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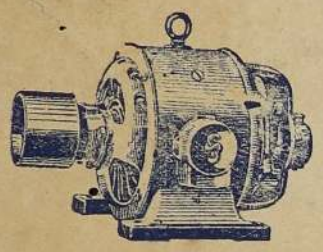

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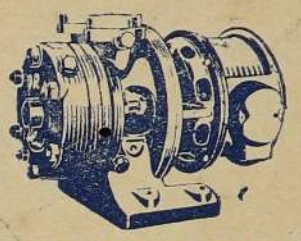

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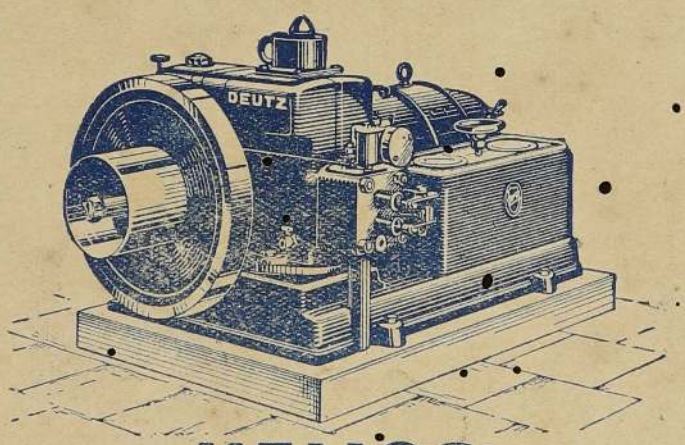

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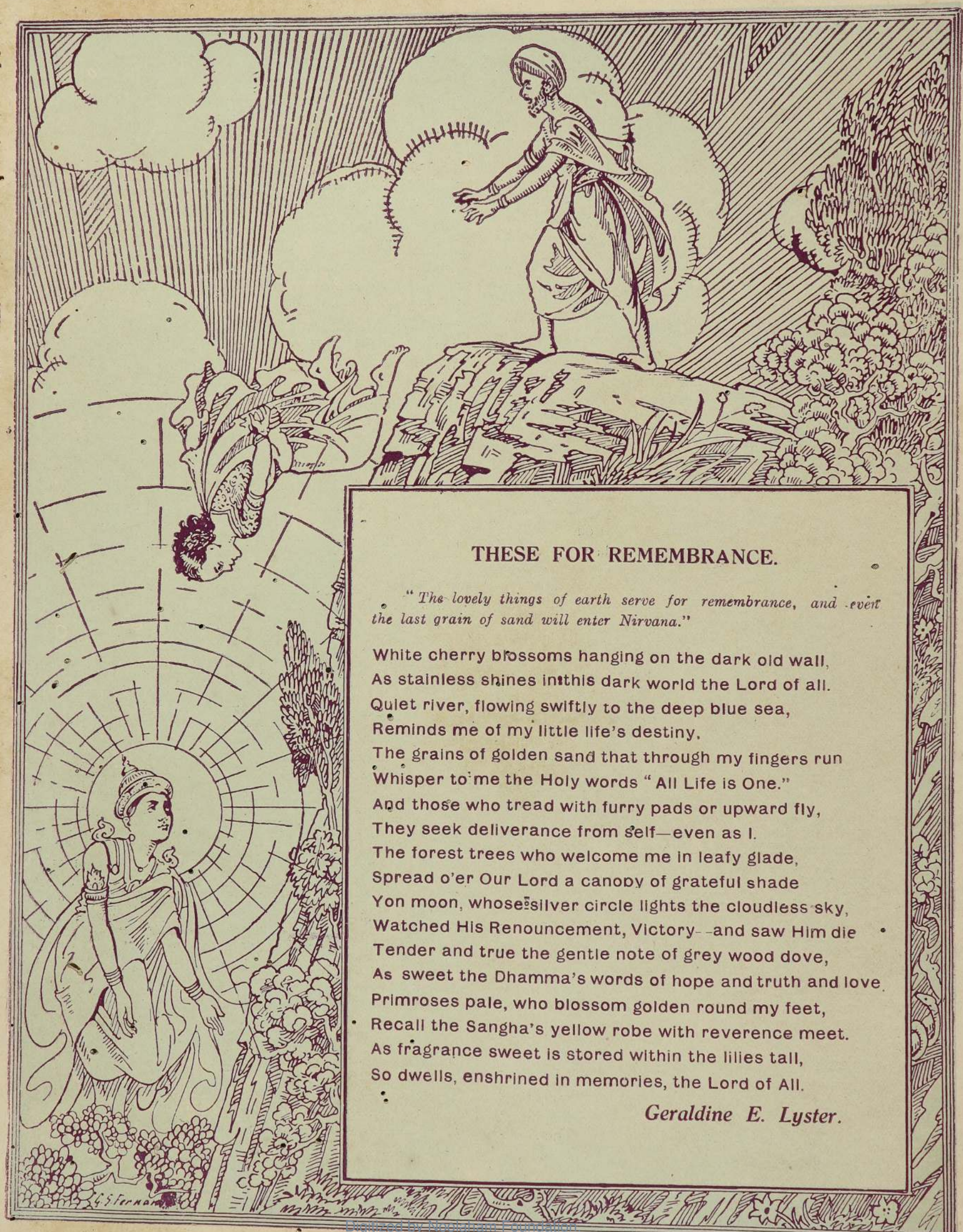


THESE FOR REMEMBRANCE.

"The lovely things of earth serve for remembrance, and even the last grain of sand will enter Nirvana."

White cherry blossoms hanging on the dark old wall,
As stainless shines in this dark world the Lord of all.
Quiet river, flowing swiftly to the deep blue sea,
Reminds me of my little life's destiny.
The grains of golden sand that through my fingers run
Whisper to me the Holy words "All Life is One."
And those who tread with furry pads or upward fly,
They seek deliverance from self—even as I.
The forest trees who welcome me in leafy glade,
Spread o'er Our Lord a canopy of grateful shade
Yon moon, whose silver circle lights the cloudless sky,
Watched His Renouncement, Victory—and saw Him die
Tender and true the gentle note of grey wood dove,
As sweet the Dhamma's words of hope and truth and love
Primroses pale, who blossom golden round my feet,
Recall the Sangha's yellow robe with reverence meet.
As fragrance sweet is stored within the lilies tall,
So dwells, enshrined in memories, the Lord of All.

Geraldine E. Lyster.

THE ORDER IN THE WEST.

From a letter to a friend in England, December 8, 1910.

[BY THE LATE ANANDA METTEYYA]

OUR object is *to extend a knowledge of the Dhamma*; and whilst I do think, as always, that the maintenance in England of a Sangha of Bhikkhus—whenever funds are forthcoming—is an important, indeed an indispensable portion of the plan of campaign to that great end, I do *not* think that the maintenance of a single Bhikkhu, whether myself or another, would, as things now are, at all conduce to that end. Quite the contrary, in fact. What we want is *primarily* Buddhist *Literature*. And here I think that for a beginning, and under present conditions, well-written manuals of essays, etc are, if written by a man who has at all seen Dhamma, more important and necessary even than translations, much as the latter are needed too. But we want a good, and of course subsidised, literature which shall "peptonise" the Dhamma to suit the dyspeptic modern mind: 2500 years is a vast period. The Dhamma, best for the deeper student in actual translations, is too archaic for the modern average man to start on. It needs *interpreting* into our ways of thought, rather than translating into verbal likeness.

Where small sums of money like this are involved (as must necessarily be the case until either there are hundreds instead of units of lay-Buddhists in England, or until a substantial endowment is obtained) it would be better by far, in my opinion, to spend them on the publication of such literature and its distribution than in supporting a single Bhikkhu.

I *do* want to come to England again, some time. It is only that I see that to spend the little that can be got on maintaining a Bhikkhu would be, if I may put it so, a great *extravagance*—so long as the possibly available sums are of the order under consideration,—an extravagance that would practically eat up the slender resources that ought now to be spent in *feeding our hungry lay-Buddhists' minds*.

Apart from myself, there is no English-speaking Bhikkhu who is at once capable of the work which so would be needed, and competent, within the rule whose keeping alone makes him a Bhikkhu, to accept. The Vinaya Rule (and I think a most wise one) is that *no Bhikkhu can live apart from "Nissaya"*, or immediate dependence on his superior in the Order, the man who ordained him or the teacher to whom that superior delegates his authority,—"*until he has accomplished five full Vassas (years of training)*". Secondly, "*No Bhikkhu may 'grant Nissaya'*"—that is, accept the teachership "*or superior-ship of a junior Bhikkhu until he has himself at least ten Vassas.*" The Rule is, in my opinion, a most wise and proper one, not one to be set aside in view of special conditions like many of the minor Rules; because, primarily, I do not think a man is able properly to absorb the Dhamma, to the extent of becoming a competent Teacher, till he has studied it from inside the Order for at least five years and, secondly, I do not think that a shorter period is sufficient to test properly a man's constancy of thought and of aim. The Bhikkhu's life—at least out here and for the European—becomes, not less, but *more* difficult as the years go by; it is for this reason that the Burmese, who have such intimate acquaintance with the workings of their system, so greatly respect the *senior* Bhikkhus, while regarding the younger ones as rather in the light of mere probationers. With the European this seems to me to be specially true: a man, to whom Buddhism has come as a sort of revelation of hitherto undreamed-of possibilities in the sphere of religion, and who happens to be free from those worldly responsibilities which make it impossible for most to enter the Order, sees all the greatness and the excellence of the Homeless Life, with its self-restraints and its continual example; its demonstration that it is possible, in this material age, to live as the Master of Wisdom lived. And so, englamoured, if I may put it so, by this new Light of Truth he sees before him, the restraints to be endured, the difficulties to be lived down, seem but little things in the light of his new-born enthusiasm. But it is just when a man is acting under inspiration of such new impressions and enthusiasms that we can least judge of his stability and sooth-fastness. With the glow of his little attempt at renunciation upon him, a man thinks little of the restraints and difficulties; thinks *himself* sure and stable; rejoices, rather, in that ever-open door of the Great Brotherhood whereby at any time he may return to the worldly life, as serving, better than any everlasting vows could do, to keep him always in the Brotherhood.

But that man, thus new-born into a new way of life, is far indeed from being the whole being of the Bhikkhu. It is relatively easy to do deeds, whether of renunciation or of worldly bravery, in the time of glamour, when swept away by great ideals, by floods of interior illumination or emotion such as come to all men sometime in their lives. To the Buddhist, with his understanding of the fact of multiple personality, *that* is no proof of fitness: martyrdom, for example, would seem but trivial to a man in that condition, anaesthetised, as it were, by the revelation of the interior world, of a greater and nobler life than he had conceived till then. What counts is *life*: is going on when the glamour has passed by. In that glamour's light itself, the man is amply recompensed, far more than recompensed, for all he gives. But the test comes only when the glamour has quite faded; when his reason for entering the Order (or doing anything else unusual) alone remains the power that keeps him in it; when the uplifting tide of high emotion has passed by and left him on the arid-seeming rocks of simple understanding: "This is best". Till the emotional tide has altogether passed away; till the successive persons of his multiple being have each had their say in him; till he has come to look upon that Open Door,

no longer through a mist of idealisms, as the better proof of his sincerity, but *as a possible retreat from a mistaken course of action;* and, so seeing it, still has not gone out; till then, I think, a man's *true vocation for this Life has not been proven*; and, if not proven, then were it above all things unwise to place him in the highest of all positions—that of religious teacher of his fellow-men; for such the Bhikkhu is *by example of his life*, whether he preaches or teaches, or no.

And the period during which the temptation to return to the world may overcome the Bhikkhu (although, of course, varying from man to man) is in fact not the mere five of the above-mentioned Rule—but *seven* years. That, at least, often with overwhelming force. Thus many leave it then; but, so the Bhikkhus tell, those who have once passed through that seventh year's temptation without failing, seem to then become immune from this recurring tendency to leave; few men who have passed their seven Lents ever return to worldly life;—such is the common testimony of the old Monks here.

On this ground alone (though there are other potent reasons also) I think the two rules given above: the first, restricting the young monk to at least *five* years' tuition ere he ceases to be in constant dependence on his Superior or Teacher; the second, demanding at least *ten* full years before he can himself take pupils in the Order; are founded on

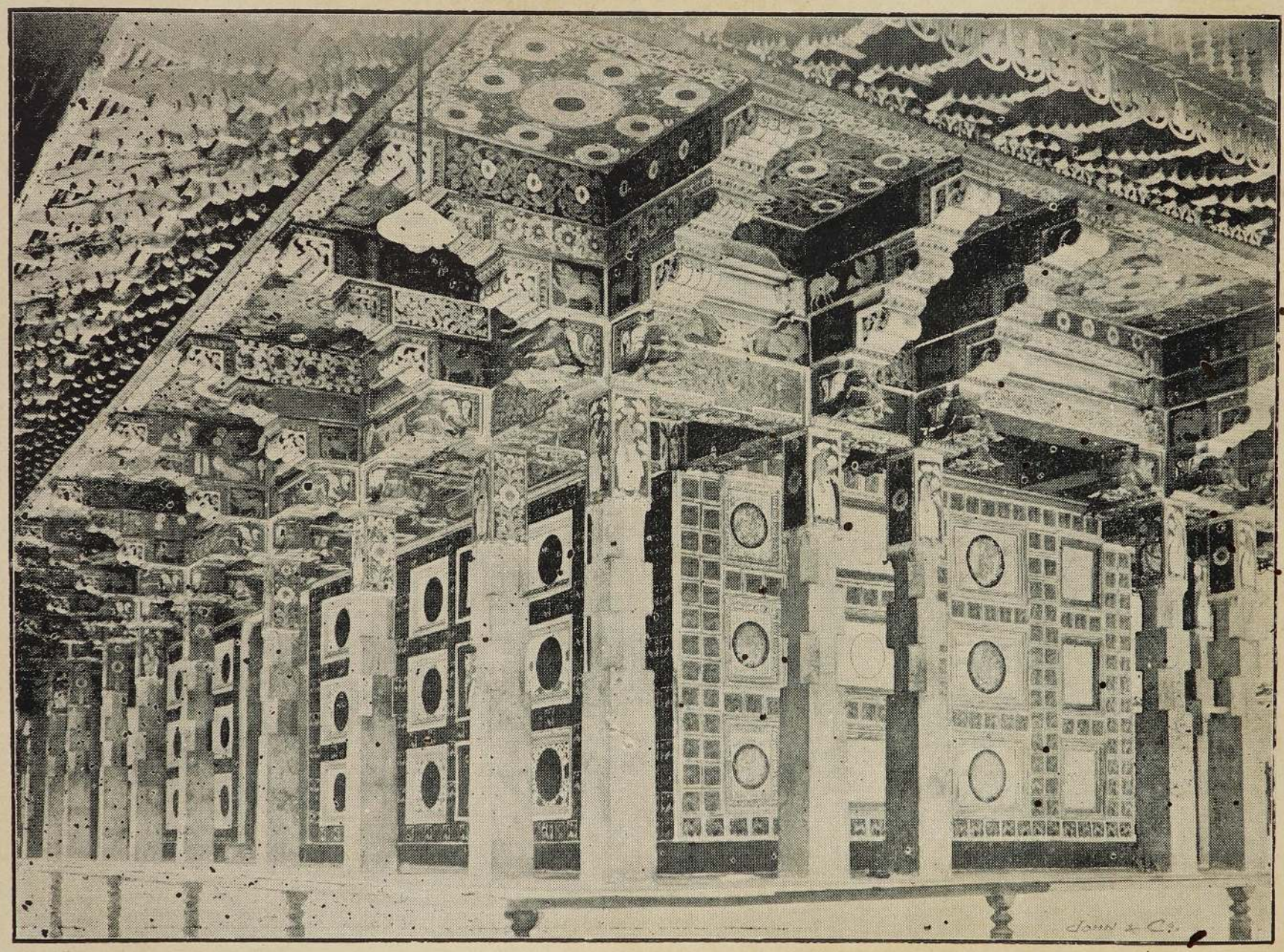
THE NEW DALADA MALIGAWA, KANDY, CEYLON.
A portion of the New Building and Dome showing sides facing Kachcheri Road and Malabar Street.

is the common testimony of the Burmese Bhikkhus. Again and again, they say, during the earlier years of his Monkhood, comes to each one of them—on one ground or another, as his Kamma may dictate—the temptation to put off the Robe and return to the worldly life. Just as with human birth, in fact, is the record of the new life of the monk. Most of those born into either quit it during the first or second or third years of life. Then comes a break in the death-rate; many who survive the third year keep on till six or seven. But, I have been told, with the seventh year, especially, comes the greatest tendency to quit—generally quite suddenly, and some firm Law of the interior life of which the Wisdom of the Master enabled Him to see the very fact and of which we, even, can still see the *effect* in this generally-accepted phenomenon of the seven-year period: the round-number mean, you will observe, of the two periods the Master laid down.

So, I am far from thinking that these particular Rules are, like many of the minor Rules (as to modes of feeding, robing, etc.,) matters of no importance; things we can suitably set aside, availing ourselves of the permission of the Buddha for *the Sangha* (not, you will observe, the single

Bhikkhu, but the *Community*,—with its minimum of five in conclave) to abrogate at any time, (that is, of course, when new conditions, as of time or differing nationality, should make it needful) all the minor Rules. Thus, once more, the proposal seems *premature*; in as much as, apart from myself, there is no Bhikkhu competent, within his Rule, to even *visit* Europe. And I should be very sorry indeed to see the first beginnings of Buddhist monasticism in England founded on a deliberate and a continuous breach of the Rule by which the Bhikkhu should live.

So much for *our* side of the question: but not less, to my mind, appears the value of this non-Bhikkhu period on the



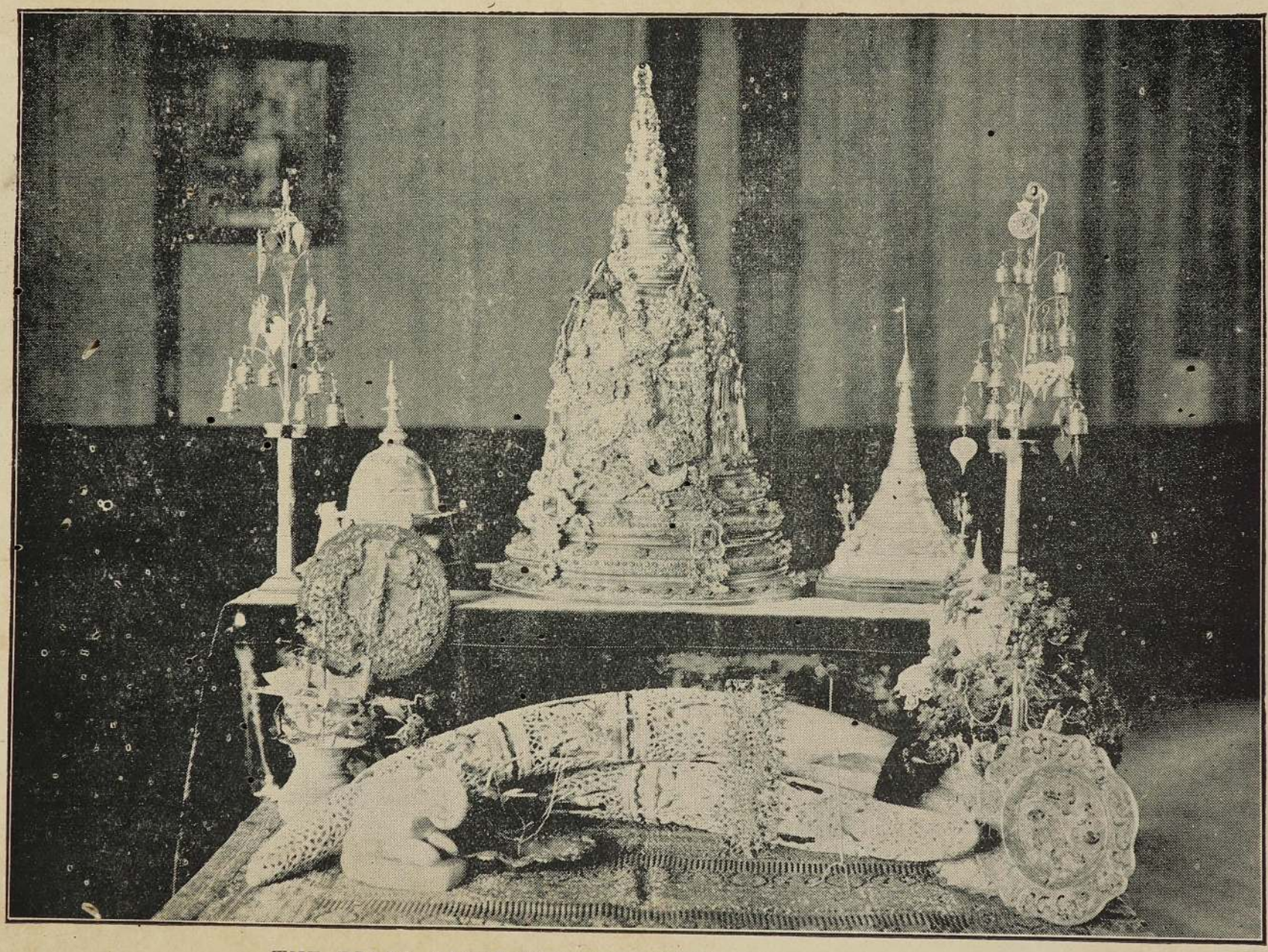
View of the present inner building (Dalada Maligawa) around which the proposed extensions are to be built.

European side of the equation. There seems to me to be—quite naturally, I think—a tendency in England to regard the Bhikkhu as a sort of *spiritual leader*, as, in fact, the "pastor" of his "flock"; the proper head of the Buddhist Movement. Western religious life has run so entirely on Christian lines, and this view is in the reported teachings of the Christ so all-pervading, that it is natural this should be the case. But nothing is really further from the Buddhist conception. The Priest, the Pastor, is spiritual leader of his "little flock"—the Christian community.

The Christian community looks to him to guide them, to lead their commune worship; to dictate the forms that worship shall take; and, in general, to originate all religious work that needs to be done. In the passages in the New Testament in which the Christ addresses the Deity on behalf of "these whom thou hast given me", in which he declares that "No man cometh to the Father but through me"; and says "wherever two or three are gathered together *in my name*" etc., we see the sources of this conception. The Christian Pastor is, as it were, more or less in place of his absent Teacher—he is responsible, so to speak, for the spiritual welfare of his "flock" as a whole; it thus becomes his business to lead their commune services, to guide them individually, through the medium of the confessional or otherwise, in the very details of their individual lives; and, with fifteen hundred years of this traditional relationship behind us, it is natural that we should come to look for something of the same sort from the Buddhist Monk.

But the fact is, of course, that of that relationship there is in Buddhism *no single outside vestige.* It being understood, of course, that the persons concerned are laity and monk. *Inside the Order*—for quite other reasons—there is of course the close linking of the Monk and his Superior, his "spiritual father" and instruction in the deeper things of the Truth. Where the Sasana remains pure as here, not even the all-

destroying hand of time has yet succeeded in so far alienating what I may call the independent, the personally-responsible spirit of Buddhism as to have brought about the introduction of even a *ritual of commune worship. You cannot save another man:*—not even the Tathāgata Himself can do it: that is the Law; and like all real Laws, it has no exception; knows no diminution of its simple force. In accordance with the Saddhamma, a man *can* (for instance, by his own life's example) *wrongfully influence* another, and so do him harm,—as also, by teaching him bad ways of life, or inducing him to take up a path for which his Kamma does not fit him. But no man can be responsible for another's course of action; and that for the very simple reason that *Right and Wrong differ with every individual being.* Further, what do we really mean by a spiritual guide? It comes, in practice, to mean a person *who will undertake the responsibility of directing our course of action when we are in doubt as to which of two or more lines is the most consonant with the teaching of our religion.*



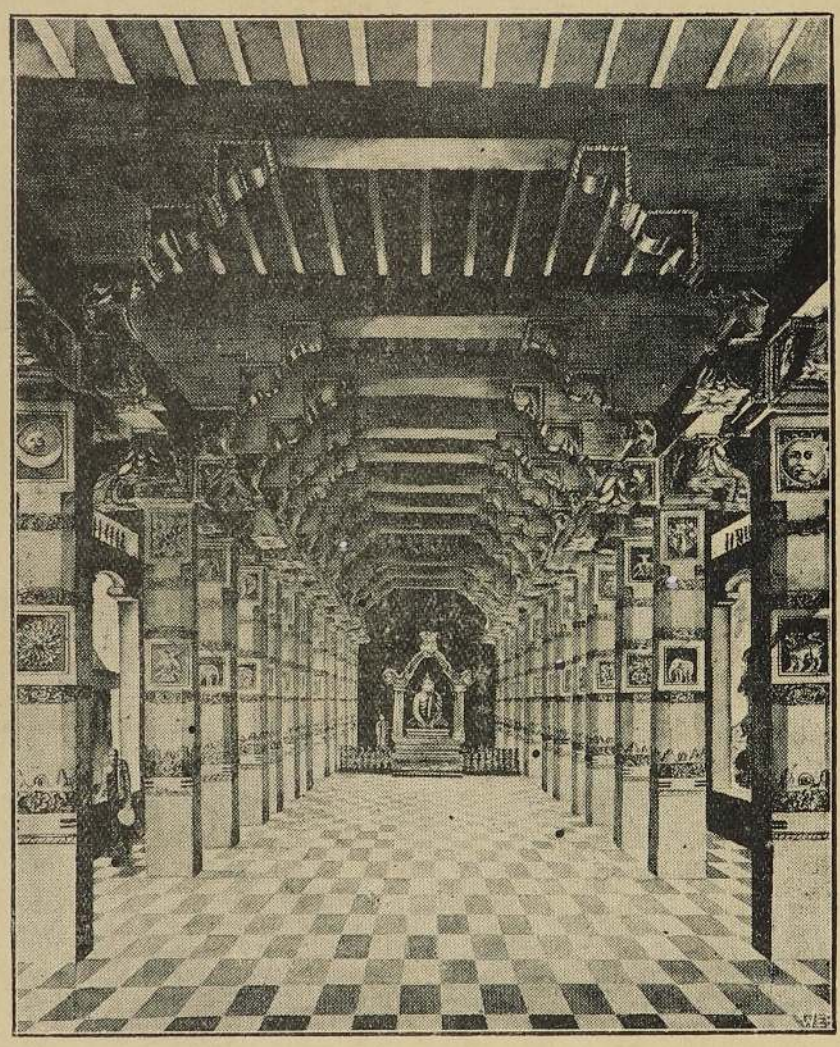
THE RELIC CASKETS WITH THEIR JEWEL OFFERINGS.

Now at this point I must pause to emphasise that our Dhamma, our Sasana, is the Truth about life, the Religion, which comes as the *Crown*, as the *Goal*, of all religious teaching which has ever been given to the world. It is intended, if I may so put it, to take, for the adult, or at least the adolescent (of course, not in chronological order) were in actual growth, in "spiritual" development the place of all the earlier, younger systems. Those younger systems were the Truth *suited to undeveloped minds*: our Dhamma, whilst containing also all that is needed even for the least developed of human beings, yet goes immensely further than the other religions; it is competent to serve as guide to the developed also. Whilst the child is learning to walk, we give him a chair to help support him; but, once the little muscles begin to co-ordinate, the chair, the support to lean on, were not only useless but *actually harmful.* Why? Because it would take away just that growing sense of self-reliance, of ability to do it, which it is the aim to develop to the fullest degree.

Now all those earlier systems (speaking relative to mental historical fact, propounded for the benefit of very crudely-developed races of mankind; that is, of course, just why we are feeling the failure of them in our days. We have outgrown them; we who at this early stage come into Buddhism have, *ipsissimo facto*, outgrown them. For we have been slowly—so slowly, learning, like little children, to walk in Right's Path,—always by aid of that chair or of the helping hand of some one more advanced than we. *That time is done with for us now*; we have learned the fundamental movements needed for that we should follow Right and Truth; and that we now, grown thus from mental baby-hood, should longer

lean upon the chair, the hand, were, of itself, *to deprive our growing mental bodies of just that sort of self-reliant, personal responsibility*, which alone can help us any further on this great pilgrimage of Life. "Seek ye therefore Refuge in the Truth; looking on yourself and on the Truth as Guides,—not seeking any other Refuge", that is the Law, so simple and so clear-stated for us, having no exceptions—*the Fact* about Life's Way.

Thus seeing, let us turn back to this Bhikkhu-question. Suppose there were a Bhikkhu who, alone, would come to live in England, supported by the very small community of those who now term themselves Buddhists in England. What would be the first thing asked, expected of him? I can see it all so clearly: "We must have a weekly *service* to attract the people and to make our own hearts wiser, stauncher; the Bhikkhu must preach to us each week; a harmonium will be of service; and, Oh, a corrugated iron Hall of Truth to serve it in. And, for the Dhamma, not so much, an't please your Bhikkhu-ship, of those hard sayings of the Three Signata, *that* won't attract the people. What we must do is to adapt our Buddhism to the local conditions, to bring uppermost its *pleasant* side, to fill our corrugated Hall each Sunday, swell our collection and connection advertise the Norm! And perhaps, if this much fail us, if the white star-flower of Truth that blooms upon these snowy altitudes of the pure Dhamma be found too rare a plant to call our English multitudes on high, might we not introduce a bit of *Northern* Buddhism; there we have commune services, ritual worship, all that our people look for in Religion? The Bhikkhu? Well, should *he* object, then we need only put to him his real position. We hold the purse, pay for his every need of life. He is our hired-man, the guide we pay to lead us in the Noble Way; he is one, we are many; if he knows the Dhamma, we know the people—just put it to him nicely, and he'll soon come round."



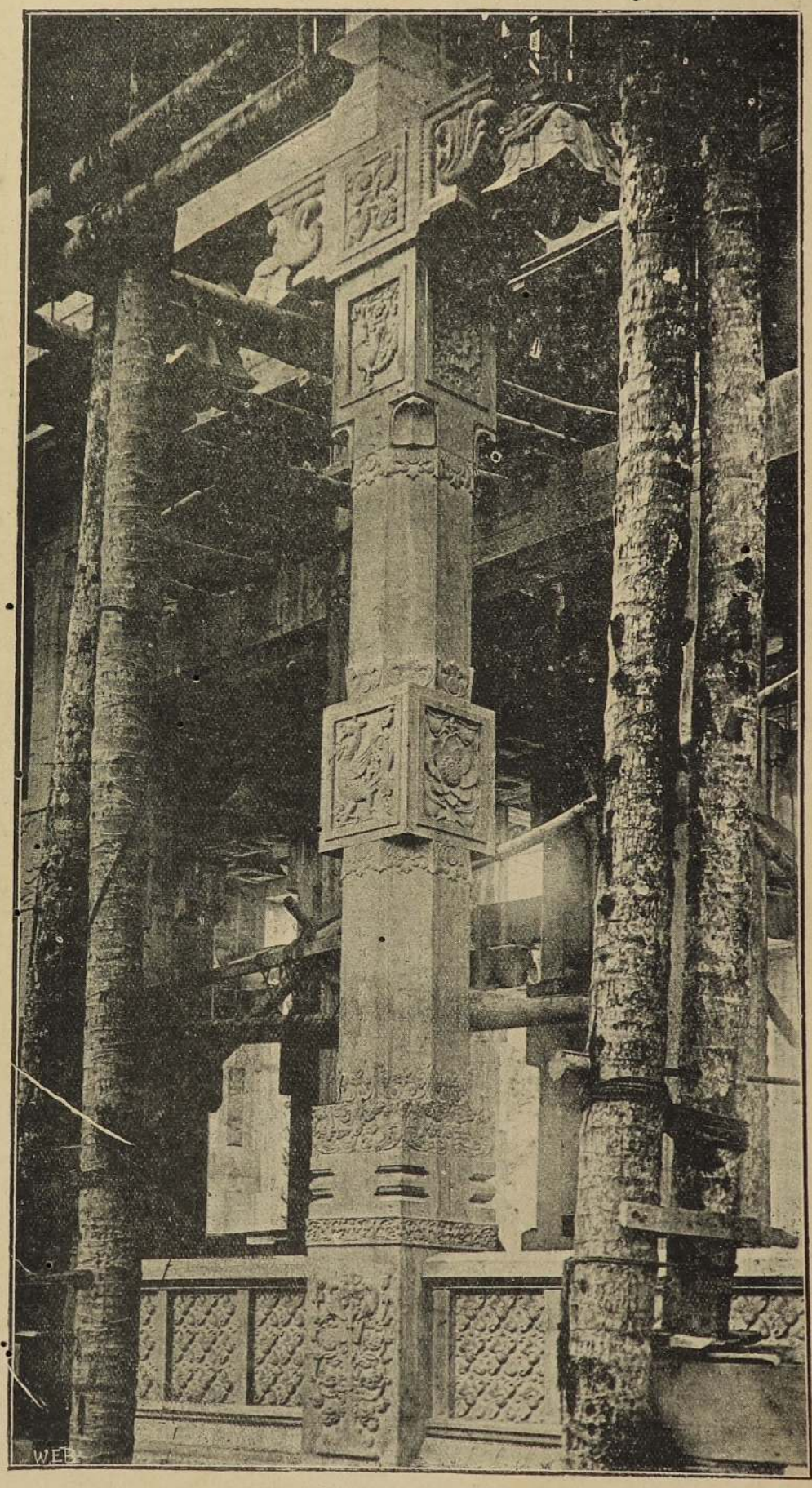
A view of the new Preaching Hall of the Dalada Maligawa, with its colonnade of Kandyan Pillars and showing a sitting image of the Buddha at the far end.

Ah, me! One makes a jest of it, because for very pity's sake one else must weep to think on what it really means! How all these very weaknesses and foibles of our kith and kin *themselves* are but "a way of putting it," these things, these services and pastorships and hymn-singings, all the traditional little helps, the "Pleasant Sunday Afternoons" of it, themselves but an expression of that eager hope, that keen desire to understand, to find somewhere outside of us that Light which only shines within! And I recall three hateful, darkened years of my own painful youth, hardly a moment of them all without its pang of loss or horror: the years when, one by one, the old sure-seeming rock-foundations of the earlier Faith crumbled before the swelling tide of knowledge into sand, and to think that that is going on to-day in thousands of young hearts; darkening all life for them, killing out hope, reducing all that's True and Noble to the level of the mire! Still going on; and the deeper a man's faith, the keener, truer his religious insight, the more pitiless the torture of it; the more unendurable the life that's left. Still going on; and all, each single pang of that immeasurable torture *needless*! There is the sting of it—the useless, sheer stark needlessness of it all. And when at last, for the writer, *the Light of Asia* came to shew that, after all, one might live religion without lying to one's heart of hearts—came, with its sure, simple logic, to take the place of the old ruined creed. When one understood at last how really Truth was One, not these two seeming-warring bodies of Science and Religion, then how all those dark imaginings melted away, as darkness melts before the dawning sun! And to think that now nothing is needed to effect that mighty healing of the heart's dire sickness but the mere *means* to make this Dhamma known, worldly wealth, such as the gilded youth of our day are wasting month by month upon their youthful follies—whilst, of this so saving Truth, no new word can be published for mere lack of means!

That is the bitterest thought of it, the very crudeness of the thing still lacking; given but that, and a few years would see the rest in orderly succession. And it is one of life's characteristic ironies that, longing as one does to see the end of this long-seeming period of waiting, waiting, waiting; working with this dreadful slowness, and in this wearisome ill-health, towards the winning of that Buddhist Mango, one is thus told, in such good-hearted, charitable faith that *this*

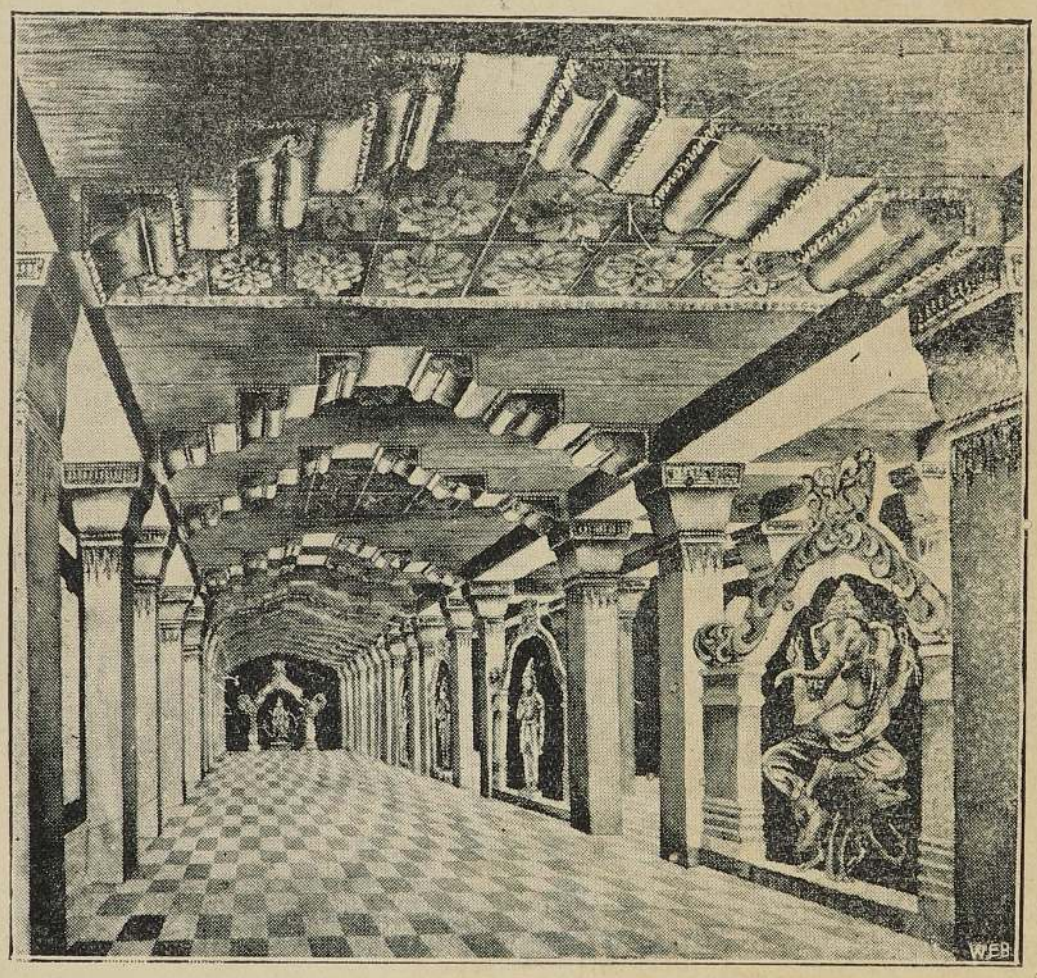
is what is wanted,—this dry Bread-fruit of the establishment of the Bhikkhu as Pastor of a new quasi-Buddhist "Church"!

For that is what it would come to, were but one Bhikkhu, at this stage of things, to be maintained by the small community at home. With fifteen centuries of Christian tradition at the back of them, how could one expect the English Buddhists, in the mass, of course, and always excepting a few clear-seeing individuals whose voice, however, would be drowned by the deadly majority and by those fifteen hundred years, to start from such a beginning, with the money-power behind them, and not to develop just such a hybrid creed? And it would be, not merely so non-Buddhist, but so *anti*-Buddhist a development that must so appear, one that would make it well-nigh impossible to make, thereafter, a fresh, clear start to a movement in the right direction. The first thing our new Buddhists have to learn is just *to do without that chair*; and a single Bhikkhu, so circumstanced, would, as I see it, be compelled to give it them, or give up the attempt out of hand. The first thing, for example, without doubt would be just those "services",—that was the cry, even when I was in London, before. How much more would it be so if I (or another, if there were another) were being supported by those very persons? And, once one analyses the psychology of that demand, one sees at once how fatal would compliance be, how impossible it would make the already-so-difficult task of diffusing the Buddhist spirit in an alien land. What has been one of the constant, and best-found reproaches against Christianity? That the man is a Christian on Sundays, and a pagan the rest of the seven days! The very potency of suggestion, of imitative mental and especially emotional response, renders it impossible but that this should follow. When a man attends a weekly "meeting", following some set rule of religious ritual (be that rule what it may) he is by that fact building up *sankharas tending to establish a habit of religiosity on every seventh day*. The gravest danger of such a tendency lies in the fact that the average man (and we must always remember that it is for the average man that any movement such as this, that hopes to become universal, is prescribing; the specially-advanced men don't need fictitious aids, any how) who thus "attends service" of a Sunday feels, by the normal, characteristic polar action of the Mind, that thus he has fulfilled all his duty to his religion. Sunday becomes his Sabbath, his Day of Rest and Religion, when he puts on the religious habitude of his mind just as he puts on his "Sunday Clothes". By that act, religion is marked off from ordinary life, a state of mind allotted to one day out of seven only. Further, the system was evolved just as we give the child the chair: it is one of the "helping to walk" religious devices contrived for the babes in religious life. "Where two or three are gathered together in my name I will be amongst them," —it is as clear a piece of suggestion as the hypnotist's to the dipsomaniac: "Whenever you lift a glass of liquor to your lips you will feel an over-powering nausea, you will be compelled to set it down untouched". And then the



A carved 30 feet monolith recently erected at the Dalada Maligawa, with an ornamental parapet wall of granite.

community effect:—not the one man only, but all his friends and all the members of the congregation have assumed this special "Sunday" habitude of mind. Each one's thought-forces act on each other, with the result that we, by long association, present suggestion, and local thought-aura alike, fall naturally into the religious spirit when we even enter a church. The whole thing is so well designed: some of the Catholic ceremonies especially. They were past masters in psychology, those old Christian Monks. There is the preliminary suggestion on every hand,—in the shape of the building, the stained-glass windows, the emotion-stirring tones of the organ playing a characteristic slow music, the lights of the altar, the chanting of the priest, the sense of the mystery of the ritual, and so on in every carefully-studied detail of the whole. And in fact just where—as in the Catholic Church—there is the *most* of this use of the various aids to the "suggestible" state, there amongst the worshippers is there the keenest devotional response. Contrast for a moment the feeling of a Catholic church in service-time—especially at such notable feasts of the Church as Good Friday or Easter Sunday, and that in a Unitarian Chapel, where so many (but far from all, still) of these aids are lacking, and we see at once how large a part these stage-adjuncts, so to speak, play, and have played, in Christian life.



The Hall of the Devas, in the new Dalada Maligawa, in which will be represented the Hindu deities whose worship crept into Buddhist ritual during the reigns of Sinhalese Buddhist Kings with Hindu Queens.

And, when we look further into the matter, we see why it was the Buddha discarded them *all*, irrevocably. One would think at first that things so conducive to the religious, the devotional spirit, would be as valuable in Buddhism as in other religions. But consider the results. When that same Catholic Church, which knows so well how to use every psychological factor to enhance its power, reached the very height of its power, in Europe, the resultant fruit came to the period of its full ripening. *Never* take away the chair, and you will have a lame child, one needing the crutch-support for all its life. So, just as the man who goes to church of a Sunday *tends to set aside all religious thought for the rest of the week*, when the Church's method bore its fullest fruit, attending the ritual, confession, etc.,—conforming to the service only,—became the *whole* of religion. Mere morality sunk to so low an ebb that in real good faith the priest could sell, and the layman buy, "indulgences," practical permissions of God's Vicar on earth to commit such-and-such a sin,—even before the event. That is the logical outcome of it. It shews us how careful we must needs be with our attempt to introduce this Dhamma, lest we sow the germs of even so great a perversion of Truth as that.

Religion of the adult, of the adolescent mind as it is, the first great lesson—great *new* lession I mean—Buddhism has to teach the woman and man of the West is, *to dispense with all sorts of crutches* (and cruxes) *whatever*. Either the Dhamma is true, or it isn't true. If true, it has to be lived, not on Sundays, but *all the time*, and every single aid of which a man avails himself, every baby-chair or crutch he cannot bring himself to cast aside, defers for so much longer his real, inward progress. It is *easier*, for the reasons above noted, to feel religious at Church meeting time than at other times. Therefore, for the Buddhist, the religious meeting is to be barred, or used as sparingly as may be; his religion is a *Law*, acting *always*; let him beware how he makes of it a thing of seasons and of times. Just the same consideration applies to the idea of a Bhikkhu as a sort of spiritual pastor. Every time a man goes to another man with some personal difficulty (always excepting mere *general* statements, ways of putting Truth, such as the Dhamma in general), he is the baby asking for the chair or helping hand, he postpones thereby his further development, for the "responsibility" for the course taken lies with the man whose judgment was sought. When Baby first tries to walk without the chair, he may doubtless have a few hard falls, but, when the only way of further progress in walking lies through the very lessons these so vividly impress on him, it were worse than folly to let him have the chair he cries for.

Thus, it seems to me that on the European side, there is equal reason against the proposal for the establishment of a single Bhikkhu in England at this stage. It is not the more

recondite and abstruse portions of the Buddhist Teaching (important as these are to the would-be advanced student) that most profoundly affect a man's daily life. To live selflessly, nobly, guiltless of pain infliction, to keep the precepts, to seek out the interior Path, practising one's mental muscles in potent thoughts of Love, Pity, Sympathy, Equanimity, till these things become daily *realities* instead of high-born distant dreams, only occasionally entertained as the circumstances of our lives dictate, none of these things, the doing of which *is* Buddhism, need from the practitioner one atom more of Buddhist lore than the humblest student of this Truth can now achieve. The *vital* things of this Law all well *know*; the only next step is to put aside all crutches, and *live accordingly*: to do these things the presence of a Bhikkhu is not needed. It might easily become an obstacle to many, since, with the old mental inertia and the tendency to take the line of least resistance, his presence would be almost sure to result in the demand for "services",—to make of his quite different offices a new sort of "pastorate".

Those who, under these circumstances, lacking thus all *exterior* spur towards the Noble Life, fall out of the movement, shew, by that fact, their present inability to stand alone to keep the nobler self and the Noble Truth as their *sole* Light and Guide. Thus again the advantage that when, presently, means *are* forthcoming, when it is possible to make a fresh start, and one, I hope, on a scale more adequate to this great Truth, then those who remain will have proved their fitness, will *be* Buddhists, more or less; and hence the abler to take part in that wider and more general work.

ASCETICISM.

[By Dr. Edward Greenly, v-p. g. s., d. sc.]

AMONG the European peoples, especially in England and America, no small confusion of ideas appears to prevail concerning Asceticism.* In the first place, the practice is more or less identified with that of altruistic self-denial. Yet the two are easily distinguished. Suppose a shipwrecked crew on a desert island, with too little of some desirable commodity to suffice for all, and that one of them gives up his share that the rest may have more. That is altruistic self-denial. But suppose a solitary man on such an island, with plenty of the commodity, and that he deliberately denies himself the use of it. That is asceticism.

With regard to real asceticism, there is also confusion. For along with repudiation of it, there is mingled a widespread though unavowed admiration. Those who practise it are almost always looked up to: nay, the ascetic himself is apt to feel that he has done something which is, in some subtle way, meritorious. That is the notion which, in this essay, we propose to examine.

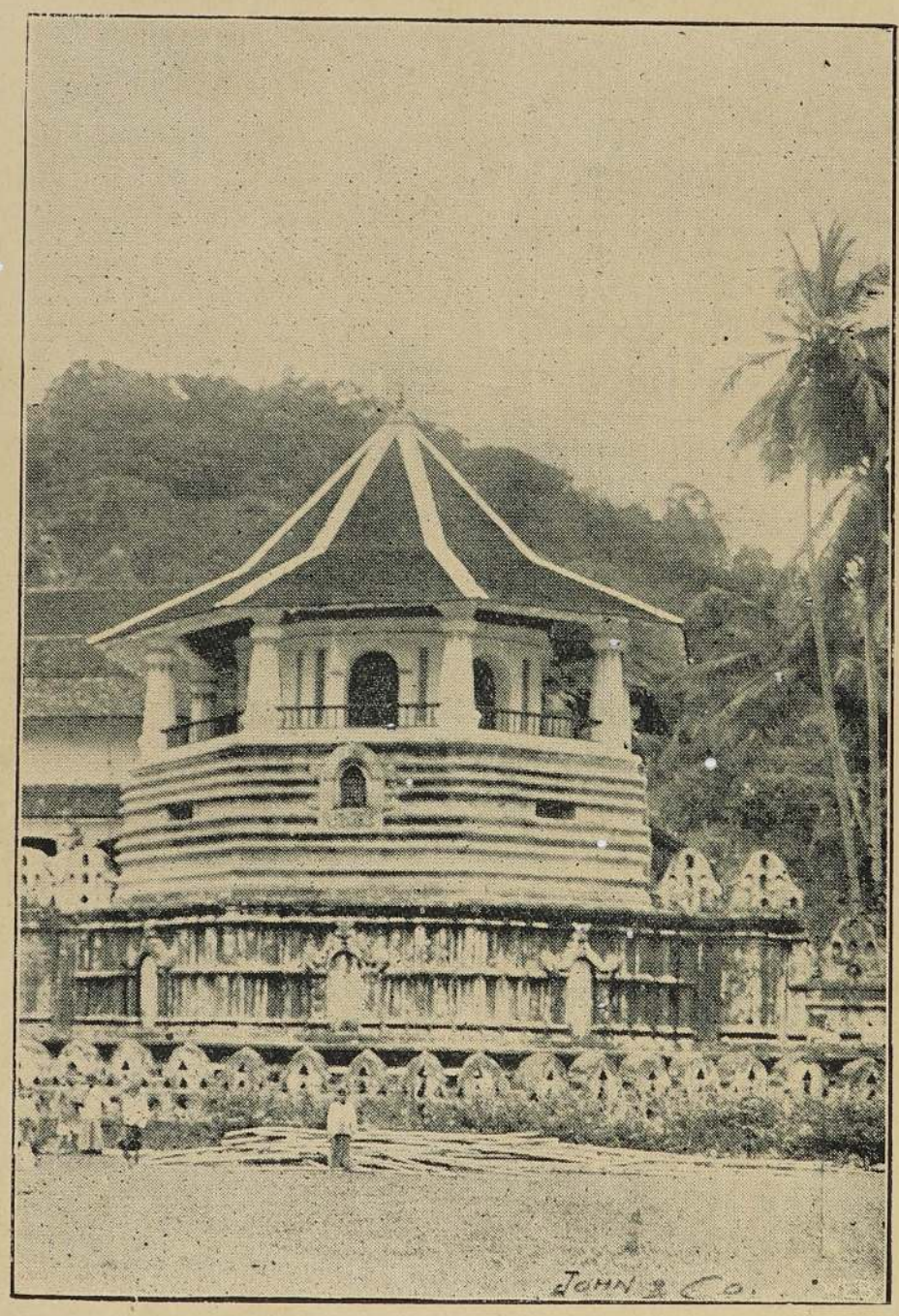
Prevalence of the Practice.

For Europeans, the practice is usually associated with the rules of certain of the monastic orders of Christianity. Yet it is, in reality, far more extensive, and dates from more ancient times. We do not usually regard it as one of the ideals of Pre-Christian Europe. But even the Greeks, for all their naive delight in life, had their true ascetics, of whom Diogenes is perhaps the one most generally remembered; though it may be less generally known that self-denial was a regular practice of oracular priestesses such as the Delphic Pythia. The institution of the Vestal Virgins, and the name of Cato, may suffice to remind us that asceticism was also quite familiar to Republican Rome; while so long as we make use of the adjective "Stoical", we can hardly forget that, even in the more luxurious society of the Empire, it was an ideal to which most of the higher characters aspired. Egypt had its monks of the Serapeum; ancient Babylonia had its virgin-brides of Marduk; while monastic orders both for men and women were a feature of Neo-Mazdean Mithraism. In Judaism, again, the severe pictures of Elijah, of John the Baptist, and of the Nazirites in general, are familiar to readers of the Bible though their successors of to-day, the austere Mullahs of Islam, are perhaps less familiar; as may also be the celibate Essenes of the dawn of the Christian era. Six centuries before the advent of any Indian teacher, China had produced the hermits of the Tao, some of whom are said to be still living among the flowery forests of the Chih-li mountains. Finally: the Spanish conquistadores found whole colleges of celibate priests co-existing with, nay officiating in, the sanguinary sacramental rites of remote Mexico. All these, however, appear but moderate and sporadic when we turn to the extrordinary developments of India, the great home of the world's asceticism. For, whether we consider the numbers of the ascetics, the intensities of self-torment, or the age-long persistence of the practice, no system can for a moment compare with Hinduism. Carried out by some, revered by all, it is, to-day, the ideal of 170,000,000 of men; and yet it had already reached its full intensity as far back, at any rate, as the sixth century B. C.

* This essay originally was written for British readers, but was never published. It may also have interest for the East.—The Author.

Various terms have been applied to it, a frequent Indian expression (quite distinct from *Sila*, the precepts of ordinary moral conduct) being *Tapas*. The Greek term employed by us, "askēsis", appears to have been but rarely used in the sense of mortification of the body until the close of the classic period. In the early period, that of the Homeric poems, it (and its verb "askeo") commonly signifies the ability to work with skill in various materials, especially metals:—"harma chrysō eu ēskētai" "The chariot is finely wrought in gold"; or is used of the smoothing out of a folded garment (chitōna.....askēsasa). In the classic period we find that its meaning has already undergone a change, for it is commonly employed to designate a practice of, or training for, something, especially of the training and habits of an athlete (askein to sōma=to train the body), while such expressions are even to be found as the "askēsis" of a horse! Towards the close of that period, however, the word is beginning to take on an approach to its later sense, Xenophon, for example, speaking of the practice of virtue as askēsis arētēs. At length, in Graeco-Roman times, we find Lucian definitely referring to the austere self-discipline of the Cynics as tēn kynikēn askēsin. Thus the word had by this time acquired a sense which made it ready to the pen of ecclesiastical writers for their description of the monastic orders of Christianity. From this source it passed into late Latin, appearing in the form "asceteria" (hermitages) in the Justinian codification of the Roman Law (C. E. 528–565); through which channel it found its way into mediæval ecclesiastic Latin, and thence into modern usage. Yet it was not naturalised as a definitely English word until the seventeenth century, when we find it applied to the early Christian orders by Sir Thomas Browne in 1646.

