to ask profound questions, and many of the new generation will be wise beyond their years, as well as beyond their elders, both in the science of this world and the philosophy of the universe of worlds. These wise young ones will supplant the ignorant old ones. The old ones will have become tired of the feckless stratagems of age and will be ready to yield to the messengers of the spirit. And as they lay down their burdens, the crystallization of many centuries of error, they will gladly welcome the harbingers of the new dawn, remembering that long ago it was said, "A little child shall lead them!"

We can readily see that some people outside of the orthodox Church are aware of the arrival of the Golden Age. What a contrast their thinking makes to the often narrow and inflexible beliefs of many in the Church!

However, even those who sense something of the Golden Age have only abstract and general information, which can hardly be sufficient to help people to prepare for the coming Age. The Golden Age is not coming down from the sky like snow or rain. Only as we on earth work to establish the kingdom will those of the heaven world be able to cooperate in full scale. Here again we see a vast area waiting for our message, we must teach concretely how the Golden Age is to be established and what role each one has to play in order to fulfill his mission in this glorious age and to bring the promised peace, harmony, and happiness to mankind.

To bring this blessed age, Our Father has been working so hard with His faithful servants throughout history, and finally He has called us to reap all He has been sowing. Our time is very short. The harvest is all ready, we must reap in time. There is no reason to be afraid or hesitant. Now, let us be bold in witnessing our Father's work on earth and be prophetic in presenting our message!

AN INTRODUCTION TO THE GOSPEL OF MATTHEW

(Based on An Introduction to the New Testament by Goodspeed) Douglas Burns

In presenting the Christian Gospel to the Greek world, Christian leaders in the first century were more and more embarrassed by the fact that the Jewish people, among whom the new faith had arisen, did not in any large numbers accept it. Christianity seemed to have failed in its first campaign. The prophets had been full of pictures of the redeemed nation, but the nation had not responded. The Christians joyfully accepted the Jewish scriptures as their Bible, but the prophetic program seemed to be breaking down.

Yet Christianity was not failing. It was winning an amazing success, but in the Greek, not the Jewish, world. Christianity was, in fact, rapidly becoming a Greek religion. But this success of Christianity in the Greek world only increased the difficulty of the problem. It was nothing like what the prophets had said would happen when the Messiah came.

But Jerusalem had fallen. This fearful event put the Jewish rejection of Jesus into a new perspective. For here, within a generation of their refusal of him, they were destroyed, and their national existence extinguished. To the evangelist the lesson was obvious. Jesus was the Messiah of expectation. He had offered himself to the nation, but it had rejected him and in so doing sealed its own fate. It had now been rejected in its turn and punished, and the Kingdom of Heaven, which might have been its inheritance, had been given to the Greeks who saw its value.

To present this philosophy of history, the evangelist plans a book. It is to be the life of the Messiah, from his ancestry and birth to his resurrection, and it is to articulate Christianity with Jewish prophesy and show that it does fulfill the great hopes of the prophets. The book is also to present Jesus as a teacher and, so to form an ethical abatement of Christianity, comparing its morality with that of Scribal Judaism.

The gospel of Mark was used as a basis of Matthew. The author used one or two documents

for the Perean and Galilean events in the gospel. Matthew probably had other sources, chiefly traditions of sayings of Jesus.

The date of Matthew is fairly well fixed at about the year 80.

Although there is no real clue as to who the author actually is, he seems to be of Jewish blood. The long genealogy shows a Jewish interest; the conviction that every detail of the law must be observed; his fashion of gathering Jesus sayings into extended discourses; his interest in Christianity fulfilling Jewish prophesy -- these and other traits in his gospel make it probable that he came of Jewish stock.

STUDY OF COMPARATIVE RELIGIONS

Young Oon Kim

(Based on The World Living Religions by R. E. Hume and Man's Religions by John B. Noss)

BUDDHISM

(The Religion of Peaceful, Ethical Self-Culture)

1. Introduction: Buddhism was the first religion in the world to become international. Yet theoretically Buddhism has often been denied the designation of being a religion, though for historical purposes we may class it as a religion. The original Buddhism of Buddha might more precisely be thus disqualified, as by one of the foremost authorities on the subject, "Buddhism, at least in its earliest and truest form, is no religion at all, but a mere system of morality and philosophy founded on a pessimistic theory of life." (Monier-Williams, "Buddhism," 537)

Doubtless the founder did not set out to found a new religion. His main emphasis was on saving oneself from a world which is thoroughly infected with misery. He did not teach a personal deity, worship, or prayer. Yet he taught a moral law in the universe which was ethically superior to the metaphysical Supreme Being taught in the Hinduism from which he reacted. Subsequently Buddha himself was deified; numerous other deities have been believed in by the majority of Buddhists; and there have been developed worship and prayer and an ecclesiastical organization.