Origin of the Term.



The Octagon of the present Dalada Maligawa.

A world-wide custom of such immense, and indeed unknown, antiquity, has naturally received a great variety of explanations. Most of these may safely be regarded as late glosses, adopted in order to make it appear to be in harmony with, and in fact arise from, the ideas concerning life which have been current in the several nations, religions, and philosophies. For the true explanation, quite different methods have, as in corresponding cases, to be adopted; and by means of these light has now been obtained. Comparative Hierology points, with no uncertain hand, to the real, original source of the ascetic idea.

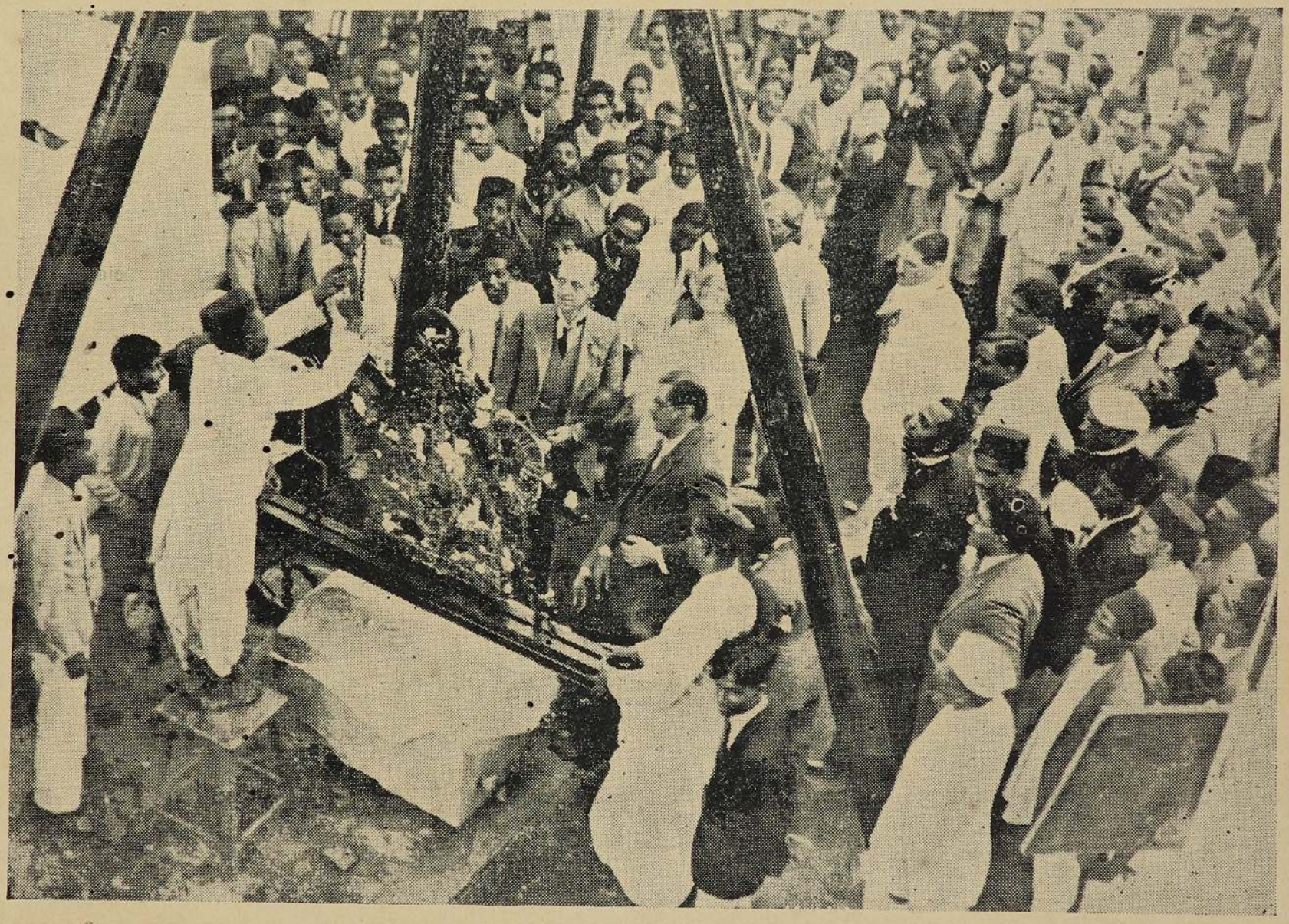
The Origin of the Idea.

In various ways, but in part at any rate, out of ancestral kings and other powerful persons, primitive man has evolved innumerable gods, out of whom either by abstraction or selection, the single gods of monotheism have in their turn evolved.* Plainly it was important to please and propitiate the god. Primitive people do this by various methods which are in accordance with primitive ideas as to what is likely to be effective; and, although, with progress to higher culture, these ideas have been gradually refined and ethicised, several of the original notions on the subject survive in Europe, quite conspicuously, to the present hour. Now, it is to these methods, modified in various ways, that we must look, either directly or indirectly, for the true source of the ascetic idea.

To the god, as to the king, offerings are made of food and other desirable things, often on such a scale (especially at funerals) as to impoverish the donor, and frequently to

* The vast body of inductive evidence as to this source is realised only by students of that science. Abundant references will be found in Spencer's *Data of Sociology*, in his *Ceremonial Institutions*, and in Tylor's *Primitive Culture*. Not that the origin of "religion" is so simple a matter as this. Magic, totemism, animism, and other things have undoubtedly contributed. The problem, indeed, is an extremely complex one.

deprive him of his full rations and compel him to fast. Thus: fasting and other forms of self-denial came to be regarded as winning royal or divine favour and approval. But the chief, in his lifetime, also loved power, especially power over his subjects and relations, even to the extreme of their being regarded, like slaves, as his property. By phrase and by gesture, therefore, the worshipper signifies that, as he belonged wholly to his king, so does he to his god. Sometimes, leaving ordinary life, he devotes his whole possessions and existence to the god, and gives himself up to the "religious life." Noteworthy is it that he signifies the same submission by various mutilations which are attenuated forms of military trophies. Though some of these, such as head-



The Opening of the Nair Hospital at Bombay, the Founder of which is Dr. Nair, President of the Buddhist Society of the City.

shaving, are comparatively painless, most of them are both injurious and painful, such as amputations of fingers, tearing out of teeth, circumcision and castration, ear-and nose-boring, bleeding, branding, tatooing, and flagellation. In rare cases the process is carried to the extreme length of religious suicide. Thus, primitive man subjects himself of his own will to many deprivations, and often to severe pain, in unwavering faith that the god, pleased by gift and by submission, will regard him with a favourable eye.

Now, there is abundance of evidence that custom, especially religious custom, is one of the most persistent of all human things, often surviving for ages after its original purposes have been forgotten. So, in this case, long after men have forgotten the original object of these voluntary pains and privations, a vague sense of having won favour in the eyes of unseen powers, or perhaps, without conscious reference to any person, a still vaguer sense of having done something meritorious, persistently clings about an act of renunciation of pleasure.

Validity of the Idea.

What, then, are we to say with regard to the validity of that idea? Plainly: in so far as we entertain it, we do so, not because we have found it to be true, but because it has come down to us from antiquity so immemorial that it is well-nigh part of our general mental make-up. Yet early ideas are not usually true ideas. The primitive notions of mankind as to the structure of the heavens, as to the form of the earth, and as to most of the other phenomena of Nature, were wrong notions. Further: this one belongs to the same class as those which looked upon earthquake, storm and pestilence as inflicted by an angry god, upon insanity as due to demoniacal possession, or upon eclipse as the act of a demon who is devouring the sun. The notion of ascetic merit, in fact, is really a savage survival; it is a mental atavism, with no more natural authority for us than have other notions of the same class and of kindred origin.

This will be more clear to us if we reflect that ascetic practices may be divided into sub-

Two Sub-Divisions.

classes; a positive class involving self-infliction of an injury, and a negative class involving merely the self-denial of a pleasure. The positive class we have, at any rate in Europe and America, long ago repudiated. Mutilation, flagellation, religious suicide, and the like, have not only passed out of practice, but their merit is not so much as discussed among us: to mention them is to evoke an indulgent smile or perhaps even a gesture of disgust. But their negative kindred ought really to be treated in like manner, and all question of merit in any self-deprivation of pleasure ought to be repudiated. If a man likes to do a thing, then, (providing, of course, that it involves no injury to self or others) he need make no apology for doing it. Nor is this all; for experience often shows that negative asceticism is apt to prove destructive of one kind of altruism. It tends to breed an attitude of austere superiority, an unlovable censoriousness towards those who do not adopt the same standards, and therewith an absence of due desire to give them pleasure.

In thus repudiating the idea of any merit in asceticism, be it noted, we sail in good company. We were anticipated centuries ago, and that in the last country where such a thing might have been expected, being no other than ultra-ascetic India itself. There, in the sixth century B. C., the revered Gotama the Buddha, after having surpassed all his contemporaries, and plumbed the utmost depths of austerity, going about garmentless, unwashed, lying upon thorns, and starving until he "would topple over for very weakness," found that he "did not attain to beyond human things, did not obtain.....exalted insight." From this experience, he pronounced that asceticism, whether positive or negative, had nothing in it meritorious, and failed to bring about the true deliverance of the mind. In the first address which he is reported to have given, he describes the practice of self-mortification as "painful, unworthy, and equally of no abiding profit" with the other extreme of abandonment to sensuality; propounding what he sanely calls a "Middle Way", the now famous "Aryan Eightfold Path", in no stage of which is there anything ascetic.

Nevertheless the question has another aspect, an aspect, moreover, of the first importance. For

A By-Product.

it sometimes happens that, looking vainly for one thing, man finds another for which he was not looking; that in a search for a chimaera, he lights upon a precious reality. The alchemists toiled for centuries to discover the "philosopher's stone" which was to transmute the "baser metals" into gold. They never found it. Yet, in the course of that vain search, they did actually discover no small number of erstwhile unknown substances, elements as well as compounds, and devised processes which are in application to-day; so that without ever dreaming thereof, they prepared the way for true scientific chemistry.

So here. Man has practised all manner of austerities in order to win the favour of imaginary beings. But in the pursuit of that chimaera he lit upon something which was vastly more worth having than anybody's favour. For he thereby gave himself a discipline of self-control. Not that such discipline was altogether new; some degree thereof being a *sine qua non* to communal, tribal, and domestic life, even in a pack of wolves and a nest of birds. But *askesis* gave a more drastic training than he was likely otherwise to have submitted to. And it speedily brought its own reward. Able, for ascetic reasons, to do without things which he liked, he would acquire the ability to do likewise for social reasons. This, making him easier to live with, his relations to his fellows would become pleasanter, to himself as well as to them. Internally, too, the ability to put by an enticing pleasure confers a sense of power, bringing often much greater satisfaction than the rejected pleasure itself would have brought. So, in various ways, he became a happier man.* Accordingly, this experience of well-being, recurring age after age, with the unerring certainty of natural law, became intimately intertwined with the sense of merit which is derived from the original intention of the practice. The idea of merit is a fiction, surviving in virtue of the tenacity of social custom: the by-product is a real experience. The two together are the real source of our deeply rooted belief in the inherent excellence of renunciation.

Yet askēsis may not be wholly out of date. The savage past is evolutionally closer behind us than is often supposed, its wild instincts are by no means eliminated, and for these, an ascetic self-discipline may still be salutary. Applied, of course, to the right people. One would hardly preach it, for example, to a sailor just come in from a stormy voyage, or to a musician who practises an hour or two a day. But those who lead easy lives may find a little of it advantageous. Only, let them not plume themselves on having done anything meritorious. What they have done has been to have foregone a lesser good in order to obtain a greater one. That, however, may be the best and wisest thing a man can do.

* This confirms his faith in his superstition, for, unable to recognise it as a result of natural psychic law, he puts down his access of well-being to the divine favour he had sought to win; an example of the unfortunate consequences of arriving at a right result by a wrong method.

THE FUTURE OF BUDDHISM.

[By Sir Hari Singh Gour, M.A., D. Litt., D.C.L., LL.D., M.L.A. Author of "The Spirit of Buddhism."]

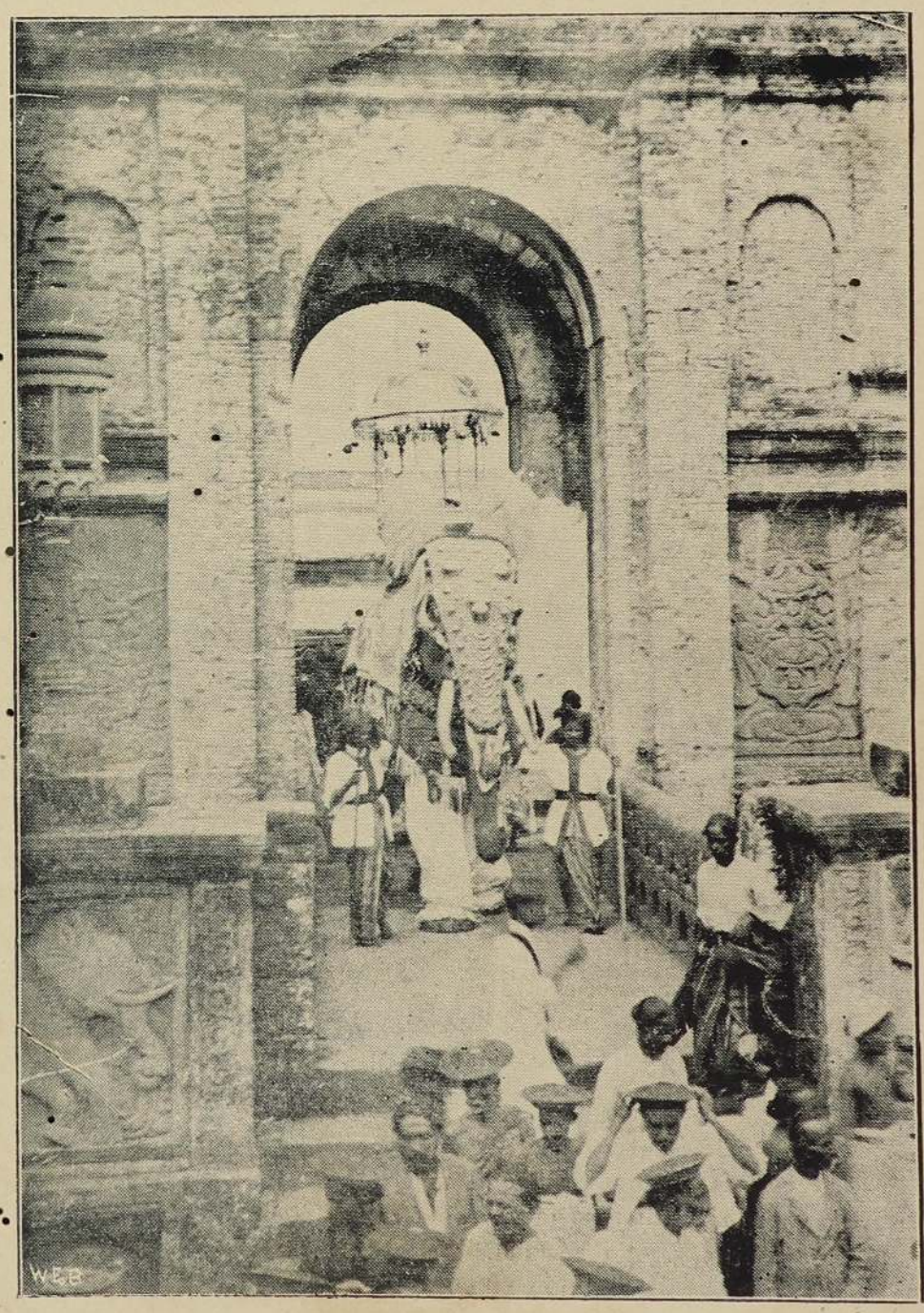
GAUTUM Buddh, the founder of Buddhism, had not started his religion with any idea of converting the people, to whom he preached no definite creed. His primary object was to establish a code of ethics and enunciate a metaphysical doctrine, which believers in any religion might make as their own. Buddhism was thus a religion of reason. It developed into a great religion by its contrast with the prevailing doctrines, and particularly with Hinduism. In order to understand Buddhism, one has therefore to study the essential tenets of Hinduism, which Buddhism was created to destroy. The Brahmans before the birth of Gautum had inculcated the doctrine of salvation as dependent upon sacrifices, self-immolation and self-abnegation, typified by the giving of alms to Brahmans, who declared themselves to hold the keys of Heaven.

Under the Brahmanical yoke the country was steeped in ignorance: society was divided into four castes according to their occupation; and a pure vocational classification was crystallized into a definite ordination; for the Brahmans composed Sutras, to which they gave divine sanction, and in which they declared that the supreme God Brahma had created man and divided society into four strata. The Kshatriyas, who were then regarded as belonging to the first order, were to be rulers of men, while the Brahmans were to be the priests, the Vaishyas the traders, and the Shudras to follow the servile occupations. There was another caste beyond the pale of Aryan order, who were classed as Chandals or Mlekshas, who were really aborigines, described as pug-nosed barbarians, upon whom a Vedic hymn called for divine vengeance:

"Indra! O bearer of great blessings!
Destroy the dark-skinned pug-nosed barbarian."

These and similar objurgations marked the Brahmanical pretensions, which grew in strength and volume as their domination and ascendancy grew and remained unquestioned.

Gautum was the first to strike a fell blow at this Brahmanical tyranny. He denied that the gods in Heaven could be satiated with sanguinary sacrifices of human beings and other victims. He denied that the Brahmans held the keys of the gates of Heaven. He denied that salvation and Heaven was attainable by the payment of a price or the offer of a bribe to the heavenly hordes. To him all men were equal. He anathematized the puerile myth fabricated by the Brahmans that the God Brahma had divided human society into pre-destined orders, and that a section of his creatures had been consigned to eternal serfdom or to labours, against which their struggle and protests were futile.



The Dalada Maligawa Elephant, Carrying the Relic Pagoda, Emerging from the Temple Gates for the Annual Perahera in August.

His grand doctrine was as all-embracing as it was subversive of the religious and social order of the day. In the conventional life of the founder of Buddhism it is stated that the young Prince was moved to pity by the sight of sickness, disease and death. But the real fact is that these were merely external symptoms, which moved his otherwise sympathetic mind towards the unification of the people of India, and indeed of the whole world into a rationalistic course of life, the result of which was cataclysmic and the faith of which had not yet been perceived by the world. The grandeur of his doctrine would only be perceived if regard were had to the contemporary creeds which held sway in the countries then civilised and culturally advanced. It is perhaps a curious coincidence that while the philosophers of Greece were being prosecuted for denying the existence of God, the philosopher in India was preaching that very doctrine from the house tops. And a similar doctrine was being preached by the great Confucius in China.

The immediate effect of Buddhism upon the people of India was phenomenal. Brahmanism which was raising its head was humbled before the storm of Buddhism. And some of Buddh's favourite pupils were Brahmans who had been converted to his creed. Amongst them was the great sage Kashyap (called in Pali Kassapa). The Brahmans had denied the Vedic rites to women. Gautum Buddh admitted them into his fold, permitted them to be consecrated as nuns, and he made no distinction between women of high birth and those of low origin. Indeed some of his disciples were converted prostitutes.

For twelve hundred years Buddhism held sway in the land of its birth. During this period it radiated its light to all quarters of the then approachable globe. It converted China and Japan and the trans-border tribes to the north and east of Hindustan. A mission sent by King Ashoke converted the island of Ceylon, and westward Buddhism had penetrated even into the Republic of Rome. Alexander the Great in his conquering march upon India returned with the priceless booty of Buddhism, the tenets of which became a favourite theme for discussion by the wise men whom he carried about in his camp. These philosophers and the Jews who had followed Alexander after the fall of Jerusalem returned with this great treasure, which they had discovered in India. And it is now acknowledged by the critics of Christian Holy Writ that many of the Biblical teachings had their origin in the teachings and tenets of Buddhism. Even the rituals and the architectural arrangements of the Roman cathedral, its altar, baptismal niches and wings are all taken bodily from Buddhist practice. But in spite of the influence which Buddhism had in Judæa and Palestine, there can be no denying the fact that the Jews were not able to subscribe to the doctrine of Buddhism in its entirety. They therefore adapted so much of that creed as suited their practice and evolved out of it a new theology which passed current as Christianity.

The failure of Buddhism in the West is due to the practical nature of the people of that Continent. There is an antithesis in the mentality of the people of the East and the West. The Oriental is essentially a spiritual man —he scorns the life that is, and lives for the life to be. The Occidental on the other hand hopes for the life to be, but lives for the life that is. And these are essential differences of mentality between the two races of mankind, which are reflected in their respective theologies. It is said that the Eastern mind is spiritual, while the Western is material. That this is in a large measure true cannot be denied. The result is that while the East is being industrialised and is paying more and ever increasing attention to greater comforts, the West is now once more turning to the East for spiritual inspiration. Russia has already expressed her craving for Buddhism, while Buddhist societies in Germany, France and England testify to the growing interest in this world religion. The great automobile magician, Henry Ford, has himself confessed belief in the doctrine of re-incarnation and of *Karm*. His manner of life shows that he has imbibed the essential doctrines of Buddhism. America is waking up to the grand truths which underlie this great religion, which, more than being a religion, has an ethical code, and more than having an ethical code, is a practical rule for the conduct of life.

In my work "THE SPIRIT OF BUDDHISM" I have essayed an exhaustive survey of this great religion and I hope that the few words I have written here will suffice to interest all persons in the grand doctrine of *Nirvan* as preached by the greatest and wisest of men.

THE SONG OF A PILGRIM.

My thrice blest Karma leads me
In this, my present life,
To these most sacred places
Where memories are rife;
I traverse holy pathways
Which once Lord Buddha trod
And where, perchance, He rested
Upon this very sod.

Our Great Exemplar taught me
The Truth that makes all free,
So I have great possessions
And grateful I must be,
And spread abroad the Dharma;
By His example led
I'll teach and raise and hearten
Life's disinherited.

And as I travel onward
I'll help upon their way
All beasts and birds and insects—
My fellow-pilgrims they.
At each resting place at even
I'll sit and meditate
And freely to my Master
My life I'll dedicate.

And when this happy journey
Is done, and I return
To work and care and worries
With ardour I will burn
To follow my Lord's Teaching
Life after life, till I
Behold in all its splendour
Nirvana's sunset sky.

GERALDINE E. LYSTER.

BUDDHISM IN EUROPE.

A report from Christmas Humphreys, Esq., President of the Buddhist Lodge, London, and Chairman of the London Buddhist Joint Committee.

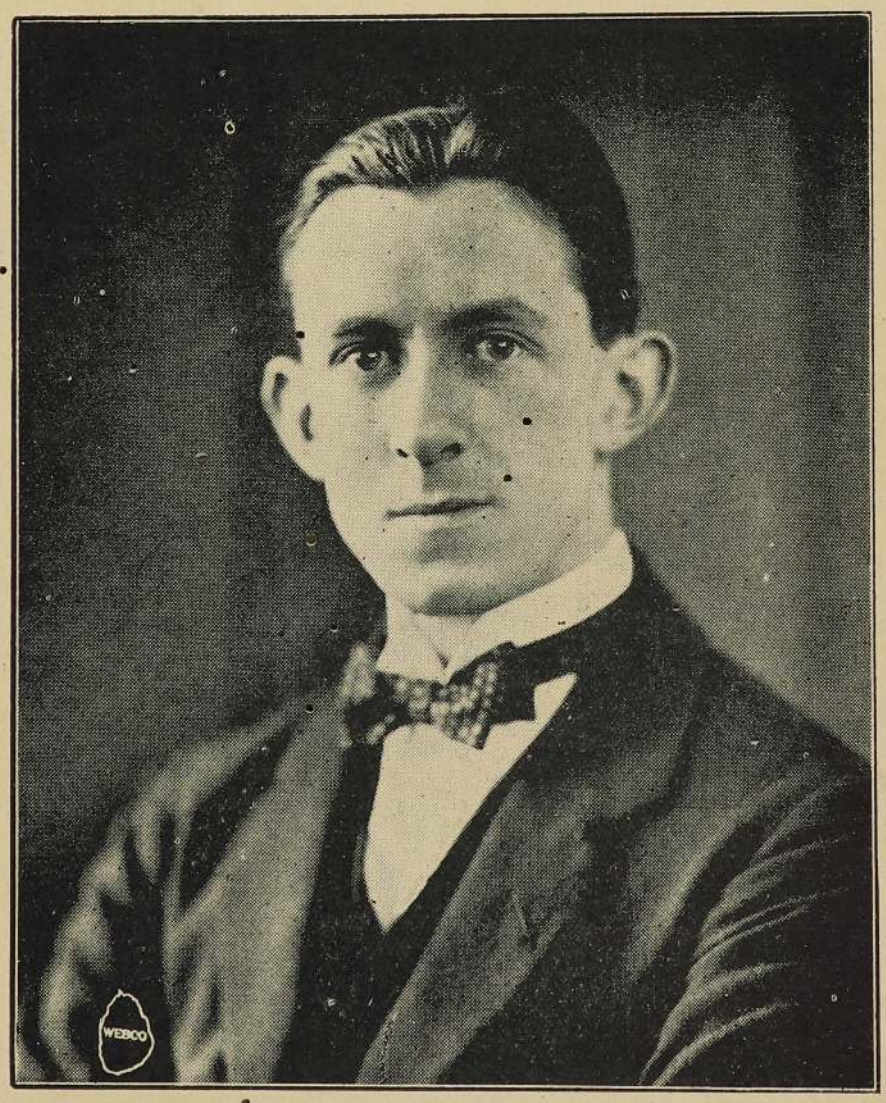
THIS is a somewhat ambitious title, but partly by force of circumstance, and partly by deliberate effort, the Officers of the Lodge are probably better informed as to the European situation at the moment than any one else who is likely to send a report to the Annual.

The present situation is dominated by the activities of His Eminence Tai Hsu, whose meteoric career round the capitals of Europe has provided a badly needed stimulus to every branch of Buddhist activity. It may be more convenient, however, to deal first with the year's proceedings up to the time of his arrival in our midst.

The Buddhist Lodge, London.

Turning, then, to the Lodge and its manifold activities, we find the outstanding feature of the year has been the publication, in October last, of our text-book of Buddhism, entitled *What is Buddhism?—An Answer from the Western Point of View*. Entirely the work of inexperienced amateurs, save the actual printing and binding, and published without capital or guarantee, the first edition of 750 copies was none the less sold out in four months, with the result that a second edition of 1,000 copies was at once prepared and is now on sale. This second edition has benefited by the correction of errors which appeared in the first, and is printed on a slightly thicker paper which is more suitable to the type. His Eminence Tai Hsu, on having portions of the book translated to him, immediately sent it off to China, to be there translated and distributed. Meanwhile Mr. Ferdinand Schwab of Munich, who has sold his well-known business of "Oskar Schloss Verlag" and founded "Benares Verlag" in its place, informs me that he is henceforth devoting himself entirely to the publication of Buddhist books in German, and has undertaken to translate and publish *What is Buddhism?* without delay. In Paris, where the European Headquarters of the Tai Hsu Institute will probably be situated, Monsieur de Maratray, the well-known poet and writer, is preparing a French edition which will, we hope, be published in the Spring. In Japan, an edition in Japanese is in course of preparation under the able direction of Dr. Takakusu.

As against this we have as yet secured no footing in the U. S. A., where we are given to understand there is ample scope for the sale of Buddhist literature if only agents can be secured. Should this catch the eye of anyone keen on spreading the Dhamma in that country we shall be glad if he will write to us without delay.

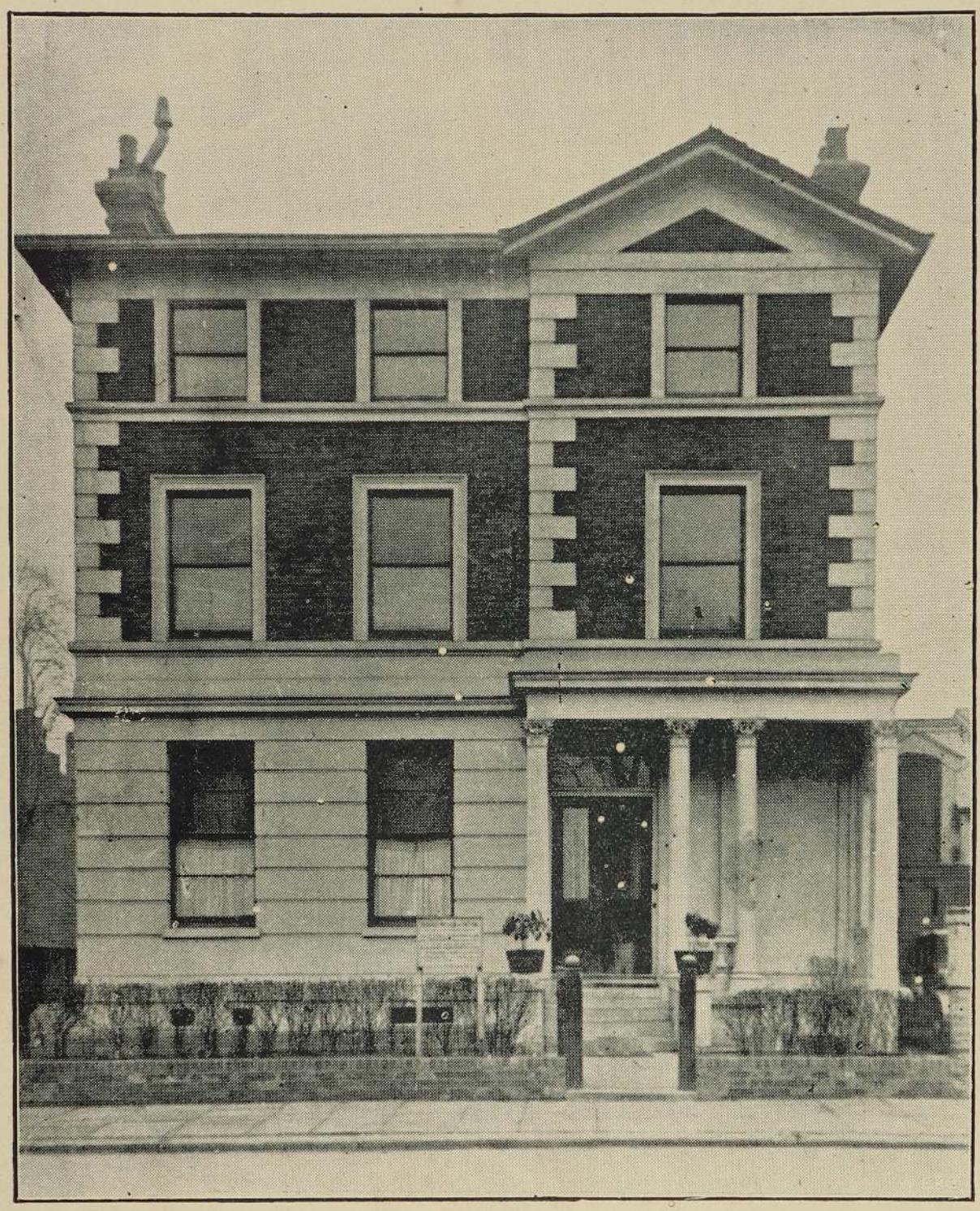


CHRISTMAS HUMPHREYS, PRESIDENT
BUDDHIST LODGE, LONDON.

After two years' work on this Text-Book, the Lodge Members have turned their attention to the next item on their ambitious programme for the future. This was published in the November issue of *Buddhism in England* and includes, as well as the text-book already mentioned, a Glossary of Buddhist Terms, an Analysis of the Scriptures, of which the first portion, dealing with the Pali Canon, is already published as "Transaction No. 1" of the Lodge, an Anthology of selections from these Scriptures, drawn from all corners of the Buddhist world, and a Bibliography of all works on Buddhism in the English language. Needless to say, this work will occupy a considerable time. The Buddhist Glossary alone will take two years to complete, but the movement is a growing one, and if we make the most of the material at hand it may

be that our efforts will attract assistance in the days to come.

Of visitors to the Lodge, other than His Eminence Tai Hsu, the most distinguished have been the Hon. Mr. D. B. Jayatilaka, who told us of the movement in Ceylon; Pandit P. Vajiranana, the senior of the three Ceylonese Bhikkhus now resident in London, who spoke to the Lodge on "Morality in Buddhism"; Dr. W. W. Hornell, Vice-Chancellor of Hong Kong University; Mrs. Fraser, a prominent Buddhist in Rangoon; Mr. Ladislaus Vago of Prague; Mr. Har Dyal, who is well known to readers of *The Young East*, and, as we go to print, Dr. Ernest Rost, who may claim to have introduced Buddhism as a practical philosophy into these Islands in 1907.



BUDDHIST MISSION HOUSE, LONDON.

Buddhism in England.

Our Book Reviews in *Buddhism in England* seem so popular that the Library is overflowing with books sent for review, and the very quantity of these is eloquent testimony to the increasing interest in Buddhism being shown by the reading public in the West. The three outstanding volumes of the year would seem to be Mrs. Cleather's *Buddhism, the Science of Life* published in Peking; J. B. Pratt's *The Pilgrimage of Buddhism and a Buddhist Pilgrimage*, a sweeping survey of the present situation in Buddhist countries throughout the world, and W. W. Kingsland's story of the life and teaching of the greatest European Buddhist who has yet appeared, *The Real H. P. Blavatsky*. Mention must also be made of Mr. E. E. Power's long delayed work, *The Path of the Elders*, and Dr. Evans-Wentz' *Tibet's Great Yogi, Milarepa*.

By way of propaganda for the general public, a number of Lectures on Buddhism have been given throughout the country, but the supply of lecturers, unfortunately, is not yet equal to the demand. We have, however, recently published a 16 page pamphlet under the title, *Buddhism and the Buddhist Movement in the West*, and by distributing this on every possible occasion we hope to arouse the interest which lecturers, when they are found, will be able to weld into profitable activity.

The Magazine is still, we regret to say, far from self-supporting, and though popular in countries such as Burma is apathetically received in the country from which it draws its name. The outstanding item of the year has been an analysis of the Pali Canon, with a Bibliography of books in which translations can be found. A reprint of this from the October issue has been published as "Transaction No. 1" of the Lodge, and Mr. D. B. Jayatilaka alone has bought 1,000 copies for distribution in Ceylon.

Year by year, a careful watch upon the English Press discloses how the principles of the Dhamma are gradually being grafted on to, and replacing, the outworn beliefs of "Church" Christianity, while the occasional utterances of notable persons on the subject achieve considerable publicity.

The firm conviction in the doctrine of rebirth evinced by Mr. Henry Ford is only one of many instances of the kind.

Other Buddhist Societies.

Turning to other Buddhist movements in London, the Maha Bodhi Society seems hampered by lack of organisation and leadership, and we fear that full use is not being made of the presence of the three Bhikkhus in London. The combined celebrations of Wesak this year, however, will provide an opportunity for their appearance on a more public platform. Meanwhile they are holding Study Classes in Pali, meditation, and the practice of Buddhism, and both the B. M. B. S. and its offshoot, the Student Buddhists' Association, give frequent Lectures at the Headquarters in Gloucester Road, N. W. 1. I was unable to be present at the Annual Dinner of the latter Association held last December, but from reports printed in our Magazine I gather it was a great success.

On February 16th last I had the pleasure of being the Guest of Honour at the first Annual Dinner of the Burma Society in London held since 1921, and secured the co-operation of its members in the revival of interest in Buddhism in the West produced by the efforts of His Eminence Tai Hsu.

Mr. Kedar Nath Das Gupta, the energetic organiser of the Three-fold Movement, took the opportunity of being in London in the Autumn to organise a series of lectures on the Great Religions, and His Eminence and I were among the speakers on behalf of Buddhism. The chief outcome of the series was a modest Magazine, called Calamus, edited by the Rev. Will Hayes, to keep alive the study of Comparative Religion in London.

Photo by Mr. Doo Hang.

BUDDHIST MEETING AT MAHA BODHI SOCIETY QUARTERS, LONDON.

Seated (from left to right): Dr. N. Attygalle, Mr. A. H. Perkins, His Serene Highness Prince Varnvaidya, Siamese Minister in Great Britain, Ven. H. Nandasara, Ven. P. Vajiranana, Ven. D. Pannasara, Mr. Francis J. Payne, Mrs. Smith, Miss Smith, Miss Smith.

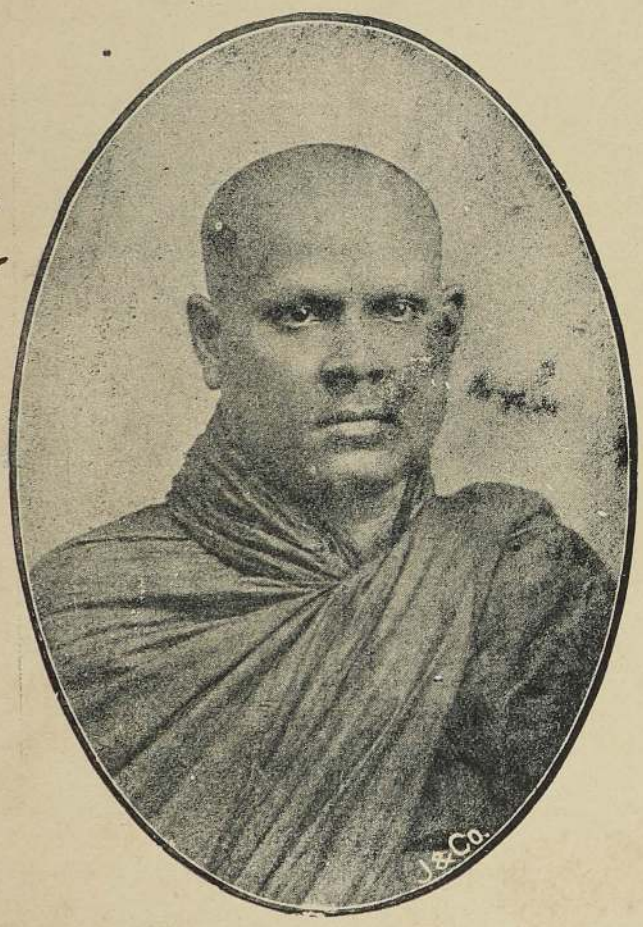
Seated on the floor (left to right): Mr. D. Hewavitarne, Mr. D. R. Jayawardene, Mr. Devapriya Walisingha, Mr. Annesley de Silva.

A flashlight photograph of a part of the gathering at the London Buddhist Mission House on the occasion of the *Pinkama* to commemorate the good deeds of various Europeans, now passed away, in the service of the religion of the Buddha.

His Eminence Tai Hsu.

According to independent accounts of the Buddhist

revival in China, the founder and present leader of the movement is that remarkable figure, the Abbot Tai Hsu. His present world tour was only begun after extensive preparation. At the age of twenty he began to work for the revival of Buddhist education and research, and three years later founded the Chinese Buddhist Association in Nanking. He then went into retirement, studied Chinese and European Philosophy, and meditated for four years. Having thus prepared himself, he began to write and lecture, and founded the Magazine *Hai Cho Yin* "The Voice of the Tide" as the medium of the Buddhist revival he had vowed to inaugurate. In 1921 he founded the Buddhist Academy in Wuchang, to train an army of students to spread the Dhamma throughout China. Two years later he accepted an invitation to lecture in Germany, from which he returned convinced of the need of Buddhism in the West, and in August last, at the age of forty, he left China for a tour round the world. We first heard of his arrival in Paris, where he delivered a series of Lectures and aroused



The Ven. P. Vajiranana
(of the London Buddhist Mission)

great interest. From there he crossed to London, and it is to our great regret that we learnt of his visit too late to do more than welcome him at one Meeting of the Lodge. Our contact with this mighty figure was limited to two short hours, but in that time he managed to fan the smouldering flame of our enthusiasm as no other personality has ever done. The next morning he left for Germany, with his visit to which he seemed somewhat disappointed. He made a considerable impression, however, in Frankfurt, where Dr. Richard Wilhelm sponsored his brief stay, and from there went to Berlin. We gather that since Dr. Dahlke's death, the Buddhistisches Haus has passed into non-Buddhist hands, but Martin Steinke's "Community Around Buddha", also near Berlin, seems to have taken its place. He was then recalled to Paris to receive an official Government reception, and efforts are being made to acquire in Paris a suitable site for the permanent European headquarters of his International Institute or Union. An active group of practising Buddhists was formed, and will be known as "*Les Amis du Bouddhisme*". Meetings are held weekly, and arrangements have been made with a bookshop

The Ven. H. Nandasara
(of the London Buddhist Mission)

to stock Buddhist literature. A section of our magazine *Buddhism in England* has been placed at the disposal of the Group until they are in a position to publish a journal of their own.

On February 14th His Eminence sailed for New York, from where he will visit Harvard and Washington, and then cross to California, where he will spend the remainder of the month at his disposal before returning home.

An Historic Meeting.

His visit to London made us realise the need of a Central Committee to represent every phase of Buddhist activity in London. On March 1st, therefore, a Meeting was held which may prove a landmark in the history of Buddhism in the West. The delegates attending were: For the Lodge, Mr. March and Mrs. Humphreys. For the Burma Society, Mr. M. B. Kin and Mr. Bu (unable to attend). For the Japanese Students' Association, Mr. M. Tateno. The British Maha Bodhi Society unfortunately declined to co-operate. The above representatives then elected me Chairman, and proceeded to coopt on to the Committee the following persons, as being likely to assist them in their work. Messrs. S. L. Fu and K. T. Chu, of the Central Union of Chinese Students, Mr. Jack

Brinkley, Prince Khun Mong of the Shan States, and, unable to be present, Dr. S. A. Wickremasinghe, and Mr. Daya Hewavitarne, General Secretary of the British Maha Bodhi Society, in his personal capacity. Mr. B. L. Broughton, on account of illness, and Mr. Francis Payne, on account of overwork, declined membership.

It was agreed that the Committee should be called the London Buddhist Joint Committee and should act, *inter alia*, as the London representative of His Eminence Tai Hsu's "*Sih Kai Fuh Hsiao Yuan*", or International Buddhist Union.

The Ven. D. Pannasara
(of the London Buddhist Mission)

The need of immediate corporate action towards spreading the Dhamma in England was appreciated, and the following four methods devised.

1. To get in touch with, and gain the support of, Members of the original Buddhist Society of Great Britain and Ireland.

2. To organise Buddhist Groups within the Chinese, Japanese, and Siamese Student Associations, and to secure the cooperation of such Groups when formed.

3. To arouse interest in the Movement in London by a series of small Meetings to be held as a "Follow up" to the joint Public Meeting on the Full Moon Day, and to organise four Public Lectures on Buddhism at intervals of a fortnight between Wesak and the Full Moon of July.

4. As soon as the foregoing programme had become operative, to arouse interest in the Provinces.

The text-book of the Lodge, *What is Buddhism?*, its Magazine, *Buddhism in England* and its propaganda pamphlet, *Buddhism and the Buddhist Movement in the West*, were adopted for use by the Committee for the time being.

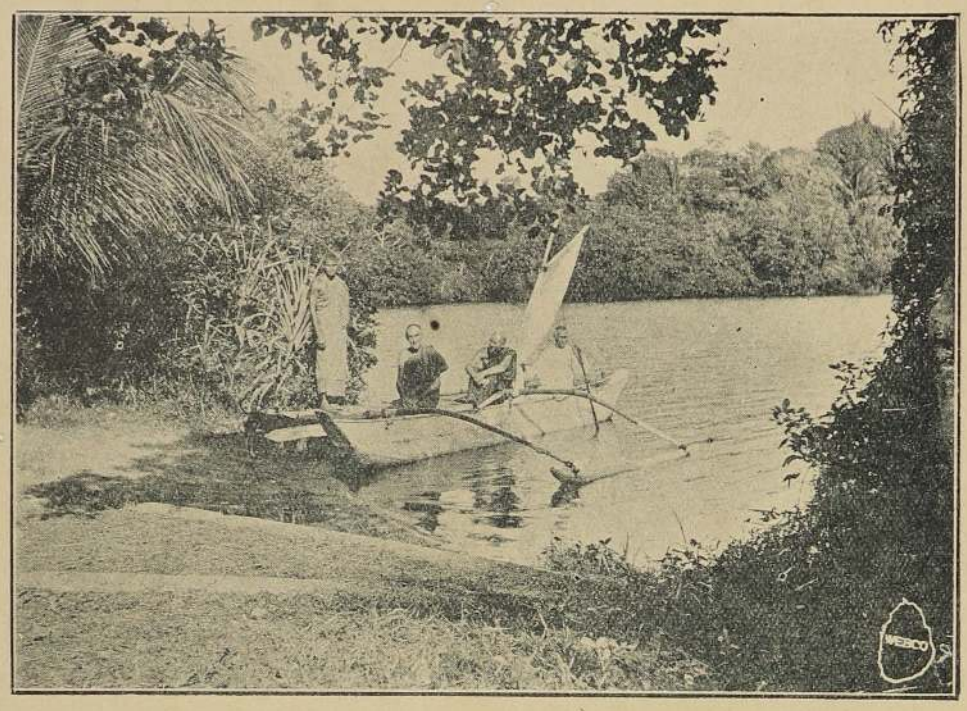
Mr. Devapriya Walisinghe
(of the London Buddhist Mission)

Thus, in two hours, representatives of four Buddhist countries and of English Buddhists had not only agreed on corporate action but decided what that action should be, while efforts are being made to secure the co-operation of the Siamese.

Thus ends a year of interesting work with the dawn of enormous possibilities in the immediate future. We wish our brothers in the East the happiness which we ourselves have found to be the reward of untiring work in spreading the Dhamma of the All-Compassionate One.

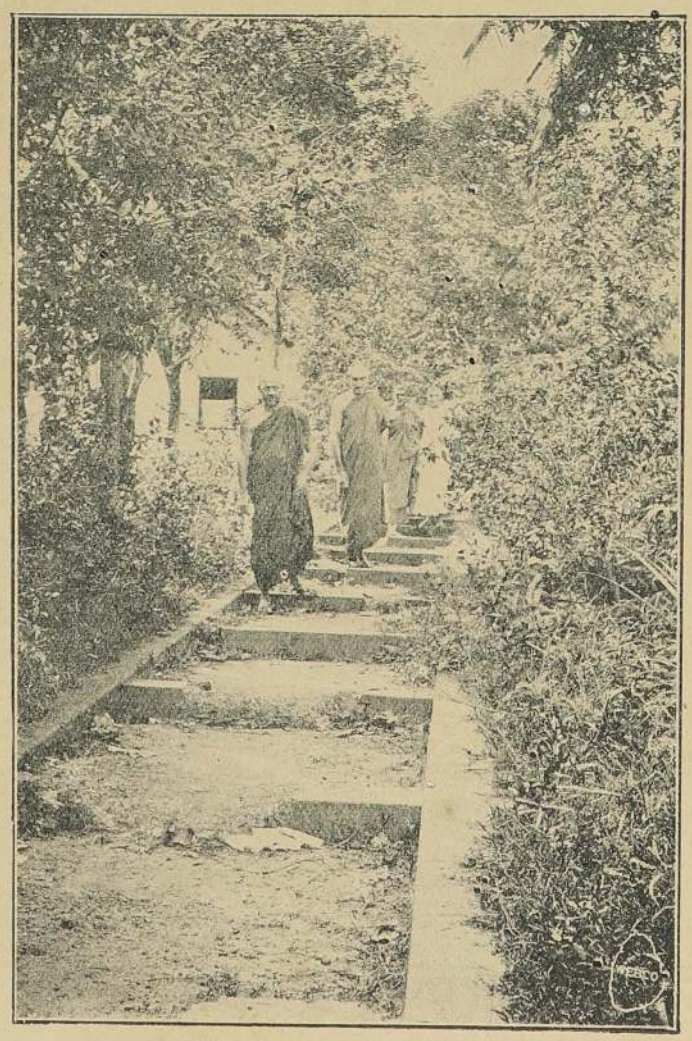
The "Island Hermitage" (Polgasduwa Tapas-arama).

THIS picturesque little island in the midst of the palm-bordered Ratgama Lake near Dodanduwa, Southern Province Ceylon, is the seat of a little band of European and Asiatic Buddhist monks under the leadership of the Ven. Nyanatiloka Thera.



Landing-place of the "Island Hermitage" near Dodanduwa.

The island had been dedicated to the Ven. Nyanatiloka by his Buddhist friend, a Swiss Knight, Monsieur R. A. Bergier. Here, in complete solitude and far away from the turmoil of the world, the Ven. Nyanatiloka and his pupil monks before the War lived in little single-roomed cottages—about 12 in number—which had been erected here and there in the midst of the jungle, and were engaged in study and meditation. However, when war broke out in 1914 all the Germans on the island were made prisoners and later on in 1915 transferred to Australia. It was only in 1926, after about 12 years of banishment from Ceylon, that the Ven. Nyanatiloka again was allowed to return to Ceylon. However, during these long years the houses had crumbled down and the ruins were covered with impenetrable jungle. At present there are found again 4 little houses, and a good number of cottages are under construction; besides the neighbouring island with a large bungalow on it has been leased, and again European and Asiatic monks and lay brothers are to be found in these islands and many more Europeans are expected in the near future.



Photos by William's Photo Studio, Bambalapitiya.
Entrance to the "Island Hermitage", Dodanduwa.

"Here is a religion which faces without flinching, or the least shadow of a subterfuge *all* the facts of life within and without me, even the most perturbing apparently, and never blinks or evades a single one."

—The Bhikkhu Silacara.

BHAVANA.

[By Dr. Christian F. Melbye, Denmark]

THERE is no word in any European language that can fully express the meaning of the Pāli term *bhavana*.

As this function, bhāvanā, is however something of extreme importance in Buddhism, it will be necessary for us to give at any rate an approximately adequate explanation of it, when speaking to people who are not previously well versed in Buddhistic ways of thinking; for instance, when one tries in a Christian country to spread a knowledge of Buddhism, such as the writer tries to do in a humble way in the small country of *Denmark*.

A *Bhikkhu* would be able to give more efficient information. But, on the other hand, I know something of the characteristics of the European mind (especially the Danish), and may therefore possibly be able to set forth views that may help to give *Europeans* a more vivid understanding of these matters.

Knowing that *The Buddhist Annual of Ceylon* is read by many Europeans, I have here an opportunity of addressing a larger audience. And, further, I thought that it might interest non-Europeans also to learn how the Buddhistic practice of *bhavana* is conceived, explained, and practised by a *modern Danish* Buddhist.

Bhāvana has been translated by *Dines Andersen* as "producing, acquiring, mastering, developing (one's own mental faculties), meditation". From this it appears that bhāvanā is something *productive*. "*Inner progress*" it has been called by *Dr. Dahlke*. Thus, it has not merely to do with intellect. It is true that one is thinking during a bhāvanā, but more than that, one is thinking *in a special manner*, special stress being laid on the factors that are, to a lesser extent, present in all sorts of thinking, namely production, settling, and *edification* of something in our inner life, in this case of something which, from a Buddhist point of view, is good.

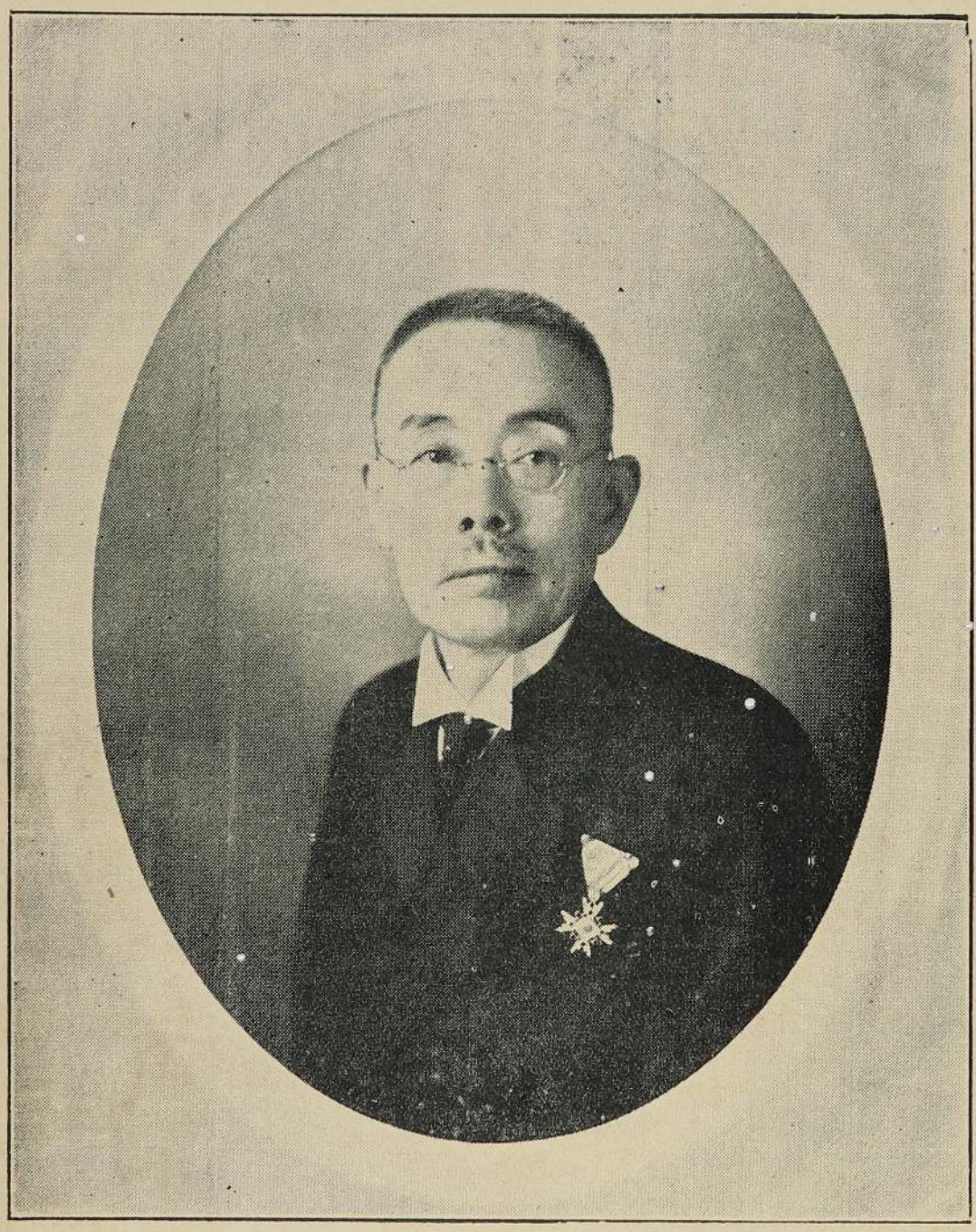
It is important to realize that the essential thing in bhāvanā is the productive factor, that something good is produced in us, be it in thought, speech, or action. **Every good action is a bhavana**, being in itself just the *best* form for bhāvanā.

Taking for instance a *mettabhavana* we see that it implies not only our thinking of *metta* as an idea, but that we, as it were, *think metta*, bringing ourselves in concert with the idea of *metta* (unbounded love that knows no difference), producing *metta* in ourselves, absorbing *metta* into ourselves, as the true nourishment of the spirit, which it is. I have therefore, on some occasion or other compared *bhavana* with the *Christians' celebration of the Holy Communion*. If there is any religious sense in the Christians' celebrating the Holy Communion it is that the communicant absorbs into himself something of the spiritual character of *Jesus*, of which *metta* was, among other things, a component. In our *bhavana* we think of *metta itself*—rather, we *think metta* (if *metta* is the subject of our *bhavana)*, trying to absorb into ourselves this love, this charitable disposition. If a virtue like *appamada* (ardour, earnest zeal) is the subject of our *bhavana*, we think of *this* virtue in such a manner that we try all the while to acquire it, to create paths of thought for it, paths along which our thoughts can travel afterwards in situations in which this virtue is required in practical life.

"THE LORD OF COMPASSION"
An oil painting—9 feet high—by an artist from Helsingfors. The painting is on view at Yamuna, Havelock Road, Colombo, and is the property of Mr. Sri Nissanka. It is believed to be the largest oil painting of the Lord Buddha in the world.

And, thus, we can practise *bhavana* on any virtue whatever. By this clearing of definite tracks of thought, which a *bhavana* involves, we are helped to a better control and development of our own spiritual powers. The word "meditation" seems to me, therefore, too passive, not sufficiently active; *bhavana* is an active function, a productive function. And, just as we have glands which produce substances that are not conveyed out of the body, but into the organism, in the same way *bhavana is an inward directed productive factor*; it is not directed outward, but inward, it is an *inner* progress, a rousing and building up of ideals in our inner life.

On another occasion I have compared *bhavana* with *prayer*. I know very well of course, that *bhavana* is exceedingly different from both communion and prayer. But, just as the Christian (or the theist on the whole) can collect his mind about things sublime in his prayer to God, seeking in this way spiritual strength and edification, thus we Buddhists can in *bhavana* concentrate our mind upon high ideals, trying thereby to strengthen our motives in the direction of these, to beat new tracks of thought by which our mind can travel afterwards in practical life, when we are encountered by the choice of what is right or wrong from a Buddhist point of view. We have no God to whom we can pray, therefore *bhavana* is not the same as prayer, nor is it the same as a Communion Service; that is obvious, but, nevertheless, these comparisons may be useful in that they give us a more vivid understanding of the matter at issue. I believe so, at any rate, in spite of all the criticism these comparisons have brought down upon my head (though all of a kind nature).



Right Rev. YEMYO IMAMURA,
HIGH PRIEST OF THE HONGWANJI BUDDHIST TEMPLE, HONOLULU.
[Mr. Imamura is here seen wearing the Medal and Order of the Sacred Treasure (Sixth Degree) lately bestowed on him by the Emperor of Japan.]

There is nothing supernatural in *bhavana*. It is entirely a *psychological process*. Bhavana is a special form of devotion, not worship, but a quiet collecting of the mind about an elevated idea, or group of ideas, in such a way—as has been repeatedly emphasized in the above—that one endeavours to strengthen one's motives in the direction indicated by these same elevated ideas.

So much for bhāvanā, in itself, what it implies. Something should now be said about the outer and inner conditions for practising bhāvanā. The external conditions are, as it were, of a *negative* nature; no particular buildings, no "*outer apparatus*", are needed, although I'll admit that images of *Buddha*, and other things as well, of an external nature, *may* act as "the rain that makes it grow", that is to say stimulating thought in the proper direction, if they do not distract the mind by diverting attention (which such things may also do, and then there is something wrong.) The essential factors in the external conditions are a certain solitude and quietude. I say "a certain" solitude; for absolute solitude is not necessary, though I dare say it is best as a rule; one can however very well, in some cases even with great benefit, have bhāvanā in the presence of others, provided that these other persons do not distract one's attention. If the others are also absorbed in bhāvanā this fellowship may strengthen one's bhāvanā; this however depends on individual temperament; many will be distracted by the presence of others; while others, again, particularly the first time, will find it easier to have bhāvanā in the presence of another person to whom they feel attached

especially one with whom they have a certain fellowship in Buddhistic aspirations. Thus, for instance, one person may very well guide another in the practising of bhāvanā. But, we should of course take care not to hurt either our own or the other's religious modesty, so there should exist a mutual understanding and confidence as the condition for such practical guidance. The spiritual food, like the food of the body, is digested by oneself; no one can digest for another person; this metaphor is often used by Dr. Dahlke, and it applies here.

A certain quietude is also required,—noise will, at any rate, distract the attention of most people, as will also changing visual impressions; so, a certain quietude is best. It cannot be denied, however, that certain sounds and certain visual impressions may give an impetus to the right thoughts, certain tones may tune the mind for devotion, just as, for instance, the vision of the full moon above the sea, the wood, the heath, or wherever it may be, a *vesak* night, or, as mentioned before, an image of *Buddha*, all such things may act on the mind as "the rain that makes it grow": *none of these things are however necessary*, and we had better be as *independent* of them as possible. On the other hand, if we find some help in these things, we should not be afraid of using them, taking care, only, not to be too dependent upon them, but to keep our *mind clear* and *vigilant*; all that has an intoxicating effect, be it ever so slight, such as, for instance, incense, should absolutely be avoided. *The one* condition is, after all, our own consciousness, "the secret chamber of our heart". It is the lamp in our own heart which should burn and give light; if this light be pure and clear, no temple is needed.

The "Island Hermitage", Dodanduwa.
A Bhikkhu's hut.

With this we approach the internal conditions; here also quietude is an essential factor; we should always begin a bhāvanā by trying to obtain calmness in our thoughts and mind. We must not go to a bhāvanā "with dirty hands", as *Buddha* says; we should purify our mind, as far as possible, of evil thoughts; thoughts that have anything to do with desire, hate, self-delusion, should be banished from the mind before we begin a bhāvanā, or the whole thing will be untrue.

It is sad that certain morbid conditions of the body can, as it were, render it impossible, or at any rate very difficult to practise bhāvanā. I think not only of all the diseases we call "mental", but of those that are in reality of the body, and which may bring confusion and darkness into all spiritual activity, and thus also in bhāvanā, for instance, of cardiac diseases which (by giddiness and other influences on the consciousness, and by disturbances of the function of the heart and the respiratory process, or of the interrelation between these two processes) may to a great extent impede the clear, quiet and vigorous composure of one's mind, which is indispensable in bhāvanā.

What obtains in all Buddhistic activity does also apply to bhāvanā: a strict honesty towards oneself is demanded, an inner and outer truthfulness; it should be an earnest function, not a game, nor an attempt at deluding ourselves with the idea that everything is as it should be, provided that we think elevated thoughts. Action must ensue; the tenor of our lives must be brought in concert with these thoughts, otherwise the whole thing remains a fancy and self-delusion. *Buddha* himself often emphasizes this point.

How does one practice bhavana? It is indeed very difficult to explain, but I shall try to give some directions for the guidance of those who wish to introduce bhāvanā among their life habits. Something has been indicated above: the *purity* of the mind during bhāvanā is the indispensable factor without which the whole function becomes vain, or untrue. Quietude, internal and external, is also essential, the lack of it rendering the matter extremely difficult. The concentration of one's mind upon one sole object, that which at school was called "attention", should be practised from the very outset, otherwise the bhāvanā "will go to pieces" like beautiful soap-bubbles that soar high in the air for a moment, burst, and are forgotten.

Many lay great stress on the *attitude* to be assumed during bhāvanā, believing that the Hindu way of sitting (*ekapallamkena*), the posture in which *Buddha* is generally represented, should be preferred; it is however very difficult for adult Europeans, who are not accustomed to it from childhood, to assume this attitude, to say nothing of getting accustomed to it; and, although I am convinced of the suitableness of this particular attitude, I can by no means believe that it is necessary for the purpose. If one can do it, one should practise it—all children and young people will be able to do so; if one

is advanced in age and rigid of limbs the matter can, I am sure, be carried through without it. I wonder a little that *Dr. Dahlke* laid so much stress on this attitude; I believe, however, that a certain *erectness* of position is of value.

Now, beginning our bhāvanā, we should bear in mind that the term means production, development; the purpose is that something shall grow forth in our mind; we may take our starting-point from a single idea, as for instance one of the Pāramitās, say *metta*, unbounded love. Or, we may choose some verse out of, for instance, the *Dhammapada*. At the outset, I think, we had better make it as simple as possible.

So let us, for the present, choose mettā as the object of our bhāvanā; the important thing is, that we absorb mettā in ourselves, producing, developing, mettā within ourselves, stamping, as it were, mettā upon our mind and our whole conscious life. Mettā should then be a virtue which we wish to possess, bhāvanā being a means of acquiring it; not in a covetous or self-complacent way calling it our possession (compare the first speech in *Majjhima Nikaya*), but in such a way that it leads to *conquest of self*.

The "Island Hermitage", Dodanduwa.
Evening Recitation.

We try to realize what mettā is, that it is not an empty term. We may think by way of instances, particularly instances which we may be likely to encounter in practical life, thinking all the while "I will do this", "I will act in accordance with this", "I give this my whole and full adhesion", etc., etc. Soon, a quiet joy will grow up in one's mind. The virtue of mettā assumes a beauty which brings great joy. Sorrows are unable to conquer the strength and courage attained; the enthusiasm for this ideal, of which one's mind is full, gives fresh purposes to one's life, points at new aims, something one must grow into, whatever external conditions may be. One feels that one can bear one's own sufferings and is so adjusted as to try to relieve the sufferings of others, where it is possible. It may happen, then, that the small verse from *Dhammapada*, 183, becomes alive to one, taking a *personal* form as we say: "I will do no evil, I will do good with all my might—I will keep my heart pure", and the bhāvanā may end in this resolve.

Or, let us say that there is a special thing which one has a difficulty in conquering in oneself; perhaps there is one single point which causes more fight than all other troubles together; then it is wise to choose the essence of what one wants to attain on this point over and over again for bhāvanā. In this way we beat new tracks for our thoughts, tracks along which our mind can travel later, when the situation requires it. This type of bhāvanā may keep one from much evil and strengthen one for much good.

We should practice our bhāvanā in such a way that we do not bind ourselves to a definite form, but make ourselves as independent as possible. The real progress is the inner one, that which bestows on us an inner strength that enables us to be as independent as possible of external fate.

Such an *inner progress* should be the result of our bhāvanā if it is of the true Buddhist nature. A Christian may pray to his God to obtain external happiness, or to have a definite external misfortune averted. This cannot be done in bhāvanā. Our bhāvanā is, (like our taking refuge in *Buddha, Dhamma*, and *Sangha*), something that has no connection at all with outer fate; whether we have joys or sorrows in life, prosperity or adversity, does not at all affect our religious lives as Buddhists; these two aspects have nothing at all in common, or rather, they affect each other only in so far as our religious life, (in the Buddhist sense), among other things our bhāvanās, help us to better insight and practice, so that we take the good and ills of life for what they are, perishable things, fixing our mind on *Dhamma*, which possesses never-failing, sustaining power.

Otherwise, bhāvanā must vary with the *individual*; it should be formed according to the nature of the individual. It is difficult to indicate definite methods for something that should by no means be deprived of a certain *spontaneity*, without which *truth* will not thrive; and truth is here the first and the last law. The Bhikkhus in London are reported to be offering guidance in practising bhāvanā, in classes; to my mind that must be very difficult; but it depends of course upon the susceptibility of the individual pupils.

Somebody asked me once how I started thoughts during a bhāvanā; I understand that question quite well, for I also have known this inner deadwater; I imparted to the inquirer certain counsel which I have taken myself when my mind has been barren of thoughts. One may initiate thinking by looking at

an image of *Buddha*, if such appeals to one's mind; or, one may read a text, if one's own thoughts come to a standstill, and they are sure to be started again. Or again, one may set oneself a task; if thinking is difficult it will often help if you imagine that you have to explain the problem to another person. Say, for instance, that you wish to practise bhāvanā on independence, in the Buddhist sense, (you may put it in examples), and, while explaining this you desire in your heart that you may yourself attain such independence—and, in this way you endeavour to produce and develop in your own heart the desired property, and thus you have practised a true bhāvanā.

And you will soon attain so far—as is in reality quite natural—that, when you have a little leisure (and we had better start each day in this way) you choose a quality which you admire, or which you want to acquire, absorb yourself in thoughts of it as intensely as possible, wishing that it may characterize your personal life. And, we should give ourselves to these thoughts with our whole mind, our whole consciousness, so that we really feel that something is being built up in us. One's *mind* should be *clear* all the while; and, it is not done by this alone: one's whole heart should be in the matter as well. It should be such that we feel purified and our hearts filled with joy and peace. We should attain to the feeling that however much suffering is predominant in this life, *Dhamma* is a permanent possibility, something that can always be wrought in our minds to give us strength, if only we concentrate ourselves upon one of the sublime ideals dwelling in *Dhamma*.

Photo by William's Photo Studio, Bambalapitiya.

"Island Hermitage", Dodanduwa. A Sinhalese and a German Bhikkhu before one of the single-room cottages in the jungle.

Bhāvanā must not be a trivial piece of work; you should feel well by it;—do not misunderstand me, you can very well practise bhāvanā even if you are ill, but *you should feel joy in doing it.* It should be as a *seeking refuge* in something *holy* and *pure*, a true devotion. Clearness of mind during bhāvanā may be emphasized ever so much, and rightly too; but, if a person comes in the true simplicity of his heart and kneels in true devotion to the sublime, wishing fervently that the sublime may prevail in him, or her,—then I think it is as beautiful a bhāvanā as one can wish, even though the thoughts be perhaps not so clearly formed as in a more intellectual, scholarly mind.

Purity and truthfulness of mind are the essential factors; the notion of clearness of thought should not be conceived as being in contrast to simplicity, but in contrast to religious nonsense, fancies, or morbidness.

The most excellent violin can give forth the most disharmonious sounds if the chords are struck wrongly. Thus also with *bhavana*, which is as the finest instrument for Buddhistic efforts: if bhāvanā is wrongly used it may do irretrievable harm.

A threatening *danger* is religious *fantasticality*. One may lull oneself in the delusion that if only one has lofty thoughts and imaginings, if only one can practise a bhāvanā on good and high thoughts, then everything is as it should be; and meanwhile, perhaps, in one's daily life, one's actions defy these very sublime thoughts. In many ways *Buddha* warns us against such fallacy. He says over and over again that fine words and thoughts are barren, if they are not translated into action; he says that we should enter a bhāvanā "with clean hands", and many other things to the same purpose; and, all told, who among us, his disciples, can declare himself free of faults in this respect?

When it is said that we should come for our bhāvanā with clean hands, it does not signify that we must be faultless at the outset, when we wish to practise bhāvanā; for bhāvanā should be *a means of* conquering our faults. It means, therefore, that we should honestly *purify our minds* when we practise bhāvanā; otherwise we are not really sincere, not really truthful. We may very well enter a bhāvanā even though we are just guilty of some wrong deed, but we should reject the wrong we have done, nourishing a sincere and honest wish to conquer it. We should never omit practising bhāvanā, because we feel unworthy; the more unworthy we are the more do we need bhāvanā; and, the farther we are away from the right path, the more should bhāvanā take the form of a spiritual purification.

When it is said that fine thoughts are barren when they are not carried out into life, it does not mean that we cannot derive benefit from bhāvanā until we have reached the *Buddha*-stage. We are not perfect; our bhāvanā should carry us stepwise forward towards the goal. But, we must not rest

satisfied with the beauty of thoughts, believing that everything is in fine order; we must not be as *fantasts* that have their ideals all right, but only as barren imaginings that are not actualized and carried to fruition in everyday life.

Bhāvanā requires a certain *tension*, a certain *strain*. This tension should be of a certain degree: it may be too low, or it may be too high. By a low degree of tension,—laxity, lack of energy,—nothing is attained. By too violent strain, a perverted result is the risk. *Buddha* says that we must not string the bow either too tensely or too loosely, or, is it the chord of a musical instrument he applies for the illustration? By too violent exertion one may get into *ecstasy*; now, ecstasy, in itself, need not be morbid, but it may very well lead to morbid phenomena; obscurity of thought or even hallucinatory delirium may ensue. That is one of the reasons why a certain amount of healthiness is required of a person who wants to be a bhikkhu, (another reason is that the stern life of a bhikkhu cannot be borne by individuals of very weak constitutions).

We should *keep our mind clear*. This does not mean, however, that we should shrink from all great and strong religious experiences, where consciousness is felt to expand, transcending the usual everyday limits. It means merely, that we should take care not to pass into a state of confusion, delirium, or whatever we prefer to call it; the mind should, as said, be kept clear. The old Thibetan tale is true, which says that the bhikkhu did not attain his wish to see *Buddha* by gazing at the waterfall, whereas *Buddha's* peaceful smile reached him when he showed charity to a sick dog; it is not by a morbid or superstitious strain that we progress, but by showing ourselves *true to the ideals in the way we lead our lives*.

Much more could be said of this subject, bhāvanā. The readers should attempt in practice to get a deeper understanding than that which can be derived from a mere description. Bhāvanā belongs to daily Buddhistic life as one of its most beautiful and indispensable functions. It is highly commendable to begin the day with bhāvanā. If we do that in the right spirit, in truth and sincerity and with a pure heart (as pure as our hearts can be), it cannot help being of some effect, yielding a true inner progress.

Would that many would enter this path! My intention in writing this article was not only to try to give those readers who study Buddhism theoretically a better understanding of the term "bhāvanā", but it should also be *a guidance in the very practising of bhavana*, and I hope that I have attained something in this respect.

Namo tassa bhagavato, arahato, *Sammasambuddhassa*.

Some Thoughts on the Paticca-samuppada.

[By E. H. Brewster]

THE vast range of Buddhist thought begins with phenomenal, every-day experience and extends to the transcendental. The basis of the Buddhist religion lies in the experience of all men; for all human beings—nay all sentient beings—undergo change, birth, suffering and death. It is with just these very facts that Buddhist philosophy begins. Every man, whether he consciously expresses it to himself or not, is ever seeking a happiness, a satisfaction, a completion which he cannot find in either the world of the senses or the mind. As lost as he may become in these, some time the great question must confront him—why and wherefore this world of suffering? The brevity of his individual life must oppress him; and the mystery in which he really lives, moves and has his being, the blankness for him of the before and after his present life—must inevitably overwhelm him. But when he is at his lowest depths of despair he well might find consolation in the thought that it is from his knowledge of suffering that ultimately will spring the first light on his way to Freedom: it is this knowledge of suffering which the Buddhist counts as the First of the Four Noble Truths, an understanding of which will lead finally beyond all ill. Every sentient being is seeking that bliss and completion which only truly can be found in Nibbāna—the entrance to the Transcendental. It was to find this way that the Blessed One forsook his home. He did not find his goal in anything like the Christian Heaven nor the world of Brahmā, (though he recognized the existence of such planes of being), but his goal lay beyond such phenomena, beyond all phenomena—in Parinibbāna.

After years of study and terrible self-imposed asceticism, which he had abandoned as futile, the Buddha-to-be was restored to physical health and continued strenuously his search for Enlightenment, his mind passionately moved by sympathy for all sentient life. Later describing that time he said:

"Before I was enlightened, brethren, it came to me, a Bodhisat yet unenlightened, thus:—Alas! this world has fallen upon trouble! There is getting born and growing old and dying and falling and arising, but there is not the knowing of an escape from suffering, from decay-and-death. O when shall an escape be revealed from suffering, from decay-and-death? Then, brethren, this came to me:—What now being, does decay-and-death come to be? What conditions decay-and-death? To me, brethren, thinking according to law came grasp of insight:—Where there is birth, decay-and-death comes to be; decay-and-death is conditioned by birth."

Here follows the formula known as the *Paticca-samuppada*, literally translated as Dependent Origination, more freely rendered as the Causal Chain, The Wheel of Life, etc. In

this particular quotation—*Samyutta Nikaya* XII 65 (5)—are only given the ten "links", whereas, usually two more are added, the two which are especially related as resultants of a past life—*avijja* (ignorance) and *samkharas* (variously rendered as synergies, activities, predispositions). These twelve "links" are an order of mutually dependent sentient states producing an ever-recurring result of suffering. The usual formula is as follows, preceded by its logical abstract version, which is nothing less than the law of causation in general:—

"This being present, that becomes; from the arising of this, that arises. This being absent, that does not become; from the cessation of this that ceases."

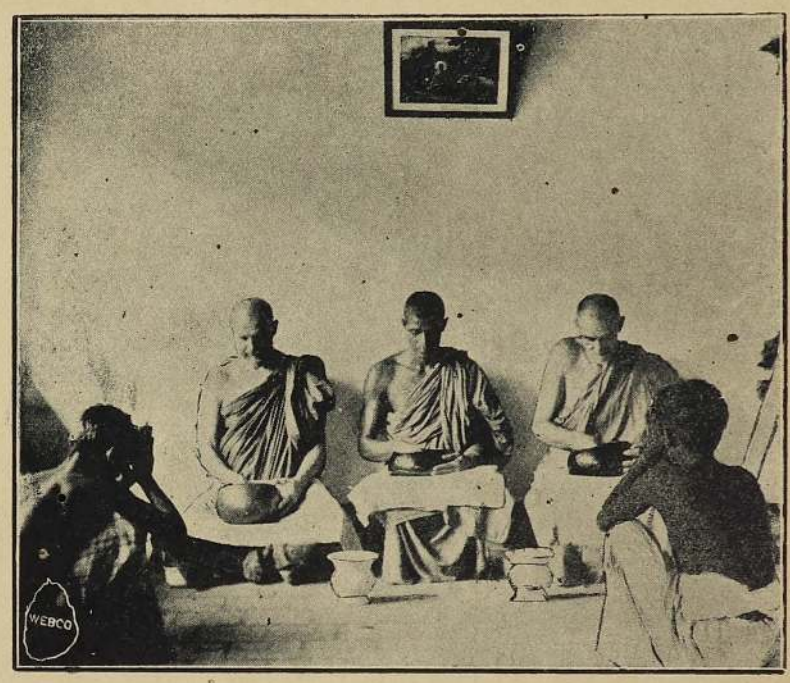
Conditioned by ignorance, synergies (predispositions).
Conditioned by synergies, consciousness.
Conditioned by consciousness, mind and body.
Conditioned by mind and body, the sixfold provinces (of the senses).
Conditioned by the sixfold provinces, contact.
Conditioned by contact, feeling.
Conditioned by feeling, craving.
Conditioned by craving, grasping.
Conditioned by grasping, becoming.
Conditioned by becoming, birth.
Conditioned by birth, decay and death, sorrow, lamentation, ill, grief and despair.

Such is the coming to pass of this entire body of ill. Again, from the ceasing of ignorance, which consists in the complete absence of lust, synergies cease:

From the ceasing of synergies, consciousness ceases.
From the ceasing of consciousness, mind and body cease.
From the ceasing of mind and body, the sixfold provinces cease.
From the ceasing of the sixfold provinces, contact ceases.
From the ceasing of contact, feeling ceases.
From the ceasing of feeling, craving ceases.
From the ceasing of craving, grasping ceases.
From the ceasing of grasping, becoming ceases.
From the ceasing of becoming, birth, decay and death, sorrow, lamentation, ill, grief and despair cease.
Such is the cessation of this entire body of ill."

Concerning the dawning upon the mind of the Bodhisat of this universal law of subjective causation the Buddha recounts:

"Coming to be! Coming to be! at that thought, bhikkhus, there arose in me vision into things not previously perceived, there arose in me knowledge, insight arose, wisdom arose, light arose." (*Samyutta* XII § 6) "Lo! I have won to this, the intuition-way to enlightenment, namely, that from the composite organism ceasing, consciousness ceases, and conversely..... Such is the ceasing of this entire body of ill."..... "Ceasing! Ceasing! At that thought, bhikkhus, there arose in me, vision into things not previously perceived, there arose in me knowledge, insight arose, wisdom arose, light arose." (*Samyutta* XII § 6) "Just as if, brethren, a man faring through the forest, through the great wood should see an ancient path, an ancient road, traversed by men of former days. And he were to go along it, and going along it he should see an ancient city, an ancient prince's domain, wherein dwelt men of former days, having gardens, groves, pools, foundations of walls, a goodly spot. And that man, brethren, should bring word to the prince or to the prince's minister:—'Pardon, lord, know this. I have seen as I fared through the forest, through the great wood, an ancient path, an ancient road traversed by men of former days. I have been along it, and going along it I have seen an ancient city, an ancient prince's domain, wherein dwelt men of former days, having gardens, groves, pools, foundations of walls, a goodly spot. Lord, restore that city.' And, brethren, the prince or his minister should restore that city. That city should thereafter become prosperous and flourishing, populous, teeming with folk, grown and thriven.



"Island Hermitage", Dodanduwa.
A German, a Sinhalese and an American Bhikkhu taking their meals.

"Even so have I, brethren, seen an ancient path, an ancient road traversed by the rightly enlightened ones of former times.

"And what, brethren, is that ancient path, that ancient road traversed by the rightly enlightened ones of former times?

"Just this Ariyan eightfold path, to wit, right views, right aims, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, brethren, is that ancient path, that ancient road, traversed by the rightly enlightened ones of former times. Along that have I gone, and going along it I have fully come to know decay-and-death, I have fully come to know the uprising of decay-and-death, I have fully come to know the ceasing of decay-and-death, I have fully come to know the way going to the ceasing of decay-and-death. Along that have I gone, and going along it I have fully come to know birth, yea, and becoming, and grasping, and craving, and feeling, and contact, and sense, and

name-and-shape, and consciousness. Along that have I gone, and going along it I have fully come to know activities, I have fully come to know the uprising of activities, I have fully come to know the ceasing of activities, I have fully come to know the way going to the ceasing of activities.

"This that I have fully come to know I have declared to the brethren, to the sisters, to laymen, to laywomen, even this divine life, brethren, that is prosperous and flourishing, widespread, and to be known by many, and multiplied so far as it is well made manifest by devas and men." (*Samyutta* XII trans. by Mrs. Rhys Davids in *Kindred Sayings* II.)

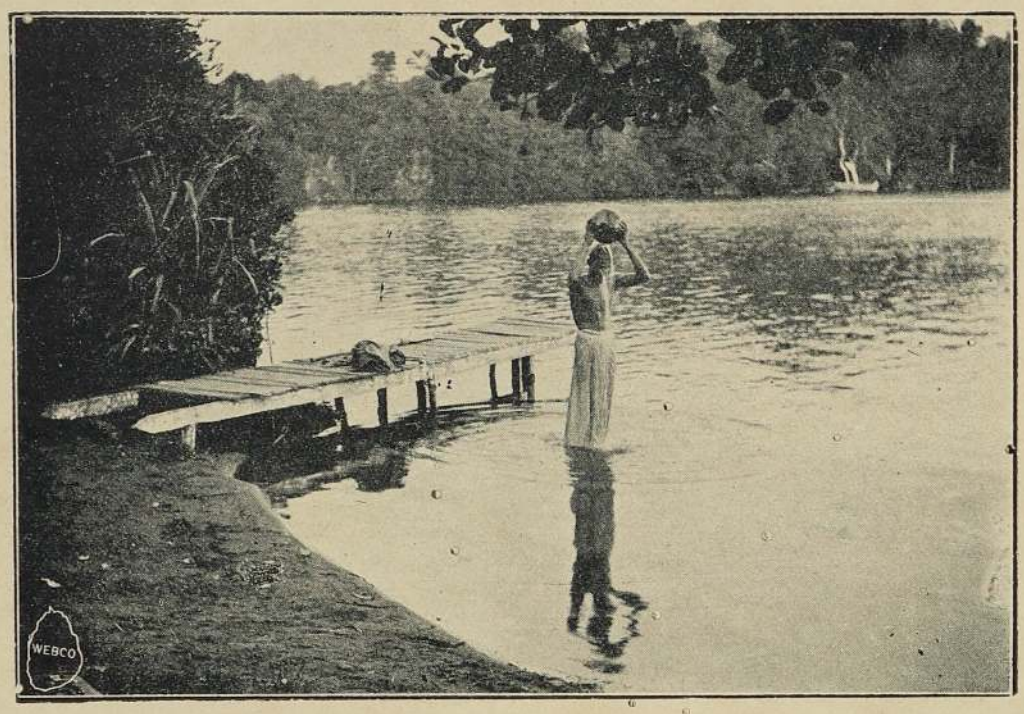
In other texts (the *Vinaya* and *Udana*) it is recorded that the Blessed One after meditating on the *Paticca-samuppada* exclaimed:

"Verily when things become manifest to the ardent, meditating brahman, then all doubts fade away, since he understands thing-with-cause."……

"Verily when things become manifest to the ardent, meditating brahman, then all his doubts fade away, since he has understood the cessation of causes."

……

"Verily when things become manifest to the ardent, meditating brahman, he stands dispelling the hosts of Death like the sun that illuminates the sky".



"Island Hermitage", Dodanduwa.
Morning bath in the Ratgama Lake.

In *Majjhima Nikaya* II § 32 we find: "The Exalted One has said, that he who sees *Paticca-samuppada*, sees the Dhamma, and he who sees the Dhamma sees the *Paticca-samuppada*."

"Whether, brethren, there be an arising of Tathāgatas, or whether there be no such arising, in each this nature of things just stands, this causal status, this causal orderliness, the relatedness of this to that. Concerning that the Tathāgata is fully enlightened, that he fully understands. Fully enlightened, fully understanding he declares it, teaches it, reveals it, sets it forth, manifests, explains, makes it plain, saying: 'Behold! conditioned by this, that comes to be.'

"Thus, brethren, that which here is such wise, not elsewise, not otherwise, the relatedness of this to that:—this, brethren, is called causal happening." (*Samyutta* Chapter. XII § 20).

The "corner stone" of the Buddhist philosophy has been variously given as:—the doctrine of *Anicca* (that all phenomena are transient), *Dukkha* (that all phenomena are subject to ill), *Anatta* (that all phenomena are without a Self), and the *Paticca-samuppada* (showing the becoming of the phenomenal world together with the *Patiloma-paticca-samuppada* showing its ceasing). All of these doctrines, together with the Four Noble Truths, are aspects of the same Truth, and any one of them may well be taken as a starting point in the exposition of the Buddhadhamma.

It is not the purpose of this article to give an exposition of the *Paticca-samuppada* (so ably done in an earlier issue of *The Buddhist Annual*, by Dr. Cassius A. Pereira). Here I only wish to call attention to general significances of the doctrine.

Some Western writers on Buddhism ignore the *Paticca-samuppada* in a way that is difficult to understand considering the great importance given to the teaching in the Pāli Canon. In contrast to such is Mrs. Rhys Davids' introduction to the *Maha-Nidana-Suttanta* (*Dialogues of the Buddha* Vol. II.) and other writings, where its importance in the history of human thought is inscribed in words too eloquent to be forgotten.

According to the Pāli scriptures it was meditation upon the *Paticca-samuppada* which was one of the immediate causes of the Blessed One's Enlightenment—(See *Digha-Nikaya* XIV referring to Buddha Vipassi—but said to be true of all Buddhas, and *Samyutta* XIII § 10 quoted above referring to Gotama while still the Bodhisatta). The *Nidana Katha*—the commentary on the *Buddhavamsa*—says that the Causal Chain constituted that part of the great Enlightenment which came in the third watch of the night. Many times in the scriptures a description is given of what constitute the stages of Enlightenment. In such descriptions an understanding of the Four Noble Truths is given as the Enlightenment of the third watch (see *Majjhima Nikaya* XXXVI and many other references); however, a knowledge of the Four Noble Truths as interpreted by Buddhism would include a knowledge of the *Paticca-samuppada*, hence on that ground alone the statement of the *Nidana Katha* is justified. In the *Udana* and in the *Vinaya* texts the Buddha is represented as meditating on the *Paticca-samuppada* immediately after his Enlightenment. Obviously then according to the scriptures this teaching is part of the Blessed One's Enlightenment, or a

formulation of it, and an essential part of his Teaching. In the *Samyutta Nikaya* there are collected ninety-three *Suttas* relating to the *Paticca-samuppada*.

It is said that to study the respective links of this chain, and to know the chain forward and backward, is the first and indispensable condition for the Buddhist to an understanding of life. The Blessed One several times warned his disciples against too hastily allowing themselves to think that they had penetrated its meaning.

"Wonderful, lord, marvellous, lord, is the depth of this causal law, and deep it appears. And yet I reckon it as ever so plain.

"Say not so, Ānanda, say not so! Deep indeed is this causal law, and deep indeed it appears. It is through not knowing, not understanding, not penetrating, that doctrine, that this generation has become entangled like a ball of string, and covered with blight, like unto munja grass and rushes, unable to overpass the doom of the Waste, the Woeful Way, the Downfall, the Constant Faring on.

"In him, Ānanda, who contemplates the enjoyment of all that makes for grasping, craving grows; grasping is conditioned by craving, and so becoming, birth, decay-and-death, and suffering come to pass. Such is the uprising of this entire mass of ill.

The "Island Hermitage," Dodanduwa. Dana Sala.—(Refectory).

"It is just as if there were a great tree, and a man were to come with axe and basket, and were to cut down that tree at the root. Cutting it by the root he were to dig a trench and were to pull out the roots even to the rootlets and root-fibres. Then he were to cut the tree into logs, and were then to split the logs, and were then to make the logs into chips. Then he were to dry the chips in wind and sun, then burn them by fire, then make an ash-heap, then winnow the ashes in a strong wind, or let them be borne down by the swift stream of a river. Verily that great tree thus cut down at the root would be made as a palmtree stump, a no-thing, incapable of growing again in the future.

"Even so in him who contemplates the misery in all that makes for grasping, craving ceases; because craving ceases grasping ceases, whence cease becoming, birth, decay-and-death.....suffering. Even such is the ceasing of this entire mass of ill." *Samyutta Nikaya* XII § 60 trans. in *Kindred Sayings* Vol. II by Mrs. Rhys Davids).

It is held that in the realization by the Buddha of the *Paticca-samuppada* we have the unique account in history of the dawning on a great Teacher of the universality of law.

"In the history of Indian thought we can point to such an epoch-making crisis, we can discern the significance of the law of universal causation breaking in on a great mind with a flash of intuition. The law, we read, stands as fundamental, whether Tathāgatas have arisen or not. But the Tathāgata penetrates and masters it, and delivers the knowledge thereof to the world. No such crisis of thought is patent in the literature of the Brahmins, though that literature extends over practically the whole era of human culture.... It is only in the Buddhist Nikāyas that we come up against the actual effort itself of the human mind to get at a more scientific view of world order, an effort which is marked with the freshness and vigour of a new fetch of intellectual expansion, and the importance and gravity of which is affirmed with the utmost emphasis, both in the earliest records and in the orthodox literature of ten centuries later." (Mrs. Rhys Davids—*Dialogues of the Buddha* Vol. II, p. 47).

Here we have in the *Paticca-samuppada* that vast reach of thought which stretches from the immediate to the transcendental. Here is the real awareness that there is to life an otherwise than we know. Here is the awareness that the Bliss and Truth which all life is seeking lie beyond the phenomenal.

Probably man has always been aware that he lived by Law—that if certain things were done he could depend on results. But the greater significance of this dawns on few minds. It means that *man is himself a force which is self-directing*; that he is part of all force; to use an expression which by repetition has lost its meaning—he is divine—all that he is he has created—all that he is to become he must create;—such is the implication of the doctrine of the *Paticca-samuppada*—but more, just as his present is the outcome of past willing, so his will effects a future continuity of his becoming and continues to do so through life after life until he renounces individuality. Well indeed were it for man

to meditate upon the *Paticca-samuppada*—for it teaches that he himself is his own fate.

"Ho! ye who suffer! know
Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,
Its tire of tears, its nave of nothingness."—*Light of Asia.*

The doctrine of the *Paticca-samuppada* not only does away with any view of nature which regards it like a watch set going by an anthropomorphic deity, but it is also remote from what is often held as the "pantheistic" conception. Man is a unity with "Nature", in a sense more close than the pantheist might hold. For according to the doctrine of the *Paticca-samuppada*—"Nature"—the world as we know it—is man's own creation. He himself *is* the *Paticca-samuppada*—symbolized by the Wheel,—but although the Wheel is turning on, becoming, its action can be reversed, its movement can be brought to an end. Then this world is no more. Then only is the real freedom of Parinibbāna. This the Blessed One has expressed in the following words:

"Verily, I declare to you, my friend, that within this very body, mortal as it is and only a fathom high, but conscious and endowed with mind, is the world, and the waxing thereof, and the waning thereof, and the way that leads to the passing away thereof." (*Samyutta* I, 62.—*Anguttara* II, 48).

Surely in some aspects the Buddha's thought is like the Vedantist doctrine of "Maya." With the Buddhist teachings that this world of our experience springs from ignorance, (which is the first link in the Causal Chain), that the feelings and thoughts springing therefrom are delusions, that through Enlightenment all this vanishes and only Reality remains, the Vedanta agrees.

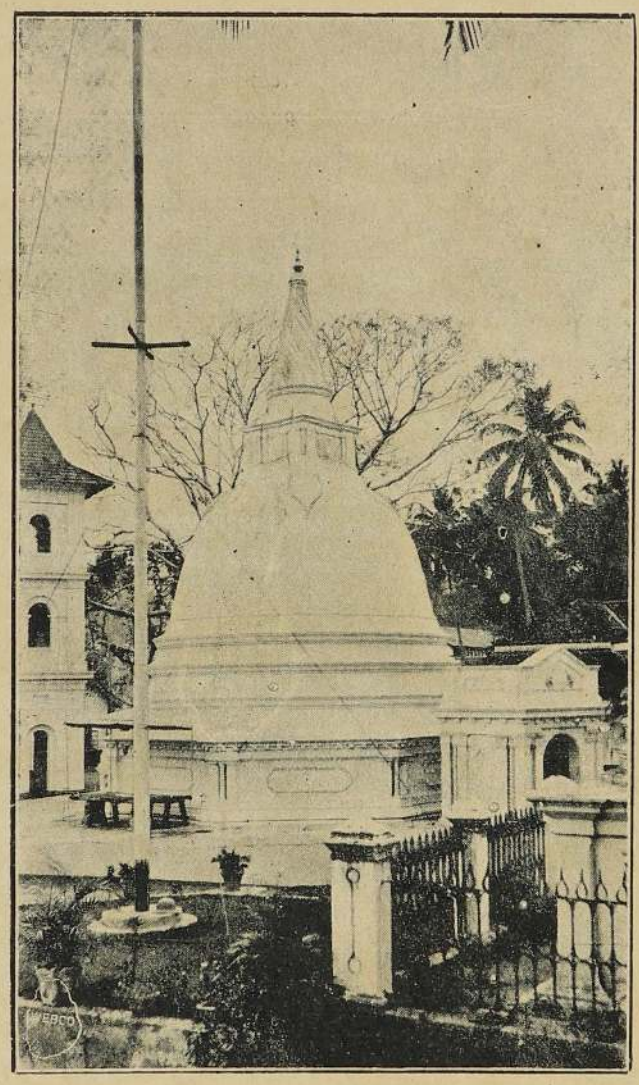
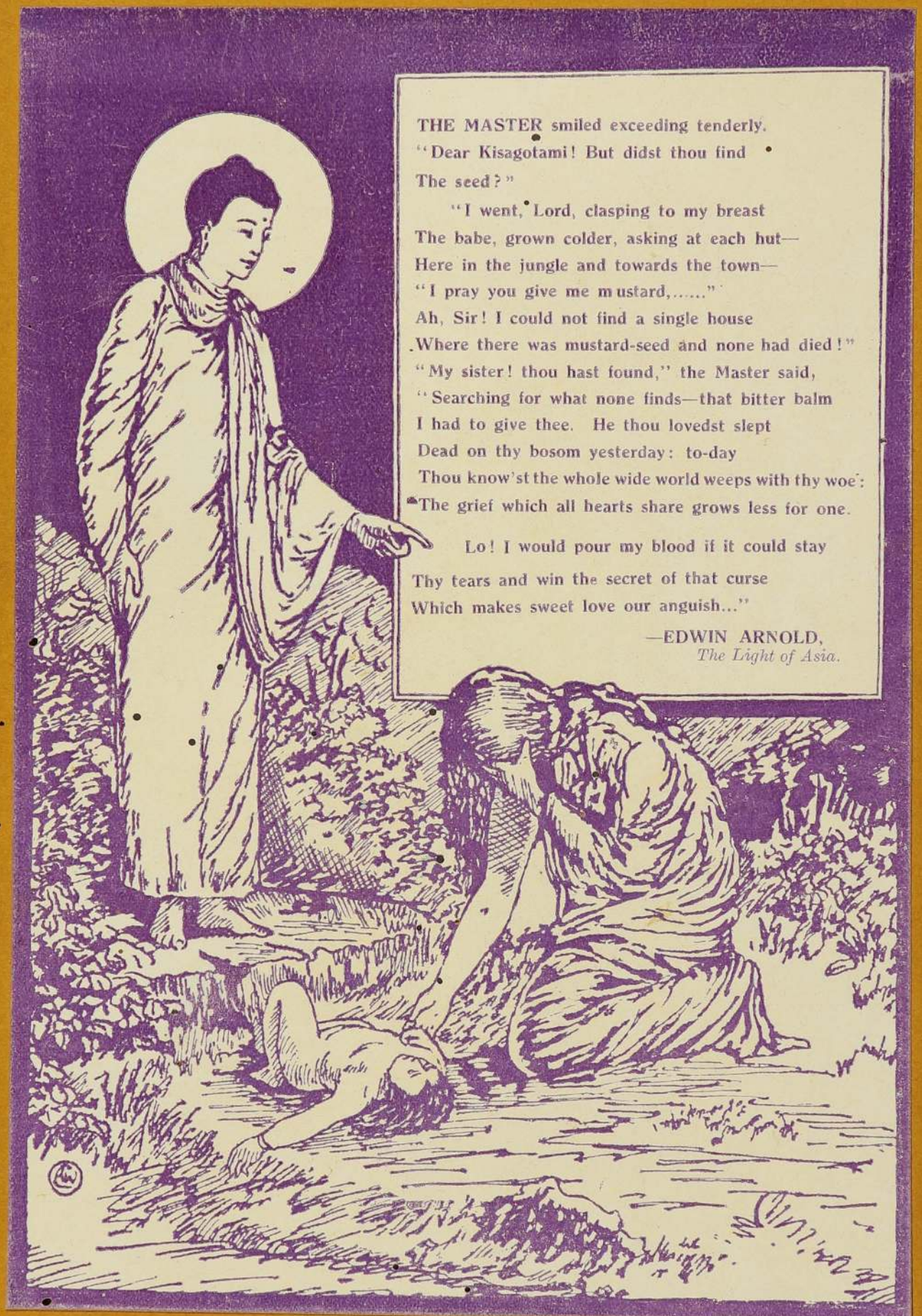


Photo by J. Malalgoda, Gandara Walauwa, Kalutara.
Dagoba, Maligakanda Temple, Colombo.

Few indeed are those who even begin to realize the imprisonment and limitations which make up our little lives. Observing this mental dullness, the Blessed One, according to the Vinaya account, hesitated at first after his Enlightenment to give his Teaching: "To these people therefore hard to see is this matter, namely, that this is caused by that, how things come to be; most hard also to see is this matter, namely, the tranquillization of all synergies, the renouncing of all the grounds (of re-birth), the destruction of craving, the absence of passion, ceasing, Nibbāna."

Even among those with some realization—how few can summon strength enough to reverse the Great Wheel! This reversal is called the *Patiloma-paticca-samuppada*—which is but in reality another name, a negative expression, for the Noble Eightfold Path However when the Blessed One went forth to teach, so great was his power that he made many conversions: at such times it is often recounted that there arose in those who accepted his Teaching the insight which is called the "Dhamma-eye." This is precisely insight into the principle of the *Patiloma-paticca-samuppada*; and is described as being the knowledge:—"That whatever is an arising thing, all that is a ceasing thing"—of which Sāriputta and Moggallāna, the Buddha's greatest disciples, both declare: "Even if this alone be the Dhamma, indeed you have seen the sorrowless way, lost sight of and passed over for many myriads of aeons."

The ceasing of the factors, which make for the turning in a future life of the Great Wheel, is Nibbāna. Of Nibbāna we have words from those great ones who have experienced it: they have described it by such words as bliss, freedom, enlightenment and peace. Those who have trod that Way declare that in proportion as the Way is trod such qualities increase in their lives. As for that which lies beyond Nibbāna —Parinibbāna—when the Great Wheel has completely ceased to revolve—how is it possible to more than name it? We can think what it is not. It lies beyond birth and death. No more is being born or dying. The Blessed One taught emphatically that it is annihilation of the lesser for the greater. After his Enlightenment when he finally decides to go forth as the Teacher his very first words apply to Nibbāna; they are: "Wide opened is the door of the *undying* to all who are hearers; et them send forth faith to meet it." (*Vinaya* Texts). Then as he goes to Benares to deliver his first sermon, he declares: "To set in motion the Wheel of the Dhamma, I go to the city of Kasis (Benares); I will beat the drum of the Immortal in the darkness of this world." (*Vinaya*). Then upon his arrival there, his first words to the five ascetics (his former associates) were: "Do not address, bhikkhus, the Tathāgata by his name, and with the appellation 'Friend'. The Tathāgata, bhikkhus, is the holy, perfectly Enlightened One. Give ear, O bhikkhus, The Immortal has been won by me: I will teach you; to you I preach the Dhamma." (*Vinaya* Texts). Frequently this word "Im-



THE MASTER smiled exceeding tenderly.
"Dear Kisagotami! But didst thou find
The seed?"
"I went, Lord, clasping to my breast
The babe, grown colder, asking at each hut—
Here in the jungle and towards the town—
"I pray you give me mustard,....."
Ah, Sir! I could not find a single house
Where there was mustard-seed and none had died!"
"My sister! thou hast found," the Master said,
"Searching for what none finds—that bitter balm
I had to give thee. He thou lovedst slept
Dead on thy bosom yesterday: to-day
Thou know'st the whole wide world weeps with thy woe:
The grief which all hearts share grows less for one.
Lo! I would pour my blood if it could stay
Thy tears and win the secret of that curse
Which makes sweet love our anguish..."

—EDWIN ARNOLD,
The Light of Asia.

mortal" (*amata*—literally:—"the not dying") is applied to Nibbāna.

As I understand the teaching of the Blessed One this Immortality is gained by the renouncing of the limited individuality such as we now experience to become that Reality which is Immortal. Thus the Buddha denied that the perfected Saint existed after the passing away of his body *nor* that he did *not* exist.

In the *Udana* and the *Iti Vuttaka* we find the following:

"There is, O bhikkhus, an unborn, unoriginated, uncreated, unformed. Were there not, O bhikkhus, this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed."

BUDDHISM AND THE GOD-IDEA.

[By the Rev. R. Siddhartha Thero, M.A.]

THERE is no idea of God in Buddhism. It is very seldom that we even come across statements referring to God in the Buddhist canon. The reason is that at the time when Buddha was born speculations on God were neither prominent nor popular. They were confined only to a few Brahmins. The majority of the people were following the doctrines founded and promulgated by different schools of non-Brahmin or anti-Brahmin teachers, such as Ajivikas, Nirgranthas, etc. who were against the God theory and were expounding the Karma theory and the Soul theory. If you referred to the history of religion in India you would find that the practice of speculating on God had been discarded by the majority of the religious teachers including Brahmins. It took a long time to attract the minds of the Indians again; in fact, it had to wait till Buddhism began decaying. It was left for Sankaracharya to renew it (in the 9th century after Christ). Dr. Rhys Davids, the great Buddhist scholar, says that at the time when the Buddhist theory of life was first propounded there existed in India the following hypotheses on God:—

Photo by J. Malalgoda, Kalutara.

Sri Sumangala Dharmasalawa, Maligakande Temple, Colombo.

First—Animism, i.e. the very wide and varied group of ideas about souls, whether in man or in the lesser powers of nature and also in animals, and even in trees and plants, as preserved in the books of astrology, folklore, etc.

Secondly—Polytheism, i.e. the existence of many gods as preserved in the Vedas, and elaborated and explained in the Brahmanas. This, of course, is a later and more advanced idea about the soul or spirit.

Thirdly—Pantheism, i.e. the hypothesis of a one first cause on which the whole universe in its varied forms depends, in which it has its whole and only being. This, no doubt, is a still later and still more advanced idea of a unity lying behind the whole of these phenomena, both of the first and the second class. This is preserved in the Upanishads, and was subsequently elaborated and systematised by Sankaracharya.

Then we have the still subsequent stage (now preserved in the Sankhya books, and then probably already existing in earlier and less systematised forms) of a view of life in which a first cause is expressly rejected, but in which with that exception the whole soul theory is still retained side by side with the tenet of the eternity of matter. This is what is called Dualism.

There are slight glimpses of very numerous other views such as Materialism and Epicureanism (a doctrine which declares that pleasure is the chief good), but they do not concern our subject so closely as to be treated here elaborately.

All this shows that the idea of God among the earlier Indians was not constant but varied in different ages according to the degree of their advancement in civilisation, till at last some of them discarded it altogether.

Thus we find that when Buddha was born it was not the idea of God, but the idea of soul, that was prominent. This is the reason why we do not meet with so many references to the God theory as to the soul theories. In one of the discourses called the Brahmajala Sutta, in the Dighanikaya, Buddha has dealt with sixty two different cults, or

heresies as He called them, and of these only three are about the speculation on God; but a great number is about the speculation on soul (Attavāda). Thus I cannot give many references from the Buddhist canon to the idea of God. But I hope that the few I give below will enable us to understand what Buddha seems to have thought concerning the idea of God.

First of all I shall quote some verses from the Dhammapada, one of the canonical books, where Buddha has referred to one of the oldest theories of God, Animism:—

"Bahū ve saranam yanti—pabbatāni vanānica,
Ārāmarukkhacetyāni—manussā bhayatajjitā;
Netam kho saranam khemam—netam saraṇamuttamam,
Netam saraṇamāgamma—sabbadukkhā pamuccati."

These lines are rendered into English by Albert J. Edmunds of the Historical Society of Pennsylvania as follows:—

"To many a refuge do they go—
To (holy) mounts and groves;
To temple gardens and memorial trees—
Men driven on by dread.

Such refuge is not sure,
Such refuge is not final;
Not to such refuge going
Is one from every pain released."

These English lines are not so forceful as the Pāli lines, but still they give the sense adequately. We find that Buddha has here condemned the worship of mountains, forests, etc. Thus he has rejected Animism.

In the Anguttara Nikāya Tikanipāta, in the discourse called the Titthāyatanasutta he refers to the "Issaranimmāṇavāda" i.e. the theory of creation, in the following terms:—

"Santi, Bhikkhave, eke samaṇabrāhmaṇā evamvādino evamdiṭṭhino yam kiñcāyam purisapuggalo paṭisamvedeti sukham vā dukkham vā adukkhamasukham vā sabbam tam Issaranimmāṇahetūti..... Tatra, Bhikkhave ye te Samaṇa-brāhmaṇā evamvādino evam diṭṭhino.....tyaham upasamkamitvā evamvadāmi! 'Saccam kira tumhe āyasmanto evamvādino evamdiṭṭhino.....ti. Te ce me evampuṭṭhā āmoti paṭijānanti tyāham evam vadāmi,' Tenahā yasmanto pāṇātipātino bhavissanti issaranimmāṇahetu, adinnādāyinō .....abrahmacāriṇo.....musāvādino.....pisuṇāvācā..... pharusāvācā .....samphappalāpino.....abhijjhāluno..... byāpannacittā.....micchādiṭṭhino..... ..bhavissanti issaranimmāṇahetūti. Issaranimmāṇam kho pana, Bhikkhave, sārato paccāgacchatam na hoti chando vā vāyāmo vā idam vā karaṇīyam idam vā akaraṇīyanti; iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne muṭṭhassatīnam anārakkhānam viharatam nahoti paccattam sahadhammiko samaṇavādo. Ayam kho me, Bhikkhave, tesu samaṇa-

Photo by Archæological Survey, Ceylon. (Reproduced with permission.)