At the present time Buddhism has virtually died out in the land of its birth. In India the only survivors of purely Indian Buddhism are a small community. Buddhism now is professed by no community of Aryans or Semites, only by Mongolians,

2. The Life of the Founder, Buddha (560-480 B. C.)

(1) A Palace Prince (Age 1-29) His own name was Gautama in Sanskrit, or Gotama in Pali. He was born the only son and heir presumptive of the rich Hindu rajah of the Sakya clan, at the town of Kapilavastu. He was reared in luxurious circumstances. At sixteen his father built three palaces for the young prince. "And in the enjoyment of great magnificence he lived, as the seasons changed, in each of these three palaces." At nineteen he was married to a neighboring princess, but he had no son for ten years.

(2) The Great Renunciation (Age 29) While out pleasure driving Prince Gautama was deeply impressed by four passing sights, namely, a decrepit old man, a loathsomely sick man, a corpse, and a calm religious ascetic unperturbed by any suffering. He became distressed at the thought that he himself and all mankind were liable to the miseries of oncoming old age, sickness, and death. And he became convinced that only resolute self-sacrifice and search would win triumphant peace. Therefore, despite a fierce temptation, he renounced his wife, a new-born son, and the inheritance of his father's throne. Cutting off his hair, he assumed the garb of a monk.

(3) A Seeking of Salvation (Age 29-35) He started to solve the previously unappreciated problem of wide-spread suffering by following Hinduism's most approved method of salvation, namely, philosophic speculation concerning the interrelationship of the human individual with the Supreme Being. Yet even so he came not out of the mire. Thereupon he tried bodily asceticism. "Living on one sesame seed, or on one grain of rice, a day, Now, the six years which the Great Being thus spent in austerities were like time spent in endeavoring to tie the air into knots."

(4) The Great Enlightenment (Age 35) Alone in quiet meditation one night, while sitting cross-legged under a bo-tree, he analyzed out a simple psychological solution of the cause and cure of evil. The fundamental universal "Four Noble Truths" of Buddhism may be summarized thus:

All existence involves suffering. All suffering is caused by indulging in inherently insatiable desires. Therefore all suffering will cease upon the suppressing of all desires.

However, while still living, every person should live moderately, namely, in accordance with the "Noble Eightfold Path" of right belief, aspiration, speech, action, livelihood, endeavor, thought, and concentration,

The word "buddha," means "to become enlightened," or "wise." This word has been his special appellation or title, "Buddha," ever since.

"As soon as my knowledge and insight were quite clear regarding each of these four noble truths, then did I become certain that I had attained to the full insight of that wisdom which is

unsurpassed in the heavens or on the *earth*. Immovable is the emancipation of my heart. This is my last existence. There will be no rebirth for me."

His sense of relief in being freed from the dread of transmigration is recorded in several of the canonical documents as an integral part of his enlightenment,

(5) Public Ministry (Age 35-80) Straightway he went forth throughout his native country of Magadha, in north India, and preached his new-found gospel of salvation by psychological, self-disciplinary, ethical culture, saying that an earnest person needs only to exercise a wise manipulation of his own states of consciousness, without any of the conventional appliances of religion, such as deity, worship, ceremony, dogma, priesthood, or supernatural connections. Buddha inveighed particularly against the current Hindu conceptions of an alleged metaphysical supreme being and the value of prayer and the sacredness of the Vedic scriptures. "Who has ever seen Brahma face to face? Would the further bank of the river Akirvati by reason of that man's invoking and praying, hope and praising come over to this side? The talk then of these Brahmins, versed in the Vedas, turns out to be ridiculous, mere words, a vain and empty thing!"

When he had gained sixty disciples, he sent them also to carry abroad his simple message of a salvation more urgently needed, and more freely available than Hinduism had announced. "Go, ye now out of compassion for the world, for the welfare of gods and men. Let not two of you go the same way. Preach the doctrine which is glorious. Proclaim a consummate, perfect and pure life of holiness." Buddha was an effective preacher and personal worker, who wrought many conversions. "By hundreds of arguments and illustrations have I, in one way or another, gladdened all creatures."

Buddha died at the age of eighty, very decrepit in body, but invincible in spirit, in a little village, where he happened to be at the time in his task of itinerant preaching, surrounded by a group of 500 disciples. "In this whole assembly of the brethren there is not one brother who has any doubt or misgiving as to the Buddha, or the truth, or the path, or the way, . . . The Blessed One addressed the brethren, and said: "Behold now, brethren, decay is inherent in all component things! Work out your own salvation with diligence!" This was the last word of the Blessed One,

3. The Veneration of Buddha. It is one of the ironies of history that he whose main message and very last words before dying were a call to a self-reliant, ethical life, as over against dependence upon any kind of a Divine Being, should himself be subsequently worshipped with larger and more numerous images than exist of any other person in the history of the world.

There have been two main branches in Buddhism. The followers of the "Lesser Vehicle," Hinayan^a Buddhism, in southern Asia, have sought to remain true to his own teaching, namely, that he was only a teacher of a way of escape from misery, and that speculative questions are profitless for religion. The northern branch, which has carried Buddhism so extensively to China and Japan, has developed certain theological doctrines which constitute the Mahayan^a, "Greater Vehicle." It sees in Buddha not simply a teacher who passed into Nirvana at his death, but a veritable divine savior: "Pre-existent, planfully incarnate, supernaturally conceived, miraculously born, Sinless, yet suffering inexplicably, Entered the world with a redemptive purpose. All-knowing and all-seeing. Savior of gods and men, He is everlasting."

4. The Ethics of Buddhism

The fundamental ethical problem to which Buddha addressed himself was: In what way ought one to live so as to obtain surcease of pain and suffering, bring to an end the unwise will-to-live-and-have, and finally attain the fullness of the joy of liberation? The answer to this problem he compressed into the Four Noble Truths.

"This is the Noble Truth of Suffering: Birth is suffering; decay is suffering; illness is suffering; death is suffering. Presence of objects we hate is suffering; separation from objects we love is suffering; not to obtain what we desire is suffering. Briefly, the fivefold clinging to existence is suffering. This is the Noble Truth of the Cause of Suffering: Thirst, that leads to rebirth, accompanied by pleasure and lust, finding its delight here and there.

Namely, thirst for pleasure, thirst for existence, thirst for prosperity, This is the Noble Truth of the Cessation of Suffering: The complete cessation of this thirst-- a cessation which consists in the absence of every passion, -- with the abandoning of this thirst, with the doing away with it, with the deliverance from it, with the destruction of desire,

This is the Noble Truth of the Path which leads to the cessation of suffering: that holy eight-fold Path, that is to say, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavor, Right Mindfulness, Right Meditation."

The first, and negative, principle in Buddha's ethics requires strict non-indulgence of the desires known to cause suffering. Any form of desire whose indulgence entails misery is to be abandoned,

The practical message of Buddha is in marked contrast with the dreamy speculations of philosophic Hinduism concerning an ineffable Supreme Being, and, too, in marked contrast with the paid priest, the ritual sacrifices, and the many religious ceremonies of sacerdotal Hinduism. One short Buddhist document contains more than a score of passages which enjoin self-control, self-conquest, self-purification, the need for unceasing alertness, and personal responsibility for personal salvation. "It is good to tame the mind, which is difficult to hold in and fighty. A tamed mind brings happiness. Not even a God, a spirit, not demon, with Brahm could change into defeat the victory of a man who has vanquished himself, and always lives under restraint."

Buddha had the daring of a truly remarkable reformer in his denunciation and reinterpretation of the Hindu caste system. Five hundred years before Jesus and with some of the same words Buddha told the proud, rapacious sinners of his day that the really admirable high-class man and the really despicable low-down man must be judged in terms of moral character, not primarily in terms of heredity or status, nor according to the externals of conventional religion. "A man does not become a Brahman by his family or by birth. In whom there is truth and righteous, he is blessed; he is a Brahman. O fool, within thee there is ravaging, but the outside thou makest clean! The man who is angry and bears hatred, who harms living beings, who speaks falsely, who exalts himself and despises others, let one how him as an outcast."

All the four Hindu castes are dropped on entering the Buddhist Order.

Five prohibitions are enjoined by Buddha upon all lay Buddhists: "Do not kill, steal, commit adultery, lie, or drink intoxicants,"

Ten prohibitions are enjoined upon the higher grade of monastics. "In addition to the previous five, the five following abstinences: from eating at forbidden times; from dancing, singing, music, and seeming spectacles; from garlands, scents, unguents, ornaments, and finery; from high or broad beds; from accepting gold or silver."