Yapahuva. 2nd Staircase (Restored).

brāhmanesu evamvādisu evamdiṭṭhisu dutiyo sahadhammiko niggaho hoti."

A literal translation of this passage is to be found in the translation of the Anguttara Nikāya by E. R. Gunaratna Gate Mudaliyar. I shall merely give the gist of it.

"Buddha, addressing His disciples said, that there were some Brahmins and Sramanas who used to say that whatever a man is subject to is because of (the injunction, or the wish of) the Creator; if so, then a man is a murderer because of the wish of the Creator, and again a man is a thief, a liar, a backbiter and so on because of the wish or injunction of the Creator. I condemn these Sramanas and Brahmanas. If anybody holds such a view as that everything comes to happen according to the wish of the Creator, he cannot be an active man, he can never distinguish between what is good and what is bad. Such a man is devoid of reason and open to all sorts of harms."

Here we see that Buddha has rejected the theory of creation and the existence of a Creator.

Further, in the list of the sixty-two theories in the above mentioned Brahmajālasutta, the following theories are condemned by the Buddha as heresies:—

(1) The theory that God is eternal, but not the individual soul. (This is a kind of Monotheism).

(2) The theory that all the gods are eternal, but not the individual souls. (This is a form of Polytheism).

(3) The theory that certain illustrious gods are eternal, but not the individual souls. (This is also a kind of Polytheism).

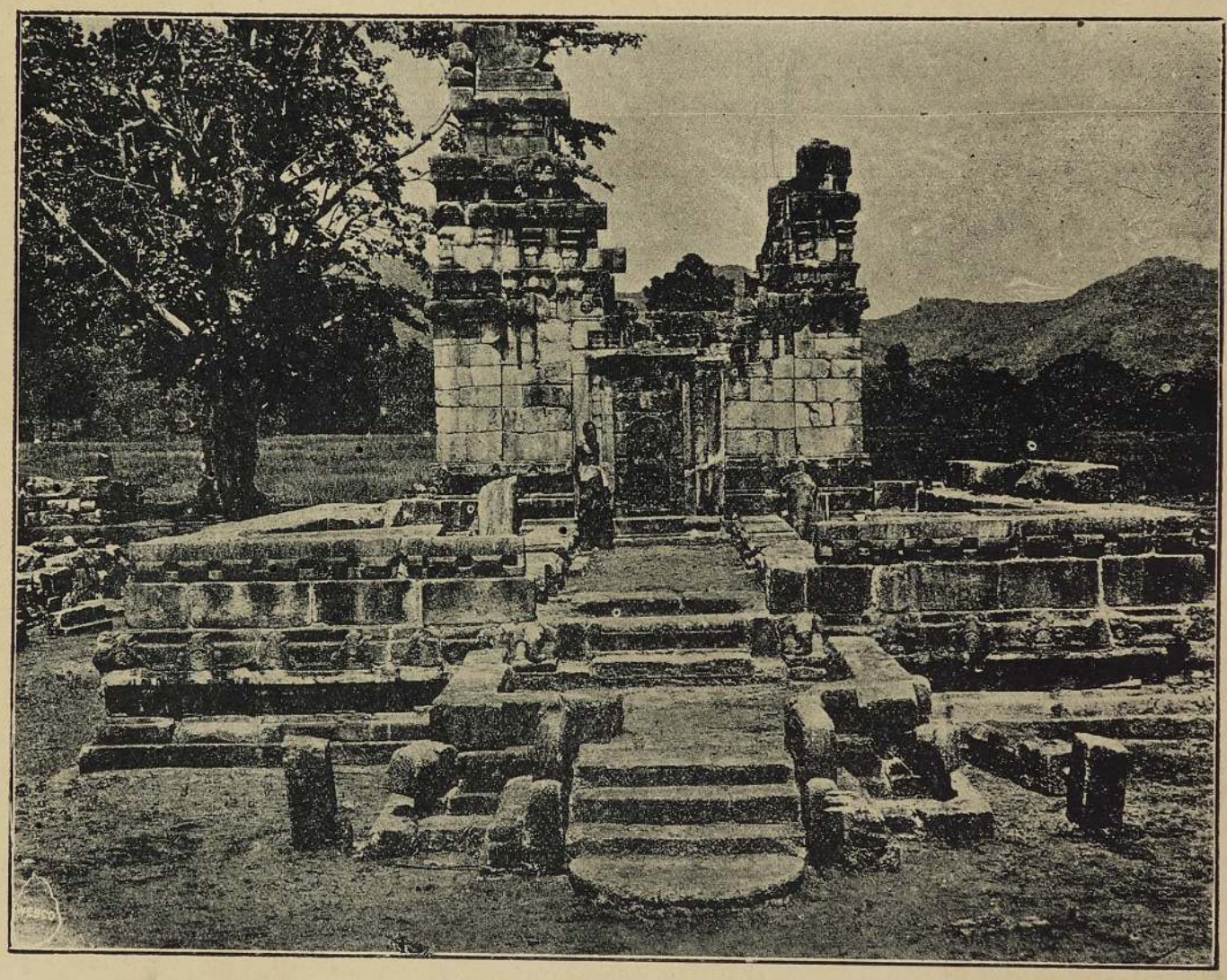
It is common knowledge that those who believed in God or gods in those days used to perform various kinds of animal sacrifices. They are also condemned by Buddha. Let me refer you to the following lines in the Anguttara Nikāya, Catukka Nipāta. (p 212):

"Assamedham purisamedham—sammāpāsam niraggalam,
Mahāyannā mahārambhā—na te honti mahapphalā;

Ajelakā ca gāvoca—vividhā yattha hannare,
Na tam sammaggatam yannam—upayanti mahesino;

Yanca yannam nirārambham—yajanti anukulam sadā,
Ajelakā ca gāvo ca—vividhā yattha na hannare;

Tanca sammaggatā yannam—upayanti mahesino,
Etam yajetha medhāvī—eso yanno mahapphalo....."



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Nalanda Gedige: Front View.

The meaning of these lines is that the *yajnas*, i.e. sacrifices in which goats, sheep, cattle and various other animals are killed, are not good *yajnas* which should be performed by great men. But the *yannas* in which no animals are killed, are good and should be performed by good people. What, then, is the kind of *yanna* that he recommends? It is *Niccadana*, i.e. giving alms always.

Buddha, of course, admits the existence of higher beings. But he never considers them to be immortal or eternal. They are also mortal like ourselves though some of them can live for a very long time, even for some *kalpas*. They attained those high

positions as a result of the meritorious deeds that they had done in their previous births. Anybody who does good deeds can attain such high lives. But when the power of that Karma is over he will die from that birth and be born again somewhere else according to some other Karma. Devas are those who had done good moral deeds in the previous births, and the Brahmas are those who by meditation had developed their mental qualities.

He even admits the existence of the Maha Brahma, who is in the nature of a king among the other Brahmas. But even he, the Buddha says, is mortal.

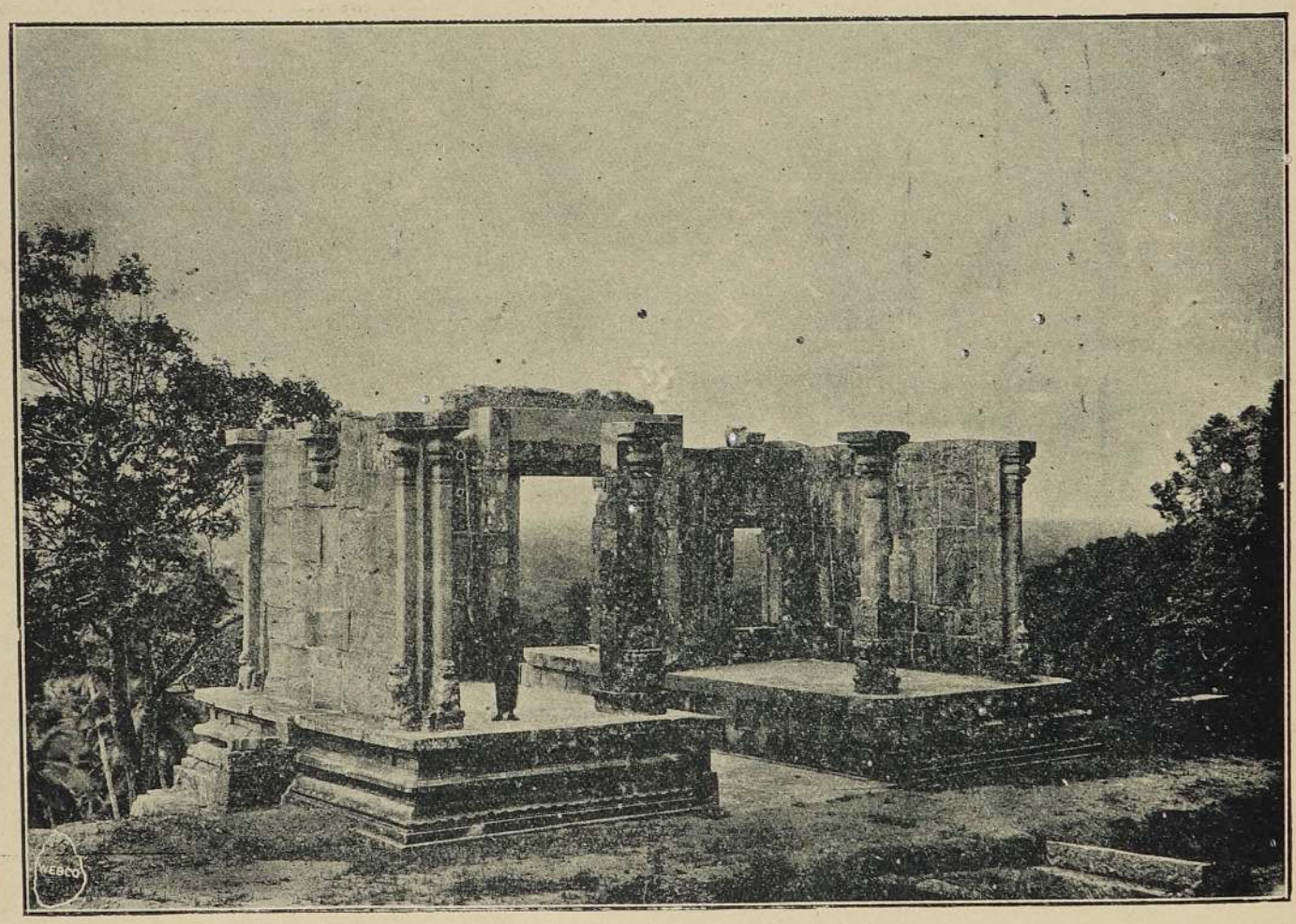
Compare the following passage in the Anguttara Dasaka Nipāta (p. 932).

"Yāvatā, Bhikkhave, Sahassī lokadhātu, Mahā Brahmā tattha aggamakkhāyati; Mahā Brahmuno'pi kho, Bhikkhave, attheva annathattam, atthi viparināmo."

"In ten thousand worlds, Mahā Brahmā is the greatest; but even in him there comes a change."

In the Tevijjasutta in the Dīghanikāya, the Buddha was questioned by a young Brahmin named Vāsettha if He knew Brahma and the way to go to him. He replied in the affirmative and described the way as the practice of universal love, compassion, sympathy and equanimity in the highest degree.

In many places this Maha Brahmā is mentioned as one of the admirers and followers of Buddha.



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Yapahuva Portico: at the Head of Staircase.

In the Brahmajālasutta already referred to it is stated that the Mahā Brahmā thinks of himself as the greatest of beings, and their creator and governor, but Buddha says that in so thinking the Mahā Brahmā is mistaken and that he conceived such an idea because of the high position he was holding.

In one of the Suttas in the Anguttara Catukka Nipāta (p. 345) He describes what a man should search for. He calls them *Ariyapariyesanas* (i.e. things that a noble man should search for, or noble things that a man should search for) There He says that a man should try to know the way to get rid of Jarā, Marana, Vyadhi and Sankilesas, i.e. decay, death, disease and passions. Then He refers to Nibbāna as the only way to get rid of them. Even here He has not said that one should search for a God.

Further, He does not himself pretend to be a god or Brahma or any other higher being Himself. In a passage in the Majjhima Nikāya it is said that when He was asked by a Brahmin whether He was a Deva He repled "No." To the question whether He was Brahma, the same was the answer. Then, when asked who He was, He replied that He was Buddha and said further that He had already passed over the qualities and characteristics which make a Deva or a Brahma and that He had attained the highest position, that is, that of a Buddha.

He does not even admit that there is any being who is greater than Himself. Cf:

"Na me ācariyo atthi– sadiso me navijjati,
Sadevakasmim lokasmim—natthi me paṭipuggalo."

"I have no teacher, there is none who is equal to me, in the whole world, including that of the Devas there is no rival to me, nor is there one who is like unto me."

This I quote just to show that Buddha never believed in a higher being, such as a Creator, or God, or Paramātma.

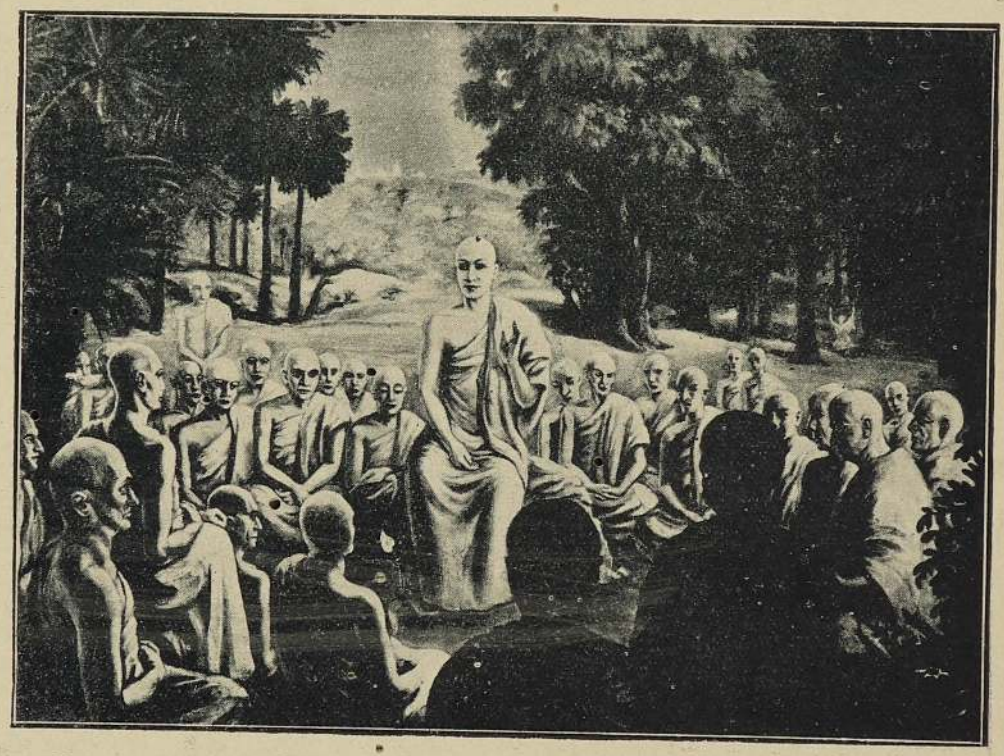
He ridicules the Brahmins who speak of the Brahma or of the path by following which the Brahma can be approached.

In the Tevijjasutta, above mentioned, he asked the young Vasettha if his teachers had ever seen the Brahma. He said no. Then He asked him if his teachers' teachers had seen him. "No" was the reply again. Then He asked if those who had made the Mantras to invoke gods had seen him. The same was the reply. Then He compared them to an "Andhaveṇu" a line of blind men who held a bamboo as a leading stick where none could see the way. He then ridiculed them further saying, "When you cannot find out a way to go to the sun or the moon whom you worship daily with great devotion and whom you can see with your own eyes, how foolish it is to establish a way to go to Brahma whom none of you has ever seen."

Now, these are some of the references in the canonical books. These have, I believe, shown you sufficiently the attitude of Buddha towards the belief in a God, or a Creator.

I shall now give you some references from the non canonical works.

One of the oldest non-canonical works in Buddhist literature is the *Milindapanha* (The Questions of King Menander) composed somewhere in the second century B. C. In this book many of the subtle points in the doctrine of Buddha are made clear in the shape of answers to the questions put to Nagasena Thera by the King Milinda (Gk. Menander). But I have not come across any single direct question or answer about God. There are many questions about the Soul and Nibbāna and such other things. This is another proof of the fact that speculation on God was not the order of the day even among the philosophers who lived in the second century B. C., and that the Buddhists had to meet the theories on soul and not those on God.



Now at that time—it was a holy day, a day of the full moon—the Sublime One set forth the Doctrine to a silent company of monks.

Majjhima Nikaya, 109, S.

However, I have come across a question of king Milinda in which he asked Nagasena Thera to tell him what the things are that do not exist; his reply was that three things do not exist, namely, anything that is not subject to decay and death, anything that is eternal, and a reality in beings, i.e. a soul. Let me quote the passage itself:—

p. 214. "Bhante Nāgasena dissanti loke Buddhā, dissanti paccekabuddhā,.....atthi sattā apadā dipadā catuppadā .....sabbam loke atthi; yam bhante loke natthi tam me kathehīti.

Tīṇimāni mahārāja loke natthi, katāmāni tīṇi, sacetanā vā acetanā vā ajarāmarā loke natthi; sankhārānam niccatā natthi; paramatthena sattūpaladdhi natthi. Imāni kho mahārāja tīni loke natthīti. Sādhu bhante Nāgasena, evametam sampaticchāmīti."

"'O Venerable Nāgasena, there are Buddhas and Paccekabuddhas.....in the world. There are various beings and things in this world. But what I want to know is the things that are not—i.e. do not exist in the world.' 'O king, the following three do not exist in the world; namely, there is not a thing, animate or inanimate, that is not subject to decay and death; there is no eternity of a thing that has come to exist: (every thing that is subject to the law of construction is also subject to the law of destruction); there is no being in the highest or true sense of the word, (i.e. there is no soul).'"

This seems to show that Nāgasena Thera did not believe in an eternal being such as *Issara* or Creator or God.

Now, let me turn to the age of the commentaries. Our commentaries, as we have them to-day, are the translations of Buddhaghosa Maha Thera who lived in the fifth century after Christ. The original commentaries which were in Sinhalese are now lost altogether. Buddhagosa Maha Thera not only translated the old Sinhalese commentaries into Pāli but he also added many new things to them. So, it is very difficult to find out what were the old views and what were the views that he had inserted. But Buddhaghosa Thera was himself a Brahmin by birth and was well versed in the Vedas and was especially an exponent of the Patanjali system of philosophy. So he was as learned in Hinduism as in Buddhism. He is considered to be one of the greatest scholars of Buddhism, and to have understood the words of the Buddha in their real sense. It is said in the Mahāvamsa, (Chapter 37.) that after he had embraced Buddhism and entered the order he came to Ceylon at the request of his *guru*, or spiritual guide, to translate the Sinhalese commentaries into Pāli, and in Anuradhapura he studied the Sinhalese commentaries under Sanghapāla Maha Thera and then when he realised that he could understand the words of the Buddha in their real and original sense he requested the monks of the Maha Vihāra to hand over to him the books to be translated into

Pāli. Cf. Mahavansa, Chapter 37, v. 232 et seq.

"Mahāvihāram sampatto—vihāram sabbasādhunam,
Mahāpadhānagharam gantva—Sanghapālassa santikā;

Sīhalaṭṭhakatham sutvā—theravādanca sabbaso,
Ehammassāyissa esova—adhippāyoti nicchiya;

Tatthasangham samānetvā—kātumaṭṭhakatham mama,
Potthake detha sabbetti—āha vīmamsitum ca tam,
......"

Thus we may venture to believe that what this great commentator says represents the real view of the Buddha. So, let me quote him.

In *Visuddhimagga*, which is the first work of Buddhaghosa Maha Thera, (p. 296) we come across the following passage:—

"Samudayanāṇam Issarapadhānakalāsabhāvādīhi lokopavattatīti akāraṇe kāraṇābhimānappavattam hetumhi vippatapattim ...nivatteti."

This passage is quoted in *Sammohavinodini* the commentary on the *Vibhanga* by Buddhaghosa Thera himself.

It means that the knowledge of the real cause of misery removes, among other things, the belief that the world exists because of an Issara, i.e. Īsvara, Creator.

Again, in the same book, in the *Kankavitarana Niddesa*, p. 469, we find the following statement:—"Na tāvidam nāmarūpam ahetukam, sabbattha sabbadā sabbesam ca ekasadisabhāvāpattito; na issarādihetukam, nāmarūpato uddham issarādīnam abhāvato; ye'pi nāmarūpamattameva issarādayo'ti vadanti tesam issarādi saṅkhātanāmarūpassa ahetukabhāvāpattito; tasmā bhavitabbamassa hetuppaccayehi, ke nu kho te'ti so evam nāmarūpassa hetuppaccaye āvajjetvā imassa tāva rūpakāyassa evam hetuppaccaye pariganhāti."

In this passage Buddhaghosa Thera points out the attitude of a monk engaged in meditation with the intention of acquiring the mental serenity called *kankavitaranavisuddhi* i.e. the serenity of the mind attained by the removal of all kinds of doubts. The monk, he says, should follow a process of thinking as follows; he should consider that this *nama* and *rupa*, that is, this mind, (with all its functions) and matter (of which the body is made) cannot be *ahetuka* i.e. causeless, because it is not similar at all times, in all places and with all beings; neither could it be *Issaradihetuka*, i.e. neither could it have a cause such as Issara, God, because there cannot exist a God himself devoid of mind or matter; even the belief held by some that the very *nama* and *rupa*, that is mind and matter, is the God (in other words, God is nothing but mind and matter) cannot be right, because in that case that very God would be devoid of a cause, i.e. *ahetuka*, (which is against the conclusion already rejected above); so, there must be some cause of this nāma and rūpa. What is it? He then goes on to find out the cause.

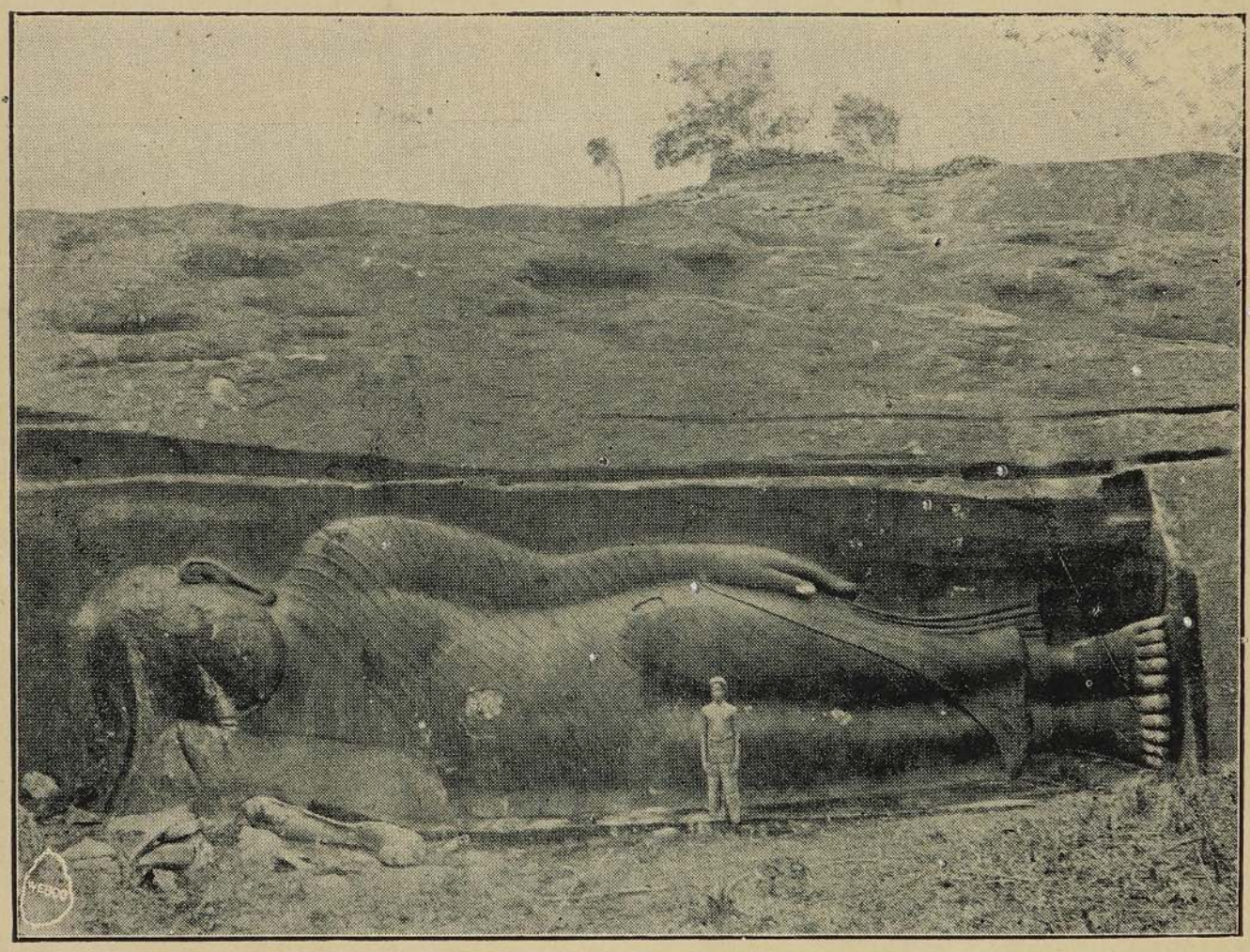


Photo by Archaeological Survey of Ceylon. (Reproduced with permission).

Tantrimali: Recumbent Buddha

We have seen that in this passage there are references to two different theories of God, Deism in the first place, and Pantheism in the second place. Both these beliefs he has rejected, as wrong and against the truth.

Again, in the same chapter, p. 473, he has quoted verses from some Buddhist scholars of olden days, whom we have no way to trace as all such works are not to be found to-day. The last verse of the quotation runs as follows :—

"Nahettha devo na Brahmā—samsārassatthi kārako,
Suddhadhammā pavattanti—hetusambhārapaccayāti."

"There is neither a God nor a Brahmā who is the maker of this *samsara*, i.e. the universe, or the cycle of transmigration. There only exist the pure and simple *dhammas* which are produced by their natural causes."

No stronger or clearer words than these can be used to express the Buddhist opinion about the theory of God. We see here that these Buddhist teachers of the olden days whose minds were not yet polluted by new views or corruptions have flatly rejected the existence of a God or Creator.

IF WE BUT WOULD—!

"*Let us then go out into the world as compassionate and merciful as our Great Master.*"

The Gospel of Buddha, Chapter XCVII, verse 35.

If we but would, oh Lord, this mournful earth
Would flame with blossom, and would ring with song;
And we would sense that peace for which we long,
Forget the sorrows that are ours from birth.

Our kinsfolk of the thicket and the brake
Who shun us now in dread, would know no fear,
But raise their heads and gaze as we draw near
And love-light in their velvet eyes would wake.

Wars and injustices would be no more,
Man's inhumanity to man would cease,
Knowledge, prosperity and joy increase,
Freedom and love would reign from shore to shore.

Geraldine E. Lyster.

HOW TO BALANCE THE MIND.

Extracts from Visuddhi-Magga IV*

[By The Rev. Nyanatiloka Thera]

(*Island Hermitage, Dodanduwa, Ceylon*)

EQUALISATION OF MORAL FACULTIES.

BY 'equalisation of moral faculties' is meant the making equal of the moral faculties such as Faith, etc. (i. e. Energy, Attentiveness, Concentration, Intelligence.)†

For if the moral faculty called Faith is strong in one, but the other faculties are weak, in that case the faculty of Energy is unable to perform the function of striving forward, the faculty of Attentiveness unable to perform the function of watching, the faculty of Concentration unable to perform the function of making undisturbed, the faculty of Intelligence unable to perform the function of understanding. Hence, one should relax that faculty (of Faith) by considering the true nature of things, or by not reflecting in that way, in which that faculty has become strong. The story of the Elder Vakkali furnishes the illustration of it.

In his excessively great faith, namely, Vakkali was firmly clinging to the sight of the Master's body, so that finally the Master said to him :

"What, Vakkali, do you want of this putrid body ? He, Vakkali, who perceives the Law, perceives me."

If, however, the faculty of Energy is too strong, in that case neither is the faculty of Faith able to perform the function of determining, nor are the other faculties able to perform their various functions. Hence one should relax that faculty (of Energy) by developing tranquillity, etc. (i. e. Concentration and Equanimity. Here again the story of Sona the Elder may be quoted.

This story is related in Mahāvagga, where the Master gives to Sona the simile of the lute. He says that if the string of the lute is too lax it will produce no tone, if too tightened it will crack.

In the same way, if any one of the remaining faculties (Attentiveness, Concentration, Intelligence) is too strongly developed, one should understand that the other faculties will be unable to perform their own functions. In this connection one appreciates above all the equilibrium of Faith and Intelligence, and that of Concentration and Energy.

A person with strong Faith and weak Intelligence believes blindly, has faith in untrue things, whilst a person with great Intelligence and weak Faith inclines to cunning, and

* Vol. I of Nyanatiloka's German translation "Der Weg zur Reinheit", comprising the first four chapters of Visuddhi-Magga, is to be had from the publishers: Benares Verlag, Neubiberg, Munich.

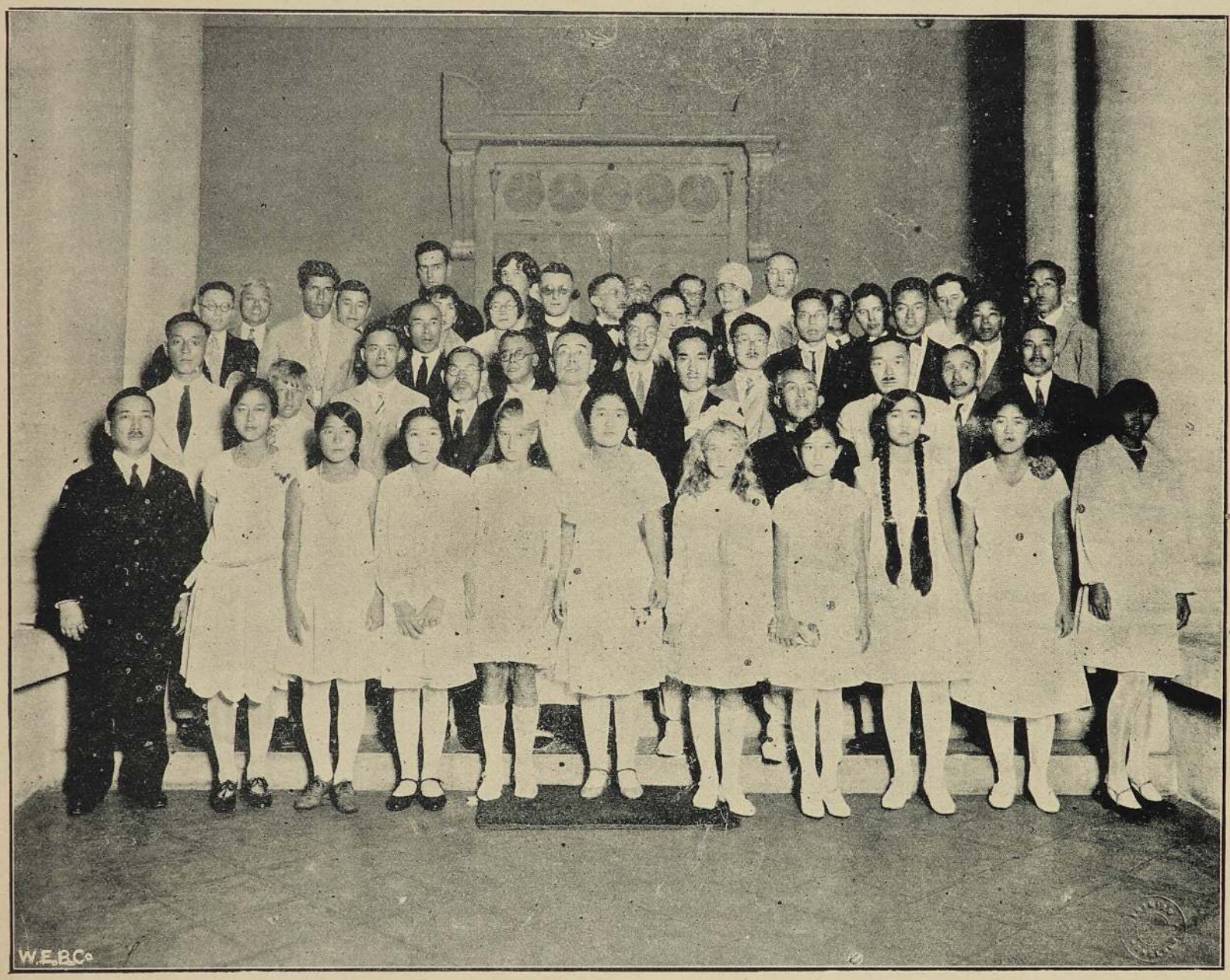
† In Pali : *saddha, viriya, sati, samadhi, panna.*

is incurable, just as a disease caused by medicines. Where there is equilibrium of both faculties, however, one has faith only in true things.

The person with strong Concentration but little Energy is overpowered by indolence, as Concentration tends to indolence; and the person with great Energy but weak Concentration is overpowered by restlessness, as Energy tends to restlessness. Concentration, however, joined with Energy does not lead to indolence, and Energy joined with Concentration does not lead to restlessnes. Therefore, one should make both faculties equal, for on the equability of both faculties depends 'Attainment-Concentration.'*

Further, the person cultivating '*Concentration*' (*samadhi*) should also possess a strong Faith; for thus by having faith and confidence he will reach Attainment-Concentration. With regard to Concentration and Intelligence, however, the person cultivating Concentration should have strong 'One-pointedness of mind', for in this way he will reach 'Attainment-Concentration.' Again, the person cultivating 'insight' (*vipassana*)† should possess great Intelligence, for thus he will reach the penetration of the characteristics of existence (i. e. the Impermanence, Suffering and Impersonality or phenomenality of all forms of existence). But also on the equilibrium of both depends Attainment-Concentration.

Attentiveness, however, should be strong everywhere; for Attentiveness protects the mind from falling into restlessness through Faith, Energy and Intelligence, which latter all tend to restlessness; and from falling into indolence through Concentration, which latter tends to indolence. Therefore, Attentiveness is wanted everywhere, just as the



AN INTERESTING LITTLE BUDDHIST GROUP OF PEOPLE.

(Seven ancestries are represented: American, English, German, Hawaiian, Indian, Eurasian and Japanese.)

[Writes the Rev. Ernest Hunt, who sends us the above picture: "My two little girls are in the front line and together with the other girls in that line form a choir that says the responses and sings the hymns. Mrs. Hunt is at the end of the top row looking down. My boys are in the 2nd and 3rd row (one in each). I am the tall man in the centre with smoked glasses."] Photograph taken outside main entrance to the Fort St, Temple, Honolulu.

* 'Attainment-Concentration' is that degree of mental concentration which is present during the Jhanas or so-called Trances.

† See my article on meditation, Buddhist Annual 1927, p. 49 and 52.

flavour of the salt is wanted in all the condiments or as a universal minister is wanted in all the royal affairs. Therefore it is said: "Attentiveness was called 'ever-wanted' by the Blessed One. And why? Because the mind has Attentiveness as its refuge, Attentiveness is its guard and attendant, and without Attentiveness *there is no straining or relaxing* of the mind."

Straining the Mind.

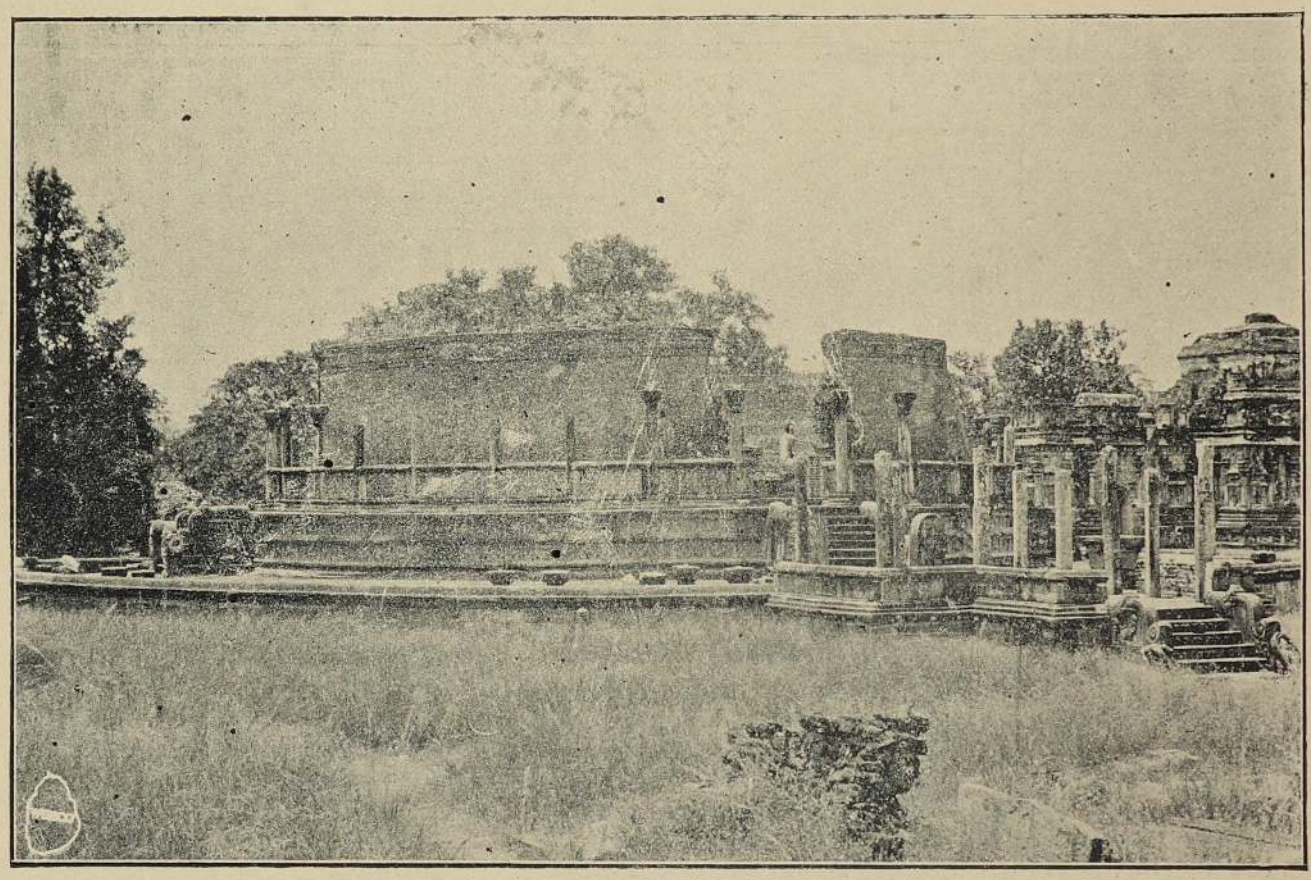
But how does one strain the mind at a time when it should be strained?

If through too slack energy, etc. one has a sluggish mind, one should abstain from developing the three "Elements of Wisdom," as Tranquillity, etc. (i. e. Concentration, Equanimity) and develop only these three: Investigation of the Law, etc. (i.e. Energy, Rapture) * For it was said by the Blessed One (Samyutta 46): "Suppose, O monks, a man desirous of setting ablaze a little fire should throw wet grasses, wet cow-dung and wet wood upon it, admit moist air, and sprinkle it with earth. Now, would that man be able to set ablaze the little fire?" "Certainly not, O Lord." "Just so, O monks, at a time when the mind is sluggish, at such a time it is not befitting to develop those elements of wisdom as: Tranquillity, Concentration and Equanimity. And why not? Because the mind is sluggish and it therefore can hardly be aroused by these things.

"At a time, O monks, when the mind is sluggish, at such a time it is befitting to develop the elements of Wisdom as: Investigation of the Law, Energy and Rapture. And why? Because the mind is sluggish and it therefore can easily be roused by these things. Suppose, O monks, a man desirous of setting ablaze a little fire should throw dry grasses, dry cow-dung and dry wood upon it, admit dry air, and should not sprinkle it with earth. Now, would that man be able to set ablaze the little fire?" "Certainly, O Lord."

Now, here one should understand the development of those elements of wisdom as: Investigation of the Law, etc. (Energy, Rapture) in each case according to their nutriment. For it was said:

"There are, O monks, meritorious and demeritorious things, blameworthy and blameless things, low and lofty things, as well as things mixed up with the opposites 'good' and 'bad'. Now, the frequent and thorough consideration of these things: this is the nutriment for the arising of the element called 'Investigation of the Law' not yet arisen, or for the unfolding, growth and full development of this element already arisen." Further: "There is, O monks, the 'element of rising', the 'element of striving forward' and the 'element of persevering advance'. Now, the frequent and thorough consideration of these things: this is the nutriment for the arising of the element of Energy not yet arisen, or for the unfolding, growth and full development of this element already arisen. Further: "There are, O monks, things constituting the element of 'Rapture'. Now, the frequent and thorough consideration of these things: this is the nutriment for the arising of the element of 'Rapture' not yet arisen, or for the unfolding, growth and full development of this element already arisen".



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Polonnaruwa: Wata-da-ge.

With 'thorough consideration of the meritorious and the other things' is here to be understood the consideration consisting in the penetration of their individual and common characteristics. By 'thorough consideration of the element

* The seven "Elements of Wisdom" (*bojjhanga*) are: Attentiveness (*sati-sambojjhanga*), Investigation of the Law (*dhammavicaya*) Energy (*viriya*), Rapture (*piti*), Tranquillity (*passaddhi*), Concentration (*sammadhi*), Equanimity (*upekkha*).

of rising', etc. is meant the consideration with regard to the engendering of the 'element of rising', etc. 'Element of rising' is called here the Energy in its primary stage; 'element of striving forward' is called the still greater energy on account of its getting away from indolence; and 'element of persevering advance' is called the yet greater energy on account of its advancing into ever new spheres.

'Things constituting the element of Rapture' is a name for 'Rapture' itself. And also the consideration engendering rapture is called 'thorough consideration.'

Moreover, seven things lead to the arising of the element of wisdom called 'Investigation of the Law', namely: inquiring, cleanliness of one's belongings, balancing one's moral faculties, avoiding unwise persons, consideration of things belonging to the sphere of profound knowledge, and inclination to it.

Eleven things lead to the arising of the element of wisdom called 'Energy', namely: Reflecting on the terror of the 'down-paths' (of existence), etc. Perceiving the blessing of attaining a mundane or supermundane advantage by one with active energy. Reflecting on the path to be pursued, namely: 'The path followed by the Enlightened Ones, the Silent Buddhas and the great disciples must also be followed by me, but it cannot be entered upon by any indolent man'. Honouring the alms-food so that it may bring great merit to the givers. Reflecting on the greatness of the Master, thus: 'Exertion of energy was praised by my Master, and in his instruction he is unsurpassable; of great help is he to us, and he will be honoured only if honoured by right conduct, not in any other way.' Reflecting on the greatness of the inheritance, thus: 'The great inheritance known as the Good Law must be taken over by me; but it cannot be taken over by any indolent man'. Dispelling torpor and drowsiness by fixing one's attention to the perception of light. Changing the bodily posture, keeping in the open air, etc. Avoiding indolent persons. Frequenting persons with firm energy. Reflecting on the 'Right Efforts'.* Inclination to it.

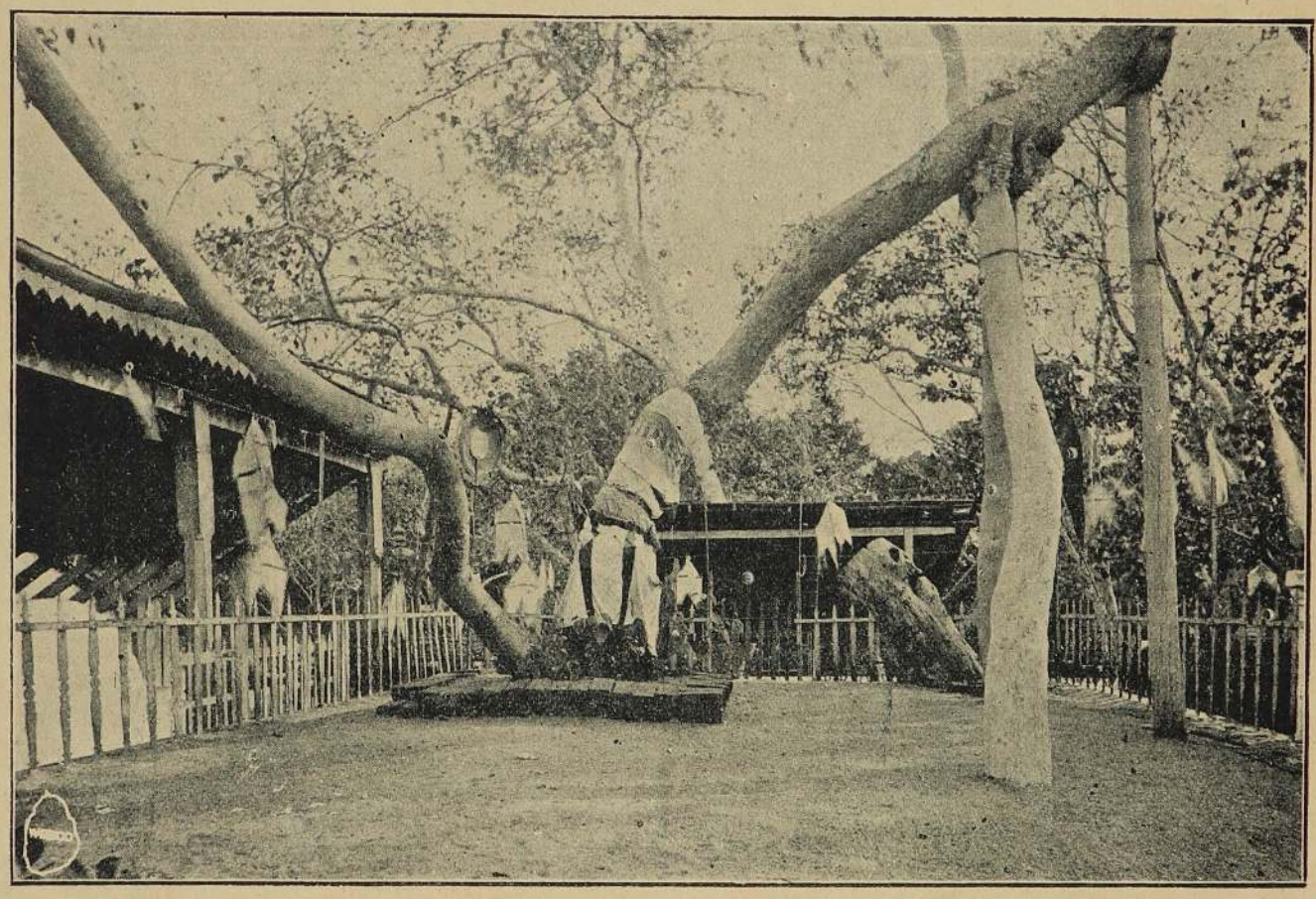
Eleven things lead to the arising of the element of wisdom called 'Rapture', namely: Contemplation on the Enlightened One, the Law, the Order of Disciples, on morality, liberality, the Heavenly beings, and peace. Avoiding coarse persons. Keeping company with charming persons. Reflecting on such Suttas as inspire confidence. The inclination to it.

Now, in arousing those things by such means one is developing the elements of wisdom called 'Investigation of the Law,' etc. (Energy, Rapture). And thus one strains the mind at a time when it should be strained.

Relaxing the mind.

But how does one relax the mind at a time, when it should be relaxed? Whenever through too strained energy, etc. one's mind is restless, one should abstain from developing the three elements of wisdom called 'Investigation of the Law,' etc. (Energy, Rapture) and develop only the elements called 'Tranquillity', etc. (Concentration, Equanimity). For thus was it said by the Blessed One:

"Suppose, O monks, a man desirous of extinguishing a huge mass of fire should throw upon it dry grasses and the like, and should not sprinkle it with earth. Now, would that man be able to extinguish the huge mass of fire?" "Certainly not, O Lord." "Just so, O monks: at a time when the mind is restless, at such a time it is unbefitting to develop the



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The Sacred Bo-tree. This tree is probably the oldest historical tree in the world. It was planted 228 years before Christ by King Dewanampiya Tissa, and is therefore over 2,000 years old. It is supposed to be from a sprig from the tree under which Gautama Buddha sat when Enlightenment came to Him.

* The four Right Efforts are: the effort of controlling, of overcoming, of developing, of retaining.

LIBERTY.

Oh, many men have fought and bled
To gain their liberty;
And many men have lain in gaol
That others may be free.
And no man thinks the cost too great,
Or deem the price too high.
"Give me my liberty!" he cries;
"Or, tyrants, let me die!"

But some men chain the faithful dog,
Nor notice his distress;
And at the Zoo some fail to see
The captives' wistfulness.
And others cage the singing bird
Who charms us in the tree,
Yet, could they speak, these, too, would cry—
"Give death or liberty!"

Geraldine E. Lyster.

STOLEN PLUMES.

She was a gentle mother
  Who laboured to make a home,
And then she lay down contented
  Till all her dear babes had come,
And, when by her side they nestled,
  So helpless and weak and small,
The world was enriched by a matchless love—
  A love that surpasses all.

He was a radiant songster,
  He jewelled the dark old tree;
He sang to his mate in rapture
  A song of the gay and free:
No cloud marred his life's horizon,
  He knew neither fear nor pain,
But only that day chases silv'ry night
  And that sunshine succeeds cool rain.

She is a dainty lady,
  In satin and rare old lace,
But her beautiful form and features
  But mirror her soul's disgrace,
For over her fair white shoulders
  Is hanging the mother's hide,
And the bright glossy wing in her burnished hair
  Was torn from the singer's side.

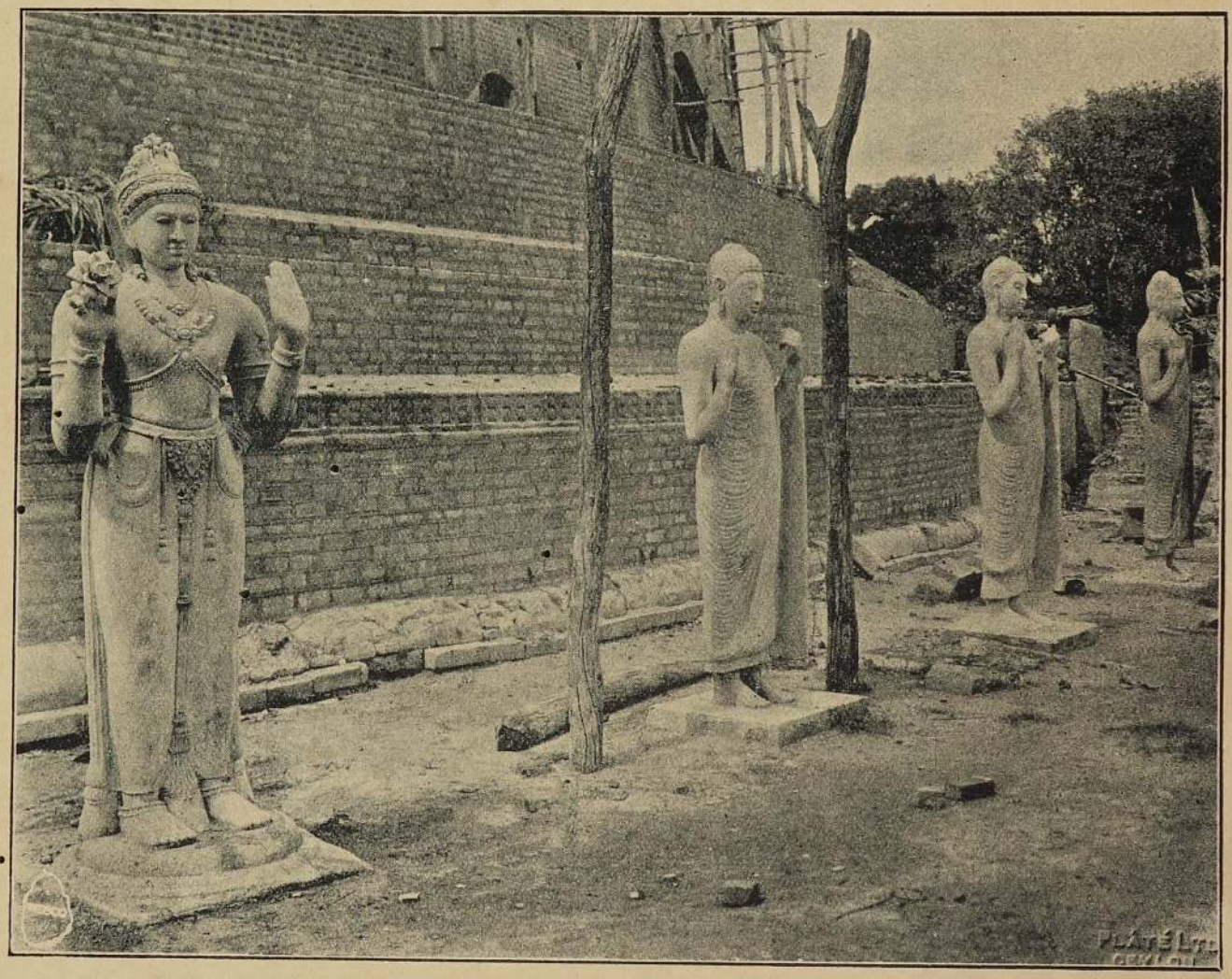
Geraldine E. Lyster.

elements of wisdom called Investigation of the Law, Energy and Rapture. And why? Because the mind is restless, and it can hardly be calmed down by these things.