The main trend in Buddhist ethics is negative, repressive, quietistic, individualistic, anti-social. "Forsake children, wealth and kin, Let him wander alone like a rhinoceros, If a disciple should desire to become converted, to be no longer liable to be reborn in a state of suffering, and to be assured of final salvation, - then let him fulfill all righteousness; let him be devoted to that quietude of heart which springs from within; let him not drive back the ecstasy of contemplation; let him look through all things; let him be much alone."

5. Other Principal Features of Buddhism

Buddhism contains a number of features, not all of which are coherently connected.

(1) The Law of Karma. The supreme power which is actually operating in the world is the "Law of the deed," - an inescapable, unexorable, impersonal principle of justice and moral retribution. The blame for the consequences of a person's evil deeds must be placed upon himself, not upon heredity, society, fate, God, or devil. Buddha had great faith in the reform which would be accomplished, if only people could be made to realize that in accordance with the law of Karma most of their troubles have been brought upon themselves by themselves. "Surely if living creatures saw the consequences of all their evil deeds, self-inflicted, with hatred would they turn and leave them."

(2) The Delusion of Self. The fundamental subtle danger which every wise person must himself eradicate from himself is selfishness. "First banish every ground of 'self.' This thought of 'self' shades every lofty good aim, even as the ashes that conceal the fire!, treading on which the foot is burned. Cut out the love of self, like an autumn lotus, with thy hand." The so-called "ego" is not a genuine personality, but only a temporary worthless conglomeration of desires and, psychic tendencies.

(3) The Three Characteristics of Being. There is no such thing as mere existence. According to Buddha's pessimistic analysis of the universe, to be means to be evanescent, miserable and impersonal. "Whether Buddhas arise, or whether Buddhas do not arise, it is a fact and a fixed and necessary constitution of being that all its constituents are transitory, miserable, lacking in an ego."

(4) Transmigration. The particular manner in which the law of Karma operates is to produce reincarnation in this same miserable world according unto a person's deeds. The problem arises, how there can be a transmigration of the soul when there really is no soul. However, since Buddha himself at his enlightenment experienced the sense of relief from the dreaded necessity of transmigration, the same hope is offered to every Buddhist.

(5) Nirvana. The word Nirvana is represented as "the highest happiness". Nirvana means in Buddhism the highest conceivable freedom from all disturbances. It is chiefly a negative condition, - passionless peace.

(6) The Buddhist Congregation. Theoretically Buddhism, with its distinctively individualistic anti-social doctrines, would seem to have no place for society. Yet Buddha was practical enough

to organize his converts into a *new* monastic order. Women were admitted later, but to a distinctly lower position. The 227 rules which must be repeated in the assembly every fortnight.

6. The History of Buddhism,

In India Buddhism began its life some 2400 years ago. This long stretch of history has included some brilliant periods under devout and generous kings, such as Asoka and others. But about 1000 years after the founder the Buddhists of India allowed themselves to become corrupt in doctrine and distraught over petty matters. Decadent Buddhism soon faded away before the Pressure of another religion, Islam, which arrived in India with a God of power and a vigorous anti-idolatrous monotheism.

The first foreign missionary enterprise of Buddhism was conducted in Ceylon by the son of King Asoka about 250 B. C. Then it was spread to Thibet, Burma and Siam. In China, Korea and Japan, geographically farthest away from its original home, Buddhism has won its largest and most active groups of followers. And here its doctrines have been most changed from their original form. Along with the original characteristic of general quietism, the Buddhists have developed certain tendencies which are radically inconsistent with the primitive system, such as a more active social and aesthetic appreciation, the hope of salvation through faith in Buddha, a picturesque heaven and hell, and a pantheon of deities. In Japan the modern Buddhists have been adopting certain successful Christian methods; for example, congregational worship and singing, Sunday schools for children, Young men's Buddhist Association, women's societies, social service and schools for the education of the laity.

7. Mahayana Schools of Thought in China and Japan

In order to understand the religious development of Buddhism we shall briefly consider the leading Mahayana schools and sects in China and Japan. In general the picture is this: what the Buddhist speculative theologians of India put forward by way of suggestion and outreach, the Chinese took up and developed as the logical basis of their differentiations and the Japanese eager to learn, came forward to put the finishing touches on the Chinese developments, always adding something of their own in the process.

Sometime between the 3rd century B. C. and 1st century A. D. the doctrines later embodied in the Mahayana, the most elaborately developed form of Buddhism, began to take shape. It was a momentous new development - more effective in making Buddhism a world-religion. It turned the negative philosophy of early Buddhism into a religion that not only offered escape to the pessimists, as before, but also eternal rewards to the optimists. In the Mahayana Gautama Buddha was adored and worshipped as a divine being, who came to earth out of compassion for suffering humanity. He desired to teach man to way out of misery. A complete mythology grew up, explaining how through many existences he had lived according to all the perfections. Gautama was not the only Buddha, but there had been many Buddhas before him. Some had come to earth; and some remained in the heavens. The literature of the Mahayana added immense stores of knowledge to the devout. A rich and luxuriant cultus sprang into being. Wall-paintings and sculpture were furnished as aids to devotion. Salvation was no longer something to be achieved only by self-effort. Divine beings with vast stores of merit were eager to help the faithful. Countries which responded slowly to the appeal of the Hinayan^a doctrines now took up the Mahayana with eagerness. And because the Mahayan^a was by nature expansive, it changed as it moved; the peoples among which it made its way contributed to its development.

In the Mahayana, the authors of salvation are of three kinds. They are the Manushi Buddhas, the Bodhisattvas, and the Dhyani Buddhas. Manushi Buddhas are saviors who, like Gautama, have achieved their Buddhahood in human form and instructed men and entered Nirvana. Bodhisattvas form an innumerable company of supernatural beings and hear prayer and come actively to men's aid. They have made a vow many existences ago to become Buddhas, and they are compassionate beings out of love and pity for suffering humanity. Maitreya (Known in China as Milofu, in Korea as Miruk) and Avalokitesvara (Kwan-yin) and several others are popular. Kwan-Yin (Kwan-Eum in Korean) is Goddess of Mercy, whose place is analogous to that of the Virgin Mary in Roman Catholicism. She is portrayed as seated on a lotus or standing on one; or, she rides upon a cloud or glides on a wave of the sea.

The third class of savior-beings is composed of Dhyani Buddhas, whose name implies that they are Buddhas of contemplation and their images convey the impression of deep meditation and calm. One of the principal Dhyani Buddhas is Amitabha (Amita in Korean) is one of the great gods of Asia. He presides over the Western Paradise or "the Pure Land," the land of bliss, and he freely admits all who beseech him in faith. Whereas the Bodhisattvas serve present need, Amitabha assures future bliss.

I. The Pure Land Sects. Here the motive is one that appeals to the common man, that of getting to heaven. The chief interest and ultimate goal of the Pure Land Buddhists is the

Western Paradise of Amitabha Buddha. The whole emphasis is on faith, and faith is believed to be sufficient for salvation. Unquestioning faith in Amitabha, and the devout repetition of his name, especially by the use of the formula Namu Amitabha Buddha (Hail, Amitabha Buddha!), are so all sufficient in admitting one to Paradise that intellectual exertions and moral effort are virtually superfluous. In China the Ching-tu (Pure Land) school represents this point of view. In Japan Jodo and Shin sects have been the chief representatives of the school. The Jodo sect was founded in the 12th century by a Japanese scholar named Genku (later known as Honen Shonin or Saint Honen). He accepted salvation as coming solely by grace through faith. The Shin sect, founded by his disciple Shinran Shonin, has introduced some radical Japanese innovations, hardly paralleled in Buddhism elsewhere, and is now the most powerful of the Japanese sects. It has taken the confident position that simple faith in Amida, without, even the repetition of the Amidist formula, secures the full grace of that Buddha; hence the ancient ecclesiastical restrictions are lifted, and its priests are allowed to marry, eat meat, and live in the world like lay persons. The cheerful, world-accepting nature of the Shin sect has had a natural result: emotional and religiously easy-going persons have found it a highly attractive faith.

2. The Intuitive Sects. The goal here is immediate insight, enlightenment such as Gautama achieved under the Bo tree. The method of salvation is Dhyana or contemplation. To this way of thinking, scholarly research, the reading of books, the doing of good works, the performance of rituals, and so on, are not only of little merit in themselves, but often a hindrance to true insight into the Buddha reality. Dhyana (Sanskrit word) is known as Chan school. The founder was said to have been an Indian scholar and teacher by the name of Bodhidharma, now no more than a dim legendary figure. Whatever the circumstances of its origin, the Chan school prescribed at first only simple living and stern self-discipline as the preparation for meditation and the inward vision.

In Japan the Chan school goes by the name of Zen. Three branches of Zen were established in the 12th, 13th, and 17th centuries, and have had a far reaching influence on the whole of Japanese religion. The stress laid by Zen upon the intuitional search for the essential in life has had a determinative effect upon Japanese art, household furnishings, architecture, and the forms of social etiquette, especially in introducing reticence and restraint as the marks of good taste. The unexcelled Japanese art of flower arrangement is a Zen-by-product.