"However, O monks, at a time when the mind is restless, at such a time it is befitting to develop the elements of wisdom called Concentration and Equanimity. And why? Because the mind is restless, and it can easily be calmed down by these things. Suppose, O Monks, a man desirous of extinguishing a huge mass of fire should throw upon it wet grasses and the like, and should sprinkle it with earth. Now, would that man be able to extinguish the huge mass of fire?" "Certainly, O Lord."

Here too, the development of the elements of wisdom, called 'Tranquillity' and so on are to be understood with regard to their nutriments. For it was said by the Blessed One (Samyutta 46):—"There is, O monks, the Tranquillity of one's nature* and the Tranquillity of mind. The frequent and thorough consideration of these things: this is the nutriment for the arising of the element of Tranquillity not yet arisen, or for the unfolding, growth and full development of this element already arisen." Likewise: "There is, O monks, the reflex of Mental Quietude, an undistracted reflex. The frequent and thorough consideration of it: this is the nutriment for the arising of the element of 'Concentration' not yet arisen, or for the unfolding, growth and full development of this element already arisen." Further: "There are, O monks, things constituting the element of 'Equanimity.' The frequent and thorough consideration of these things: this is the nutriment for the arising of the element of 'Equanimity' not yet arisen, or for the unfolding, growth, and full development of this element already arisen."

The consideration made with regard to the arousing of those (three elements of wisdom called 'Tranquillity, Concentration, Equanimity'), through examining the various reasons how Tranquillity, etc. (Concentration, Equanimity) had formerly come to arise: this is meant by 'thorough consideration.' 'Reflex of mental quietude' is merely a name for Quietude itself; and in the same way, it is called 'undistracted reflex' on account of its being not scattered.



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Anuradhapura, Ceylon: Stone Statues of the Buddha Metteyya and of other Buddhas

Further, seven things lead to the arising of the element of 'Tranquillity', namely: partaking of excellent food, choosing an agreeable climate, adopting an agreeable bodily posture, balanced exertion, avoiding hot-tempered persons, keeping company with persons of a calm nature, and inclination to it.

Eleven things lead to the arising of the element of 'Concentration', namely: cleanliness of one's belongings, skill

* *kaya*, lit. accumulation, group, body, is here a name for the three groups: feeling, perception, and mental characteristics, and may in this connection be rendered as: the inner sense, heart, character or nature.

with regard to the mental reflex,* balancing the moral faculties, relaxing the mind at a time when it should be relaxed, straining the mind at a time when it should be strained, stimulating the dull mind by means of faith and emotion, equanimity with regard to the correctly working mind, avoiding mentally unconcentrated persons, frequenting concentrated persons, reflecting on the mental trances and stages of emancipation, and the inclination to it.

Five things lead to the arising of the element of 'Equanimity', namely: indifference towards living beings, indifference towards things avoiding persons with attachment to living beings and things, frequenting persons with indifference towards living beings and things, and the inclination to it.

Now, in developing these things by such means, one is developing the elements of wisdom, called Tranquillity, etc., (Concentration, Equanimity), and in that way one relaxes the mind at a time when it should be relaxed.

A TABLE OF THE BUDDHIST DOCTRINE.

[By Madame Alexandra David-Neel]

One thing only do I teach, O disciples: sorrow and the deliverance from sorrow.

—*Samyutta Nikaya.*

ONE cannot deny the fact that a little amount of knowledge regarding Buddhism is slowly spreading in the world and that Westerners have, now-a-days, more opportunities to get acquainted with it than they had fifty years ago. Nevertheless, it would be sheer delusion to believe that Buddha's doctrine or even the mere name of Buddhism is known to a large majority of Europeans and Americans. Moreover, it is much to be regretted that Buddhism is often presented to enquirers under a guise which does not correspond to the lofty sobriety of its rational character.

The learned public of the West gather its information in the works of prominent orientalist scholars and, more than once, the latter bewilder the lay reader with the abundance and variety of the documents which they exhibit. Buddhism, affirm these authors, is not one, but manifold, and in order to be able to understand it somewhat rightly, it is indispensable that one should get thoroughly acquainted with each of its various aspects. They support their opinion by relating at length the history of the various sects in the three main divisions of Buddhism, namely, Hinayāna, Mahāyāna and Tantrayāna; they oppose text to text and are not far from saying that the *various* Buddhisms stand, on account of their tenets, in the position of irreconcilable adversaries who lack any common ground to meet.

Beside true scholars, certain authors with a much less deep knowledge of the subject, are expounding a number of fanciful Buddhisms which have never existed but in their imagination. Readers who find too hard and dull the works of learned orientalists, get through such books their information regarding the Buddha's doctrine. The result is that while some add new wrong beliefs to those which they already have stored in their mind, less credulous ones conclude that Buddhism is but a worthless mixture of absurdities.

Is it not possible to present the Buddha's Dharma without requiring from inquirers the knowledge of oriental languages or that they devote months and years to studying through translations, the views to which it has given birth?—I think that nothing is more easy.

None believe that, in order to know the fundamental and essential principles of Christianity and its aim, one must necessarily be acquainted with the many doctrines that have sprung within its pale. It is exactly the same with Buddhism. Though the study of the arising and development of the different views expounded by Buddhist philosophers is most interesting and, no doubt, very profitable from an intellectual point of view, one who desires only enlightenment regarding the character of Buddhist teaching or who seeks practical spiritual guidance, may find written on a single page, the main points on which the immense Buddhist literature is but the commentary.

The following table may serve to demonstrate it.

* Nimitta. See *Buddhist Annual of Ceylon, 1927*, p. 50.

TABLE OF THE BUDDHIST DOCTRINE.

Sorrow.

Can be summarised under two headings:

1. To be united to what one does not like—as illness, old age, death, etc.

2. To be separated from what one likes. Or in other words: Not to get the object which one desires, or to lose it while one still craves for it.

The Cause of Sorrow.

It is *ignorance* which is the basis of the eleven other links of the chain of *dependent origination*.

These links may be classified under three headings:

1. The ever present ignorance which is the basis of *samsara*. (*Samsara* being only the continual rotation of the chain of dependent origination).

2. Craving born from ignorance.

3. Action which takes place as a sequence of craving. From the sensations experienced on account of action, craving arises again. (Desire to enjoy again the same sensation or desire to avoid it.)

That craving generates new action and so on *ad infinitum*, if ignorance continues to exist.

The Cessation of Sorrow.

It is the *destruction of ignorance* which brings about the destruction of craving. The destruction of craving is followed by the destruction of action (*karma*). The cause having ceased, effect cannot be produced and the whole process of dependent origination comes to an end.

The Way that leads to the Cessation of Sorrow.

Right view, that is to say, absence of ignorance. It includes:.....The *right understanding* of:

Transiency Sorrow The doctrine of non-ego	The four Truths: Sorrow— Its cause— Its cessation— And the way that leads to that cessation.

Right view having been acquired, one acts accordingly and *Right morality*, according to its highest meaning, follows:

The way of acquiring Right view is:

1. *Right attentiveness:* study, introspection, analysis, reflection.

2. *Right meditation:* concentration of mind, contemplation, in order to get a deeper sight of the inner nature of things. Right psychic training producing calm in mind and body, developing the acuteness of the senses (mind included in the six senses) and causing the arising of new ones, is the suitable preparation to *attentiveness* and *meditation*.

Such is the theme. As I have said, many thinkers have commented on it. They have devised a number of methods to acquire right views and discussed about the essence of these very "right views". In the elaboration of their programme of spiritual training, or in their debates, each of them has been guided by his personal experiences and has followed the bent of his mind. And so have arisen the divergences between the various doctrines and methods which we notice amongst Buddhists, but in spite of them, the goal has always remained the same. It is now, as centuries ago, the destruction of ignorance in order to get rid of sorrow.

Some have deemed egoistic that pursuit of the annihilation of sorrow. Even amongst Buddhists, the Mahāyānists often reproach the followers of the Thera path on that account. They boast of being braver and more compassionate than the Theravādians for, they say, they do not fear sorrow and their heroes the Bodhisatvas renounce *Nirvana* in order to remain in the world and help suffering beings.

I cannot discuss that view at length in the present article. I only wish to remark that it is grounded on an utterly wrong idea of *Nirvāna* considered as a kind of realm or place which one may decline to enter.

Now, right view, perfect enlightenment, *Nirvana*, deliverance from sorrow, are one and the same thing. To *refuse Nirvana* might well mean that one clings, purposely, to some wrong notions so as to avoid enlightenment.

Amongst unlearned Tibetans the idea of such renunciation is current and one hears of lamas who, having reached the threshold of *Nirvana*, are led by the strength of their compassion for suffering beings to commit some really bad action or, at least, to take a step meant to bring them down from the spiritual summit to which they had ascended. This is an instance of the absurdity into which one falls when departing from the rational teaching of the Buddha.

When asked what was *Nirvana*, Sariputra, whom we can trust to have held a well-grounded opinion on the matter, answered:

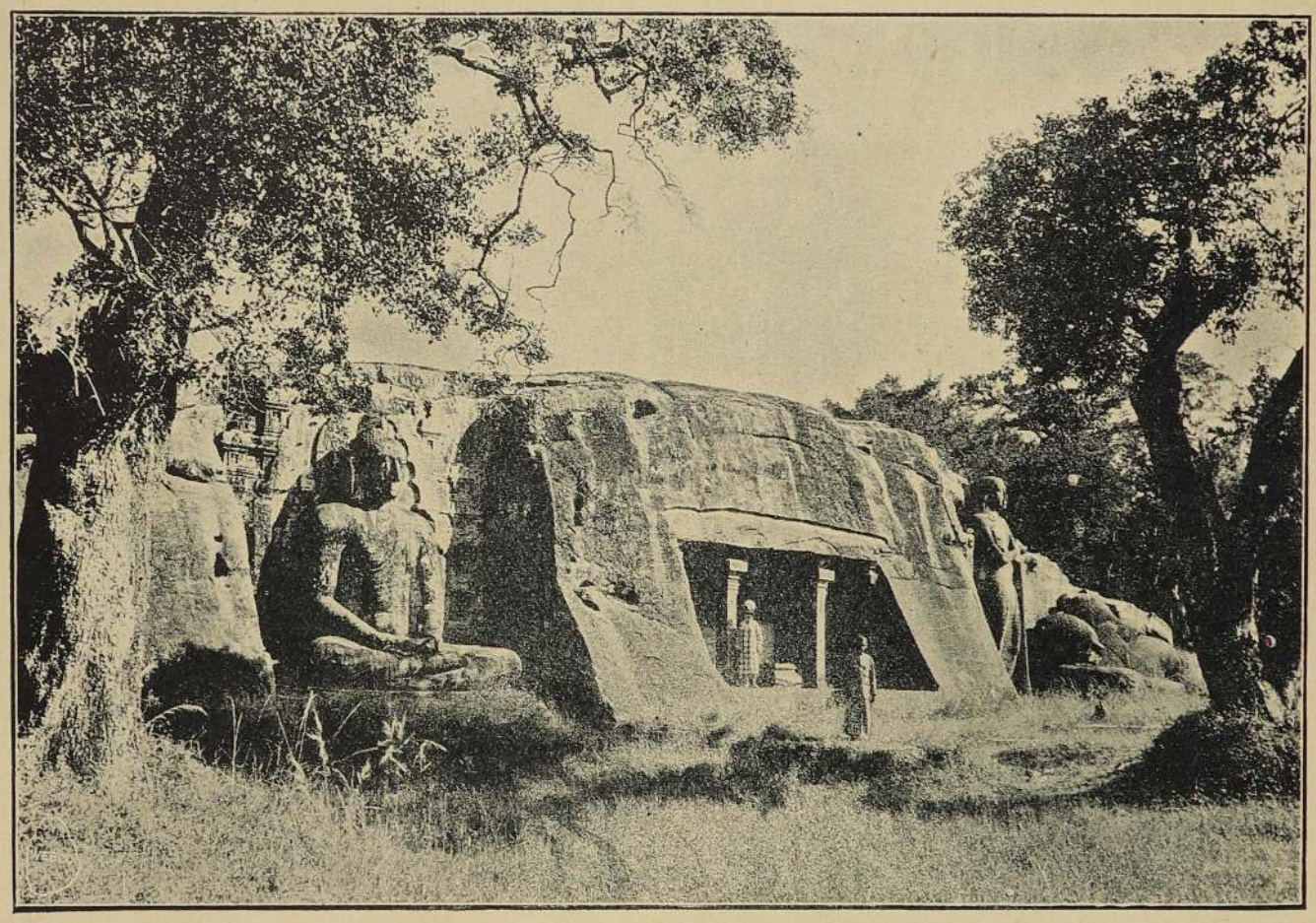
"Nirvāna is the extinction of ignorance, craving and hatred." (*Samyutta Nikaya*). The venerable disciple of the Buddha could even have omitted the last two terms, for ignorance alone begets craving and hatred, and with its destruction, craving and hatred cannot find any footing or nourishment.

One who has reached knowledge cannot ignore what he knows, and *Nirvana* is but the knowledge that follows the awakening from the nightmare—*samsara*. He only who has awakened can perceive, according to truth, the phantoms which, in our dream, we call "others" and "the world". The Buddha first sought enlightenment and, when awakened into the state of *Nirvana*, he preached.

So much to answer the reproach of selfishness.

The table given above, though clear enough to a Buddhist, needs, like all schemes, to be accompanied by explanations, when put before persons entirely unacquainted with the Buddhist doctrine. Amongst other points, the cessation of action requires a commentary.

Most people attach too much importance to feverish external activity, especially that connected with charitable deeds. They fail to realise that what is important is not so much to *do* something as to *be* something. Leaving aside the salutary psychic influence that radiates from a sage whose mind is all wisdom and goodness, it is easy to understand that so long as right views have not been acquired, any kind of activity directed by wrong notions threatens to be more harmful than beneficial. Instances of it are not lacking in the world.



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Polonnaruwa, Ceylon: At Gal Vihara. The Buddha in meditation (left); the Buddha's passing and the weeping Ananda (right).

Then, one must consider that the cessation, here meant, is especially that of unenlightened mental restlessness, and the craving for sensations. Deeds accomplished without desire, with perfect indifference and equanimity do not generate craving and, consequently, no action done to gratify craving is productive of moral benefit. Such deeds are called "barren" in Buddhist scriptures, that is to say that they are devoid of results and bind one to the round of death and rebirth.

However, the wisest course is to avoid adopting any explanation given about matters which will perforce become clear when, through the method shown on the table, right views are acquired.

Inquirers and Buddhists themselves will do well to bear in mind that the Buddha did not set forth dogmas. He only hinted at certain relative truths, advising his hearers to examine them and to conclude according to the light which they have themselves gained.

Blind or devotional faith has never had any place in original Buddhism. We find the proof of it in many passages of the *suttas*.

"—Is it merely out of respect for me, your Master, that you believe what I have expounded to you?" asked more than once the Buddha of his disciples. And the latter always protested: "No, Bhagavan."

"—Then, what you believe, is it only what you yourselves have understood and realized?"—"It is verily that, Bhagavan."

"—This is right, disciples. My teaching is a guide towards Deliverance. It is to be experimented with and understood by every wise man, each for himself!"—(*Majjhima Nikaya*).

For instance, there is a great difference between believing the impermanent and unsubstantial nature of all things because one has been convinced by reasonable arguments, and realising that fact as thoroughly as we realize the fact that it is daylight or night, without needing any argument to be certain of it.

It is one thing to understand, through reasoning, that a real "I" cannot exist, and yet, to continue to *feel* oneself as

a lasting person—lasting at least till death—and it is another thing to *realise* the rush of the ever-flowing stream of causes and effects which creates the illusion of personality.

Buddhism, one cannot repeat too often, is a highly spiritual *method* of realisation and nothing else.

The reading of genuine Buddhist texts is excellent as it can supply useful suggestions and matter for reflection, but mere reading benefits only historians. As for fictions presented by ignoramuses or frauds under the name of Buddhism, there is no need to say that they must be scornfully rejected by intelligent inquirers.

Then, to those who are not only tired of their own personal mental and material discomforts, but who deeply feel the extent of universal sorrow, it remains to experience the cure pointed out by the Buddha, and this may be expounded to them in a few lines, as in the table which I have sketched, or even more simply, in one single sentence: "Work through attentiveness to the acquisition of right views"; and this leads us nearer to the parting advice of the Buddha to his disciples: "Work diligently for your liberation."

A FEW WORDS ABOUT LAMAISM.

[By Lama Yongden]

TIBET is a hermit country; few foreigners have visited it and very few Tibetans have travelled abroad. Well aware of that fact, I did not expect, when leaving my country, to meet many Westerners or even Asiatics well acquainted with our customs, our literature and our religion. I was prepared to confront a lack of information but I could never have fancied the extravagant tales, misinterpretations and deliberate untruths which circulate about the Tibetans in general and the Lamas in particular.

I have been told that things have been going in that way for a number of years. I may testify that no Tibetan Lama has been aware of it, and so, none of them has ever thought that it might be necessary to rectify the notions that are spread about them and their doctrine. I mean to give, later on, an outline of genuine Lamaism; however, for the present, I must confine myself to some brief remarks.

"Lamaism" is a purely foreign designation, just as foreign to my countrymen as the terms "Tibet" and "Tibetans" applied to their country and to themselves.

We call our land *Bod yul* and ourselves *Bod pa*. As for our religion, we style it merely *chos* which means "religion", "doctrine". Its followers are *nang pas*, that is to say "men who are within the communion" or "who are in the pale of the religion". This appellation is given to them in contradistinction to *chirol pas*, "the men outside". The latter term, in religious literature, is especially applied to Brahmanists.

The Rev. Lama Yongden.

Our religion is Mahāyāna Buddhism more or less mixed, according to the sects, with the doctrines of *Ati yoga* and those of that ritualistic and mystic kind of Buddhism which foreign scholars call Tantrik Buddhism. As for ourselves, we do not use the latter term.

I want to remark, here, that when imported into Tibet, the symbolic deities and the practices of Indian Tantrism underwent a complete transformation. Their external forms, only, have been preserved, while their meaning, character and aim have become pervaded with a different spirit: in fact the Buddhist spirit.

Most of our *literati* follow the *uma* doctrine (middle doctrine) as expounded by the great Buddhist philosopher Nāgārjuna, whom we call *klu grub* (pronounced *lu dub*). Lamas and the laity of all sects hold in highest reverence the works in which the Buddha's great disciples Sariputra, Subhuti and others expound the *uma* doctrine. It is the most sacred and most read book of our canonical collection of

Scriptures. It is known outside of Tibet, under its Sanskrit title: the *Prajna paramita*.

The works of Ashvagosha, Atisa, Narota and other Indian Buddhist philosophers are also much read and valued. The Sūtras known in Pāli by Southern Buddhists and the Mahāyānist Sanskrit Sūtras exist in translations in our canonical collection which is, now-a-days, the most complete collection of Buddhist Scriptures, as the originals of a number of Sanskrit books have been lost.

There exist also, in Tibet, a considerable purely Tibetan Buddhist literature whose authors were learned Lamas such as Dwagpolharje, Bromston, Taranatha, Tsong Khapa, Padma Rigzin and many others.

Ritualism, amongst us, does not take the place of worship as it does with some Christians, but rather of what foreigners call magic. Lamas well versed in that peculiar lore are capable of securing the help of deities, as well as coercing, taming and enslaving powerful malevolent beings and preventing them from harming other beings.

One does not exactly know when Buddhism was first introduced into Tibet. Tibetans do not share, on that point, the opinion of foreign scholars. However, a fact which appears certain is that Buddhism had not made much progress in the country before the arrival of Padmasambhāva, a *yoguin* from Western India who had been a student at the great Buddhist university of Nalanda (about the VIIIth century of the Christian era, according to foreign scholars' reckoning).

A lama wearing the white cotton shirt which is the badge of the adepts in the art of generating internal heat (*tumo*) so as to be able to bear the coldest temperature.

Several centuries after Padmasambhāva, a Lama from the Northern borderland, Tsong Khapa, established a sect which he called *Gelugspa*, that is to say: "those who have virtuous customs". In order to differentiate his followers from the other monks, he bade them wear a yellow hat. Till then, the colour of the monastic hat had been red. As for their religious robe, it remained unchanged, and now-a-days, all members of the Holy Order, be they monk or nun, and to whatever sect they belong, wear a three-piece garment of a very dark red colour. No Lama wears yellow or white monastic robes, as some authors have said. Travelling half lay dresses alone may be either yellow or red, as the Lamas choose it. This applies to all Lamas of all sects. Other colours, and especially white, are only worn by th laity, with the exception of some hermit *yoguins* who wear a white cotton skirt. The latter always belong to one or another of the red sect.

It is a mistake to believe that there exist but two sects in Tibet: the *Red* and the *Yellow*. The Reds are divided into a number of sects, the more prominent of them being the *Kargyudpas*—including four sub-branches—the *Sakyapas*, the *Dzogschenpas*, etc.

One must not think that the doctrines professed by the Yellow sect are antagonistic to those which are held in honour amongst the Red sects. Differences between them are in regard to subtle views with which the erudite graduates from our philosophic colleges, alone, are conversant. The bulk of the clergy and the whole laity ignore them completely.

The only apparent differences existing between the Reds and the Yellows are:

All members of a *Gelugspa* monastery either *geniens*, *getsuls* or *gelongs* (the three degrees of lamaist ordination, the *gelongs* corresponding to the *bhikkhus* of Southern Buddhism) must be celibate. All are forbidden to drink intoxicating beverages.

The Red monks who have not been ordained *gelong* are allowed to marry. However their family home is outside the monastery. Wives are never allowed to live in the monastery precincts. *Gelongs* are celibate. Drinking wine is permitted.

Smoking is strictly forbidden, not only to monks of all sects, but also to lay lamaists.

Nuns of all sects are celibate. They are admitted to the same three ordinations as the monks, they wear exactly the same monastic dress and may perform all rites as the Lamas. However, nuns are not many in Tibet. The largest nunneries do not shelter more than two or three hundred inmates while Depung monastery, near Lhassa, is inhabited by more than ten thousands monks.

Some Western writers confound the *Bonpos*, the *Dugpas* and the Red hat sect, taking these three names as synonymous. This shows a complete ignorance of the subject.

The *Bonpos* are the followers of the religion which existed in Tibet, before the introduction of Buddhism. Foreign authors agree in declaring that their doctrine was but a superstition. This is perhaps a too hasty

judgment. No doubt superstition existed amongst them; it thrives even now-a-days, in Western countries as well as in Eastern lands. Yet, according to learned contemporary *Bonpos*, psychic lore has been, from the most ancient times, cultivated amongst their co-religionists.

The *Bonpos* are divided into two branches: the Whites, who are practically lamaists in their ways, have monasteries like those of the Lamas, wear the same monastic garb, etc., and the Blacks who have kept nearer their old doctrines and customs.

That division, of which they have vaguely heard, has induced some writers to fancy a sect of *white*-robed Lamas and to picture them as engaged in a continual and occult struggle against terrible *black* magicians, the latter being the *Dugpas*. Now the *Dugpas* (of which there are several branches) are merely a sub-sect of the *Kargyudpas*.

The adepts in Black magic, as foreigners call that peculiar art, are especially met amongst *Ngags pas*, the men initiated to the secret spells, though *Bonpos* may practise it as well and, in fact, anyone who is possessed of super-normal psychic powers can use them in any way he chooses for good or evil according to his own character. A large number of men boasting of being *Ngags pas* are but vulgar sorcerers, but a few may be found who are quite uncommon magicians.

But what sets Tibet apart from all other countries of the world, is the high importance which Tibetans attach to meditation.

There is no one villager, no one of the cowboys who live in our wild grassy solitudes, who does not know the word "meditation" and that it means the loftiest of all spiritual practices, that which leads to Nirvāna.

There is no other country in the world where hermit life is so much in honour. Numbers of our Lamas retire into caves on solitary hills for life-long meditations and a still larger number shut themselves in isolated houses, built for that purpose, where they remain recluses for years devoting their time to continual meditation. I must remark that these centemplative anchorites belong mostly to the Red sects.

This peculiar bent of Lamaism makes it a true heir to the original Buddhist Teaching.

I may add that the main doctrines of Buddhism are also those of Lamaism, namely: the Four Noble Truths, the Eightfold Path, the Chain of Dependent Origination made of twelve links, and the Three Characteristics. Regarding the latter, Tibetans lay such stress on the *ego-less* theory that they express it in two articles: "All persons are devoid of *ego*. All things are devoid of *ego*." They say that one may understand that one is oneself devoid of a lasting *ego* and still cling to the view that, besides one's person, there is elsewhere a kind of *ego*, a general *ego* or whatever one may fancy in that way. So, after one has reached the understanding of one's own *ego-less* nature, one must progress towards the realization of the *ego-less* nature of all.

Such a brief and elementary outline as this cannot, of course, convey a complete idea of what the genuine Lamaism is of our enlightened Lamas, but it may help to dispel some errors that have been spread about it, and I shall be glad if, in spite of its deficiency, it may be useful to some inquirers.

THE MESSAGE.

O ye who still, by error's voice beguiled,
With transient joys the spirit's need would sate,
To you the Buddha speaks and shows the Way
Of true content.

Why will ye wander on the rugged road
That ever winding through these mundane scenes
Leads but to death and then to birth again
And pain anew?

The flow'rs ye gather in delusion's realms,
Bright blooms of pleasure, seeming fair and sweet—
How swift their petals fade and, falling, leave
But thorns behind!

Ye strive for fame among the sons of men
And deem that once attained it shall endure,
But soon, alas, shall name and deeds alike
Oblivion know.

Restless ye toil, by greed of gain impelled,
The fortune won must still be multiplied,
Till death proceeds with gelid touch to stay
The grasping hand.

With eager hands ye seize the tempting cup
Of sense-delights, and think to slake your thirst,
Yet like the castaways who taste the sea
Ye thirst the more.

Madly ye cleave with tendrils of desire
To earth existence, transient as a dream,
And dying, still with cravings unappeased,
In birth return.

Lift up your eyes, the Light of Truth behold!
Your ears unstop, the Buddha's message hear!
Sever the bonds of error and desire,
Your freedom take.

Delusion's maze no longer can confine
The mind that wills to know reality;
Determine then with ardent zeal to win
Enlightenment.

Before you lies the Way that I have found,
Well marked and straight it leads unto the goal
Where cravings cease, and Karma's chain no more
The spirit binds.

On to the heights where peace eternal reigns,
Where strife is hushed in pure tranquillity,
Where all in union with the Truth shall find
Unending bliss.

A. R. Zörn.

SAINTHOOD IN BUDDHISM.

[By George Keyt]

THE word "saint" is hardly a definition of *Arhat* Nevertheless to adherents of theistic religions, the word "saint" can alone be used to convey the idea.

But what is a saint? He is, if we are to judge from the legends of theistic religions, a very devoted slave to his Master (the god of his religion). He comes to understand his god as much as his intelligence will permit. He loves him more than he loves himself, and obeys him unconditionally. He is prepared to sacrifice his life rather than swerve from his great devotion. There is also a strange sense of inspiration in the saint, a radiance about his personality, caused by the object of his service being not an actual person but a personal idea of the ultimate creator of all things. The greater the saint, the more childish and credulous (not to say superstitious) he is.

Very much in contrast stands the Arhat. But clear and decided and relevant as this term in Buddhism is, its true significance—apart from stereotype formulas concerning it—appears to be somewhat lost to the present age.

The reason, however, is not far to seek. There are no Arhats in the world to-day. They have ceased to be realities. And time has been swift to render very luxuriant that natural jungle-growth of myth and legend which inevitably covers anything ancient. It has firmly rooted itself in Buddhism. So full are Buddhists today of the *wonderful* or *miraculous* side of the Religion, that the state of the Arhat is said to be impossible of attainment!

GEORGE KEYT.
Winner of the Prize Story.

This *miraculous* side is unfortunately not attractive to the desperate agnostic, who, weary of the supernatural and the mysterious but nevertheless impelled by a desire to grasp the inner secrets of life, continues to search for the truth.

The one aspect of Arhatship regarded with awe by the average Buddhist today happens to be the wonderful or miraculous side of it.

But what is this miraculous side of Arhatship?

It is the magical power of the Arhat. This magical power is said to be the outward and visible sign of this condition of mind which is Arhatship. It was with this power that Ananda Thero proved himself to be an Arhat.

But is this an essential factor of Arhatship?

We do not profess to know. But this we know for certain, that by no means is it the Arhat's point of vantage. So far as the material side of existence goes, the Arhats are perfectly normal. They do not differ from ordinary people like us. They also feel pain and hunger. The taste of good food is pleasing to them. They are in the power of nature where their bodies are concerned, and they are aware of it.

Where the unique superiority lies, where the Arhat differs entirely from ordinary people, is in the mentality.

The mind, however, is the supremely controlling power in life. Evolution entirely depends upon it.

What then is that incomparable attainment of mind called Arhatship?

It is nothing other than the state of Nibbāna itself. That is the ultimate goal of those who strenuously tread to its glorious end the Aryan or Noble Path revealed to the world by the Buddha. It is a state that sets in wherever among men a particular kind of life-action—non-operative doing, inaction in action—supersedes any other, and is a mental state occurring here in this world, in this very life-time itself. It is the total destruction of those causal forces which prolong the wretchedness of individuality from birth to birth.

In respect of its being the final transcending of the miserable process, the condition of incessant *becoming*, the state of the Arhat may be defined as the Great Completion. Because the Arhat's position is that of one whose erudition has been dispensed with, cast away like a raft after having fulfilled its purpose, namely—giving help in crossing over to the other shore. That is the way the Texts put it. In confronting ethical problems there is now no need to sit reasoning. All useless action that works throughout the passive portion of the Arhat's being, occurs but harmlessly, naturally passing away when it comes into the vicinity of the active, that is the mental portion of his being. It is like water from a stream

flowing up to the banks of a dam that have been broken, so that the water continues flowing uninterruptedly, not to be accumulated as erstwhile.

The Arhat is utterly untrammelled. He is free from all attractions and repulsions. But continuing nevertheless to be a human being, he is able to appreciate and enjoy the beauties of nature. He experiences sensations that are pleasant, such as feeling refreshed by cool water or the shade of trees in the fierce noon-tide. Unpleasant sensations he experiences, such as excessive heat or cold, and thirst and hunger and the agonies of disease. But his mind is always calm. His intellect is clear and incisive. They say of him in the Texts that he is "cool and immune." He is the embodiment of an ineffable bliss which does not depend upon anything extraneous, but entirely won by strenuous effort upon certain sane philosophic realisations of certain relevant truths. His is the relief of realising fully that what had to be known and done in life, has been known and thoroughly accomplished. It is at last the glorious achievement of a something which previous failures to achieve meant inevitably a constant series of futile attempts through ever such a long past! The something achieved is the utter destruction of sorrow (as synonymous with "self"). The many previous attempts were the various forms of *akusala kamma* or unskilful action. Putting into practice a mistaken idea of how to gain happiness. And that—such as being impressed by unimpressive things, wealth and the various forms of sensuality, dependence on things divine and human, prayers and ritual, etc.—is a maintenance of individuality for individuality's own sake.

How great the Arhats were will be realised when we think how very natural it is to maintain our individuality. It is like the axle around which the wheel of the world revolves. What is the world but the self? The world more than depends on self-maintenance. But upon an absolute, that is the Buddhistic, perception of all that the great truth of sorrow involves, there occurs, in one highly evolved, a revolt against the tyranny of the mental tendencies—those strong currents rushing in mad confusion from ever so far. Nature is defeated with her own weapons. This individual being, which, in the ordinary course of things, ought to act ever for the retention of its individuality, now, as it were, develops within itself a contrary force which vehemently acts *against* any maintenance of itself for individuality's own sake! Such is the Arhat. His glory, the goal of the religion, says the Buddha, "is neither fame, nor virtues that appertain to the Order, nor rapture of concentration, nor clear wisdom," but is "that Unshakeable Deliverance of the Mind."

EXHORTATION TO PUNNA.

(Punnovada Suttanta—No. 145, Majjhima Nikaya)

[BY THE REV. BHIKKHU NARADA]

THUS have I heard:—

On one occasion the Blessed One was dwelling at the monastery of Anāthapiṇḍika, in the Jēta Grove, near Sāvatthi. Then the Venerable Puṇṇa, rising at eventide from his solitude, approached the Blessed One and, respectfully saluting Him, sat on one side. Seated thus, the Venerable Puṇṇa addressed the Blessed One as follows:—

"Happy would I be, Lord, if the Blessed One were to deliver a brief exhortation to me, so that I may hear the Doctrine from the Blessed One and live alone, in seclusion, strenuous, energetic and resolute!

"Very well, Puṇṇa, listen, and bear it well in mind; I will speak."

"Very good, Lord," responded the Venerable Puṇṇa.

The Blessed One spoke as follows:—

"There are, O Puṇṇa, forms cognizable by the eye, sounds cognizable by the ear, odours cognizable by the nose, flavours cognizable by the tongue, contacts cognizable by the body, mental objects cognizable by the mind,—desirable, agreeable, charming, attractive, bound up with lust, and arousing passion. If a Bhikkhu hails and welcomes these and remains attached to them, craving will thus arise in him. Through the arising of craving, I say, O Puṇṇa, there arises sorrow.

"Of a truth, O Puṇṇa, there are such forms, sounds, odours, flavours, contacts, and mental objects. But if a Bhikkhu does not hail and welcome them, does not remain attached to them, craving will thus cease in him. Through the ceasing of craving, I say, O Puṇṇa, sorrow ceases.

"I have delivered this brief exhortation to you, O Puṇṇa! In what country will you dwell?"

"Lord, I am thus briefly exhorted by the Blessed One. There is a country named Sunāparanta, and there I shall dwell."

"Fierce and rough indeed, O Puṇṇa, are the people of Sunāparanta. If, O Puṇṇa, they were to abuse and revile you, what would you think then?"

"If, Lord, they were to *abuse* and *revile* me, I would then think:—'Good indeed are these people of Sunāparanta, very good indeed are they, in that they did not *strike me with their hands*.' Thus would I think, O Blessed One! Such would my thoughts be then, O Accomplished One!"

"If, O Puṇṇa, they were to strike you with their hands, what would you think then?"

"If, Lord, they were to strike me with their hands, I would then think:—'Good indeed are these people of Sunāparanta, very good indeed are they, in that they did not *pelt me with stones*.'"

"If, O Puṇṇa, they were to pelt you with stones, what would you think then?"

"If, Lord, they were to pelt me with stones, I would then think:—'Good indeed are these people of Sunāparanta, very good indeed are they, in that they did not *hit me with sticks*.'"

"If, O Puṇṇa, they were to hit you with sticks, what would you think then?"

"If, Lord, they were to hit me with sticks, I would then think:—'Good indeed are these people of Sunāparanta, very good indeed are they, in that they did not *strike me with weapons*.'"

"If, O Puṇṇa, they were to strike you with weapons, what would you think then?"

"If, Lord, they were to strike me with weapons, I would then think:—'Good indeed are these people of Sunāparanta, very good indeed are they, in that they did not *kill me with sharp weapons*.'"

"If, O Puṇṇa, they were to kill you with sharp weapons, what would you think then?"

Photo by the Archæological Survey of Ceylon. (Reproduced with permission).

Tantrimalai Rock and Cave.

"If, Lord, they were to kill me with sharp weapons, I would then think:—'There are, of course, disciples of the Blessed One who, being worried and disgusted with life and body, go in search of an executioner*; but I have found him without my hunting for him.'

"Thus would I think then, O Blessed One! Such would my thoughts be then, O Accomplished One!"

"Excellent, excellent, O Puṇṇa! With such self-control and calmness, O Puṇṇa, you would surely be able to live in the country of Sunāparanta. Well, you are aware of the hour now."

Thereupon the Venerable Puṇṇa, delighted with the words of the Blessed One, having expressed his gratitude, rose from his seat, saluted the Blessed One respectfully, passed round Him to the right, kept the bedding in order, and, taking the bowl and robe, set out wandering to the country of Sunāparanta. In due course he arrived at Sunāparanta, and took up his abode there.

And within the rainy season itself the Venerable Puṇṇa established about five hundred lay-followers of each sex. Moreover he realised also the Threefold Knowledge† (Tisso Vijjā). Subsequently the Venerable Puṇṇa finally passed away into Nibbāna.

Then many Bhikkhus approached the Blessed One, and respectfully saluting Him, sat on one side. Seated thus, they spoke to the Blessed One as follows:— "That noble youth, named Puṇṇa, O Lord, whom you briefly exhorted, is dead. What is his destiny? What is his future birth?"

"Wise, O Bhikkhus, is the noble youth Puṇṇa. He attained to the Path conformable to the Doctrine,‡ and gave me no trouble with regard to the Doctrine. The noble youth Puṇṇa, O Bhikkhus, has passed away into Nibbāna."

Thus spoke the Blessed One. The delighted Bhikkhus applauded His words.

* Venerable Punna was referring to those Bhikkhus who committed suicide as a result of being disgusted with their bodies.

† Threefold Knowledge constitutes (i) Reminiscence of past births, (ii) Clairvoyance, and (iii) Knowledge of the Extinction of Passions, i.e. Arahantship.

‡ Dhammassânudhaman paccapādi.

PRIZE STORY.

THE MARRIAGE OF NANDA KUMARA.

[By George Keyt]

I

WHERE Nanda Kumāra reclined in his pavilion, the noise of the town hardly penetrated. He had commanded his attendants to be quiet. Full of vague imaginings, the dancing-girls lay drowsily among the mango trees. In the prince's pleasure park, the outside world was completely forgotten. They were all glad to be away from Kapilavastu, particularly at the present moment, where noisy preparations were being made for the marriage of the prince. And at the palace the atmosphere was very depressing, because of the dejection of the old king, who never recovered his spirits since Siddattha Kumāra, the best of the Sākya race, had become a *samana*. The rumour spread in the town that Suddhodana thought of consoling himself and the whole land by causing the nuptials of his nephew, Nanda, to be the most splendid event ever witnessed in the kingdom. It was said that he desired to cause great joy throughout the whole of Kapilavastu. The people must learn to place their hopes in Nanda, where once they looked up to Siddattha. But King Suddhodana knew in his heart that such a thing could never be, and he was weary and full of sorrow.

In his great pleasure park, away from the town, Nanda Kumāra sat brooding. For awhile the dancing-girls were puzzled and terrified. Could they have committed a fault? How suddenly he called for the dancing to cease! They slunk away among the brightly-painted pillars, and the attendants looked very concerned and whispered among themselves.

But two youths, smiling and with arms intertwined, came to the prince. They conversed familiarly in low tones, and with strangely beautiful gestures.

For a moment the prince smiled, and his heart softened. Among the flowering mangoes the breeze stirred, and drops of honey rained on the anxious dancers, who gazed in suspense. Then Nanda, impatiently pushing back the hair that fell on his forehead, frowned and dismissed the youths.

"Vendu and Chandimasa will be very sad," said the dancing-girls.

The whispering ceased, and sudden silence fell upon the whole retinue.

The prince sat brooding. The hours passed quickly. As the sun, streaming through the foliage, grew more intense, the company, greatly relieved, began to realise that the prince had only become contemplative. The silence was unbroken, and the dancing-girls began day-dreaming among the mango trees. The attendants whispered softly among themselves.

"It is the *swayamwara* he dwells on," they said. "He is thinking of the princess."

Vendu and Chandimasa, seeking a favourable opportunity for escape, wandered away among the sala groves. The noon was at its height when the prince awoke from his reverie. Recovering himself, he stood up and looked round. Most of the company were asleep. His personal attendants however were awake, and they called out loudly to the rest of the retinue that the prince intended making his departure. Fruits and cooked food, spiced wine and cool well water were served to Nanda, who ate and drank greedily. When he felt quite refreshed, he called for Vendu and Chandimasa. He was sorry he had dismissed them so rudely. But they were nowhere to be found, and the dancing-girls looked terrified at one another with their large foolish eyes. The leader of the dancers thereupon suggested music and singing.

"Hearing the stringed instruments they love, the flutes and the drums, and the sweet voices of the dancing women, they will hasten here."

The prince was pleased. Seating himself again, he called her to him, caressed her for awhile, and commanded her to lead the women in the dance of the present season, which was Spring, so full of rapturous noise and amorous gestures. That dance of pure loveliness had hardly begun when Vendu and Chandimasa came running up.

Nanda Kumāra embraced them, his eyes filling with tears, and asked them to forgive him. Graceful, and filling the pavilion with the perfume of champak, they looked troubled and surprised. They assured the prince, in soft words full of beautiful humility, that so long as he deigned to notice them, even with displeasure, they would continue to feel they were the retainers of Sakra. Laughing the prince said, "The King of the Thirty Three Gods is entirely free from dejection, my friends, because he is never satiated. His pleasures are not limited as mine are. Diverse and manifold, innumerable like the stars. And our whole existence is but a moment in his heaven. Alas that like a frog I must revel in this rain-puddle when the clear mountain pools of Sakra's heaven are full of swans among the fragrant lotuses! They say the nymphs in that heaven are more lovely than any earthly woman, and the mansions more glorious, and the gardens and the music more pleasing. Alas that I cannot drink the sweet nectar of Indra's heaven and disport myself among the shining *apsaras*!"

"Prince," said Chandimasa, "your pleasures here are great and diverse. Who among the *apsaras* can rival the world-renowned loveliness of Janapadakalyāni? I felt intoxicated on beholding her at the *swayamwara*. It was as if Suja had descended. Prince, you are more fortunate than Sakra!"

A pleased smile played for a moment on Nanda's lips, but he was soon staring in amazement at Chandimasa. Then he burst out laughing in his face.

"My poor friend! You are very ignorant. Have you been to Sakra's heaven?"

"I am also to be pitied," said Vendu. "I cannot imagine a better heaven than my lord Nanda."

"It is good you have no cousin like—" Nanda paused.

At the thought of Siddattha a strange unrest always came into his heart. He was silent for a long while, gazing at the woods.

Ah!" said Chandimasa bitterly, "it is Siddattha Kumāra! He sows discontent wherever he goes. Nothing grieves him more than seeing people happy and contented. He has filled the palace with unhappiness and he has now succeeded in sowing discontent in the heart of the happiest of men. Would that Nanda had never met Siddattha since he renounced the world!

II

In Kapilavastu there were great preparations for Nanda's marriage ceremony. The people from the surrounding villages, and the religious mendicants, Brahmins, players, acrobats, craftsmen and miracle-mongers, came flocking to the town, which took on the appearance of a great festival. The renowned beauty of the princess, and all the promised splendour of pageantry, drew vast crowds to the capital.

The princess and chiefs of the Sākyas came in state with their gifts and largess for the people. White horses from Scind, elephants, rare silks from Benares, beautiful perfumes, water from the Ganges, ivory and jewels, Shastriya maidens, conch shells, and much gold.

Kapilavastu was filled as if with the sound of the ocean and the colour and gaiety of all the heavens.

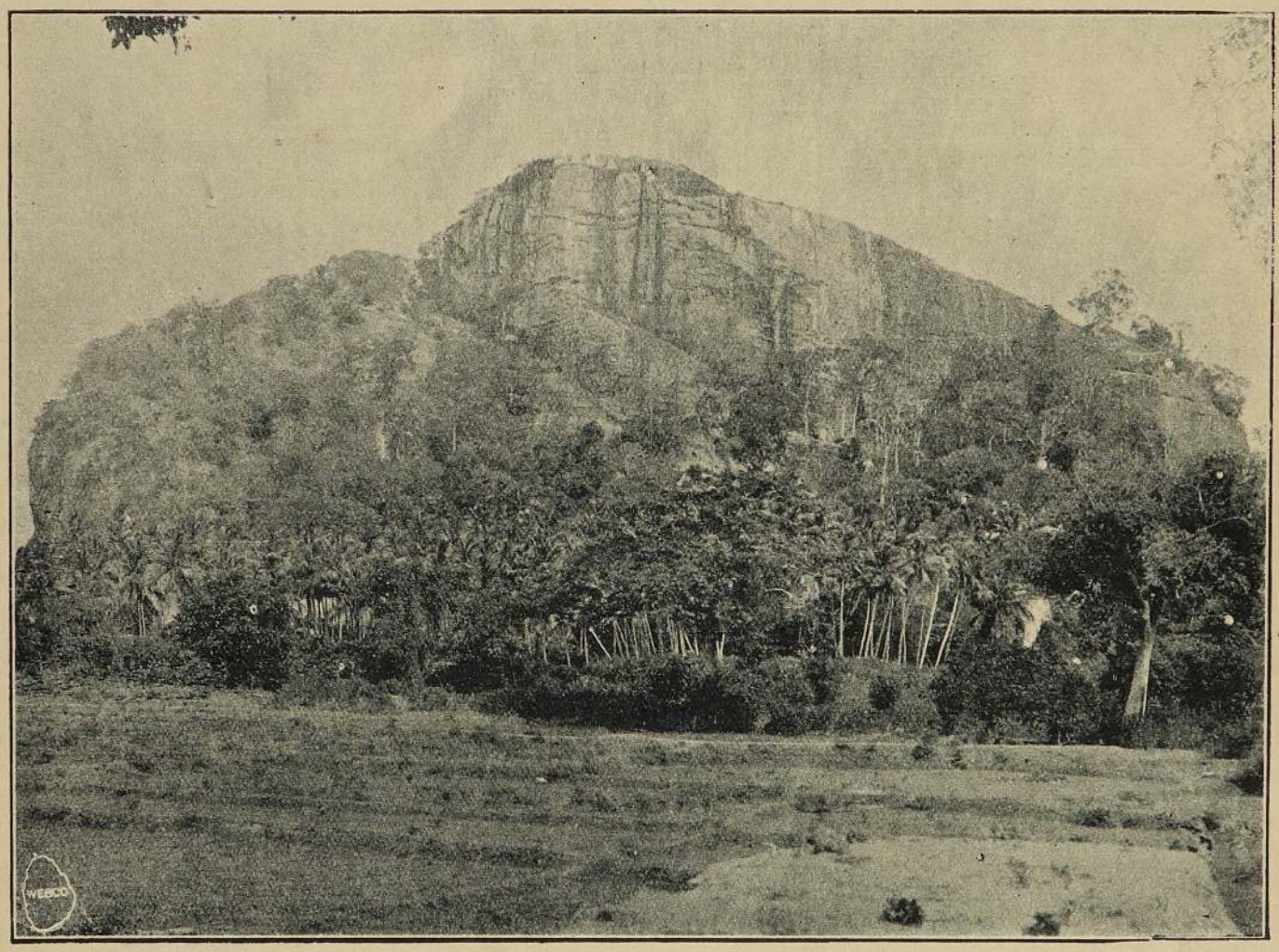


Photo by the Archæological Survey of Ceylon. (Reproduced with permission)

Yapahuva Rock.

To the palace the great joy came surging like the sea; but its force was diminished the further it went, because of the gloom within hindering its way like so many ridges of stone.

The old King Suddhodana sat crouched among the huge columns of his hall. He was old and weary, and his eyes were troubled. He heard the clamour without and remembered the time when Siddattha drove out in his chariot. He shook his old head as he thought of his shattered hopes. But now he had doubts. Siddattha was great and strong. He was the best of men. He had been received as Bhagava, and he was like a god to look upon. He was strangely altered. His presence now filled people with great awe. Even kings and warriors reverenced him. Had his son been unwise? Had he acted rashly? Suddhodana remembered how when Siddattha spoke now, it was as no mortal had ever spoken. He spoke in such marvellous wise, that, people said, the very gods came down from heaven to listen.

The old king rose wearily and went to the inner apartments of the palace. Mechanically he walked where the Princess Yasodhara and her aged aunt sat conversing. He observed how their apartments had been altered. Denuded of all luxury, the familiar perfumes no more filled the air, and the great beds and rich furniture had been removed. The two women, who were sitting on the floor, rose to greet him.

"Lord, what news of him?" They both asked.

At the thought of Siddattha, Yasodhara wept. Suddhodana gazed sorrowfully at the young princess dressed like an ascetic and with tresses shorn.

"Why do you weep?" He asked. "Did he not comfort you as no ascetic has yet consoled the wife he abandoned? He has transcended all things. He is the Perfect One. You should be glad, Yasodhara!"

"It is even so, Lord," said Maha Prajāpati. "It is because, being women, we have no way of living the life he teaches. But for us too, being compassionate, he will teach a way to overcome sorrow. I will beseech of him to create for women too a place in the noble Sangha."

The King nodded and wandered away. The people of the court, the dancing-girls, the retainers, the princes and chiefs from the outlying districts, bowed low in obeisance as the King passed by. But he looked at them with unseeing, troubled eyes. The craftsmen and the decorators stopped their work and bowed their heads as the King approached. But Suddhodana walked on as in a dream.

He went to the great courtyard. It was evening and the sky was lurid with the sunset. Dimly he heard the great clamour of the crowded city, and he was filled with weariness.

III

Nanda Kumāra sojourned in his pleasure gardens, seeking ever to make more pleasing what was unrivalled in all the kingdoms. He built pavilions of heavenly beauty, and gathered around him the most radiant of women and the sweetest of musicians. The painters who decorated his palaces, said Chandimasa, surpassed *Visvakarma* himself. His days were passed amid scenes of loveliness and charm. His lotus-baths and fountains were the wonder of the land. His retinues were so removed from the actual world of reality, that they were no better than spoilt children. It was said of Nanda that wherever he went, dreams followed him to change the world.

But even though Time ceased to exist for him, and the hot days of Summer, and the moon and the stars at night, were one and the same to him, seeing that his life had become like a dream, there came into his heart, nevertheless, strange fits of dejection when he felt weary and satiated and longed for new things, for pleasures not earthly, for the more wonderful gardens of Indra and the ineffable forms of the *Apsaras*. Especially when returning from the swift chariot ride or the hunting field, he shuddered at the thought of being greeted again by the stale pleasures of his groves and palaces.

And what stranger pleasures than those of heaven? All the pleasures of the earth he knew.

But Chandimasa kept telling him that the unrivalled loveliness of Janapadakalyāni was something worthy of the heavens. At first impatient and swift to dismiss any such notion, he gradually came to hope desperately that she would be in form and disposition a very goddess. Then he began almost to believe that she was like Suja, and looked forward with interest to the marriage.

Chandimasa, eager to maintain this dream existence, was careful to guard Nanda from a fate such as Siddattha's. He saw but one peril threatening ahead—the danger that would come from Samana Gotama. So that he was ever inventing new amusements to pass away the time. He was filled with terror whenever Nanda expressed a desire to visit his ascetic cousin. All the occasional dissatisfaction with his surroundings, and his vague desire for celestial voluptuousness, Chandimasa put down to Samana Gotama's bad influence.

But not all the cunning devices of Vendu and Chandimasa could prevent Nanda from escaping entirely from their vigilance. Thus it occurred that on the eve of his marriage day Nanda had disappeared.

It was a night of the full moon, and they were all out in one of the parks. The beauty of some bamboos by a forest pool lured the three friends. Having related many stories and talked on many topics, they became drowsy and fell asleep where they were. Vendu was the first to wake. The dawn was in the sky, and everything looked grey and chilly. Not a breath stirred among the trees.

Vendu was bewildered at first and wondered what had happened. Then suddenly remembering all the events of the previous night, he leapt up from the dewy grass and looked about him to find only Chandimasa in the bamboo grove. He was sleeping peacefully among some rushes on the very edge of the pool.

Vendu woke him with difficulty, and soon they were out in quest of Nanda.

They searched till long after sunrise and were beginning to feel afraid, when all at once they saw in an asoka grove a company of yellow robed ascetics sitting rapt in meditation.

It seemed to Chandimasa that he was confronted by the retinue of Yamaraja, and he felt his heart stop beating.

"O Vendu," he gasped, "I feel like dying here! Our master has met the Samana Gotama!"

"Courage, my brother," said Vendu, "He cannot be very far. We may yet save him." And approaching the nearest ascetic, he inquired for the whereabouts of the Samana Gotama.

"The Blessed One is in the Pavilion of the Seven Gables. But Nanda Kumāra is not with him now," said the ascetic.

"Where is he?" asked Vendu.

"He has returned long since to his palace in Kapilavastu. He went by way of the Summer Pavilion."

The two hurried back to find the various paths full of messengers seeking for them.