That Zen leans hard upon mental discipline is evident in its technique of meditation. This technique is called Zazen in Japan. Its ultimate indebtedness to yoga is apparent. The specific instructions for inducing a tranquil state of mind are given in great detail and show a remarkable practical understanding of psychology. Every precaution is taken against drifting and looseness of mind. This plan for mental self-discipline appeals strongly to many serious-minded Orientals, who turn to it hopefully as a means of insight.

3. The Rationalist Sects. But the intuitionist's thorough emptying of the mind in the hope of enlightenment is so obviously anti-intellectualist, and moreover so fundamentally grounded in feeling-states rather than in reason, that one can easily understand the rise of the rationalist sects. In China, where they are known as the T'ien-T'ai sects, they rose out of but grew away from, the Meditation school. The basic issue that led to their rise was the one between some hoped-for "sudden enlightenment" after the mind is emptied of all empirical content and "gradual attainment" through study of the scriptures and a philosophically nature practice of contemplation. In the 6th century A. D., Chih-K'ai, a monk of Chan monastery took a stand for an inclusive point of view. He said that meditation was necessary but not all-sufficient for insight. He believed that the gathering of knowledge from teachers and scriptures, the performance of ceremonials and rituals, and the regular discipline of the monastery were all very valuable in the preparation for the ecstatic vision. The Tien Tai school has tried to reconcile the Hinayana and the Mahayana by subsuming both under the philosophical idealism.

The genetic relation between Chan and Tien-Tai in China was reversed in Japan. There, under the name of Tendai, the rationalist school of thought came first to Japan and Zen followed later as its intuitionist-outgrowth. Tendai was founded by a Japanese noble, Saicho, later known as Dengyo Daishi (Priest Dengyo). Many important monasteries, with their attendant temples, have flourished under the knowledge-fostering Tendai sect. Its influence in Japan is pervasive and powerful still, though its lay membership is not so great as is that of some of the other sects.

4. The Mystery or True Word Sects. In every religion the power of the saving name or true word has at some time been stressed. The tendency to make use of wonder-working formulas and gestures issued in China during the 8th century A. D. in the rise of the Chen Pen or True Word school. This school was strongly supernaturalistic. It placed its chief reliance upon a large pantheon of Buddhist savior beings, whose good offices were solicited through efficacious formulas, gestures, invocations, and liturgies, which were believed to bring infallibly good results. The devotees performed their mystery rites to the accompaniment of music and bursting fire-crackers, in the confident expectation of thereby curing sickness, rescuing the dead from hell, controlling

the weather, insuring health and good fortune, and the like.

In Japan the True Word school took form as the powerful Shingon sect. But the Japanese adherents widened its outlook and subdued its magical features by assimilating to it the rational and eclectic interests of the Tendai sect. Its popular appeal has been great. It was founded in the 9th century A. D. by one of Japan's great men, Kobo Daishi, who went to China and studied the doctrines of the True Word school. He taught that a true or secret word, apprehensible only by immediate, sudden; Intuition, provides the universal truth underlying all the varieties of religious faith. The common man can understand something, only something of the Faith through allegory and symbol of ritual and ceremony. More discerning minds, and preeminently the highly trained priests of the Shingon sect, can know the truth directly 2nd fully through a secret word of life, a word intuitively apprehended from magical picture-charts, efficacious formulas, or mysterious enlightening syllables constantly repeated. Kobo taught that the great Dhyani Buddha, the Great Sun(Dainichi in Japanese) is the ultimate Buddha-reality. The other Buddhas are his emanations. Gautama Buddha was historical earthly manifestation. Because it presented a doctrinal and ritual synthesis, Shingon appealed strongly both to the aristocracy and to the masses.

5. The Socio-political Sect. This sect, the Nichiren, is an expression solely of Japanese Buddhism. It was founded during the tumultuous 13th century, when the emperor was vainly struggling with the lords(daimyos) of the provinces for control of the nation and needed more religious support than he was receiving. Help came from an unexpected quarter. A monk, Nichiren(Sun Lotus) experienced on a mountain top, while looking at the rising sun, a sense of identity between the Buddha-reality in the sun and truth revealed in the Lotus of the True Law. Previously he had studied both the Shingon and Tendai doctrines, found both these systems unorthodox, along with the teachings of the Pure Land and Zen sects; so he rejected the pantheon of great Buddhas and Bodhisattvas invented. In violent language, he attacked the Amidists and their imaginary Western Paradise. He spoke with the boldness and wrath of an Old Testament prophet against the evils of his age, especially the political corruption following in the wake of the overthrow of the emperor's power by the provincial lords. He was banished for his temerity. But later he was recalled to help avert any danger to the nation. To this day the welfare of Japan and the spirit of nationalism are of central importance in the Nichiren sect. The three vows of the sect are: "I will be the Pillar of Japan; I will be Eyes to Japan; I will be a great ship for Jaoan. Inviolable shall remain these vows."

News from Castro Valley

Enid Lee

All hail to thee! Beloved Family and fellow pilgrims, at home and overseas. Accept greetings of peace in the Name of Our Father of Love.

Come let us sing unto the Lord, let us come before his presence with thanksgiving. Let us lift up our hearts with songs of praise, contemplating his magnificent work. Let us be ever mindful continually then to give thanks for the establishment of "The Holy Family" here on earth. Let us give thanks for all that which has been loaned to us, for our development, as we journey on this path of life.

Mrs Jeanette Geshwind, a school teacher of the Valley, has read a part of The Principles, found it most interesting, and would like to visit some of our meetings during school vacation.

Since my first letter to you, I had the blessed opportunity of sitting at the feet of our Guru Miss Kim. There more illumination on the Principles was gained, we studied extensively for three days, embracing every hour, me, armed with note books and pencils, and lo, not a note was taken. If you desire to know why this was so, beloved you are free to find out for yourself, how would you like to try to absorb the contents of the Divine Principles in three days? It is a wonderful experience, try it!

You may be assured that all which has been absorbed within my subconscious mind, is now being utilized, through the opportunity to witness to persons overseas, through the written word.

We have had about eighty letters in response to our ad, posted in the news paper of the West Indian Island of Trinidad, as a starting point. Many of these were teenagers, seeking friendship, yet some were interested in the New Age, Second Advent, and quite a few is definitely interested in the Second Advent. Many of these letters were replied to and we are just begining to receive the second response from the serious minded.

We have news from Millicent Melville, who wants to become a member of our Family Circle. She is seeking truth. Boysie Ramcharitar, school teacher and agricultural student, is Interested, and want to help us from time time, as Be ... is busy with his exams, He hopes to visit us in the future, as he plans to enter one of our universities to further his studies. Rosa Mohammed, age 20, music student, is very interested, and desires to be a part of our activity, as she feels there is much enlightenment for her future life to study with us. Henry Malone is a young man who has been waiting for a long time to contact a group like ours, where true love, and selfless service is expressed, he is very happy to know more about the activity. 10

~~We have here in hand, 500 hand bills, which have been made available to us for the expansion~~

been waiting for a long time to contact a group like ours, where true love and selfless service is expressed, he is very happy to know more about the activity.

We have here in hand, 500 hand bills, which have been made available to us for the expansion of this work. Beloved family! if you will visualize with me, this activity taking place, that each handbill be amplified ten thousand times, as it travels around the planet, touching each heart, awakening each consciousness it contacts, that it will bring on the return current, mountains of human consciousness to be restored to God our Father.

May our entire family and children of truth everywhere, be enfolded in the activity of Divine Love and Peace, until the Earth are wholly perfected and Free!

News from Berkeley

Edwin Ang

Our Dear Family: About four months ago the message contained in the Divine Principles was unexpectedly posed in front of me as a great challenge. I accepted the challenge and proceeded to enquire after the news with the best of my knowledge, judgment, and experience. This led inevitably to my conclusion of its authenticity, and therefore I saw no alternative but to accept God's Dispensation wholeheartedly, and to proceed studying the details. Thus in a relatively short period of time, my life in its multifarious aspects has been smoothly re-directed towards approaching the Divine Truth, the Truth that I hope will make in the very near future many people on this continent and in other parts of the world free. At the time of this writing I have now arrived at another threshold; my academic life of acquiring the material aspect of knowledge has virtually ended, and I must now join my brothers and sisters here in the fray, nay, in the good fight to exert God's new dispensation, no matter what the consequences will be,