IV

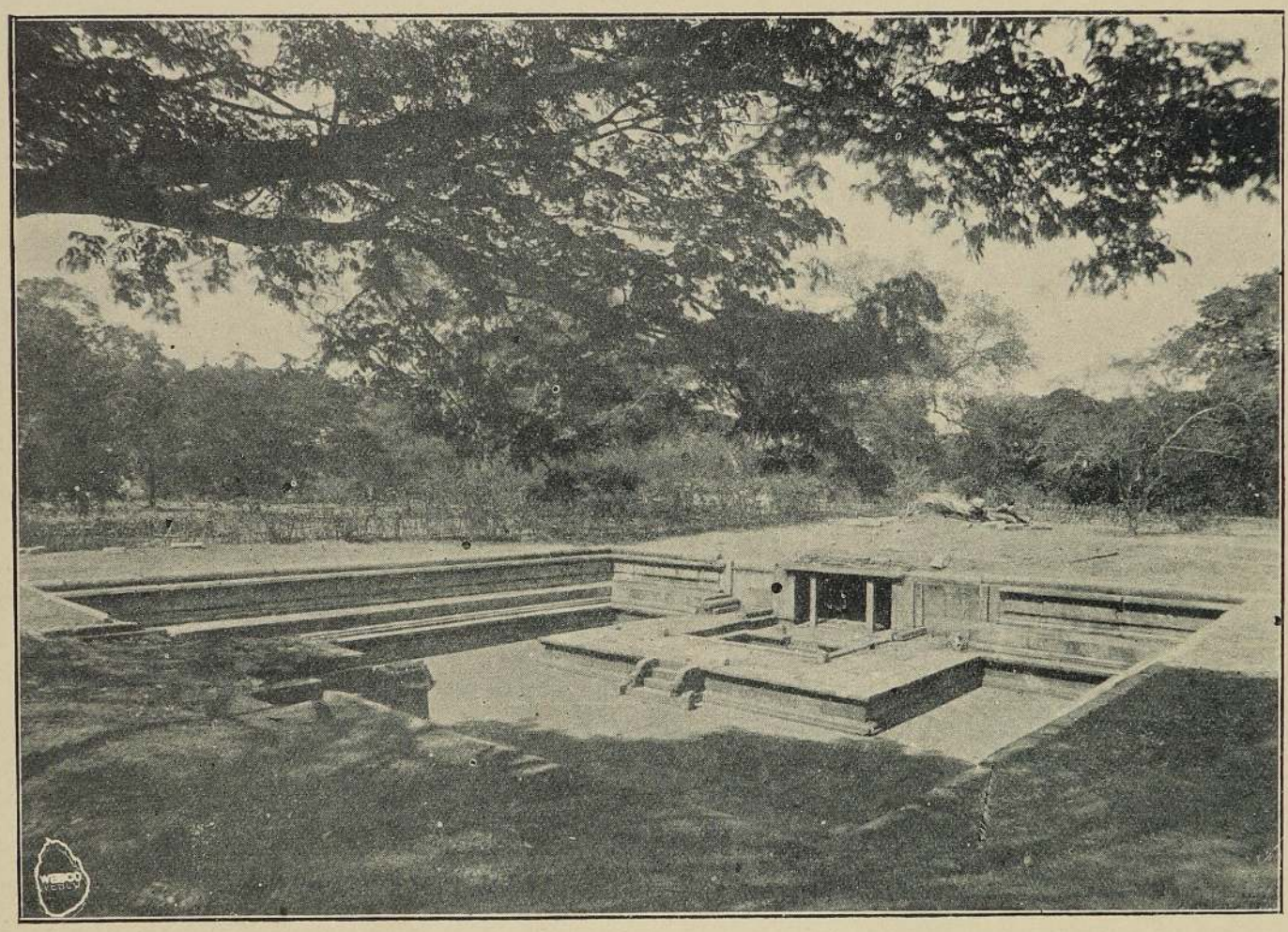
In the Great Hall among the princes and the warrior-chiefs of the Sākyas, all seated like the shining gods, Janapadakalyāni awaited Nanda. The fairest of the Sākya ladies surrounded her, holding yak-tail fans. The hall was decorated like the court of Indra. To his throne came the old king Suddhodana, feeble of step and leaning heavily on his golden staff. Great crowds of the principal men of the land, with their families, stood among the colonnades.

The whole gathering, who had been waiting for over an hour, were very restive. The perfume of flowers and incense filled the crowded hall, and was oppressive. The princes and the chiefs breathed deeply, changed their positions from time to time, and frequently rearranged their turbans and diadems. The constant swishing of the yak-tail fans began to irritate the princess, who was impatient and embarrassed. She knew not where to look, so persistently was she gazed upon by the princes and chiefs. She was silent and alone like a statue. All around her were glittering people and glittering things, and her ears were full of the voices of the whispering people around her, and the distant sound of the drums and the conch shells. In the courtyards the horses stamped and neighed, causing all the silver bells in their trappings to sound, and the elephants trumpeted.

But unmoved, with listless eyes, as in a dream sat the old King Suddhodana. Dim memories came to him of Siddattha's marriage. For a moment his heart was heavy and he thought of his shattered hopes. But it was only for a moment. He felt so dull, so full of years! Siddattha was the best of men. With him alone was reality. All the other things around him appeared to be a foolish dream. He sighed and made as if to rise from his throne, and then sat down again and leant back. He was full of weariness.

The Princess Janapadakalyāni was impatient, she was tired of gazing at her knees and her feet, she was tired of the smiling women around her, and all the glitter. The perfumes nauseated her. The princes and the chiefs looked at one another and whispered, "Where is the prince? He delays too long!" The women standing round the princess were exhausted. The people in the colonnades mopped their brows and asked each other why the prince delayed.

And then there was a great uproar and drums thundered and loud trumpets and conch shells were winded. The prince was on his way to the Great Hall!



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Restored Pond (Pokuna) near Kachcheri, Anuradhapura, (view from S. W).

The princes and chiefs rose, the long ranks of the people in the colonnades swayed like a wave, and the women thronging round the princess clasped their fans excitedly and gazed eagerly towards the entrance, craning their bejewelled necks.

Janapadakalyāni felt the blood rush to her face. Her body was full of turmoil, and her breath came very quick. With parted lips she stared in the direction where all eyes were turned.

But where was he? A sudden silence fell upon the crowd outside.

The old King rose slowly from his throne, grasping his golden staff.

And from mouth to mouth the news flew that the Samana Gotama had come to Nanda for alms even as he began to ascend the steps of the Great Hall.

Chandimasa, pushing his way through the crowded colonnades, came rushing to the old King. Kneeling down and beating his breast, he exclaimed, "Narapati, with the alms-bowl in his hands, Prince Nanda follows the Samana Gotama!"

Then going to the princess, "Lady, hasten with me to the eastern balcony. The sight of your great loveliness will put an end to any further delay."

Amazed and bewildered, the princess, followed by her women, hastened to the balcony. She felt sick and faint with excitement. She climbed the steps with tottering feet, and clasping the cold railing of the balcony, she leaned out. Her heaving breast was scintillant with jewels.

The concourse below and the courtyards decorated with flags seemed to swim before her. She scarcely saw the Blessed One pass by like a great golden light. Nanda, following with the alms-bowl, stopped suddenly and gazed up for a moment.

"Speak! Speak!" whispered Chandimasa. "He is arrested by your beauty, O princess!"

She beckoned and spoke mechanically, "Return to me soon, Lord Nanda, the people await our marriage."

Vaguely, as through a mist, she saw that Nanda with heavy steps continued to follow the Blessed One. Dark clouds seemed to gather before her, and a strange coldness came over her limbs. She had just time to step back before she sank into the arms of her women.

DRY BONES, OR.....?

[By Shinkaku]

THERE is a story found in an ancient book about a man who dreamed that he stood in a valley filled with the bones of men who long before had been slain in a great battle. The bones were very dry for they had lain there for ages. As the man stood gazing upon them he seemed to hear a voice saying to him, "Clothe these men with flesh, breathe into them a new spirit that they may live again."

Now these bones may be for us a symbol of the fundamental skeleton of Lord Buddha's doctrines; just as the skeleton of the human body is the stay of that body, so the fundamental teaching is the stay of the body of Buddhism.

And seeing that the people desired a living religion, He made this teaching live, and like a mighty body it walked through India and spread abroad. And all the people who received it were filled with great joy.

For some years after the Lord Buddha had passed away, the people remembered His teaching and lived it, but after several generations they began to forget many things and in the course of time, some of the teachings changed. The simple order of Bhikkhus founded by the Master with their bowls into which the followers were privileged to place food, turned into a lordly priesthood (in many places) who instead of going around asking for the necessaries of life, demanded from their disciples money and ease. Too busy are most of them to go out and teach the people.

It was when the bones of the Teaching were dry that such men as Asvaghosha, Nagarjuna, Bodhidharma, Dengyo Daishi, Kukai, Honen, and Shinran each in his turn breathed into them a new spirit and made the teaching live again.

It might be noted that Buddhists have one great advantage. The bones or skeleton of Buddhism cannot decay, however dry, because knowledge, natural law and scientific truths compose the substance of which they are made. How different if instead of faith built on knowledge, it had been blind belief: in place of Natural Law, miracles,—then indeed would the position be hopeless.

If the great body of the Teaching is once more to be a vital factor in men's lives, all must do their part or our children's heritage will be only dry bones. We must see the Lord Buddha's Teaching in the light cast upon it by our insight into the hearts and the spiritual needs of the people around us, and then set ourselves to interpret the teaching to these people and their children.

We may have an intellectual perception of Amitabha; we may grasp with the mind the statement that he is a symbol for Eternal Life, Immeasurable Light and Boundless Love and Wisdom, but until deep down in the depths of ourselves we realise our Oneness with Amitabha, until we know that All Life, All Light, All Love, All Wisdom, All Intelligence is within our own being ready at any time to answer the call of our mind, we have not understanding and shall be unable to help others to understand.

Only by realising ourselves and then leading others to a consciousness of the Buddha-dharma can we hope to do our share to keep alive the body of the doctrine and renew in it the very spirit of Truth, making the religion a living force in the community in which we live.

Miss Geraldine E. Lyster.

OUR KING.

Enthroned within the hearts of men
Thou reignest, oh my Lord,
Thy pitying tears Thy diadem
And Thy just deeds the sword.

The orb within Thy kingly hand
Is knowledge, Thine alone;
And over every living thing
Thy robe of mercy's thrown.

So shalt Thou reign, beloved, revered,
Until the Kalpa's end;
Light of the World, we kneel to Thee
Our King, our Lord, our Friend.

Geraldine E. Lyster.

SUKKHA DUKKHA.

When Sorrow comes, dear friend, to you,
Treat her as a comrade true;
For though she comes in mournful guise,
She makes us patient, strong and wise.

Pleasure with her tempting smile
May lure weak men to actions vile,
While Sorrow with her warning face,
May win them back to Virtue's ways.

Henrietta B. Gunetilleke.

Kamma, or the Buddhist Law of Causation.

[By the Rev. Bhikkhu Narada]

WE are faced with a totally ill-balanced world. We perceive the inequalities and the manifold destinies of men and the infinite gradations of beings that prevail in the universe. We see one born into a condition of affluence, endowed with fine mental, moral and physical qualities, and another into a condition of abject poverty and wretchedness. Here is a man virtuous and holy, but, contrary to his expectations, ill-luck is ever ready to greet him. The wicked world runs counter to his ambitions and desires. He is poor and miserable as a consequence of his honest dealings and piety. There is another vicious and foolish, but is accounted to be Fortune's darling. He is rewarded with kisses for kicks, despite his short-comings and evil modes of life.

Why, it may be questioned, should one be an inferior and another a superior? Why should one be wrested from the hands of a fond mother when he has scarcely seen a few summers and another perish in the flower of manhood or at the ripe age of eighty or hundred? Why should one be sick and infirm and another strong and healthy? Why should one be handsome and another ugly and hideous, repulsive to all? Why should one be brought up in the lap of luxury, surrounded with amusements and pleasures and another in tears, steeped to the lips in misery? Why should one be born a millionaire and another a pauper? Why should one be made a mental prodigy and another an idiot?

These are some problems that perplex the minds of all thinking men. How are we to account for all this unevenness of the world?

Could this be the *fiat* of an irresponsible God-creator? Well, we Buddhists would not for a moment think it right or reasonable to attribute all this *injustice* to the *impartiality* of a *just*, almighty, *all-loving* Father in Heaven.

Is it due to the work of blind chance or accident? As

the scientists say there is nothing in the world that happens by blind chance or accident. To say that anything happens by chance is no more true than that this paper has come here of itself.

One might say the variation is due to heredity and environment. No doubt they are partly instrumental; but surely they cannot be solely responsible for the subtle distinctions between individuals. Otherwise we fail to understand why twins physically alike, sharing equal privileges of upbringing, are often temperamentally, intellectually, and physically totally different.

According to Buddhism this variation is due to our own Kamma or in other words to the law of causation. We ourselves are responsible for our own happiness and misery. We build our own hells. We create our own heavens. We are the architects of our own fate! In short we ourselves are our own Kamma. Thus did the Buddha say:—

"Every living being has Kamma as its own, its inheritance, its cause, its kinsman, its refuge. Kamma is that which differentiates all living beings into low and high states."

What, therefore, is this Kamma?

Kamma, which literally means action, the Buddha briefly defines as *meritorious* and *demeritorious volition* (Kusala-Akusala Cetanā). Every volitional action is termed Kamma.

There is no Kamma where there is no consciousness (Nāma). Nor is any action a Kamma which is unintentional, for Kamma is not a mere affair of external or visible deed. It all depends on the amount of will or volition that is involved in the doing. Any deed which is devoid of willing or intention is not properly called a Kamma.

Hinduism and Jainism are in perfect harmony with Buddhism inasmuch as they attribute the unevennesses of life to Kamma but they go at a tangent when they propound the unscientific theory that even unintentional actions are Kamma. According to them "the unintentional murderer of his mother is a hideous criminal. The man who commits murder or who harasses in any way a living being, without intent, is none the less guilty, just as a man who touches fire is burnt."

This astounding theory undoubtedly leads to palpable absurdities. The embryo and the mother would both be guilty of making each other suffer. Further, the analogy of the fire is logically fallacious. For instance a man would not be guilty if he got another person to commit the murder, for one is not burnt if one gets another to put his hand into the fire. Moreover unintentional wrong actions would be much worse than intentional wrong actions, for, according to the comparison, a man who touches fire without knowing that it would burn is likely to be more deeply burnt than the man who knows.

The Beginning of Kamma.

Well, when did Kamma begin?

Kamma, which is a law in itself like all general laws of nature, cannot be said to have a beginning. If Kamma is an identity it must necessarily have an ultimate beginning. But Kamma, strictly speaking, is a force like electricity, and as such it necessitates a beginningless past.

The Cause of Kamma.

The beginning of Kamma cannot be determined, but the cause of Kamma is discernible. This so-called "I" which is composed of mind and matter is compelled to act. It receives impressions from internal and external stimuli. Sensations arise thereby, and owing to Ignorance (Avijjā), they are followed by Craving (Tanhā) and Attachment (Upādāna), which ultimately result in the acquisition of Kamma. Craving or Ignorance is, therefore, the cause of Kamma.

The Doer of Kamma.

Who is the doer of this Kamma? Who reaps the fruits of Kamma? Is it a sort of accretion about a soul, as is taught in Hinduism, which the soul, a part of the Divine Essence, builds about itself?

Says the Venerable Buddhaghosa in the *Visuddhi Magga*;—

> *"No doer is there who does the deed*
> *Nor is there one who feels the fruit;*
> *Constituent parts alone roll on,....."*

In the ultimate sense (Paramattha Saccena) a Buddhist cannot conceive of any unchanging entity, any being in the form of a Deva, a man or an animal. These forms are merely temporary manifestations of the Kammic force. "Being" is only a term used for conventional purposes. Strictly speaking what we call a being, as was said above, is nothing but a mere composition of mind and matter.

Matter, according to Buddhism, is merely a manifestation of forces and qualities, which appear as its accidents. Mind too is nothing beyond a complex compound of fleeting mental states. Each unit of consciousness consists of three phases, genetic (Uppāda) static (Thiti) and cessant (Bhanga). One unit of consciousness perishes only to give birth to another. The subsequent thought-moment is neither the same as its predecessor—since that which goes to make it up is not identical—nor entirely another—being the same stream of Kamma-energy.

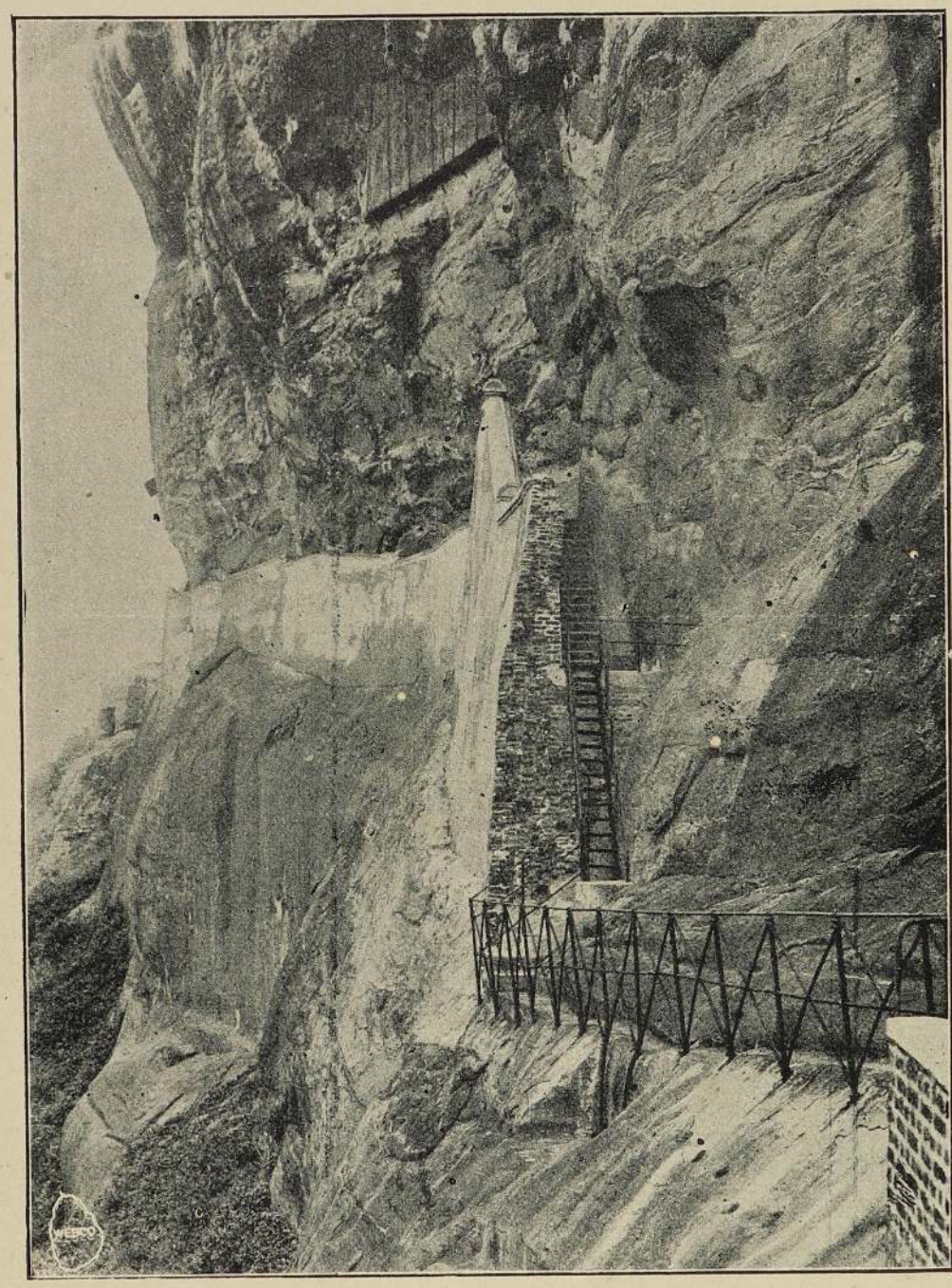
It must not be misunderstood that a consciousness is chopped up in bits and joined together like a train or a chain. But, on the contrary, it persistently flows on like a river receiving from the tributary streams of sense constant accretions to its flood, and ever dispensing to the world around it the thought-stuff it has gathered by the way. It has birth for its source and death for its mouth. The rapidity of the flow is such that hardly is there any standard whereby it can be measured even approximately. However it pleases the commentators to say that the time duration of one thought-moment is even less than the one-billionth part

of the time occupied by a flash of lightning. This is no mere exaggeration, it may be said, when contrasted with the scientific theory that "the most instantaneous flash of light we can be aware of, contains millions of ether waves."

Here we find a juxtaposition of such fleeting momentary states of consciousness opposed to a superposition of such states as some appear to believe. No state once gone ever recurs nor is identical with what has gone before. But we worldlings, veiled by the web of illusion, mistake this apparent continuity to be something real and eternal, and even go to the extent of positing an unchanging soul, an Attā, the doer and receptacle of all actions, to this changing consciousness.

The so-called being is like a flash of lightning that is resolved into a succession of sparks that follow upon one another with such rapidity that the human retina cannot perceive them separately, nor can the uninstructed conceive of such a succession of separate sparks. As the wheel of a cart rests on the ground at one point only so does the "being" live only for one thought-moment. It is always in the present, and the present is ever slipping into the past.

We Buddhists, therefore, believe that there is no actor apart from action, no percipient apart from perception, or, in other words, no conscious subject behind consciousness.



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At Sigiri Rock, Ceylon: Ascent to the Gallery.

Who then is the doer of Kamma? What experiences Kamma? Volition or will (Cetanā) is itself the doer. Feeling (Vedanā) is itself the reaper of the fruits of Kamma. Apart from these mental states there is none to sow and none to reap.

Just as, says the Venerable Buddhaghosa, in the case of those elements of matter that go under the name of tree, as soon as at any point the fruit springs up, it is then said 'the tree bears fruit' or 'thus the tree has fructified'; so also in the case of Groups (Khandhas) which go under the name of Deva or man when a fruition of misery or happiness springs up at any point, then it is said 'that Deva or man is happy or miserable.' Strictly speaking there is neither a sower nor a reaper besides the volition and the feeling.

Where is Kamma?

"Stored within the psyche (mind)," says a certain writer on psycho-analysis, "but usually inaccessible and to be reached only by some, is the whole record, without exception, of every experience the individual has ever passed through, every influence felt, every impression received. The subconscious mind is not only an indelible record of individual experience but also retains the impress of primeval impulses and tendencies which so far from being outgrown as we fondly deem in civilized man, are sub-consciously active and apt to break out in disconcerting strength at unexpected moments." We Buddhists would make the same assertion, but with a slight modification. Not stored within the psyche, would we say, for there is neither a receptacle nor a store-house in this everchanging complex machinery of man but dependent on the Five Groups (Pañcakkhanda) or the flux is every experience the individual has passed through, every influence felt, every impression received, every characteristic divine, human or brutal. In short the whole Kamma-force is dependent on this flux, ever ready to manifest itself in multifarious phenomena as occasion arises.

"Where, Reverend Sir, is Kamma," asks King Milinda of the Venerable Nāgasena.

"Oh Mahā Rāja," says the Venerable Nāgasena, "Kamma is not said to be stored somewhere in this fleeting consciousness

or in any other part of the body. But dependent on mind and matter it rests manifesting itself at the opportune moment just as mangoes are not said to be stored somewhere in the mango tree, but dependent on the mango tree they lie springing up in due season."

The Working of Kamma.

The working of Kamma is not a subject which could easily be grasped by the ordinary intellect. As such, the Buddha quite appropriately termed it one of the four mentally incomprehensibles (Acintiya Dhamma). One who desires to comprehend the working of Kamma as explained in the Dhamma must primarily acquaint oneself with a general idea at least of the process of consciousness (Citta-Vīthi).

The subject, the consciousness, receives objects from within and without. When a person is in a state of profound sleep his mind is said to be vacant or, in other words, in a state of Bhavānga. We experience such a sub-conscious state when our minds do not respond to external objects. This sub-conscious state or the flow of Bhavānga is interrupted whenever an object enters the mind. The Bhavānga consciousness, which one always experiences as long as it is uninterrupted by stimuli, vibrates for two thought-moments and passes away. Then the consciousness of the kind that apprehends sensation (Pancadvārāvajjana) arises and ceases. At this stage the natural flow is checked and turned towards the object. Immediately after which there rises and ceases visual consciousness (Cakkhu Vinnāna), but yet knows no more about it. This sense operation is followed by a moment of reception of the object so seen (Sampaticcana). Next comes the investigating faculty (Santīrana) or a momentary examination of the object so received. After this comes that stage of representative cognition termed the determining consciousness (Votthapana) on which depends the subsequent psychologically important stage—apperception—or Javana. This Javana stage usually lasts for seven thought-moments, or at times of death, five. The whole process which happens in an infinitesimal part of time ends with the registering consciousness (Tadālambana), lasting for two thought-moments—thus completing one thought process at the expiration of seven thought-moments. It must be understood that it is at the apperceptional stage that one does both good and bad Kamma.

Now then to return to the subject—

If, for instance, A hits B, the latter will consequently experience some pain. This unpleasant sensation is the effect of a past bad Kamma. If B had not controlled his passions he would engender thoughts of hatred towards A. The generating of these thoughts occurs in the Javana process. This doing of bad Kamma is his own, even if it be admitted that A acted as the cause, and he too did a bad Kamma on his part.

The evil effect of the first Javana thought-moment being the weakest, B reaps it in this life itself. This is called '*immediately effective*' Kamma (Ditthadhamma-vedaniya).

Devadatta was subject to a Kamma of this type. If it did not operate in this life, the Kamma becomes '*ineffective*' (Ahosi). The next weakest is the seventh thought-moment. The evil effects of which B reaps in the second birth and which are termed '*subsequently effective*' (Upapajja-Vedaniya) Kamma. This too becomes ineffective if it did not operate in the second birth. The effects of the intermediate thought-moments may take place at any time until B attains Nibbāna. It was on account of such an '*indefinitely effective*' (Aparāpariya) Kamma that the Arahat Moggallāna was clubbed to death before he finally passed away.

The working of good Kamma is similar to the above. The effect of a good Kamma generally occurs in the form of a pleasurable sensation.

The above mentioned classification of Kamma is with reference to the time in which effects are worked out. The following classification is according to 'function'.

Every birth is conditioned by a past good or bad Kamma which was predominant at the moment of death. As the subsequent birth is conditioned by the Kamma it is called (1) *Reproductive* or Janaka Kamma.

Our forms are but the outward manifestation of the Kammic force. This all-pervading force carries with it all our characteristics, which usually are latent, but may rise to the surface at unexpected moments. Hence nobody could positively judge another by the past or present as long as he is a worldling. A person may safely be judged by the thought he experiences at a particular moment. As to his future one cannot definitely say. The death of an individual is merely 'a temporal end of a temporal phenomenon.' Though the present form perishes another form which is neither the same nor entirely different takes place according to the thought that was powerful at the death moment as the Kamma force which propels the life flux still survives. It is this last thought, which is technically called Reproductive Kamma, that determines the state of the individual in that particular birth.

Now another Kamma may step forward to assist or maintain the action of this Reproductive Kamma. Just as this Kamma has the tendency to strengthen the Reproductive Kamma some other action which tends to weaken, interrupt or retard the fruition of the reproductive Kamma may step in. Such actions are respectively termed (2) *Supportive* (Upatthambaka) and (3) *Counteractive* (Upaghātaka) Kamma.

According to the law of Kamma the potential energy of the Reproductive Kamma could be nullified by a more powerful opposing Kamma of the past which seeking an opportunity may quite unexpectedly operate, just as a powerful opposing force can check the path of the flying arrow and bring it down to the ground. Such an action is called (4) *Destructive* or Upaghātaka Kamma which is more effective than the above two in that it not only obstructs but also destroys the whole force.

As an instance of the operation of all the four the memorable case of the late Czar of Russia may be cited. His *Reproductive good Kamma* conditioned him a birth in the royal family. His continued comfort and prosperity were due to the action of the *Supportive Kamma*. The *Counteractive Kamma* came into operation when he suffered mentally and physically during the late European War. Finally the *Destructive Kamma* proved so fatal that it jumped in to dethrone and subject him to a cruel and miserable death.

There is another classification of Kamma according to the priority of effect.

The first is Garuka which for want of a better term is translated 'Weighty' or Serious'. This Kamma is either good or bad, and produces results in this life or in the next for certain. If good it is purely mental, as in the case of gaining Jhāna (ecstasy). Otherwise it is verbal or bodily. The six kinds of weighty Kamma, according to the ascending gravity of crime, are:—(1) matricide (2) parricide (3) the murder of the Arahants (4) the wounding of a Buddha (5) the creation of a schism in the Sangha and (6) permanent scepticism (Niyata Micchāditthi).

In the absence of the Weighty Kamma to condition the future birth, a death-proximate (Āsanna) Kamma might come into play. This is so called because it is done immediately before the dying-moment. Owing to the great part it plays in determining the future birth, much importance is attached to it in almost all Buddhist countries. The custom of reminding the dying man of his good deeds and making him do good deeds on his death-bed still prevails in Ceylon, Burma and other places.

Habitual (Acinna) Kamma is the next in priority of effect. It is the Kamma that one habitually performs and recollects and for which one has a great liking.

The last in the category is the Cumulative (Katattā) Kamma in which is included all that cannot be brought under the above mentioned three. This is as it were the reserve fund of a particular being.

The last classification is according to the place in which the Kamma effects transpire, namely:—(1) evil Kamma (Akusala) which bears fruit in the sentient existence (Kāmaloka), (2) good Kamma which may ripen in the sentient existence, (3) in the world of form (Rūpaloka), and (4) in formless realms (Arūpaloka).

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At Anuradhapura, Ceylon: Thuparama Dagoba.

Nature of Kamma.

One might ask—'Is everything due to Kamma?' We Buddhists emphatically say 'No.' Kamma or the law of causation is only one of the various conditions recognised in Buddhism. If everything is due to Kamma, a man must ever be bad for it is his Kamma to be bad. One need not consult a physician to be cured of a disease, for if one's Kamma is such one will be cured. One will pass an examination whether one tries or not, and so on.

Is one bound to reap all that one has sown in just

proportion? Not necessarily. In the *Anguttara Nikaya* the Buddha expressly states:—

"If any one says, O Bhikkhus, that a man must reap according to his deeds, in that case, O Bhikkhus, there is no religious life nor is an opportunity afforded for the entire extinction of Sorrow (Dukkha). But if any one says, O Bhikkhus, that what a man reaps accords with his deeds, in that case, O Bhikkhus, there is a religious life and an opportunity is afforded for the entire extinction of Sorrow."

In Buddhism, therefore, there is ample room to mould one's Kamma. Here one is not compelled by an iron necessity. One is not bound to pay all the arrears. One is neither the master nor the servant of Kamma. A person who has committed many a wrong act can mend himself and nullify most of his evil Kamma. For did not the Venerable Angulimala, who had been a highway robber and a murderer, attain Arahantship and finally pass away into Nibbāna, erasing—so to say—all his past wrong-doings. If a person has to suffer or to enjoy himself for everything he has done, there will certainly be no final end, but a constant rolling on and on *ad infinitum*.

In conclusion it may be said that such phraseology as "rewards" and "punishments" should not be allowed to enter into dicussions concerning the problems of Kamma. For Buddhism does not recognise any Almighty Being, who sits on an imperial throne in heaven above, ruling the helpless creatures down below with his wand of justice, and rewarding and punishing them accordingly. We Buddhists, on the contrary, believe that the happiness and sorrow we experience are the due effect of our own good and bad actions. We are the architects of our own fate. We are our own creators, and we ourselves are our own destroyers.

Logic and the Training of Consciousness.

[By Ernst L. Hoffmann]

PSYCHOLOGY can be studied and dealt with in two ways: either for its own sake alone, that is, as pure science which leaves entirely out of account the usefulness or non-usefulness of its results and lays it down as the business of the practician to search out what in it may be applicable to practical use; or else for the sake of some definite object, that is, assuming from the outset certain direct lines of advance. In the former case we get a description of all perceptible and logically deducible ("thinkable") phenomena of the inner life of human beings and their relationships with the outer world. (In this most people see explanation, since they confound explanation with description!) In the latter case it is a question of a selection (psychic phenomena) out of the wealth of inner experiences in view of their practical application in a given direction. Scientific, theoretical psychology, to be sure, also takes the facts of experience as its starting-point, but arrives at its results by the path of logical development, and makes the building up of its system dependent upon logical principles. Practical psychology remains within the boundary lines of the given, in doing which, logic only has to serve for the shaping and arrangement of the material and, in case of defective capacity for such adaptation, has to get behind the given facts. The amplitude of "the boundary lines of the given" is the determining factor as to the value of any such psychology. In the case of Buddhism, whose psychology belongs to the latter mentioned category, these boundary lines are extraordinarily wide-stretching since they embrace not only the experiences of the average man but also the planes of the highest experiences which no science of the West as yet has ventured to approach.

While the results of theoretical psychology, attained solely upon the path of logic, remain more or less hypothetical, and stand in need of proof, it is precisely from experience that the ends and aims of Buddhist psychology are taken. With this psychology it is as with a man who from a high mountain watch-tower looks out over the landscape at his feet, and now proceeds in regular order to extricate from the total picture of the landscape the distinguishing marks of his route, and describe them in their corresponding order. His description lays no claim to be a description of the whole landscape, but only of those portions of the landscape which are of importance for his route. What he declares about the landscape is what is objectively given. The selection of his route, the *arrangement* of the distinguishing marks (logic), the manner of his description (composition), these are what is subjectively formed. The straight path corresponds to the laws of simple logic. Since, however, there are obstacles which are more easily gone around than climbed over, it may come about that actuality and logic may not always agree with one another. Looked at from above, also, many things will seem harmonious which, seen from below or from the same level, will appear incompatible. "Hence the rejection of all speculation, hence the declaration that the deepest secrets of the worlds and of man are inaccessible to abstract, philosophical thinking. It is not logical thinking but only a *higher consciousness* (Bodhi) which resolves the contradictions in which the lower thought, bound up with the life of the senses, is hopelessly involved. Kant demonstrates theoretically where, within the given consciousness, lie the boundary lines of cognition; the Buddha teaches the practice, the way, in which that given form of consciousness may be overpassed. While thus Kant demonstrates how within the confines of thought that is bound up with the life of the senses, pure reason, the cognition of what is real in the higher sense of the word, is unattainable, the Buddha seeks through the

surmounting of thought that is bound up with the life of the senses, to rise to the higher cognition." *

From this it is clear that in Buddhism psychology and philosophy, as the path of knowledge and the formulation of the known, are indivisibly bound up with each other. The training of the consciousness is the indispensable antecedent condition to the higher knowledge. Consciousness is the vessel upon whose capacity depends the *extent* of what is to be received, which latter also means, the receptivity of the individual. Knowledge again is the antecedent condition required for the *selection* of the material to be received, and for the direction of the course pursued to its mastery. Without the presence of a tradition in which the experiences and knowledge of former generations are formulated (philosophy), every individual would be compelled to master the entire domain of the psychic, and only a few favoured ones would attain the goal of knowledge. Just as little adequate, however, would be the cognition, or the intellectual working out, of the results laid down as philosophy to the pioneer truth-seeker. Every individual must himself have trodden the path of inner experience, for it is only the items of knowledge that are so won which have living, that is, life-giving value. It is here that the philosophy of Buddhism is distinguished from that of the West, which latter exhausts itself in abstract thinking without producing any reformation in its possessor. Western psychology is also distinguished from Eastern, in the same way. Essential to the East also is the close interweaving of philosophy and psychology. The question as to the essential nature of the Abhidhamma can therefore be decided neither in favour of the one nor the other form of envisaging things. The Abhidhamma is the totality of the psychological and philosophical fundamental teachings of Buddhism, the point of departure of all schools and tendencies of thought in Buddhism, lacking a knowledge of which the nature and development of Buddhism must ever remain wanting in clearness.

ERNST L. HOFFMANN

Notwithstanding all this, what sort of idea has been entertained right up to the present day concerning the Abhidhamma, is proved by the completely erroneous translation of this word as "Secondary law" (*Nebengesetz*). From another quarter there has been introduced in its place the expression, "Metaphysic", which nevertheless, instead of explaining, has only brought about new confusion. Here all depends upon what one wishes to have understood as metaphysics; it depends upon whether one takes it only in the narrower, speculative sense peculiar to philosophy or the religions of revelation; or whether one takes it in the wider sense in which ultimately all cognition, all deduction, yea, every form of science, is metaphysics. "The simplest process of comparison, of distinguishing and description, and yet more, calculation, concerning two bodies acting upon each other with mechanical force,—more particularly, every calculation or anticipation of an effect upon the ground of experience, is completely metaphysical and symbolical, and only as such, possible. Do we not attribute to Nature the thoroughly metaphysical, fundamental law of the action of forces? The law of cause and effect in which we all believe, yes, *believe*, is metaphysics. And completely so is our insight in to the world of the organic." † In this sense, naturally, the dogmas of Buddhism also, that is to say, its formulation as Doctrine, whether in religious, philosophical, epistemological or psychological fashion, are metaphysics, and as such demand first of all confidence (Saddha), in which word is comprehended faith in the correctness of what is said, in other words, the assuming of hypotheses (Sammā Diṭṭhi), such as are demanded by every science and in a yet higher degree, by every religion. The distinction between religions of revelation and science on one hand, and Buddhism on the other, pertains to the domain of psychology. The former place the centre of gravity outside of the individual, inasmuch as they depend upon the authority of tradition, or of experiment and its tacit hypotheses, or upon all of them together. In Buddhism the centre of gravity lies within

* Dr. Hermann Beckh, *Buddhism*, I, p. 120 f.

† Dacqué, *Urwelt, Sage und Monschheit*, p. 234.

the individual, in his own private experience, which must furnish proof of the truth of what is first of all assumed to be worthy of confidence. Here what makes a man blessed is not faith (in the sense of the acceptance of a definite dogma), but the becoming conscious of actuality, which latter is metaphysics to us only for as long as we have not yet experienced it. We therefore arrive at the following definition: Viewed from without (as a system) Buddhism is metaphysics; viewed from within (as a form of Actuality) it is empiricism. In so far as "the metaphysical" is disclosed upon the path of inner experience it was not rejected by the Buddha; it was only rejected when it was thought out upon the path of pure speculation. Metaphysics is an entirely relative concept, whose boundaries depend upon the present current plane of experience, upon the present current form and extent of consciousness. The Buddha overcame metaphysics and its problems, not by merely ignoring them, but in an absolutely positive manner, in that, through training and the extension of consciousness, he pushed back the boundary lines of the latter, so that the metaphysical became the empirical. *

BIMBA DEVI.

(YASODHARA)

[By H. Sri Nissanka]

IN that grand and brilliant array of prelates, both monks and nuns, who rendered such signal service to our Lord in the salvation of the world, no name is more apt to be overlooked, despite the repeated requests for recognition by Him who once shared the name and escutcheon of the proud house of the Sakyas, than Yasodhara, otherwise called Bimbā-Devi for her unsurpassing beauty.

If there was room in this aeon for another Buddha, then indeed there was none better qualified for that distinction than the wife of Siddartha, Prince of Kapilavastu.

For four countless cycles and more, Yasodhara like her husband went through a process of evolution and withal suffered and sacrificed in order to assist that Great Soul whose one aim was the liberation of suffering humanity. Such was her spirit of self-abnegation (that ever was a source of power and a fountain of inspiration to the Bodhisatva Himself), that again and again we have seen her lending courage when the Bodhisatva faltered and well-nigh failed.

It is needless here to essay a repetition of the vicissitudes that dogged the noble pair on their rugged journey through the 550 births immediately preceding their final sojourn on Earth as Mantri Devi and Vessantara, so familiar to all students of Buddhism.

From the Heaven of The Thirty Three, Our Lord was reborn in the womb of Maya, and Yasodhara in the same manner descended to Earth as the daughter of Supprabuddha and Amarāvati. Both Siddartha and Yasodharā were born at the same time and on the same day of Vaisakha, amidst the rejoicings of gods and men, and in their sixteenth year the age-long romance was complete and the happy pair were united in wedlock. How the Sakyan princes vied with one another for the hand of this princess whose unparalleled beauty was celebrated throughout Hindustan is a matter of record both in the Northern and Southern Schools of Buddhism. When to that happy pair in course of time was born a son Rahula, the Prince Siddartha left wife and son and departed from the palace of His ancestors in quest of the wisdom He yearned to realise. On awakening from her slumbers Yasodhara learnt with pangs of poignant regret that she was abandoned, forsaken and loveless. She was overcome with grief and utterly disconsolate. During the months that followed the Books say that King Suddhodana kept guards for the protection of his daughter-in-law as, according to the Northern School of Buddhism, the disappointed lovers of Yasodhara were now attempting to win over this unhappy bride. But it was not the guards nor her affection for her only son that were responsible for her integrity, but her mature wisdom and age-long fidelity to her lord and master. The Northern Schools of Buddhism are insistent that Prince Rahula was not born to Yasodhara on the eve of Prince Siddartha's departure but later. Among the many reasons that they urge in support of this contention there is one of outstanding merit which deserves mention. The Southern School is agreed that Prince Rahula was six years of age when his father returned after attaining Buddhahood. We know for certain that Prince Siddartha spent six years at Uruwela plunged in deep and austere meditation, and we also know that having attained Buddhahood He returned to Kapilavastu attended by not less than twenty thousand monks. Now the new Buddha could hardly have collected around Him twenty thousand disciples in a day, and we also know that the Buddha spent some time at Rajagaha converting, and preaching to, the subjects of Bimbisārā; so that Prince Rahula must have been over six years of age. This claims for

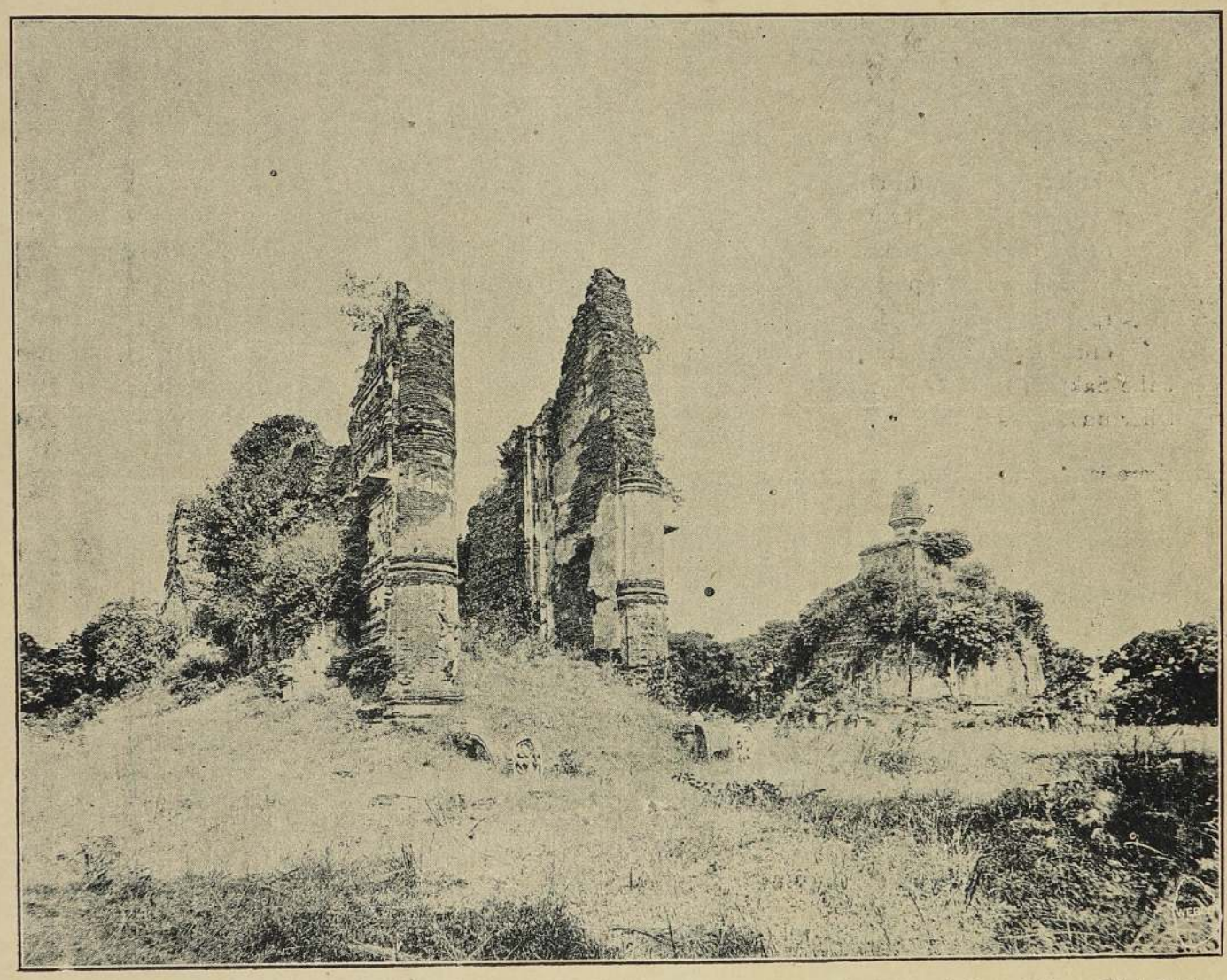
* Rosenberg explains the fact that European authors with such insistence dispute the existence of a metaphysic in primitive Buddhism partly from this: that on one hand Christian missionaries in their works involuntarily, and sometimes perhaps also with intention, emphasised the absence of metaphysics from Buddhism in order to prove its imperfection as a religious system; and that on the other hand, however, the absence of metaphysics, in view of the modern, scientific view of the universe with which it was sought to bring Buddhism into harmony, was regarded as an excellence. "It must not be forgotten that the beginning of Buddhist research in Europe coincided with the collapse of metaphysical philosophy and the rise of materialistic systems." (p. 59)

Rahula an immaculate conception just as much as for the Prince Siddartha Himself and that the relations between Yasodhara and Prince Siddartha were never those of husband and wife in the earthly sense of the word.

This by the way does not affect the main trend of our story, as in all other details both Schools of thought are practically agreed.

We now come back to the period when Yasodhara was left alone in the palace. For many months she was unaware of the whereabouts of Siddartha but in course of time she was possessed of the truth through Channa, the equerry, and she determined to go through the same physical torture and penance that her lord and master thought fit to impose upon Himself in His quest for *Amrita* (Amurta). She accordingly cut off her glorious locks and abandoned her regal vestments to don the sack cloth and ashes of penance. It gave her intense pleasure to suffer, but one thing she knew, for deep in the recesses of her little heart she heard and believed the words the Prince had once uttered: "I will come back to thee, my well beloved." Yasodhara soliloquised, "If he wishes to abandon his lovely wife as a widow and become a religious, then where is his religion? Wishing to practise a religion without his lovely wife to share it! It must be that he has never heard of the monarchs of old, his own forefathers, Maha Suddharsana and others, how they went with their wives to the forest. He wishes to adopt a religious life without me! He does not see that husband and wife are alike consecrated by sacrifice, purified by the performance of Vedic rites and destined to enjoy the same fruits.....I have no such longings for joys of Heaven, nor are these hard for common folk to attain if they be resolute, but my one desire is that my Darling may never leave me either in this world or the next." (pp. 305, 306—Ananda Coomaraswamy's *The Gospel of Buddhism*).

As the long days and months passed by, Yasodhara saw in the mirror that she was ageing and that her beauty was slowly and imperceptibly forsaking her, and she remembered those little things her lover lord had whispered in the petal of her ear in the hush of those happy evenings. Yasodhara was able like any other wife on earth to appreciate and sympathise with the sentiments of her partner. "How long can we remain young, Yasodhara?" said the pensive Prince in the royal pleasance one evening, "How long can love last? Can we be like this, lovers for ever, and what more, how can we part when Yama, the lord of Death, comes to tear us asunder?"



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At Polonnaruwa, Ceylon: Jetavanarama.

But Yasodhara was not happy in those arboreal glades. She was too young to realise the significance of the profound musings of her pensive lover. The peacocks strutted proudly under the peeping moonbeams; the fountains played; the air was thick with the scent of flowers; from a dimly lighted window of their palace heavenly music floated wafted on the wings of the wind.

"Are you not happy, my lord, with me? Why do you speak thus?" sighed Yasodhara. "Nobody ever dies, nobody ever grows old, and we can be lovers for ever. Speak not thus for it makes me sad. No Yama shall ever come and take thee away from me."

Bimba Devi.

The air was chilly and a million stars bedecked the sapphire blue of the Himalayan sky, and Yasodhara shivered. The Prince drew closer to her and distilled honey into her ears: "Princess, I wish I could love you for ever. But I could almost feel the cold hands of Death already around you. I must go from you, my adored, from all this artificial beauty of my father's impermanent paradise, in search of some wise Rishi who will vouchsafe unto me the secret of eternal life."

Yasodhara well nigh choked but summoning sufficient courage she asked, "My lord, that will indeed be good for ourselves, but what of the world and our less fortunate brothers and sisters? Must they too grow old and lose their loves?" "No, my princess, that shall never be, for once I wrest this wisdom from the great unknown, I shall proclaim to all the world the mighty secret of eternity, without which this ephemeral existence were a hollow mockery—but I shall return to you soon, very soon." Thus spake the youthful and ardent Prince, and rising from His seat conducted His young consort within the palace of His celestial abode through groves of sweet smelling mogra and champa.

That night she dreamt a terrible dream. She saw the land devastated by a storm, herself naked, her jewels mutilated, the Sun, Moon and the stars fallen from their orbits and Mount Meru sunk into the great deep. That was the last night they lived together and Yasodhara wept bitterly. "Yes, my lord will surely come soon with the secret of eternal life," she said to her maid of honour. "So He told me before He left me." And so again the nights, days, weeks, months and years passed, but without any news of her Prince. Sometimes Yasodhara would be cross. She felt she was scorned.

At last the long nights of waiting ended, as all things must end, and all Kapilavastu was agog with frantic rejoicings. Courier after courier dashed into the palace from the Court of Bimbisara and proclaimed to Suddhodana that "Siddartha comes and was even now at Rajagaha." Yasodhara heard the news in a frenzy of delight; but she was not demonstrative. She determined that her lord was never more going to leave her, so she decked herself in her gayest attire, and wardrobes were ransacked that day as never before for the prettiest of sarees. Suddhodana sent many emissaries to his son at Rajagaha, but none ever returned for they were converted. Finally he sent Kaludayin, Siddartha's cousin and playmate, with a letter, but Kaludayin himself was converted. He entered the Order but brought back the news that the blessed Buddha was no longer a Sakyan prince, but would only arrive in Kapilavastu if an Arama fit for his occupation would be built for Him and His disciples. So it is said that Suddhodana built Nigrodharama on the plan of the Jetawanavihara at Rajagaha, and the Sakyamuni arrived at Kapilavastu attended by twenty thousand monks. It is said that they took two months to travel the sixty leagues which separated Kapilavastu from Rajagaha.

Suddhodana commanded Yasodhara to go forth and meet her lord, but woman, wife, princess, mother that she was, she refused and locked herself up. "I will not go to him who has forsaken me. Let him come to me and beg forgiveness." The Sakyamuni in russet robe, with downcast eye, wended His way slowly afoot. Chariots and gaily caparisoned elephants met Him but He declined any vehicle and begged for alms from door to door as all Buddhas before Him had done.

After the conversion of Suddhodana the Buddha Gotama's next thoughts were of Yasodhara. "Where is the mother of Rahula? Is she well?" inquired the Sage from His father. "She is well, my lord, but does not wish to meet thee." So the Master, passionless and free, accompanied by His disciples Sariputtra and Moggallana, approached the royal apartments. Yasodhara did not see Him but the Enlightened One commanded, "It is I, thy lord and master. Open the door, Yasodhara." Then the mother of Rahula came out, clasped her hands round the ankles of her lord and paid Him homage with many tears. The disciples almost prevented this domestic scene for they deemed it a sacrilege for a woman to touch the Holy One, but the Compassionate One signified to His disciples to refrain from interference for He feared that Yasodhara might have died of grief had she been prevented from giving vent to her pent-up affection. The Lord sat on a seat provided for Him and inquired tenderly from Yasodhara how the baby prince was getting on and whether she herself was well. Yasodhara was too happy to reply and Suddhodana narrated to the Blessed One how sad and concerned Yasodhara had been throughout His long absence. The Buddha then preached the Sandakinduru Jātaka in which He extolled the virtues of Yasodhara and greatly gladdened her heart.

We next see her completely recovered from her afflictions, appearing on the balcony with her boy prince Rahula, to whom she admiringly pointed out his royal father as he went on His daily rounds begging alms. How Yasodhara loved and praised the Lord can be seen by the exquisite Narasiha Gathas supposed to have been uttered by her: "Look, Rahula, there goes thy father of the lotus feet. Go, my son, give him this philtre and ask for thy inheritance."

In the Mahayana School the story slightly differs at this stage and makes Yasodhara desirous of regaining her husband and this is only natural. It would appear that she gave a certain sorceress of Rajagaha five hundred pieces of silver in return for a love philtre to win back her husband and that it was this philtre that Yasodhara is supposed to have given the prince Rahula to be given to his father. Rahula ran out into the street shouting, "Father, won't you give me my inheritance?" Yasodhara's irrepressible joy at her son clutching at his father's robe assured her of the success of her mission. The Omniscient One soon saw through this little ruse and requested Rahula to partake of the contents of the philtre. The magic worked, and Rahula followed his father when really it was intended that the father should follow the mother. Thereupon Rahula was taken to the monastery and Sariputtra admitted him to the "inheritance" of the Holy Order. Poor, disillusioned Yasodhara had naught to live for and sought consolation in the ranks of the Sisters under the great Prajāpati. For some years she was unable to attain to Arahatship because

of her deep worldly affection for her husband but as time went by, desire and passion soon died out and she saw through the veil of life and realised the utter impermanence of all component things and thus obtained supreme enlightenment.

On one occasion the Thēri Yasodhara fell ill with a colic and the novice Rahula visited her. He was greatly distressed at his mother's condition and began weeping: "Mother, what can I do to cure thee of this malady?" "What can you do, my son?" replied Yasodhara. "It will perchance pass away, but when I was at home I was wont to drink mango juice. I wonder where one can get it now!" "Fear not, mother," said Rahula, "I will get it for thee." So saying he wept bitterly in a corner of the temple, having failed to procure the antidote. An Elder came on the scene, and on his learning from Rahula the cause of his distress, promptly repaired to the city and procuring the mango juice gave it to Rahula, who joyfully offered it to his mother who was instantly cured.

The scenes between this son, mother and father are poignantly human and most touching. The father laid down the law which the son obeyed to the letter, and the Buddha is said to have praised Yasodhara as being the most modest of all His female disciples.

We now pass over all these to a day when Yasodhara was old and bent with age. She had seen seventy eight summers and lived a life of exemplary goodness, guiding as the Lord Himself had done thousands of men and women along the path of righteousness and establishing them firmly in the faith. This life of usefulness was now fast drawing to a close. "All things must end in decay," she thought, "and I must enter Nirvana before my Master." This thought having arisen in her mind she took up her begging bowl and robes and, followed by her large retinue of Sisters (Bhikkunis), she made straight for the Vulture Peak near Rajagaha where the Master then resided. Having reached the cave where the Lord was reclining the Bhikkuni Yasodhara, Arahant, did obeisance to the Blessed One and spake thus: "Long have I served you, my Lord, through countless aeons in Samsara, faithfully and well. This is my last birth and there is no more coming back for me. All desires have ended. I am free. I crave your forgiveness for any trespasses I may have committed in word, thought or deed throughout the ages. Forgive me, my Master, Lord, Buddha Supreme, and grant me permission to throw off this mortal coil and seek liberation in Nirvana's peace." "I forgive thee, Yasodhara," said the Lord, "thy trespasses freely, though there have been no trespasses on thy part to be forgiven. I grant thee permission to enter Nirvana." It has always been the custom for a disciple, before he or she enters Parinirvana, to seek the Lord's permission, and Yasodhara in this instance only complied with a formality which was rigidly observed. Yasodhara that night illumined the very Heavens by many miraculous displays by way of veneration and gratitude to the Tathagatha, in the presence of a vast assemblage of gods and monks, and having thrice done obeisance to the Blessed One, she retired as gracefully as she had entered without turning her back to the place where the Holy One lay like a reposing lion. The Tathagatha ordered the Bhikkunis who were assembled at the Vulture Peak to accompany Yasodhara for some distance as a mark of respect to her. That night Yasodhara entered into Samadhi and from trance to trance and finally she laid down her mortal remains and sought the bliss of Parinirvana.

HIS EMINENCE TAI HSU.

The great Chinese Missionary who recently concluded a tour through the world. He has established Buddhist centres in different parts of the world.

Such was the end of the greatest and the most beautiful woman of all time, exemplary mother, dutiful daughter, faithful wife, and brilliant disciple; whose glory is second only to that of the Blessed One Himself and whose radiance shall last till the ends of time.

L'ENVOI

In all the Hinayana Pali Canon the references to Yasodhara are cursory and belated. It seems to me that she has almost been forgotten, nay, even ignored. It is a thousand pities that this should be so. Such great prominence has always been given to the performance of miracles, parables and worthless repetition that the intellectual student almost begins to waver in his faith. Important circumstances have been glossed over or omitted with the result that the world is left all the poorer. No importance seems to have been given to the chronological order of events and the data we possess are all too meagre. The Tripitaka Pāli Canon is more or less authoritative. The word of the Master had been jealously guarded and handed down to us and to posterity. The Ecclesiastical Convention only rehearsed the Dhamma proper, the Vinaya and the Patimokkha, which were reduced to writing nearly a century after the Master's Parinirvana. History was neglected as being outside the scope of the Dhamma, but the importance of this branch of study was not neglected by subse-

quent writers. There then arose various other compilers and we of the Hinayana school have to rely for our data on the writings contained in such books as the *Deepavansa*, *Mahavansa*, *Pujavaliya* and *Nidanakata*, etc. The compilers of these learned treatises were ordinary people and accordingly liable to err, and what is more these books deal with incidents of a time so anterior to the time of their compilation, that they must be taken, in some cases, to be arbitrary, if not purely imaginary.

I have taken the liberty to digress here because I find in the Tibetan version that the life history of the Buddha Gotama, although it agrees in the main with the version of the Southern School, has yet many points of vital difference. We in Ceylon have been trained when quite young into the belief that these later books must be accepted as gospel truth, in as much as they were written by Arahats, and Arahats are infallible. The result on research of this kind of attitude therefore has been disastrous. With almost a Catholic blindness we have been taught to refuse to accept any version on these matters save our own, which, of course, is contrary both to the letter and to the spirit of Buddhism. We hate Mahayana; at least we love it dubiously, but we seem to forget that Tibet is the next-door neighbour to the land where the Buddha saw the light of day. We in Ceylon are almost strangers and can claim no kinship with the Founder of our faith, or His kinsmen, except of course by a process of importation many decades after the Buddha's demise. We paint the Buddha like a Sinhalese man. We imagine Him in his daily life and ministrations from a purely Sinhalese point of view. These views, to say the least, must obviously be erroneous.

It should also be remembered that our literature was subjected to a wholesale incineration and it was with the greatest difficulty that the Tripitaka Pāli Canon was preserved. What was left after the Vaitulyan vandalism was piously removed from Ceylon to Burma, and it was again imported with great solemnity when we stood in dire need of it from that same country. It is not contended here that the Mahayana view is the absolutely correct view, but it is urged for the benefit particularly of young Sinhalese students of Buddhism that a vast amount of Buddhist literature soon after it was reduced to writing in India was transported over the Himalayas by Chinese and Tibetan pilgrims who have earned for themselves the admiration of the civilised world for their unerring accuracy of detail. A great deal has therefore to be done to bring to the light of day these precious volumes from Tibet and I would commend it to the consideration of those enthusiastic and pious Buddhists, who have sponsored imcomplete and ill-equipped missions to Europe and America, to encourage the study of Chinese and Tibetan scriptures by arranging for a mission to the intellectual seats of learning in the Yellow World. No doubt a Western parlour under modern conditions is more comfortable for the propagation of Buddhism than those bleak Himalayan fastnesses where live diligent Lamas from whom useful lessons might be drawn. But the contributions to the world of Buddhist civilisation by China and Tibet have yet to be known, and perhaps the future holds in store for the world untold wealth in the shape of hitherto lost knowledge.

PRIZE POEM.

POLONNARUWA.

[By C. H. Bartholomeusz]

IMPERIAL Isle, Fair Lanka, Taprobane!
With pearl-girt strands and coral shores, upon
Whose marge the lordly palm trees live and raise
Their coronal of leaves above the waves.
What changes hast thou seen which Time has wrought
Upon thy brows across the beaded years?
Thy hist'ry emblazoned is upon these ruins
That lie upon this City of the Plain,
Which silent is where its now vanished Past
Once rose triumphant and spread far its glow
Athwart all Lanka and the East, and lit
Cambodian lands and India's Southern shores.
For Prakram's Sun outshone the lesser lights
"In Lanka's Age of Gold to subjugate
"In war Sita, Choda, Gauda, and he went
To Maha Dambadwipa with great hosts"
Triumphant to return, and reigned here
At Pulhatti, Polonnaruwa called—
The City he enlarged and loved so much.
And Justice with such equal hands he dealt
That o'er the length and breadth of this fair Isle
A lonely maiden could have journeyed through
Unhindered, unmolest, and carried safe
A priceless pearl or sapphire in her hands.

Renowned for palaces and temples vast
Enroofed with domes of copper and of brass
And Dagobas with pinnacles of gold
Was Pulhatti with widened streets and marts.
Alas! its glory has departed, and
Its storied past remains an afterglow
Of garish splendour which is here revealed,
In stately columns of ensculptured stone,
That Vandal Tamils stripped of their bright gold;
And Time's mildewing fingers brought their rack
With lichens, and dilapidating growth
Of forest trees that crept and spread abroad
Their roots like tentacles that overran
The polished and the tesselated floor.
So evanescent are all earthly things,
But yet these tell their moral and their tale,—
The people's ancient prowess and their might,

The mingling of their worship with their art,
The burgeoning of beauteous minds array'd
Expressed in Architecture bright and grand,
And fill the spaces and the enraptured hour
When in the Buddh they found their all in all.
These thoughts produce a pageant of the Past ;
Again I see this Polonnaruwa,
The City grand and bright and beautiful,
Alive with folk upon its busy streets,
Who pass in glad procession on this day,
To *Wata Dage*, shrine by Prakram built
And stone-encircled with the sculptured shapes
Of Sacred Ones, that shew the tragic scene
Of Him who entered into Peace and Bliss
At Kusināra, and Ananda's grief
At the loss of his Great Master whom he loved.

Within the temple richly dight with gold
And precious fabrics, pearls and ivory,
Mighty Prakram placed the Sacred Tooth,
Lanka's Palladium and her joyous pride.
To pay it worship now devoted throngs
Assemble and at night illume the streets
With torches lit despite the bright moon-beams
In gay processional and pageantry,
While silver bells ring out their peals of joy,
And haughty chiefs and ministers of State
Sedately step or ride on elephants
Caparisoned in colours rich and gay
In cloths of gold bedizened thick with pearls
And gems of peerless price that scintillate
Their lustre in the fitful lunar light.
Behind them march with chant and holy song
And pause to raise the solemn *Sadhu* cry,
And Hail to Him, the Enlightened One,
The lines of boys and girls in raiment white
Who carry blossoms of the lakes and fields,
The fragrant Champak and the Jasmine sweet,
The Lotus, blue and white, the Pansal-mal,
Areca blooms, these offerings to the shrine.
The Bhikkus in their robes of yellow silk
Next walk in contemplation deep beneath
A canopy of white that shuts o'erhead
The Full Moon's mellow and so mystic light—
And then a tusker huge and strong upon
Its ample back a golden howdah bears
Set on a purple cloth adorned and rich
With precious gems and bright with silver sheen.
Enclosèd here some sacred Relics lie
In a miniature pagoda of gold
Imparting radiant flashes all around.
Next come the King, his Queens and Royal Court
Walking behind the Elephant of State,—
The mighty Prakram and his gracious Queens
Enclad in gorgeous robes and golden crowns.
While minstrels sang before and nautch girls danced
In rhythmic steps attuned to tinkling bells
Enchained to feet that ever keep to time.
While jocund crowds behind disport and play,
Present in motley guise the various shapes
Of forest beasts—the Lion fierce and wild,
The spotted Cheetah and the bristly Boar,
The ugly Bear—who harmless stalk amid
The throng, and thus the pageant wends its way
With beat of drum, fanfare of trumpets and
The conches blown. Then comes a sudden hush
Ere it the temple portals reaches and
The steps that lead unto the sacred fane.

* * * * *

The scene is changed and desolation reigns,
The Tamil hordes have ravaged through the land.
Polonnaruwa is razed to the ground,
And nought remains but *these* that tell their tale.

PRIZE ESSAY.

BUDDHIST PROPAGANDA IN THE WEST.

[By D. R. Kannangara]

THE thought of "Buddhist Propaganda in the West" does not at first sight appeal to me. I am in the midst of Christian propaganda in the East, and, it may be from an association of ideas, I naturally think that any similar propaganda in the West would do more harm than good. But a careful comparison of the methods employed by the advocates of the two religions shows that in all essential matters Buddhist Missions have always fundamentally differed from Christian Missions. Therefore, provided that Buddhist Missionary activities in Europe are made to differ radically from Christian Missions in the East, there is not the slightest doubt that Buddhist propaganda in the West can do immense good not only to the highly-cultured and intelligent Europeans but also to the Easterners themselves.

To clear the doubts of sceptics let us see whether modern Europe will prove a fertile ground wherein to sow the seeds of Buddhism. Is there no overgrowth of illusions there? Is there a possibility that Buddhist wheat may grow among Christian theological tares? To drop the metaphor, will Europeans embrace Buddhism? Unfortunately for Truth, many people in Europe may be still believing that the world was created in six days. But there is in Europe a large number of earnest

men who know better. Thus we see that Buddhism has a bright future in the West. In fact, Europe is today in a very favourable position to examine and verify the essential truths of the great religion known to the West as Buddhism. There is a more important reason why the West should welcome Buddhism at this juncture. The Christian Missionaries tell us that the West is irreligious, that Europeans love football and other sports far more than they love Sunday sermons. If these witnesses can be believed it seems a hopeless task to plant Buddhism in Europe. For according to them it seems that there is wide-spread moral decay in the West.

If this Missionary version of the matter is true, then Europe is unquestionably at the end of its brilliant career. But let us not take the Missionaries very seriously. Instead of using plain language and saying that intelligent Truth-seekers are rejecting Christianity, it is possible that they try to get out of the difficulty by using the wider term "religion" where they should use the word "Christianity". The conclusion is obvious: men who do not want to listen to Sunday sermons may nevertheless be deeper Truth-seekers than the Archbishop of Canterbury himself! Perhaps the prevalence among them of a religion which altogether lacks philosophical cogency may account for the moral apathy of intelligent Europeans.

At this juncture, what can the Buddhists of the East do to help their fellow-men in the West? For very good reasons I instinctively love and revere the lay intellectuals of the West. They are and have been among the bravest and noblest of men. It is they who would appreciate the truths preached by the Lord Buddha. The Buddhists of the East have then a very humble duty to perform. They must give to the West the elements of pure Buddhism. The intrinsic worth of the Religion and the integrity and intelligence of our European brethren will look after the rest. Europeans should impartially compare Buddhism with Christianity, and if their knowledge, if their experience, if all that is deepest and best in them incline them to the former rather than to the latter, then with due reverence to their ancestors they must reject dogmas that are no longer tenable. Their conversion to Buddhism must not be marked by the least tinge of bitterness towards that religion which they have outgrown.

It might be of interest to Western Buddhists to know that Mr. E. L. Hoffmann (henceforth to be known as Brahmachari Govinda) is already taking steps to organize an *International Buddhist Union*. This may be the small beginning of one of the most remarkable movements in the history of the human race.

THE LIFE-STORY OF SUPPIYA UPASIKA.

[By Miss L. E. D. Jayasundere]

SUPPIYĀ was the chief among the female lay disciples who ministered unto the sick. Her life-story runs as follows:— A hundred thousand æons ago during the life-time of the Enlightened One Padumuttara, she took birth in a gentle family at Hansawati. When she had come of age, she once accompanied the city folk who went daily to the monastery to listen to the sermons that were being preached by the Buddha. One day, the Master chose one of the female lay disciples from among the assembly and proclaimed her the chief among those who supplied the needs of the sick Bhikkhus. She witnessed the scene and devoutly wished that she might one day in the dispensation of a future Buddha, attain to the same office. With this earnest wish in mind, she performed acts of great merit during the rest of her life-time, and departing therefrom fared among devas and men for a lakh of æons.

In the blessed era of Lord Gōtama, she was re-born in the city of Benares in a householder's family. Her parents named her Suppiyā. When she had come of age, during the first visit of the Master accompanied by His disciples to the city of Benares, she listened to a religious discourse by Him and attained Sotapatti. Thenceforth it was her custom to go daily to the monastery to hear the Master.

One day, seeing a sick Bhikkhu she advanced towards him and paid him obeisance. Having conversed with him for a while, she humbly inquired into his necessities: "Upāsikā, I wish to receive some flesh-food," said the Bhikkhu. "So be it, reverend Sir, I shall send some," replied she. Suppiyā bowed respectfully to the Bhikkhu and departed.

On the following day she sent her maid-servant to the market to buy some meat at the meat-stalls. The maid-servant wandered all over the city, but unfortunately was unable to buy any meat. So she returned home and informed her mistress about the situation. Hearing the ill news, Suppiyā thought to herself: "I promised the Bhikkhu to send him some flesh-food, therefore he will not receive any from elsewhere; now if I fail to send him some, he will have none. So it is meet that I should find a means of sending him flesh-food somehow." With this firm resolution Suppiyā entered her room with a weapon and bravely cut a piece of flesh from her thigh and handing it over to the maid-servant ordered her thus: "Now, add all the necessary ingredients and cook this piece of flesh well, take it to the monastery and offer it to the sick bhikkhu. If the Bhikkhu makes any inquiries about me, say that I am unwell." So the maid-servant took the flesh and carried out her mistress's behest.

The Lord Buddha through the exercise of His psychic faculties saw the brave and noble deed of Suppiyā Upāsikā. So on the next day the Master followed by a retinue of Bhikkhus went His daily round in search of alms-food and arrived at the house of Suppiyā. Hearing of the Master's

arrival, she called her husband and said: "I am unable to go to receive the Buddha, therefore pray welcome Him on my behalf, and offer Him a seat." The husband did accordingly. Being thus seated the Tathagata inquired for Suppiyā: "She is ill and lying down inside," replied the householder. "Do please lead her here," said the Master. So the husband went in and called her saying: "Dear wife, the Master wants to see you." Suppiyā thought to herself: "The All-Compassionate Lord is inviting me fully aware of my condition," and rose from her couch. By the mysterious power of the Buddha her wound was instantly healed and her leg became as whole as the other. Suppiyā was filled with rapturous joy at this strange occurrence. Then she repaired to the Master's presence, paid Him obeisance by humbly prostrating herself on the ground, and took a seat. The Lord then questioned: "What was the matter with the Upāsikā?" Then Suppiyā related the whole story.

The Tathāgata having finished His meal returned to the monastery, summoned together the whole assembly of Bhikkhus and condemned the Bhikkhu who had partaken of the human flesh. This untoward incident caused the Master to lay down the precept against the use of human flesh as food. Sometime thereafter, the Master seated in the assembly hall proclaimed Suppiyā the chief among the female lay disciples who ministered unto the sick. Thus the devout wish made by Suppiyā a hundred thousand aeons before attained full fruition.

MEANS AND ENDS.

[By J. F. Mc Kechnie]

ONE of the most difficult things for the ordinary person to do is to distinguish between means and ends, and apportion to each of these the importance that is its due, no more and no less. This difficulty is most marked where the things of religion are concerned, because religion is an affair in which most men have but a very hazy idea as to what is the end that is aimed at,—when they happen to have any idea at all! Religion and its ends seem to them a very vague affair, something which has to do only with their emotions, and is liable to be spoiled, if not even destroyed, by any attempt to throw the clear daylight of reason and rational thinking upon it.

Happily there is one religion in the world which is the reverse of all this. It is not at all hazy and vague as to the distinction between means and ends. It has perfectly clear ideas as to which is which, and what is the exact nature of each. It is not an affair of emotional intoxications. It becomes more, and not less, attractive under the illumination of reasonable, rational scrutiny and investigation. The keener and brighter that illumination is, the more solidly stand out the foundations on which it is laid. The name, in current phrase, of this religion is Buddhism.

What is the aim of this religion? What does it seek to do for men? Only one thing, but that the most important of all for men,—to remove their unhappiness. That is all it aims to do; but what more need it aim to do? All beings desire happiness; all beings dislike unhappiness. Therefore in making the removal of unhappiness its single object, Buddhism makes good its claim to be the most universal, the most catholic of religions, since this is what all men, everywhere, at all times, wish,—to be rid of their unhappiness, their suffering, their infelicity, their distresses of all kinds and degrees of the same, from the most subtle to the most obvious, from slightest to most piercing and poignant.

Bearing in mind, then, clearly and distinctly, that this is the end aimed at by Buddhism, the only thing that need trouble any one is to consider if the means advised by Buddhism for achieving that end are adequate. But such an one need not consider this long. Indeed, in the proper sense of the word "consider", he ought not to consider at all; he ought to start at once and see if they are adequate by *trying them*. Or perhaps we should say rather that he ought to consider them, but only long enough, *and no longer*, than is needed to convince himself that they are worth trying, and then set out to give them that necessary trial which for him will then decide the matter one way or the other. For this is the only test of the truth of Buddhism as a religion of knowledge and not of emotional intoxications,—the personal experiment and experience of its prescriptions by each man for himself. As has been so often repeated since first it was said in the Buddha's own day, His teaching is a medicine for the cure of an ailment. And the only real way to find out if this, like any other medicine, is a good one and will do what the doctor (the Buddha) who prescribes it says it will do is—to take it! There is no other way of testing its efficacy.

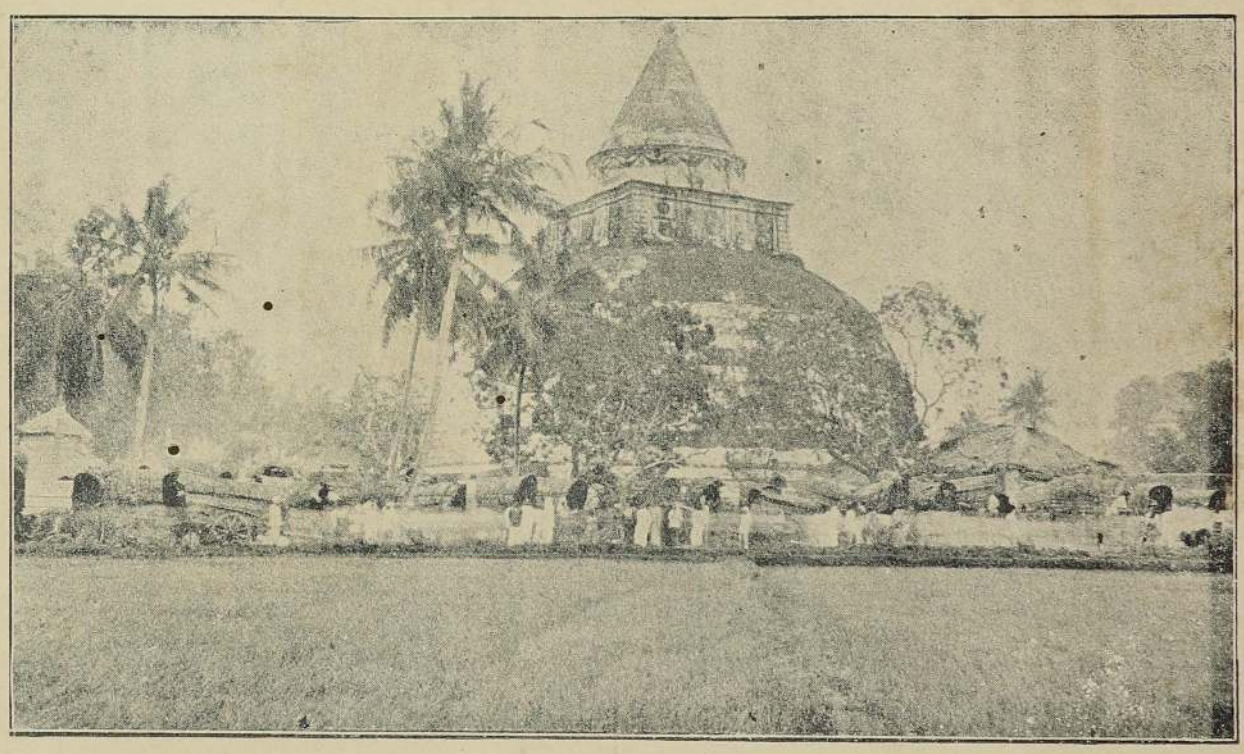
It is necessary to insist on this, that there is no other effective way of testing the value of the Buddha's medicine for the cure of unhappiness, because that medicine seems in these latter days to be about to become the object of an almost endless amount of cogitation and argument and discussion and investigation. Men in the West, now that they have been awakened to the fact that there is such a medicine for the cure of Dukkha in existence, and that many millions of men have used it with good results since first it was prescribed twenty-five hundred years ago, are all agog now to describe and discuss the shape and size and colour and quality of the different bottles in which it has been, and is being, purveyed, and also its various ingredients, and all the possible and probable effects of this and the other curative simples contained therein, as if this were

all there was to be considered about the matter; as if medicines were things that existed for themselves alone, and the study and investigation of their composition and history were a quite sufficient and worthy employment to occupy a man's whole life.

To such men it is necessary (though it ought to be superfluous) to say, that medicines possess no value whatever in themselves, that all their value in the world resides solely in their power to cure disease. In short: men require to be told that this particular medicine, like any other, is a means only, not an end. The end here, is the curing, the getting rid of Dukkha; and the Dhamma, the Teaching of the Buddha, has no value considered solely in itself, but is only of value with reference to the disease it is meant to cure, as an actual means for curing that disease. Hence it is not only a waste of time to investigate the Buddha's Teaching in the spirit of a professor of zoology inspecting the dead bones of some long-extinct animal, but it is contrary to sound sense. The Buddha's doctrine is only set forth to men with the object of attaining a certain result. When that result has been achieved, it is to be left behind, laid aside, as one lays aside the bottle of medicine and uses it no more, even though its contents are only half finished, when one has recovered from the trouble which its use was meant to cure, and which its use has cured.

Is to act like this to show disrespect to the doctor who has prescribed the medicine? Not in the least. So far is it from this, that if one went on using a medicine given us for the relief of a certain ailment, after one had recovered from that ailment, saying to ourselves: "What a splendid medicine this has been to me, by which I have been cured of my ailment! I really cannot stop taking such a splendid medicine," people would laugh at one as a person rather lacking in sound sense, if not a little out of one's wits. And it is showing no disrespect to the Great Physician for Dukkha, whom we call the Buddha, if we regard His medicine, designed to cure the grand ill of life, in the same way that we regard all other lesser medicines for the cure of lesser ills, as merely a means for the securing of an end, and not a something of value in and for itself.

Indeed, it is Himself, being the good doctor that He is, who counsels us so to do. He does not actually use the simile of medicine in telling us that His Teaching is only a means, not an end; but He uses another quite as telling and effective. He compares His Teaching to a raft. What is a raft? A means for getting over water; that is all. Has it any other use? None whatever. When by its use one has crossed a stretch of water, reached land, is there any reason for keeping that raft, taking it with us any further? There is not. Has it any more value for anything, after land is reached? None at all. By means of the raft we have crossed the stretch of water in our way that otherwise we could not have crossed. To *this* extent, in *this* regard, it has been invaluable to us. What, indeed, could we have done without it? We could never have got across the water. But it is *only* of value for that one purpose; it is of no value in itself. When with its precious assistance the water has been safely crossed, the raft that has helped us is just to be left behind. We are not to put it on our shoulders and bear it about with us through all the future, wherever we may go, saying: "Dear to me, precious to me, is this raft by means of which I have crossed that dangerous flood. Never more can I part from this, my so precious raft." In short: we are to make and keep the distinction between means and ends; and value the means only in so far as they help us to secure the desired ends, and not a bit more.



Snapshot by Mr. H. E. Ameresekere, Retired Mudaliyar.

Tissa Maharama Dagoba, Ceylon.

Why do we here insist on this aspect of the Buddha's Teaching? Because in taking it as an end in itself, men run grave risk of doing in the case of this great teaching what they have done so often in the case of other lesser teachings. They run the risk of concentrating so much attention on the means, as entirely to lose sight of the end which alone gives the means its value. Nay, they may even do worse still, as they actually have done worse still, in many instances in the history of our world. More than once in their foolishness they have imagined that the means was itself the end

and thus by their lack of understanding, themselves blocked up the path against their ever seeking to arrive at that end. The maintenance of a church, a society, an organization becomes so important to them that they never think, never have time to think, of the object, the end, the securing of which is the sole reason for the existence of church, society, or organization.

It would be a thousand pities were such a thing ever to happen in the case of the Buddha's Teaching, which, in the field of religion, is a rational teaching if ever there was one. For the first principle of all rational procedure is to distinguish. And the first, most important distinction to be made in all practical operations, is the distinction between the end aimed at and the means, the tools, by which that end is to be accomplished. The former is the important thing; the latter, in comparison therewith, more or less a matter of indifference.

Buddhism is a practical operation. It is a getting across a stream. It is a something to be done. In Buddhism proper, all cogitation, all rationalising, all theorising, is pursued only in so far as, and not an iota further than, these contribute towards helping men to do the thing that is wanted to be done,—to get across the stream. Before constructing the raft by which we wish to cross that stream, we may need to stop and consider and ponder a while as to what will be the best means of putting it together, what the materials it will be best to employ, what the best method of binding them together so that they shall not fall apart under us in mid-stream, and leave us without support to drown there. All this we shall have to think about. But after the thinking, it will still remain for us now to *do* the thing to which so far we have only been giving our thought. It will still remain for us to do the work of actually building the raft, launching it into the stream, and working hands and feet, make our way to the further shore; otherwise all our thinking and cogitating has gone for naught, has been of no more value than thinking and cogitating on any one of the numerous subjects for thought and cogitation which men have found out as a means of passing the time for want of anything else worthier wherewith to fill their idle hours.

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A Specimen of Stone Carving: a Guardstone, Anuradhapura

The Buddha's Teaching is medicine for the cure of a disease. It is not a concoction put together only in order to furnish learned and curious men with the entertainment of analysing it and finding out and classifying its various ingredients, describing where they came from, giving the history of those who first used them, and how, and when, and why, and where, and so forth, and so on, *ad infinitum*, to the multiplication of many words recorded in tens and scores and hundreds of ponderous, long-suffering tomes. It is a medicine to cure an ill, and that is all. And when it has worked the cure it is meant to work, the wise patient will just put the bottle back on a shelf in the cupboard and think little more about it, rejoicing in his recovery from his trouble, glad by its use to have returned to a state of health, of ease, of freedom from his Illness, from his Dukkha.

The Buddha's Teaching is a raft, and a very sound and

serviceable raft, none safer, none surer, in its adaptation to the object for which it has been designed,—the getting across the great flood of Samsara. But once that Flood is crossed, what sensible man will do any anything else with his raft but leave it behind him there on the banks of Samsara's stream, and so continue his journey? He only needed to discuss the composition of his raft, ponder the best manner of combining rushes and reeds and bamboos and creepers, cogitate the surest way to secure them so that they should hold together, while as yet he had not crossed the stream, and only in order that by its aid he might be able to cross the stream. The stream once crossed, the raft has ceased to be of any further consequence. It is to be left behind, and, no further thought bestowed upon it, just as now, no more thought or attention need be given to it beyond what is required to make it of full use to us in crossing the stream.

Nevertheless for as long as we have not yet crossed the stream, the raft has value, all value; there is nothing on earth that is more valuable to us; but—only for the crossing of the stream, not as a constant possession. In other words, once more: It is a means, not an end. The Dhamma is only a means to an end,—an indispensable means, it is true; but yet it is not itself an end. It only exists for the sake of something else. That something else, that end, is the final deliverance from all ill that comes from the emancipation of the mind through true wisdom. That high End is the sole purport of the means; those means are solely of any value because of that End. The shore is the sole purport of a raft; a raft is solely of value because of the shore. By raft to shore, by Dhamma to Nibbana: that is what Buddhism is, and that is *all* that Buddhism is. And he alone who uses the Raft will reach the Shore. Whoso only studies, and talks about, the Raft, will never, for all his talk and study, reach the Shore. Nay, for all his study, he does not even rightly *know* the Raft. Those only know it as it is, who *use* it; none others.

Dr. DAHLKE'S LAST LECTURE.

[TRANSLATED BY MRS. P. DE S. KULARATNE FROM "DIE BROCKENSAMMLUNG" (DOUBLE NUMBER, 1929).]

[*The following is a free translation of the text of a lecture which Dr. Dahlke was not able to deliver in person because of illness, but which was read on his behalf to an audience in Berlin on February 22, 1928.*]

BUDDHISM is the Teaching of the Buddhas, i. e. the Enlightened Ones. There has been not only one but many Buddhas and only the last of the countless series is the one whom we know as an historical personage.

The name of this last historical Buddha, after whom a countless number of other Buddhas will follow, is Gotama. He was born in Kapilavastu in the extreme North of India and came of a royal family, the Sakyas. At the age of thirty, having married young and being then the father of a little son, he left his father's gorgeous palace and followed Pabbajja (the way of homelessness). He became an ascetic (samana), a religious mendicant, and went with shorn head and beard, his alms-bowl before him, begging for food from house to house.

There was nothing extraordinary in such a course of conduct in India in those days. People of all stations in life used to do the same thing. Holy men, alone or in companies, used to travel all over the country and the people, though not overburdened with wealth, considered it a sacred duty to support these mendicants and supply them with the necessaries of life.

The Buddha followed this life until a new view of things dawned upon him, the knowledge which made him call himself the Buddha, the Awakened One. In order to understand what this enlightened view of things was, it is necessary to cast a glance at religious life in India at the time of the Buddha.

India in the time of the Buddha was in a state of transition in religious ideas. Belief in the glittering variety of the polytheistic heaven was giving way to the idea of a single God, the monotheistic belief in Brahma, the One, the Glorious, the Blessed, before whom the different gods and goddesses, who had hitherto filled and satisfied Indian religious thought, would vanish like stars before the sun.

Gotama the Buddha realised the trend of thought and shed the light of his genius upon the problem. A local belief expanded into a universal belief. For the first time in history, from one corner of India a world religion appeared in reply to the question: Is the idea of God essential to a religion?

One can regard the whole of Buddhism as an answer to this question and the answer is:—"Man belongs to himself. The self is lord of the self. The power which created him is not God but his own doing. No God sits in judgment upon him except his own self, and his existence and destiny depend upon the will of no God who separates the sheep from the goats. They depend on his own actions.

Buddhism is not atheism in the ordinary sense of the word. The ordinary atheist is a man whose atheism is an excuse for licence:—"Nobody above can see me, nobody hears me. I shall do as I like." Buddhism does not deny the idea of God but makes it mean what it really ought to mean. It becomes a higher humanity and thus the individual becomes personally responsible for every moment of his life.

For the Buddhist there is no God who can absolve him from sin. There is no one corresponding to the priest in theistic religions, who will be the intermediary between God and man. For the Buddhist there is only the idea of action and the result of action—the religion of dispassionate, unmiti-

gated personal responsibility and therefore the religion for men who have developed out of the common run and who know that in the realm of reality nothing is given for nothing.

Buddhism teaches, "I do indeed owe my present existence to my parents, but they only gave the vehicle of my body, created by an act of desire by their two bodies. In this material body there are housed for a while infinite potentialities for good and evil and the power is there, latent, to transform these potentialities into actualities."

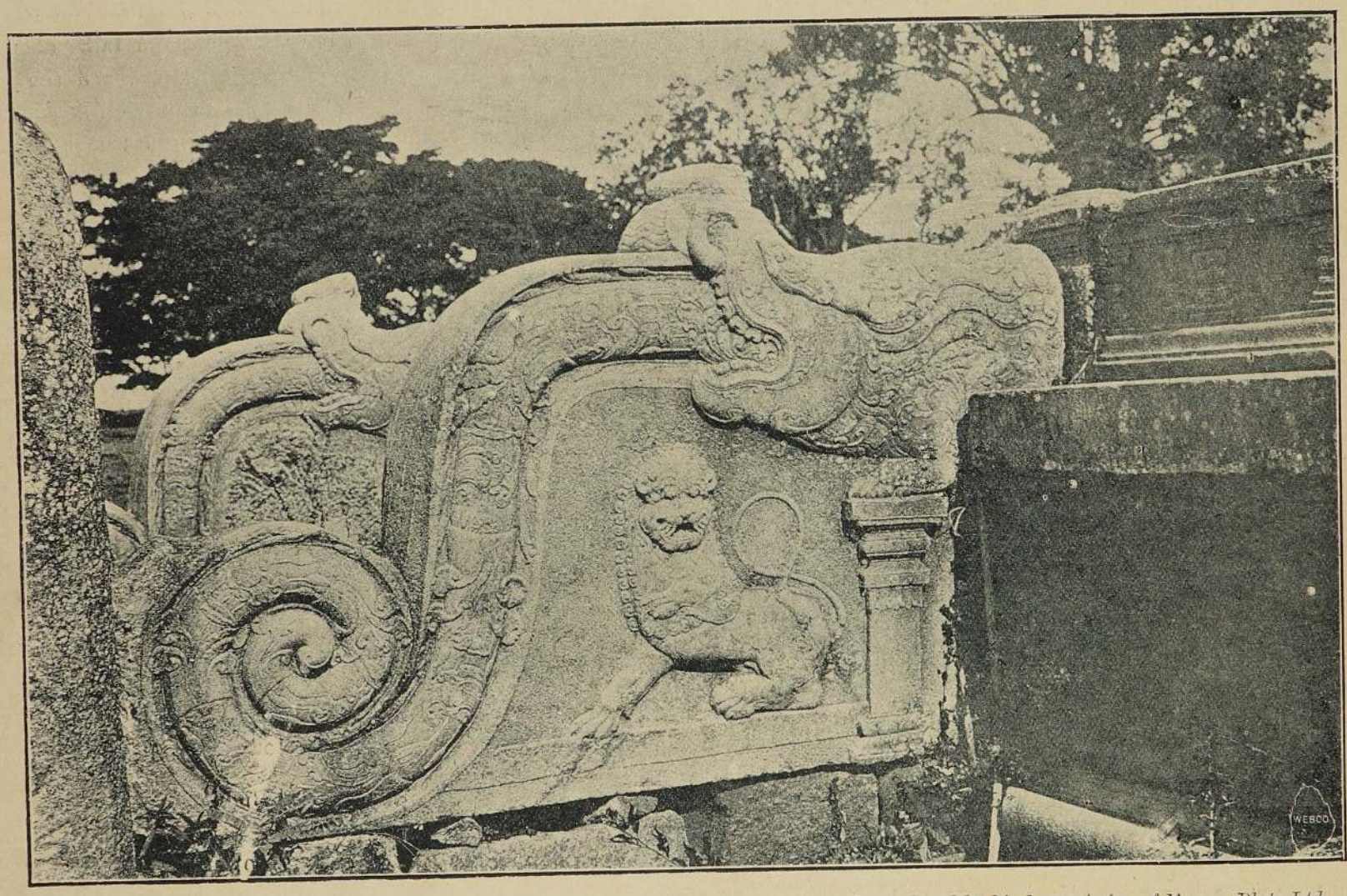
Thus from the mother's womb there comes forth a being whose bodily characteristics are inherited from his parents and ancestors but whose real self, if one may use the word, comes as the accumulated result of many other existences, released by the death of his last body and recreated in this particular environment because it was suitable for his state of development. Everything material must exist in space, and time and space are essential for the material expression of knowledge, but Karma works not according to physical laws but as Fate which works independently of all laws except its own. The being released by death is reborn in that environment which is best suited to his development.

Buddhism regards man not as the creation of a God, not as the creation of his parents but as the creation of his own actions. He is created at birth which is always a rebirth and his parents are not creators but birth-helpers, as it were, the means of helping him to be reborn. The parents are agents and instruments, so to speak; the only real creation is as a result of one's own actions. Good thoughts, words and deeds result in a fortunate rebirth in a good environment: bad thoughts, words and deeds result in an unhappy rebirth in a bad environment.

The Buddha himself says: ".....with all-seeing eyes, perceiving all humanity, I saw human beings in their goodness and wickedness, their beauty and their ugliness, their happiness and unhappiness. I saw how they acted and I saw: 'Truly, some of these people act wrongly, think wrongly, speak wrongly, belittle noble things, hold wrong beliefs and suffer the effects of it all. When their bodies die, they will surely be born in a less noble state. On the other hand, there are beings who have good motives for all they think, speak and do. They uphold virtue and hold correct views and so will reap the benefit of their good Karma. When their bodies die, they will be reborn in a higher sphere.'

"Suppose that there are two houses with two doors. A man who has eyes to see stands between them and watches the crowds come and go, entering and leaving, meeting and parting. I was like that man for I saw all beings coming and going, the good and the bad, the beautiful and the ugly, the fortunate and the unfortunate, and I saw that what they sowed, that they should reap and no other."

The Buddha teaches that there are four kinds of actions: light, that is, good actions with shining results, dark, that is, bad actions with black results; actions that are half and half, that is, actions partly good and partly bad with results which are a mixture of both; and lastly actions which are neither



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Specimen of Carving of Balustrades, Anuradhapura.

and whose result will be the end of all action.

It is by following this last course of action alone that we can get a real view of Buddhism. The doctrine of rebirth expresses the practical side of Buddhism while the transcendental view is expressed in "Act so that there may be an end of all actions", a creed which we can at the present moment only talk about but which we are not fit to follow.

How does this doctrine of Rebirth stand with regard to other religions?

Every thinking man will admit that the fact of existence is not nearly such a problem as the reason for existence, and the question perpetually arises:—"Why do things happen as they do?".....

Why are things as they are? Why do they happen in the way they do? Is everything for the best? Are things controlled by caprice or blind chance? How is it that the good suffer and the wicked flourish? Why is it that one man falls while another man rises? Why is it that one man is strong and healthy and another has a sickly body? How is it that one man has all the talents and brain power while another is as stupid as can be? Either one must be forever confronted with the problem of the inequalities of life or else one must give up thinking altogether. But as thought is natural to man he demands an answer to the problem.

By Achsah Barlow Brewster.

MURAL PAINTING—"BUDDHA IN MEDITATION."

Here the religion of Reality, Buddhism, comes to the rescue. As long as the belief in God and the fear of God hold sway, the problem cannot be solved intellectually and cannot be dealt with in a practical manner. All that happens is in accordance with the inscrutable will of God, and who art thou, O man, to question him? The cries of the poor and oppressed, the hunger of the starving multitude, the sufferings of the sick—all that is in the eyes of God only a chord in the tune of the universe and man for all his questioning can only submit and pray.

So there is nothing to be done about it if you believe in a personal God. But the belief in a personal God, like everything else in the world, shows signs of weakening. It seems to have lost its hold over most people. Just as in the Middle Ages there was a revival and a kind of flow of the tide of belief, so now for the last two hundred years, a steady ebb has set in, and there are many indications that low water mark is not yet reached.

Thus it is that nowadays the metaphysical interpretation of life no longer suffices, and the tendency is towards pure materialism.....Here Buddhism steps in and sheds light on the question. It teaches that things that happen here in this world are the blossoms and the fruits of a plant whose roots are in another existence. My own thoughts, words and deeds are the womb in which I am conceived. I am the architect of my own destiny. It was in former lives that I fitted myself for this life; it is in this life that I shall lay the foundation of the next.

Thus the Buddhist feels himself a link in the chain of Karma of which there can be no doubt and no denial. As you sow, so you will reap and that alone. It is the law of Karma, cause and effect. It is this doctrine of individual responsibility, independent of any external power behind phenomena, that makes Buddhism so immeasurably superior to any other religion and renders it worthy of the name of world religion. The answer to the question:—"Why are things as they are and why do inequalities exist?" no longer runs:—"Because it is God's inscrutable will" but "Because of my own actions and those of others in the past." Instead of the fear of God to guide us, there is the fear of our own judgment, on ourselves and as a religion of self-fear, so to speak, Buddhism has a great message to give which is to be found in no other religious or ethical system. Attainable by all who seek, simple to grasp by all who think, the Buddhist religion serenely lights the way to perfection which other religions seek by way of petition to a deity.

These my words are spoken in the name of the Buddha, to whom be all honour!

THE INTERNATIONAL BUDDHIST UNION.

WORKING CENTRE FOR EARNEST PEOPLE.

"BUILDING UP FROM WITHIN" THE WATCHWORD.

A meeting of the International Buddhist Union (Jātyantara Bauddha Samāgama) was held recently.

The following were elected office-bearers for the ensuing year:—

Consul-General of the I.B.U. for Ceylon:—Dr. W. A. de Silva, M.L.C., and President of the Buddhist Theosophical Society.

Honorary Councillors:—Mr. W. E. Bastian, J.P., Merchant; Rev. Bhikkhu Narada; the Hon. Mr. D. B. Jayatilaka, M.L.C.

Consul for Colombo:—Dr. Cassius A. Pereira.

Consul for Kandy District:—Mr. S. W. Wijayatilake.

Consul for Galle District:—Mr. W. Wijayasekera, Coroner.

Treasurer:—Mr. Amadoris Mendis, Dodanduwa.

President:—The Venerable Nyanatiloka, Maha-Nayaka Thera.

General Secretary:--Brahmacari Govinda (E. L. Hoffmann).

Treasurer for the Publication Fund:—Herr Ferdinand Schwab, Publisher and Consul of the I. B. U., Muenchen-Neubiberg.

Headquarters:—Island Hermitage, Dodanduwa, Ceylon.

Publication Centre and Headquarters for Europe:—Buddhist Publishing House, "Benares Verlag," Muenchen-Neubiberg.

Correspondence of Eastern countries to be addressed to the I. B. U., Island Hermitage, Dodanduwa, Ceylon, and of Western countries to the European Headquarters of the I. B. U. "Benares Verlag," Muenchen-Neubiberg, Germany.

Object of the Union.

The object of the I. B. U. is to create a working centre for all earnestly striving Buddhists, i.e. for all those who regard the Buddha as their spiritual guide and are ready to live in accordance with the truth, discovered and proclaimed by him for the enlightenment and spiritual welfare of the world. It is not the intention of the I.B.U. to turn the world into so-called Buddhists but to unite all the scattered forces already existing into one strong body. Before teaching others we wish ourselves first to become perfect in the Buddhist virtues of self-denial and tolerance and thus by the example of our solidarity and readiness for mutual help prove the value of our view of life. And if all of us really follow the Buddhist path, the rest of the world will soon be convinced of the Universal Truth of Buddhism. The living example is the most dignified and most effective way to convince others.

Hence our watch-word is not "external propaganda," but

Building Up From Within.

Thus our programme turns out to be entirely different from that of all the other international Buddhist Associations, which have been founded in the past. The immediate object is to form a nucleus of really reliable and experienced Buddhists and to start work in a calm and considerate way. Building up on such a safe foundation, we are sure that by organic growth the Union will expand more and more and finally include in it all the Buddhist Associations all over the world.

The basis for mutual understanding shall not be so much the written word as above all personal contact. Only after establishing personal connection may valuable results be also achieved by way of writing. For this reason it will be the primary task of the Secretary-General of the I.B.U. to visit all the chief countries concerned and to come into touch with the leading personalities and scholars there.

Working Programme.

Following is the working programme:—

(i) Unifying the forces scattered within each of the different countries.

(ii) Forming an International Union of all leading Buddhist personalities.

(iii) Establishing contact between East and West.

(iv) Practical mutual help.

(v) Spiritual co-operation.

(vi) Translating and publishing the Canonical books of Buddhism into the principal languages of the world.

Means for its Realisation.

(i) By forming local and district unions (groups), each of which shall choose its representative or leader, who will, maintain contact with the other leaders and have to give reports to the president of the Union for the country as a whole.

(ii) By appointing an agent for the purpose of establishing personal contact with the leading Buddhists of the various countries concerned.

(iii) By creating a centre in which Buddhists of the East and West may live together and devote themselves to the study and the realisation of the Dhamma.

(iv) By establishing Buddhist Consulates in all the civilised countries, which will, as far as possible, give information

to inquirers and assist by word and deed any member of the I.B.U. unacquainted with the place or country.

(v) By publishing international and national Buddhist magazines, and by forming a Union of Buddhist scholars for the purpose of a more extensive programme of work.

(vi) By establishing funds for printing purposes.

Present State of Things.

(i) In many Eastern and Western countries already many Buddhist groups and associations have been founded, e.g. Young Men's Buddhist Associations in the Asiatic countries; the Buddhist Lodge in England; the Bund fur Buddhistisches Lebon in Germany; Dr. Dahlke's Buddhist Group in Frohnau, Berlin("Das Buddhistische Haus"); Die Gemeinde um Buddha in Berlin; the numerous Buddhist local groups in many towns of Germany; the Mahabodhi Society, etc. All such associations and groups may be incorporated in the I.B.U., without however losing their own independent constitution. A list of all the societies affiliated with the I.B.U. will be published within a short time.

(ii) Personal contact of the I.B.U. with the leading Buddhists of the different countries will be established by the General Secretary appointed by the President of the Union. The travelling programme of this year will extend to the following countries:—Ceylon, Burma, India, Italy, Austria, Switzerland, Germany, Czecho-Slovakia, Holland, England and France. The travelling expenses are paid partly by the Benares Publishing House or its owner Herr Ferdinand Schwab, partly out of private means.

The Headquarters.

(iii) The Headquarters of the I.B.U. where Bhikkhus and Upasakas from all parts of the world may meet together for private or joint study is the Island Hermitage (Polgas-duwā-rāma) in the Ratgama Lake near Dodanduwa, Ceylon, which is under the leadership of the Maha Nayaka Thero the Ven. Nyanatiloka. Here any Buddhist in whose country the Bhikkhu Sangha does not yet exist will find the opportunity of getting acquainted with the religious life under specially favourable conditions, or to enter the Order, especially if his intention is to work later on in his own country for the spreading of the Dhamma. In this way will be avoided the one-sidedness of book-knowledge and at the same time certain wrong Western habits of thinking.

Favourable Conditions.

The favourable conditions are:—

1. Healthy climate.

2. Peaceful and beautiful natural scenery.

3. Easy communication by steamer and train in spite of the solitude of the place.

4. Possibility of mutual understanding and instructions in various European and Asiatic languages.

5. Vivid spiritual interchange through the diversity of the nations represented on the island. At present Buddhists of the following countries are living on the island:

America (U.S.A.), Burma, Ceylon, England, France, Germany, India, Japan, Poland, Portugal, Tibet.

6. Maintaining the ancient Buddhist tradition in point of living and teaching; hence absence of all particularism, sectarianism, etc.

7. Existence of a good library (Pali, Sinhalese, German, English, etc.).

8. Accommodation for Bhikkhus in single-room cottages scattered in the jungle; and for *upasakas* in bungalows.

9. Solitary places suitable for mental training (meditation).

10. Opportunities for daily swimming and bathing in the lagoon or the sea.

The Island Hermitage.

The Island Hermitage is the first Buddhist monastic community, in which a living co-operation between East and West has been realized, and which is destined to become a true nursery of Buddhist culture. Instead of sending Buddhist Missionaries into foreign countries, where the difference in language, in psychic qualities, and in the habits of the people present unaccountable obstacles, the opportunity is here offered to all those foreigners who either are already on the way to Buddhism, or who wish to live the religious life, to flock together at the Island Hermitage, and after here accomplishing their training to return to their native countries in order to work for the Dhamma.

Work of the Consuls.

(iv.) The Consuls will supply the inquirer with all particulars about the present state of the I.B.U, specially with regard to the headquarters, the Island Hermitage, and everything relating to travelling there (expenses, best communications, best season, passport formalities, landing conditions, travelling outfit, etc. Inquiries about Buddhism should as far as possible be made in person (orally). The I. B. U. however does not undertake any responsibility for the information given by the Consul. All inquiries by letter should be concise, and return postage should be enclosed.

Besides the above mentioned information, the Consul also has the honourable duty of being of assistance by word and deed to any member of the I.B.U. who is unacquainted with the

country or place, especially if the latter has not full command over the language of the country, and to help him with letters of recommendation to other Buddhists, etc., etc. Hospitality at the same time should be practised in the widest measure. Before entering on a great journey the local Consul may be asked to inform the Consul at the intended destination to receive the traveller on his arrival and see to his comforts.

Buddhist Literature.

(v) A number of Buddhist magazines already exist in many parts of the world, but their efficacy may be largely increased through methodical co-operation with the I.B.U. As everywhere so also here, we shall endeavour instead of wasting our energy in founding new societies to support already existing ones and co-operate with them. Several papers have already published reports about our projects and placed further space at our disposal. The names of the magazines co-operating with us will be published after concluding the agreements. Besides, pamphlets and circulars will keep the members of the Union well informed. The medium of communication will be English.

Spreading the Dhamma.

(vi) One of the principal tasks of the I.B.U. consists in publishing and spreading Buddhist Literature; Publication Centre and Headquarters of the Union for Europe is Buddhist Publishing House: "Benares Verlag," Muenchen-Neubiberg, Germany. This Publishing House for about 15 years has worked for the spread of the Dhamma in Western countries and is at present the most important establishment of its kind in the world. Most prominent Buddhist writers and scholars are found among its contributors:

Prof. Wilhelm Geiger (Germany), The Rev. Nyanatiloka Thera (Ceylon), Dr. Paul Dahlke* (Germany), Prof. Stcherbatsky (Russia), The Rev. Silacara Thero (Burma),† Dr. Seidenstucker (Germany), The Rev. Ananda Metteyya Thero* (Burma), R. Sobzcak (Poland), E. L. Hoffmann (Italy), Mrs. C. A. F. Rhys Davids, M.A., D. LITT. (England), His Eminence Tai Hsu (China), Prof. Dutoit (Germany), Prof. S. Kuroda (Japan), Dr. Paul Carus* (U.S.A.), Prof. Podznejev (Russia), Prof. Tilbe (Denmark), E. H. Brewster (U.S.A.), Prof. S. Nagao (Japan), Dr. Baeler (Holland), Prof. Lakshmi Narasu (India), Prof. A. de Costa (Italy).

Activities of the International Buddhist Union.

Brahmacari Govinda (E. L. Hoffmann), the General Secretary of the International Buddhist Union, who left Colombo on the 5th of March, arrived at Rangoon on the 10th and was met on board by the German Consul, representatives of the Foreign Buddhist Association, U. Ba Sein, T.P.S., who is acting now as Consul of the I.B.U., and a number of others. On the evening of the same day he was greeted by Mahatma Gandhi on the platform of the Shwe Dagon Pagoda and had a talk with him. A week later the Brahmacari held a meeting at U. Ba Sein's Dharmasala near Shwe Dagon, where the first Burmese group of the I.B.U. was founded.

On the 24th of March the Ven. Nyanatiloka Thera, the President of the Union, arrived in Rangoon, from where he proceeded together with Brahmacari Govinda to Upper Burma, visiting Prome, Pagan, Sagaing, Mandalay, Maymyo Bhamo, etc. At Mandalay on the 22nd of April they held a meeting in the hall of the Buddhist Mission School, founding a branch of the I.B.U. for Upper Burma. U. Kyaw Hla and Maung Maung Hmin were elected as Consuls of the I.B.U. and U. Kyaw Yan as Honorary Councillor. The Hon. U. Maung Maung, M L C. will represent the I.B.U. at Sagaing. Before leaving Burma the leaders of the Union were invited to lecture at a meeting convened by the Sri Ramakrishna Mission in Rangoon, on the 28th of April. The Office-bearers of the Union at Rangoon are: U. Ba Sein, T.P.S., Consul; The Hon. U. Bah Too, former Minister and M.L.C., and U. Shwe Zan Aung, M.A., Hony. Councillors.