For this new chapter in my life, I am most grateful to our Heavenly Father, our beloved Lord of the New Creation, our dear Miss Kim, and Peter; a deep feeling of gratitude that I shall not be able to re-pay in any satisfactory way but to suffer, fight, conquer, and thus make within my limited capabilities some meaningful and purposeful contribution towards the establishment of the Kingdom of Heaven on earth. We certainly look forward to the day when all people will be living like one big Family, when diverse nations will live in peace and harmony; when goodwill will prevail among men, and when there shall be tears, worry, suffering, and unpleasantness no more. The task is indeed colossal with no precedence in human history. In terms of sheer numbers we are the smallest minority ever recorded in any kind of struggle in this world of exploding population. Yet, with God everything is possible, if only we have unqualified faith in Him and His representatives. The practicalities of witnessing are not easy. I look forward to gaining experience and better understanding of human nature, behavior, and motivation, and the external influences upon them. No doubt the reactions of people will be very diverse, it may, to my mind, be useful to categorize the various types of reactions you meet with. I hope to find new dimensions to my simplified way of looking at people in this respect; those that are dogmatic or blind-minded, those who are weak-minded and are afraid to go beyond their initial enquiry, and those who are ignorant or do not care. No doubt, there are many such sets of types of people, and by developing our sensitiveness of detecting these variations we may be able to approach the individuals more effectively. Let us face our adversaries with steadfastness, intelligence, wisdom and dedicated courage.

Gratefully

Dear Family:

Gordon Ross

Thanks to our Master, for what he has done for the children of God! Tonight at a meeting of Christians who have been speaking in tongues and who have been praying together in a member's private home, the leader of the meeting told me that Miss Kim's testimony (given to them a week earlier) had shocked the group because they didn't believe in any new revelations. He said that he had talked with Dr. Pott (a minister at First Presbyterian Church in Berkeley, to whom Pauline, Peter, Edwin, and I have gone with the message), and that Dr. Pott had advised him to keep away from us and the Principles. Therefore, he asked me to leave and said for none of our group to come back to the prayer meetings. Again, rejection. Although my heart is heavy, I can do no other than sing with Mr. Yu.

"The prophets, righteous, and all saints failed in their attempt to go the Way; it is on that entangled Way of restoration that my Lord stands and calls; male and female angels, all spirits have failed to fulfill the Will of God; this hidden providential Will my Lord is searching for. Pretending to be a man of the world, as one of the sinners he walked; even though

his Way is thorny, the Way he went was the Way to Heaven -- how can I refuse it? If where he is, is the Garden of Eden, then is not even prison the Garden of Eden? Even prison life and the thorny path would I enjoy with the Lord. I will go the Way our Lord has gone; even to death would I go with him; as a member of his body, even the way to Hell I'd not refuse. My heart is willing -- why can I not go? My body is willing to go: Who can stop me!!

Love.

My Dear Miss Kim and Brothers and Sisters: Pauline Phillips

Three years ago when I met Miss Kim in Oregon, she said that through this Divine Principles all mankind and those in the spirit world would be made perfect. And in the end even Satan would be restored to perfection. This statement made me think that this must be a very important message to be able to do such a great thing on earth and in the spirit world or heaven as I called it then. Miss Kim also said Satan was the ruler of this world. Many statements she made would shake me. Now looking back over the past three years, how well I can see how true all her words at that time were. Although I was born physically over 30 years ago, I did not have life until three years ago. It is only through the great truth given to us that we can have the true birth. If every one who hears this truth would just listen, they also could Rave this new, wonderful life so full of love for our Father in heaven and all of His creation, and our heavenly Father's heart would not be broken any longer, Man would rejoyce and return glory and love unto our Father. Now as we meet and talk to people and tell them this wonderful news, some are afraid, some say it is all false, and some sag it sounds nice, but do nothing about it. Very, very few will listen, and even those who do study are always fighting with doubts and fears. Satan is always there to try to take them away. We have to be there helping these new children fight this battle until they are strong and can fight alone using this Divine Principles as their weapon, My brothers and sisters, we are in a real war, We have to be strong to win. As our Leader's words for 1963 say, "Let us be victorious rulers" with God's blessing.

Love.

. 32 , . c News from San Francisco

Dear Family; George Norton

What a privilege it is to be able to write to you, Since I was introduced to the Divine Principles three years ago, I found new hope, new joy and new life so meaningful and purposeful. Having seen the ugly side of our society I wanted to withdraw and confined myself to my room, where I tried to find comfort and pleasure in listening to music and had a hobby of collecting good records. Since I have studied the Principles I sold all of my records because I do not have time to listen to them any more. The Divine Principles changed me into a busy missionary of this New Age going around this big city everyday looking for people for God. People are everywhere, but it is so hard to find really ready people. I have been rejected at many places and yet I don't feel defeat. Since our Master has won his battle with the Divine Principles, we will also win our battle with the Principles. When we win, Our Father in Heaven will also win. Until that Day comes we will march on today and tomorrow.

Gratefully.

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