The two travellers, who were given an exceptionally kind reception and treatment by the Burmese people, left this hospitable country on the 2nd of May and reached Colombo on the 6th of May. Of the many gifts presented to them may be mentioned a full set of the Holy Scriptures (Tipitaka) together with the Commentaries, given by U. Khanti, the great hermit of the Mandalay Hill, U. Bah Kyaw (Fambu Mitsue Press) and Maung Tint Swe (Kaviar Myat Man Press).

After a short stay at the Headquarters of the I.B.U. at the Island Hermitage near Dodanduwa, Brahmacari Govinda left for Europe on the 6th by the ss. Haruna Maru (N. Y. K. line) in order to organise the Buddhist movement in Europe. He reaches Naples on the 31st of May. His travelling programme includes the following countries:—Italy, Austria, Switzerland, Germany, Czecho-Slovakia, Holland, England and France. In all these countries the International Buddhist Union will be represented

* Now dead.—Edd. B. A. C.

† i.e. Mr. J. F. Mc Kechnie now in England, having left the Order through illness.—Edd. B.A.C.

NOTES AND NEWS.

Sabba Danam Dhamma Danam Jinati

"The Gift of Truth Excels All Other Gifts."

OBITUARY. Dr. Paul Dahlke.

On the 29th of February 1928 there passed away at his "Buddhistisches Haus" in Kaiser Park, Frohnau, Berlin, Dr. Paul Dahlke, one of the greatest personalities—if not the greatest,—of modern Buddhism. His name will last so long as Buddhist scholarship means anything to the world, for he was a profound thinker and scholar, who has left his impress on Buddhist thought.

Dr. Dahlke's best known works are his *Buddhist Essays*, *Buddhism and Science* and *Buddhism and its Place in the Mental Life of Mankind* all of which first appeared in his vigorous, clear-cut and precise German, and which were later made available to the English reader through the no less able, interesting and intelligent translations of his friend, Bhikkhu Silacara.

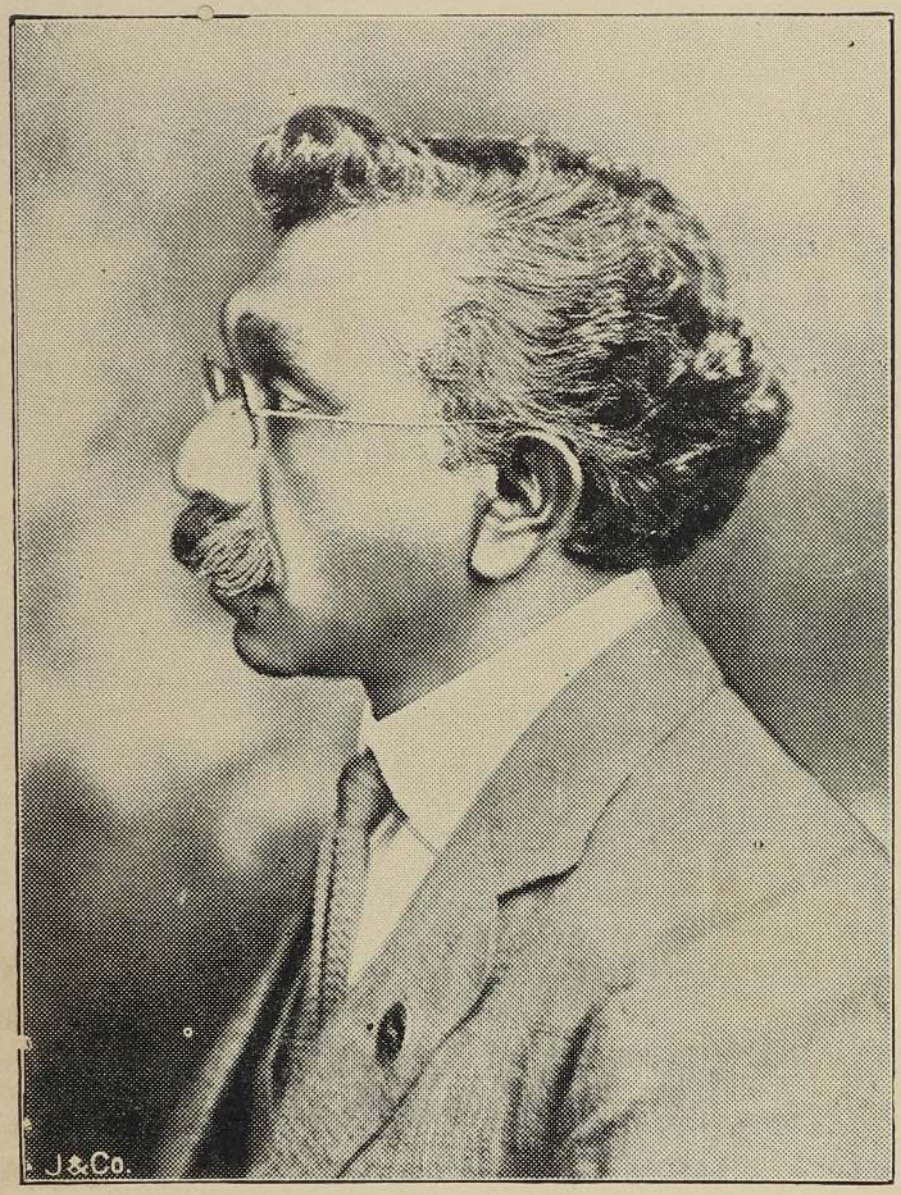
To the student and the seeker who strives to gain a knowledge of the Dhamma and to penetrate it to its very fountain-head, these books are like an oasis in a Sahara of books written by people with little or no understanding of the Dhamma who in spite of all these years of patient research and scholarship, attempt to foist on Buddhism mysticism and clairvoyancy. In contrast to the wilderness of books written by orthodox Buddhists who emphasise the letter in preference to the spirit and thus contribute to make the Dhamma a lost world to many a seeker, the volumes of Dr. Dahlke stand out like trees which yield shade and welcome fruits to the wayfarer. Even to those who seek access to the Dhamma through translations from the Pāli Pitakas, the supreme message enshrined in the words of the Buddha does not make that same appeal which a book like Sir Edwin Arnold's *The Light of Asia* does so magnificently. To such Dr. Dahlke's books have brought that measure of mental relief, that light and consolation, and a breadth of vision, clear and definite, which only a thinker like Dr. Dahlke can produce. If Buddhism means *peace of mind* then surely Dr. Dahlke has contributed to that consummation in no small measure, and on behalf of such students and seekers the world over we pay our tribute to his memory.

Dr. Dahlke lived a most unselfish life, a pattern for other Buddhists to model their life upon. As a young physician he had already made his name, and his reputation was at its height when the call of the Dhamma came to him through the printed word of the Scriptures, and closer acquaintance with the then existent German books on Buddhism steadily aroused in the Doctor a deeper appreciation of the message of the Buddha until there came a time when he resolved to bid adieu to his work as a physician and answer the call of the Buddhist East. His first visit to the Island was in the late nineties when the Ven. Hikkaduwe Sri Sumangala Nayaka Thero and his contemporaries were doing very useful work in the Vidyodaya and other Pirivenas. The young Doctor saw and interviewed all these great monks and studied the Pāli language with a view to qualifying himself for his future work. At this time his grasp of the essentials of the Dhamma was so complete that he was able to place the first fruits of his study before a critical public in the first volume styled *Buddhist Essays*. In 1912 just after the publication of his *Buddhism and Science* he came to Ceylon on a long visit and resided during the whole of that period at the Parama Dhamma Cētiya Pirivena, Mount Lavinia, studying higher Pāli and translating the Scriptures into his native language. As in the spacious days of the University of Nalanda here a scholar, nurtured in the heart of modern civilisation, lived for months together in the temple undergoing all the hardships which such life entails in order to realise in his own life the religion which he had adopted. It was during these days that we came to know him fairly intimately, and when just before the Great War broke out he left these shores, the Chief Monk of the Temple, remarking about the Doctor's departure, said, "I respected and held the Doctor in esteem as if he had been a Maha Thera."

Like the original thinker that he was, he did not take everything on trust. His intimate acquaintance with the Scriptures in the original Pāli made it possible for him to make a critical study and survey of the Scriptures. The pages of his books abound with notes and foot-notes pointing out the interpolations and alterations which later scholasticism had grafted on the ancient teaching and which contaminated the pure word of the Buddha. Had he lived a little longer we should have had the privilege of sharing with him the knowledge he had garnered in his original researches for which he was well qualified because he was a Buddhist first and scholarship was to him only the means to an end, and not the end itself as it has happened in the case of many another scholar of repute.

Thus well equipped, Dr. Dahlke devoted his days up to the time of his last illness, working by day at his profession bringing health to the physically ill, and utilising the income he derived therefrom for Buddhist work which in later years grew in proportions and importance, and by night he wrote out his treatises and articles for his Journals (which contained mostly articles written by himself). After the War a friend presented him with a block of land near Berlin, and there he built his Temple and added to it beautiful buildings on the lines of Oriental art which people from far and near came to see and admire. Here he would preach on Uposatha days to large assemblies who crowded to hear him, so well known was he both as a scholar and physician. As his years increased the strain of heavy work began to tell on his naturally frail constitution, until in the winter of 1927 he contracted a cold which led to his last illness.

His death is a great blow to the cause of Buddhism in Germany particularly because his Buddhist House may come to an abrupt end, its continuation not having been provided for. But his work in the realm of mind will last for all time.



The Late Dr. C. A. Hewavitarne.

Dr.C.A. Hewavitarne

Just as we go to press comes the news of the tragic death of our friend and co-worker Dr. C. A. Hewavitarne. The youngest of the well known family, he was a great and valuable asset to the Buddhist community. There was no movement which had as its aim the regeneration of the religion or the upliftment of the people, in which he did not play a prominent and significant part. He was one of the most lovable, energetic and enthusiastic men that we had. He made the best use of every minute. Behind all the ambitious schemes of the Maha Bodhi Society and other similar organisations, one felt the influence and the brains of him who is no more. He contributed towards all these in money, time and brainpower. He was philosopher as well as practical man of the world. His life was a benediction May his memory inspire his friends and relations to live nobler lives!

Mrs. J.E.R. Pereira.

It is with deep regret that we record the death, which took place recently, of Mrs. J. E. R. Pereira, relict of the late Mr. J. E. R. Pereira who, apart from having been one of the best known lawyers in Colombo, was a very scholarly and pious Buddhist. Mrs. Pereira herself was no less devout a Buddhist than her husband, and it is chiefly her influence that moulded the character and outlook of her son Dr. Cassius A. Pereira who is well known to our readers from the thoughtful contributions he has regularly made to *The Buddhist Annual* since its inception. We look to Dr. Pereira and his brother Mr. R. L. Pereira, K. C. to carry on worthily the traditions set up by their departed parents.

Christian Missionary Education.

It is not too late in the day for Missionaries who come out to Ceylon "to convert the heathen" to realise that unlike many another country this Island possesses a religion second to no other in every respect and a culture and civilization before which most others pale into insignificance. A hundred or even fifty years ago Christian Missionaries would have been justified in running down the faith of the people for the simple reason that the Missionary bodies who sent out these representatives out here did not know the greatness of the people's religion. But to-day when Buddhism is before the world and has stood the bombardment of paid and unpaid Missionaries for a hundred years, there is no excuse, there is no justification, for Christian Missionaries to be so aggressive as they are proving themselves to be. We refer in particular to those engaged in the education of children with Government aid, in other words with public funds. Our Government which always professes religious neutrality has these many years silently watched by while the money that is paid as grant-in-aid is being utilised by clever Missionaries for the conversion of the children of the soil to Christianity. We are aware of the provision made in the Education Department's code for those parents who object to the teaching of religion, but as a matter of fact this conscience clause is flagrantly violated under various pretexts. Moreover in boarding schools every attempt is made by flattery, cajolery and misrepresentation to convert and baptise the children against the consent of the parents and in open violation of all canons of good taste. That what we say is no exaggeration will be patent to all who have watched recent events.

This kind of Missionary aggression will undermine the faith that Ceylonese have in the British sense of justice and fairplay. It will undermine the loyalty of the people and go a long way to precipitate a state of things which is not in the best interests of all parties. We know what is happening in China and in India as a result of Missionary influence and interference. Will the British Government contribute by mute acquiescence to a like state of things in this Island? We respectfully request the Department of Education to watch

closely the Missionary establishments whose main object is conversion and withdraw the grant-in-aid as a protest against the abuse of public funds!

Buddhist Institute in Soviet Russia.

That Russia is entering on a new phase of life is evident to all who have watched her during the period of transition she is passing through. The inauguration of a School of Buddhist Research in Leningrad is evidence that she is ready to take her place in the dissemination of Buddhist culture among her people. Dr. Stcherbatsky of the Academy of Science, whose volume on Buddhism we reviewed last year, has been appointed as the Director of the Institute. We hope to give more details of this Institute in our next issue.

Buddhist Associations in England.

Elsewhere we publish an account of Buddhist work in England. Last year there seems to have been a revival of interest, and we are glad to note that Ceylon students have contributed in no small measure to this present growing enthusiasm. Three Buddhist monks are in residence at the quarters of the Maha Bodhi Society in London. The absence of the Anagarika Dharmapala has been a set-back to the Mission. The visit of His Eminence Tai Hsu is of significance.

International Buddhist Union.

We are glad to announce that the above Union has been formed with the object of uniting all the Buddhist Associations and Societies in Europe and Asia and co-ordinating their activities. The Rev. Nanatiloka Thero has been selected as its President and Mr. E. L. Hoffmann (Brahmacari Govinda) as its General Secretary. The movement is financed by Herr Oskar Schloss, a good Buddhist scholar of Germany, who has for many years carried on a publishing house of Buddhist books and has in a practical way made popular the Buddha Dhamma.

In Denmark.

Dr. Christian F. Melbye is publishing his magazine and thus keeping alive the movement in that country.

In France.

Thus writes Madame Alexandra David-Neel: "You may be pleased to know that I have purchased a large plot of ground as a first step towards the establishment of a retreat for meditation. It is beautifully situated in the French Alps with pretty scenery all around. Here several houses may be built for the use of people wishing to spend some time in perfect quietness for the purpose of religious study or meditation.

"There is no doubt that lecturers on Buddhism who speak before Western audiences emphasise the necessity of meditation, but circumstances are such, in the West, that very few have the possibility to practise it. To retire in one's room (when one has got a private one, which is not always the case) and to shut oneself there "doing nothing" seems to most Westerners a sign of coming madness. Wives, husbands, or parents would often seek the physician's advice regarding the loved ones who behave in such an abnormal way. And, as a learned scientist friend of mine remarked the other day, the worst is that most Doctors would believe that something has really gone wrong in the brains of that poor aspirant for *Jhanas*. I do not exaggerate. Such is the general ignorance about the practice of meditation. It is, then, easy to understand the difficulty of a beginner on the spiritual path, and how helpful to many if Retreats could be established in all Western countries.

"I need not say more. I do not intend to advertise much or to appeal for money. If *Karma* is favourable to the undertaking helpers will come forward. If my plans do not succeed, no matter.

"I have named it the 'Dhyana Vihara'; in Tibetan 'Samten',—literally the 'Fort of Dhyana,'"

Nair Free Hospital and National College of Medicine.

It gives us great pleasure to inform our readers that the well-known Indian Buddhist worker, Dr. A. L. Nair, has with characteristic generosity decided to make further extensions to his Free Hospital in Bombay, which last year served 42,982 out-door patients. His Excellency the Governor of Bombay laid the foundation stone of the new extensions which will provide for 80 additional beds.

Buddha Society, Bombay.

Thanks to Dr. Nair, the Buddhist *Vihara* of Bombay will be an accomplished fact in the near future. The Doctor has donated a sum of Rs. 100,000 for this purpose. The Wesak day was celebrated with much enthusiasm by the Buddhists of Bombay.

Universal Religious Peace Conference.

At the preliminary meeting convened by the Church Peace Union (Carnegie Foundation) and held at Geneva in September last, there came together 191 men and women from East and West, representative of Buddhism, Confucianism, Bahaism, Shintoism, Judaism, Sufism, Christianity, etc., and it was agreed to establish Universal Religious Peace Conference in 1930. The speeches and resolutions passed at the Conference are printed in book form and are available at 41 Parliament Street, London. As representing a religion whose mission is peace, we send out our best wishes to the members of the newly established institution. Dr. W. A. de Silva who is the representative for Ceylon will be glad to give further information about the movement.

Birthday Honours.

We offer sincere congratulations to Mrs. Jeremias Dias, M. B. E. and Messrs. W. E. Bastian, J.P., and Robert de Zoysa, J.P. on the honours that have been conferred on them by the Government.

"Die Brockensammlung."

Though Dr. Dahlke is dead and we had feared that the "Buddhistisches Haus" (Buddhist House) which he had founded and so successfully carried on till his death would come to an abrupt end we were pleasantly surprised to receive quite lately a copy of "Die Brockensammlung" (Double Number, 1929), a translation from which appears elsewhere in our journal. We infer that the "Buddhistisches Haus" is still functioning and hope that those disciples of Dr. Dahlke who helped him while he lived will do all they can to keep alight in Germany the torch of Buddhism which he had so successfully kindled and kept burning.

REVIEWS AND NOTICES.

THE PILGRIMAGE OF BUDDHISM. By JAMES B. PRATT, Ph.D. New York, The Macmillan Company. pp. xii & 758. $ 3.

America is primarily a land of big things—of sky-scrapers and million-dollar ventures, of vast prairies and lakes, of mighty Niagaras and Mississippis. If therefore America should also be the home of big books we should not be unduly surprised. Yet the present work does fill us with surprise. That in this 20th century of ours with all its fret and its hurry a professor from America, the country of restlessness and hustle, should write a thick, fat tome of nearly 800 pages, and about a subject like Buddhism—well! it does take some time and effort for one to be reconciled to such a phenomenon. Yet if our first feelings are of surprise our next are those of unmixed joy because sooner or later a work of this nature had to be written, and judging from the way in which the present work has been attempted, no one could have written it better than Dr. Pratt. Even in these enlightened days we are so accustomed to books by Western writers on Buddhism in which the authors try to father on Buddhism their own pet theories and notions, and books in which deliberate misrepresentation seeks to pass under the guise of description or evaluation, that a new work by a Western writer on Buddhism does not quite make us enthusiastic. But Dr. Pratt, being by profession a teacher of philosophy and being endowed with sympathy and open-mindedness and having perhaps been (if he will forgive us for saying so) a Buddhist in some past birth, has succeeded eminently where most men would have failed lamentably. And where certain authors, while documenting their works heavily, still contrive to reach false conclusions, Dr. Pratt, though he makes his pages bristle with documents and authorities, never fails to take them at what they are worth and not generalise on a few particulars. Indeed if anything is characteristic of Dr. Pratt, it is his constant watchfulness, disinclination to be misled by mere appearances, and eagerness to see things clearly and see them whole. Only a scholar of Dr. Pratt's ability could have kept his balance in the midst of such an overwhelming mass of evidence, both directly personal and from books,—all the more so on account of their conflicting and varying nature from country to country, school to school, for we should here add that "the pilgrimage" of Dr. Pratt and his "beloved fellow pilgrim" embraced many countries and peoples—Ceylon, Burma, Siam, Cambodia, China, Korea and Japan.

If the reader's courage is daunted by the information that the book is so large we may hasten to assure him that despite the encyclopædic learning displayed the author writes always in a style of rare charm, not seldom illumined by a kindly humour. To Buddhists whether Southern or Northern and to non-Buddhists alike this book should appeal, especially if the reader is fired by "wanderlust" and desires some reliable, sympathetic and intelligent guide-book. For Dr. Pratt's book fulfils many functions. It is guide-book, encyclopædia, history, philosophy—all rolled in one.

The nature of the book, and the spirit in which it is written, will be largely evident from the following statement from the Preface: "It would be possible with sufficient study to write a learned book on Buddhism which should recite the various facts with scholarly exactness yet leave the reader at the end wondering how intelligent and spiritual men and women of our day could really be Buddhists. I have sought to avoid this effect and have tried in addition to enable the reader, when he has turned the last page, to understand a little *how it feels to be a Buddhist*." Again on p. 4 Dr. Pratt says, "The best one can do is to start one's study with as few prejudices as possible, to read with both critical and sympathetic eyes, and to report one's impressions as honestly as one may." Having read the book through we can testify that the author does often and often again shake himself free of whatever prejudices he may have started with as (presumably) a Puritan Christian. At the very outset the author confesses that his knowledge of the Buddhist scriptures has been obtained wholly through translations: this very circumstance fills us with amazement when we reflect how near the spirit of Buddhism Dr. Pratt has got despite his ignorance of the original Pāli in which the Dhamma was preached. "In spite of the wearisome repetitions of the Nikāyas it is a precious experience to spend a little time each day reading the accounts they give of his discourses, and enjoying the passing glimpses they furnish into his daily life." This of the Buddha. Being philosopher and psychologist himself, Dr. Pratt writes an illuminating chapter about the Buddha, trying to recreate His mind and personality from the stray references in the scriptures and from the manner in which He tackled various people and problems. To those Buddhologists who quarrel about the opinions that the Buddha probably held on particular subjects the following observation of Dr. Pratt should be of interest. "I think it is obvious that the meaning which the Buddha himself put into his words and the sense in which he wished them to be taken should be interpreted in the light of his own conduct. When a man pursues one steady and consistent course, without deviation, during a period of forty-five busy years, that course and that aim are surely most relevant commentaries upon the meaning of his words." To those again to whom Buddhism is a matter of purely academic interest these words of the author are instructive: "The teaching of the Tathagata, and the training which he outlines, point out the way; but the way must be trod by one's own strength." Again "The Buddha spent his life teaching the truth not for the sake of the theoretical and intellectual enlightenment of his hearers, but that they through it might be saved." And let those who fancy Buddhism to be a lugubrious system unrelieved by any innocent human joy read this: "No one can read Buddhist literature without feeling that the Buddhist saint is no long-

faced killer of delight, but outwardly gracious and inwardly filled with his own kind of calm and quiet joy." On p. 125 Dr. Pratt makes a statement which we cannot allow to pass unchallenged: "Buddhism from its beginning has been interested in the salvation of the individual, not in the reform of society." We shan't quarrel with the first part of the statement—but the second! Let us assure Dr. Pratt that Buddhism is certainly not one of those religions that encourage us to correct and purify others while leaving ourselves full of corruption. Buddhism insists that one must oneself be pure to begin with, but this emphasis on individual goodness—is it not the best guarantee that society shall be good and pure itself? If each man, woman and child were good then it follows that society, which such units form, would be good itself. Those short-sighted ones who would wish to see Buddhism dead and buried should do well to reflect on the following conclusion of Dr. Pratt: "Every one who has the cause of religion and of moral living and human kindness and goodwill at heart should wish well to the Buddhist reformers in their efforts at deepening the religious life of their countries."

To us Hinayanists with our emphasis of the monastic life the following reference to Mahayana Buddhism should prove interesting: "Thus Buddhism became a religion for the layman quite as much as for the monk. As the Bodhisattva took the place in men's imaginations of the Arhat, so the householder took the place of the hermit; so the old fear of the world, the fleeing from the world was replaced by the desire to live *in* the world, while yet being not *of* the world." But why the Mahayana becomes unreliable is because Mahayana "Buddhism comes to be less a continuation of the teachings *of* the Buddha and more a collection of teachings *about* the Buddha." Dr. Pratt's criticism of the Chinese monk may equally well be applied to a large number of Ceylon monks. "Most of the Chinese monks lead a rather colorless existence. They do no harm, further than the destruction of a considerable amount of food, and they do little good. They have few positive sins, and few positive and active virtues. But.....they possess emphatically the virtue of hospitality.....Buddhist hospitality is a very lively virtue." Again, whatever may be the economic effects to a country of growing monasticism, few of us would not think with Dr. Pratt when he observes, "But I am sure that to any one with esthetic and spiritual appreciation, the thought of a China deprived of its monasteries and temples must be unspeakably dreary. They are gems of ancient beauty, coming from a time long past, amid a land of plains and crops and dirty towns. They are places of refuge for the weary souls from the monotonous materialism of Chinese life. Their hospitable gates are ever wide for whosoever feels the need of a quiet hour and of suggestions from a loftier world. And it is the monks, after all, that keep them going."

Representing as we do a religion steadfast in the pursuit of Truth and not out to destroy or calumniate other religions, we fully appreciate what Dr. Pratt has to say on what Christian Missions may profitably do in the East, and what they ought *not* to try to do. To Missionaries of the narrow sort whose one aim is proselytization (and there are a good many of this sort, at least in Ceylon) we heartily recommend the reading of the last chapter entitled "Buddhism and Christianity."

Lest we should by sampling all its good things here deaden the eagerness of the reader to read the book itself we shall now conclude, heartily recommending this work to all our readers and wishing Dr. Pratt and his fellow pilgrim many more sabbaticals which they may devote to the study of Buddhism as usefully as they employed the three or four sabbaticals which contributed to the production of the present work.* Finally, we take the liberty of quoting from Dr. Pratt's book the following suggestion by the Chinese Buddhist revivalist T'ai Hsu:—

"The first thing we should do is to organize an International Buddhist University to train men for the propagation of Buddhism. In the said institution, there should be two departments: one is to teach the students such liberal subjects as languages, sciences and philosophies and the other to teach the Buddhist sutras, religious disciplines, Buddhist esoteric teachings, etc. Besides the educating of the monks, we should preach Buddhist doctrine to the masses by means of schools, publications, lectures and dramas. The preaching should take place in the market places, on the highways, in trains and on boats, in soldiers' barracks, hospitals, factories and prison wards. Our immediate object should be to teach the masses such good virtues as loving their fellow men, obeying the law of the land, diligence in the pursuance of their daily avocations, muttering of prayers and names of the Buddha, etc., etc. Our social services should be (1) famine relief work, prevention of natural calamities, and medical aid to those wounded in war, (2) promotion of industry by establishing factories and encouraging land reclamation, (3) aiding such helpless people as the aged and crippled persons and helpless widows, and (4) to build bridges and roads and provide street lights, free ferry services and such like public utilities for the travelers."

S. A. W.

* The get-up and appearance of the book in general are of the high standard that one associates with the house of Macmillans.

"ON THE GREAT ROAD WITH THE ANIMALS." Verses by GERALDINE E. LYSTER. London, C. Arthur Sanders. pp. 43. 1 s.

The rather unusual title of this little sheaf of verses by Miss Lyster explains itself on the title-page in the quotation from Edward Carpenter: "We are on the Great Road with the animals and the trees and the stars, travelling to other nights and days." In a review of a previous work by Miss Lyster, *Seeking Wisdom, a Little Book of Buddhist Teaching* we had occasion to refer to Miss Lyster as a lover of animals. But where in that book her love of our dumb fellow-creatures was given merely incidental expression, the theme of the present volume is almost exclusively the wide spread prevalence of human cruelty to animals—on one pretext or another—and the need of a realization of our duties and love towards them, all the more so, thinks Miss Lyster, because "We are on the Great Road with the animals and the trees and the stars, travelling to other nights and days."

Twenty-one verses in all comprise this book, the last six of which are "Six Little Buddhist Poems."

The poems entitled "The Sunrise Trail", "The Voice of Beauty", "The Question of The Rightminded", "For Mercies Received" are all of very doubtful value as poetry not only because they are lacking in the rhythm and the "calophony" that go to make good verse, but because they are, in our opinion, too obviously didactic, a fault to which Miss Lyster seems particularly liable. We are conscious, of course, of the fact that Miss Lyster is probably more anxious to enlist sympathy for animals by her verses than to create pure poetry, but we feel that her propaganda for the cause of animals would be helped all the more if her verses had more of pure poetry than direct advice and sententiousness.

The three poems "My Girl", "Fairy Tales Come True", and a "A Rainy Day", being of purpose written in a colloquial and semi-humorous diction, are less open to attack and indeed are not at all unpleasant to read.

Of the rest nearly all have some poetic merit and, if we have criticized Miss Lyster rather adversely above, we have nothing but genuine praise for most of them. Indeed we even take the liberty of reprinting one or two of them in our pages. "Betty in the Woodlands" for example is a dainty little lyric about a cat written in just the metre and style and diction it should have been written in, reproducing to a nicety the nature, movements and behaviour of a playful cat. "Spring", "Stolen Plumes", "Liberty", "The Lady the Squirrels Love" are again quite beautiful in their respective ways. "The Hunters" is also a very vigorous and vivid little piece, if showing signs of Miss Lyster's characteristic didacticism. One might contrast the treatment of the same theme—the sufferings of the poor hunted fox—by Masefield in his "Reynard the Fox" where with little direct pleading yet with magnificent suggestion, the reader's sympathies are surely enlisted for the fox. "Today and Tomorrow" has already appeared in *Seeking Wisdom*. "To Dr. Walter N. Hadwen" is a personal tribute.

Of the "Six Little Buddhist Poems" those entitled "The Path", "The Law of Righteousness" and "The World's Disgrace" are poor in quality. On the other hand "Where Buddha Sleeps"—which by the way has appeared in our pages in a previous issue—, "These for Remembrance" and "A Hope" show what Miss Lyster can do when she is really inspired. "These for Remembrance" especially is a series of beautiful similes taken from things of everyday life that allegorise some aspect of Buddhism.

It is our fervent hope that our readers will not only buy themselves, but persuade their friends to buy, this book considering that it is priced at a modest shilling and that the proceeds from the sale will be devoted to the cause of animals. And may we also suggest that it is deplorable that in Ceylon itself, the second home of Buddhism, we have no Buddhist movement at the present day for the protection and the well-being of animals though it is a matter of history that in times gone by, at least two of Ceylon's great kings, Buddhadasa and Parakrama the Great, went to the extent of establishing and maintaining hospitals for animals.

Finally, we wish Miss Lyster continued vigour in her humanitarian labours.

S. A. W.

BODHIDHARMA (THE MESSAGE OF THE BUDDHA). By T. L. VASWANI. Madras, Ganesh & Co. pp. 85. 12 Annas.

But for the sub-title, and even in spite of it, one would imagine from a glance at its title that this booklet has to do with Bodhidharma, the famous Buddhist scholastic who introduced the Dhyana School of Buddhism into China. There is not so much as a reference however to him, and the word "Bodhidharma" is here used by the author as equivalent to what we should call "Buddhadhamma." The tone of the book, which consists of seven lecturettes or essayettes, or call them what you will, is apparent in the following observation in the author's longish Introduction: "The message of the Buddha, as I seek to interpret it in these pages, is not an *ism* but an attitude, not a creed but a viewpoint." One cannot but admire the author's enthusiasm which is so evident throughout the work, but his enthusiasm does not by any means seem to free him from certain preconceived notions that are ingrained in him as a Hindu. But perhaps one should not complain about this.

To us in Ceylon with our multitudinous monasteries the author's theory for the decay of Buddhism in India is not without interest: "Many of the Buddhist monasteries, forgetting the old rule of poverty and simplicity, began to accumulate wealth; and when wealth accumulates, (instead of being spent in the service of the poor), the *dharma* decays. The *bhikhus* ceased to be humanists. Asceticism had its revenge: sensuality set in; the old discipline gave way to lax morals." The fault in Ceylon would seem to lie in our treatment of the monastic life and the home life as being opposite poles instead of as in Burma treating them as in a sense fulfilling, and

closely co-operating with, each other. The Ceylon monk seems to have imbibed the letter rather than the spirit of the Buddha's rules for the monastic life, and lives in an artificial seclusion from the every-day life of men and women which the Buddha does not appear to have practised Himself nor enjoined on His disciples.

The seven sketches comprising this booklet are entitled "Buddha—a World-Healer", "Buddha and Modern India", "Play the Man", "Lotus-flowers of the Lord", Thoughts on the Buddha Day", "A Buddhist Parable", and "Buddha and the Science of Life". The author writes throughout in a lively and engaging, if rather excited style and stresses mostly the importance that the Buddha attached to manly endeavour and the practice of loving-kindness to all beings. Mr. Vaswani rightly refers to the fact that the Buddha "would not have men waste their time and energy over theological speculations. Not creed but character was the essence of his teaching." Very seasonably too the author states more than once what often nowadays is overlooked—the prominent part that Nature played in the life of the Buddha and His disciples. "On hills and in forests did he spend periods of silence. They were periods of intense activity, periods of meditation. He would sit there with the birds near him. He loved them as his brothers. They loved him and felt happy in his presence, so full was it of peaceful vibrations."

Considering the sympathetic and enthusiastic presentation of the main principles of Buddhism here contained one is inclined to forgive the author his Hindu bias and quibblings on *Atman* and *Maya* and *Avidya*. On the whole therefore we have no hesitation in recommending this work as another little drop of water in the growing stream of Buddhist literature that the world's press is pouring out incessantly.

S. A. W.

WHAT IS BUDDHISM? AN ANSWER FROM THE WESTERN POINT OF VIEW. Compiled and Published by THE BUDDHIST LODGE, LONDON. London. 2 s. 6 d.

"The Buddhist Lodge" of London, is an independent body of students who have conceived and carried out the idea of compiling and publishing an answer to the question, "What is Buddhism?" from a "western point of view". The result is the book of some two hundred odd pages, bearing the above title, which now lies before the British public.

The idea of presenting the truths taught by the Buddha in language differing from that conventionally employed in the home-lands of Buddhism in the Orient, is an excellent one. It is always a desirable thing to get away from the current phraseology in which any truth is usually stated, and to make the endeavour to set it forth in one's own words. By this means, if we do nothing else, we assure ourselves that we are trying to grasp the *meaning* of what is taught, beyond the mere words in which that meaning is conveyed. And when, successful in such attempt, we pass from the word that signifies the thing to the thing itself that is signified, we have done all we need do; we have arrived at the heart and substance of the teaching. It is not without significance in the case of what for well or ill has come to be called "Buddhism", that it never was so designated by its Originator. It was simply called the Dhamma, the *thing*; thereby signifying that it was not an affair of words, of mere phraseology, of juggling with counters but of actual, living substance and actuality,—that in its essence and core, it was not *verbal* but *actual*. "The meaning (the pith, the substance) is what saves, not the word," so the Buddha Himself once declared.

Some such considerations as these doubtless inspired the compilers of this book in the prosecution of their task; and to this extent they deserve praise from all who desire the further spread of the meaning and essence of the Buddha's teaching. But they will pardon us if we say that the first essential to spreading a knowledge of the meaning of a teaching is, in giving the whole mind to a careful study of the same, free from all preconceived ideas in advance as to what it ought to mean, and sparing no time or pains in this task, to arrive at a completely correct idea of what that meaning is. Above all, in the case of a great teaching like Buddhism, those who undertake such a work must be very chary of jumping to conclusions as to the nature of that teaching from any resemblances which they may believe they have observed between some feature in that teaching and something taught in another quarter altogether. We are all prone to do this latter, more or less; we can hardly help it, since we are only human beings, not gods of infallible judgment. Yet, none the less, but only all the more, is it incumbent on us to be ever on our guard against this besetting tendency of the human being to look for, and discover, in any new set of ideas brought before us, a confirmation, more or less emphatic, of ideas we already hold. Such a procedure, of course, furnishes us with many a pleasing little bit of flattery to our self-esteem. It is so gratifying to be able to say to ourselves: "The Buddha (or whoever it may be) is indeed a great personage: He thinks just as we do!" Only, it does not conduce to the discovery of truth.

In the case of the present book, the compilers have been at one time members of a Society, the teachings of which in some particulars, superficially regarded, bear a fairly close resemblance to much that is taught by the Buddha. In the course of their exposition of the Buddha's teaching, they are therefore somewhat prone to quote passages from the teachings current in that Society in supposed confirmation of some item of Buddhist teaching, which they understand in a way not quite in accord with what Buddhists take to be the

Buddha's meaning. Sometimes, indeed, they cite passages which have nothing to do with anything the Buddha is ever recorded to have taught.

As an example: When did the Buddha ever in the remotest way countenance such an idea as that conveyed in this quotation from p. 48: "The perfected Ego or Soul, being free from all impurity, will become one with that spark or 'Ray of the Absolute,' Atta, when 'the dewdrop slips into the Shining Sea'"?

When did the Buddha ever call Nibbāna (the Absolute), Atta? He said distinctly and categorically: Sabbe Dhammā Anattā, that is, All Things (without any exception) are devoid of Self, under the term Dhammā (things) being here comprehended Nibbana; for Nibbana is a Dhamma, not a Sankhara. (He expressly took care not to say: Sabbe *Sankhara* Anattā, for that would have left Nibbana out). Hence, far from saying that Nibbana is a synonym, another name, for Atta, He was saying, quite clearly and definitely, the very opposite; He was saying that Nibbana is destitute of Atta, is devoid of Self, has nothing to do with Self. And to any one who has grasped even a little of the fundamental thought of the Buddha's teaching, this is a staring, obvious truth, that hardly needs to be put in words at all. For Nibbana is the ending of unhappiness, of ill in every shape and form. But to be a Self, however refined and sublimated that Self may be conceived to be, is to be liable to become unhappy, is to be subject to ill;—as the compilers of this book themselves state in so many words elsewhere in its pages, but appear to have forgotten when they penned and passed for publication the above-quoted sentence.

Again, on p. 79 of their book, the London Lodge quotes Dr. Paul Carus thus: "In the beginning there is existence blind and without knowledge; and in this sea of ignorance there are stirrings formative and organising," characterising this rendering of the first two items of the Nidāna-sequence as a "helpfully though loosely paraphrased" translation. We might pass, as not far from correct, the second of these adverbs, "loosely", but "helpfully" is quite another matter. In fact, not to mince words about it, this rendering of Dr. Paul Carus is not only not helpful, but absolutely misleading. And it is misleading because Dr. Carus and those who here quote him with approval, in reading the Buddha's words, have not done what is absolutely necessary in approaching such a great Master of thought as is the Buddha, they have not cleared their minds, for the time being, of all the ideas already there prevailing on such subjects, and tried to make a completely fresh start in trying to grasp His ideas.

They have had running in their heads the statements of the legendary cosmogony of the Babylonians which have come down to us Westerners through a group of half savage Semite tribes called Hebrews, and have been embodied in writings that have had a wide currency in the West as part of the "holy book" of the West's nominal religion. And so prepossessed in thought by these ideas of cosmogony, they have assumed that in propounding the first and succeeding links in the Chain of Causation, the Buddha was speaking of the beginning of the cosmos, of the physical universe. But the Buddha was doing nothing of the kind. He was so far from doing anything of the kind that he emphatically declared over and over again to enquirers on the subject that the beginnings of the cosmos were unperceivable to mortal minds, and strongly deprecated any attempt on the part of ordinary men to find out anything about such beginnings. He insisted over and over again that the only thing he wished to teach was how to overcome unhappiness, ill. In other words, He plainly laid it down that the only world He was concerned with, was the world *inside* men, not the assumed, inferred world *outside* them. He asserted and maintained throughout all His teaching and preaching career, on every occasion when the necessity for doing so arose, that He was a Scientist, a Knower; but a Scientist, a Knower, in the science or knowledge of *psychics*, not of *physics*. And there is really no excuse at this late day, when the records of His sayings both in the original Pali and in translations, are open for everyone to read, for the assumption one is continually meeting with in one quarter and another, that he is concerned with anything else but the deliverance of the individual man from his unhappiness, from his suffering, from his illness. We—lost, entangled, mewed up, in the world our senses yield us—may imagine that it is very important to know how, and why, and where, and when, that world began. But to the Buddha with His utterly clear, pellucid vision that penetrated to the core of things, such questions were of no importance whatever. They were mere intellectual exercises, interesting enough for those who have time for them, as a piece of mild entertainment with which to pass the time, but of no solid value for a farer through the worlds who has perceived that his goal of happiness lies in passing beyond all worlds.

With regard to other statements in Dr. Paul Carus' *The Gospel of Buddha* besides this particular one, it may be as well to say at once that they must be received with great caution as authentic statements of the beliefs of Buddhists. As the "Buddhist Lodge" here says: In this book Dr. Carus makes a *paraphrase* only of what he conceived to be the Gospel of the Buddha. He does not give that Gospel itself, although many quote from his book apparently under the impression that they are giving their readers the veritable words of the Buddha Himself. And Dr. Carus' paraphrase, throughout his whole book, just as in the particular instance under consideration, is far too often seriously vitiated by the influence upon his mind of the ideas on the subject already there present as the outcome of his whole training and environment, physical

and mental, as an Occidental. And this defect is not peculiar to him. It is the fault from which all we Westerners suffer in our first approaches towards, our initial efforts to grasp, the teaching of the Enlightened One.

There are various other statements in this book which we would advise its readers to receive with equal caution to that we advise in the reading of *The Gospel of Buddha*.

On pp. 70 and 71, for instance, it is said that "Vinnāṇa is necessarily impermanent" but "may be treated as the soul of man, always remembering that it is impermanent." This is a rather frequent error among Westerners who bring in full force to the study of the Buddha-dhamma their Western predispositions. The *Patisandhi-Vinnanam*, as it is called in Pali, the Connecting-Consciousness, as it may be rendered in English, is no whit different in any way whatsoever from any other Vinnāṇa or Consciousness. Paṭisandhi, connecting, is merely the adjective of description attached to that particular moment of Vinnāṇa, of Consciousness, exactly of the same nature as all others before or after it, which happens to be the one that is occurring at the moment when any conscious being deceases from one plane of existence and arises in another; that is all it is. It is nothing else whatsoever, no matter what people who seem determined at all costs to discover a "soul" somewhere or other, may think or say, or endeavour to make out, with reference to the teaching of the Buddha. The whole trouble, of course, arises from the great difficulty most people experience in ceasing to think in terms of *entities*, and, beginning with the Buddha, to think in terms of *energies*.

The first paragraph on page 73 of this book is again a statement which has to do with the science of this world, or at least of a recondite department of it, as propounded by "occultists" and others, but has nothing whatever to do with the science of the ending of Dukkha, which is the only one dealt with in Buddhism proper. It speaks of something called "Fohat" and another called "Mahat", and a "Cosmic Trinity" and a "Cosmic Principle", just as though the business of a Buddha were with the cosmic, instead of being as it is, solely concerned with the ultra-cosmic and how to attain it.

Readers of this book, then, a book entitled *What is Buddhism?* will find in it, not so much an entirely dependable answer to that plain question, as a statement of how some aspects of the Buddha's teaching have struck the minds of a group of Western students of the same. How they have been impressed by it, how their minds have reacted to it, they have set down in these pages in the pleasantly interesting form of question and answer, introducing many apt quotations from a large number of Western writers in support, or partial support, of the points they bring forward. Reading their joint production simply as such, little or no harm may be sustained from its perusal; and some profit may be derived from the insight it affords into the different manner in which the Buddha's great Word affects different minds when they encounter it. And if the authors of this book have not quite seized its full import in every particular, perhaps a fastidious critic might also say the same in some degree of all the rest of us. For who but a Buddha Himself is sufficient to grasp the full, entire content of the Buddhavacanam? To lay *complete* hold of that mighty Word were to be, not a "Buddhist" but a Buddha! For it would mean not only to understand it (a mere operation of the ratiocinative intellect), but also to *be* it, an achievement of the whole being, mind, heart, everything.

J. F. Mc Kechnie.

The Golden Verses of the Pythagoreans. A new translation of the Golden Verses with a Commentary. By the Editors of The Shrine of Wisdom. London, The Shrine of Wisdom. pp. 26. 2 s.

We recommend this translation of the Golden Verses not for any intrinsic value in the translation as such but because it is often difficult to obtain in the market works of this type, whether in the original or in translations, and at the absurdly low price of two shillings. We think therefore that the Editors of The Shrine of Wisdom are doing a real service in putting before the materialistic minded 20th century public works of this nature which teach us how old wisdom is, and how great men, in whatever age they lived and in whatever land, have all turned from the pursuit of merely this world's goods and tried to realise themselves, and teach others to realise, the inner happiness which all religions in their various ways seek to give. May we suggest that The Shrine of Wisdom, if they intend (and we are sure they do) to bring out any further translations of this kind, should print the original text side by side with the translation? In poetical and philosophical works much of the reader's appreciation, and the value of the work generally, depend upon his attempt to understand what precisely the author is driving at. And while a translation may, and does, help us to get at the author's meaning, it can never take the place of the original work, howsoever accurate and painstaking such translation may be. It is for this reason that we suggest the printing of the text alongside of the translation. The additional trouble and expense involved in such productions will we feel sure be amply repaid by the demand they will have. Further, the merits of a good translation will be all the more conspicuous and appreciated when the reader is able without getting up from his chair to see the text on one page and the translation on the other; and if the translation is faulty and inaccurate (since translators are not infallible) the reader has a better chance of guarding against misunderstanding when he is able to apply to the translation the touchstone of the original.

Personally, we think the present translation would have been much better if it had been a prose version, though the original was a poem. It requires more inborn genius and talents than most translators are endowed with to make a good poem out of a translation of a poem from another language. Hence is it that Butcher and Lang's prose translation of *The Odyssey* has a perennial appeal whereas most verse translations only make us realise how far the translation is from giving us the delight of the original. Good prose carries the reader along on the wave of the argument; bad verse, apart from

jarring on the ear, makes him look upon even the subject-matter with irritation. This does not mean, of course, that the translation before us is bad verse; only it would have been better in prose.

The poem itself, short though it is, reflects Greek thought at its best, and make us dimly aware from what far sources ethical thinkers like Marcus Aurelius Antoninus and Epictetus gathered inspiration and from what still remoter sources Pythagoras himself derived his ideas. The kinship between Pythagorean and Buddhist thought is the first thing that strikes the intelligent reader of the *Golden Verses*:—

"Nor suffer sleep to fall on thy soft lids
Till thrice thou hast each act of the day recalled:
How have I sinned? What done? What duty missed?
Go through them first to last; and, if they seem
Evil, reproach thyself; if good, rejoice.
Toil at and practise this; this must thou love;
This to the Path of Heavenly Virtue leads."

What is this but the Buddha's doctrine of the indescribable value of *Bhavana* (meditation) in the spiritual development of man?

"Thou shalt know
Self-chosen are the woes that fall on men—
How wretched, for they see not good so near,
Nor hearken to its voice—few only know
The Pathway of Deliverance from ill."

If this was not in the system of Pythagoras the equivalent of *Karma* in Buddhism, we should like to know what was. To the Buddhist there is not much that is new to learn from the *Golden Verses*, but in perceiving how one of the greatest thinkers that ever lived in Europe has thought with the Buddha on many points he can confirm his faith in his own religion.

The present translation is accompanied by a short introduction and by a commentary on the various statements in the poem. In format and typography the book leaves nothing to be desired, and we shall watch eagerly for further publications under the imprint of THE SHRINE OF WISDOM.

S. A. W.

ADDRESSES AND PAPERS ON BUDDHISM, ETC. By the BHIKKHU SILACARA. Colombo, W. E. Bastian & Co.

In this volume are gathered together fourteen "addresses and papers" by our colleague Mr. J. F. McKechnie, most of which were originally delivered by him (then the Bhikkhu Silacara) before the Buddhist Association of Rangoon College, (now Rangoon University), Burma. To those who are already acquainted with the writings of Mr. Mc Kechnie we need hardly say that in the present work he shows the same penetrative intellect, the same imaginative and spiritual insight, the same clearness of statement, and not the least, the same sense of humour that characterise all his writings. The papers on Buddhism proper contain among others the following:—"The Fifth Precept", "Viriya", "The Four Noble Truths." Among the others are "A Great Philosopher" (i.e. Schopenhauer), "Buddhism as Science", etc To all and sundry we heartily recommend not merely the perusal of this book but also reflection and meditation on it. Posterity is likely to give Mr. Mc Kechnie a very high place among the ranks of modern exponents of Buddhism.

S. A. W.

ACKNOWLEDGEMENTS.

i **Books**:—

Addresses and Papers on Buddhism, etc. By the Bhikkhu Silacara. (*See review on p. 259*)

Bodhidharma. By T. L. Vaswani. (*See review on p. 255*)

Golden Verses of the Pythagoreans, The. A new translation with a commentary. By the Editors of *The Shrine of Wisdom*. (*See review on p. 258*)

History of Christian Missions in China, A. By K. S. Latourette.

Odyssey of the Tooth Relic, The. By H. S. de Zylva.

On the Great Road with the Animals. By Geraldine E. Lyster. (*See review on p. 255*)

Pilgrimage of Buddhism, The. By J. B. Pratt. (*See review on p. 253*)

What is Buddhism? By the Buddhist Lodge, London. (*See review on p. 256*)

ii. **Magazines**:—

British Buddhist, The.
Buddhism in England.
Buddhist, The.
Dharmaraja College Magazine, The.
Kalpaka, The.
Mahabodhi, The.
Quarterly Journal of the Mythic Society, The.
Shrine of Wisdom, The.
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THE BUDDHIST ANNUAL OF CEYLON

Vol. III. No. 3.

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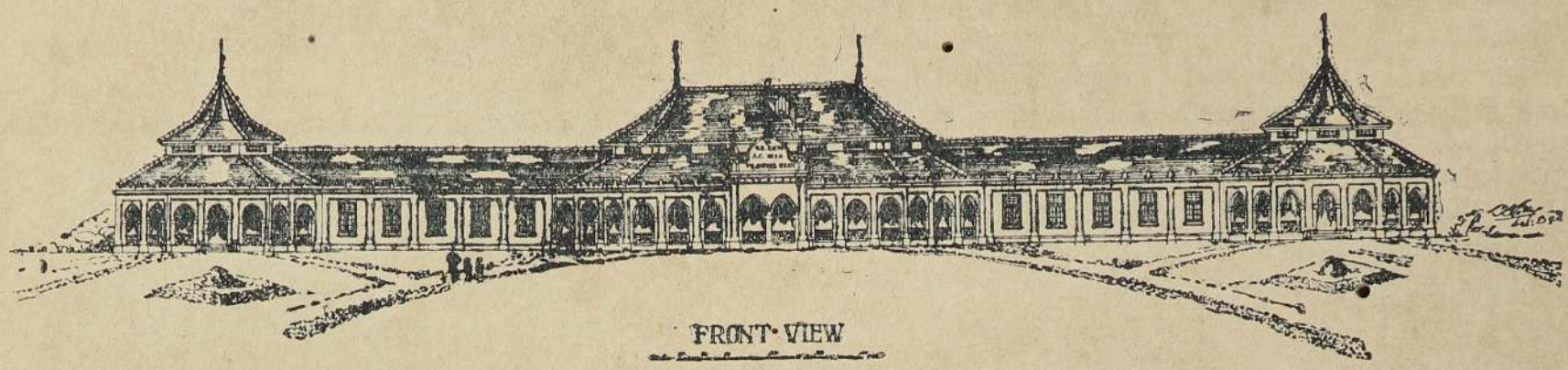
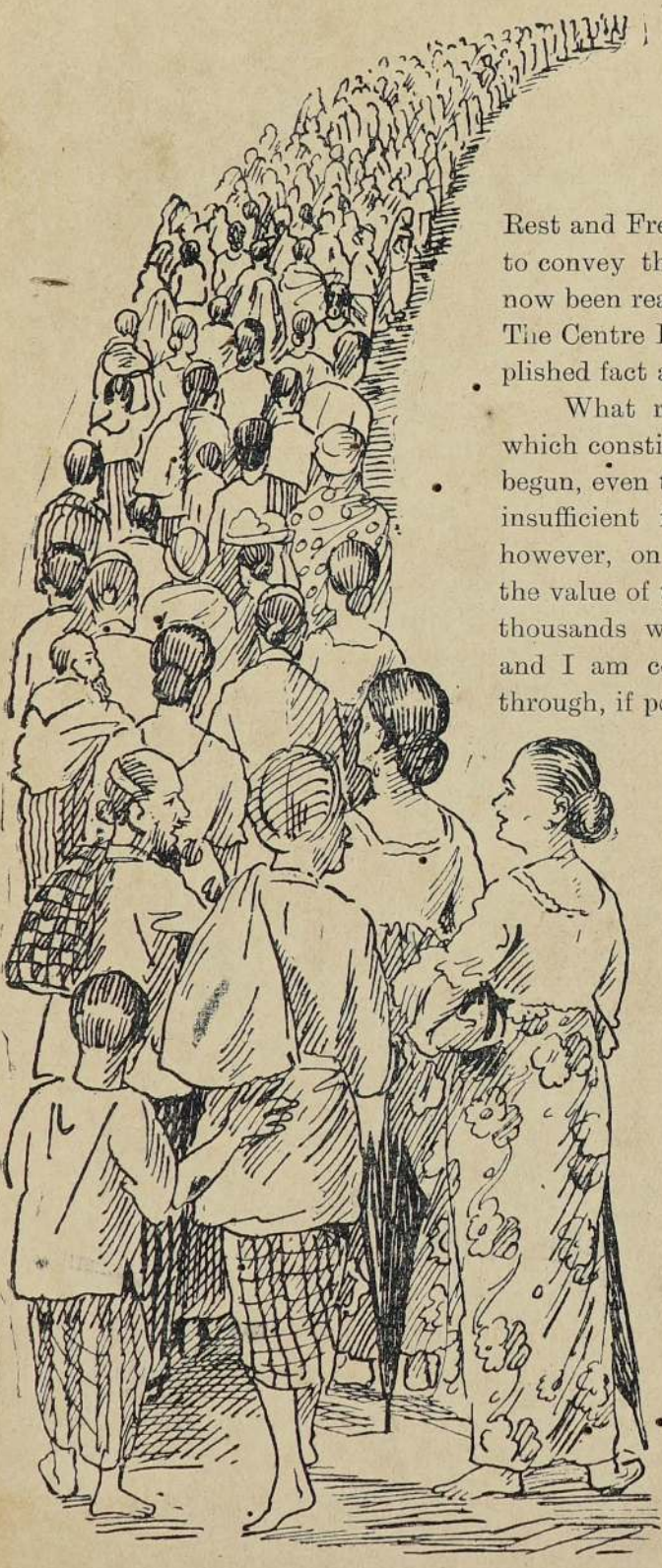


FRONT VIEW

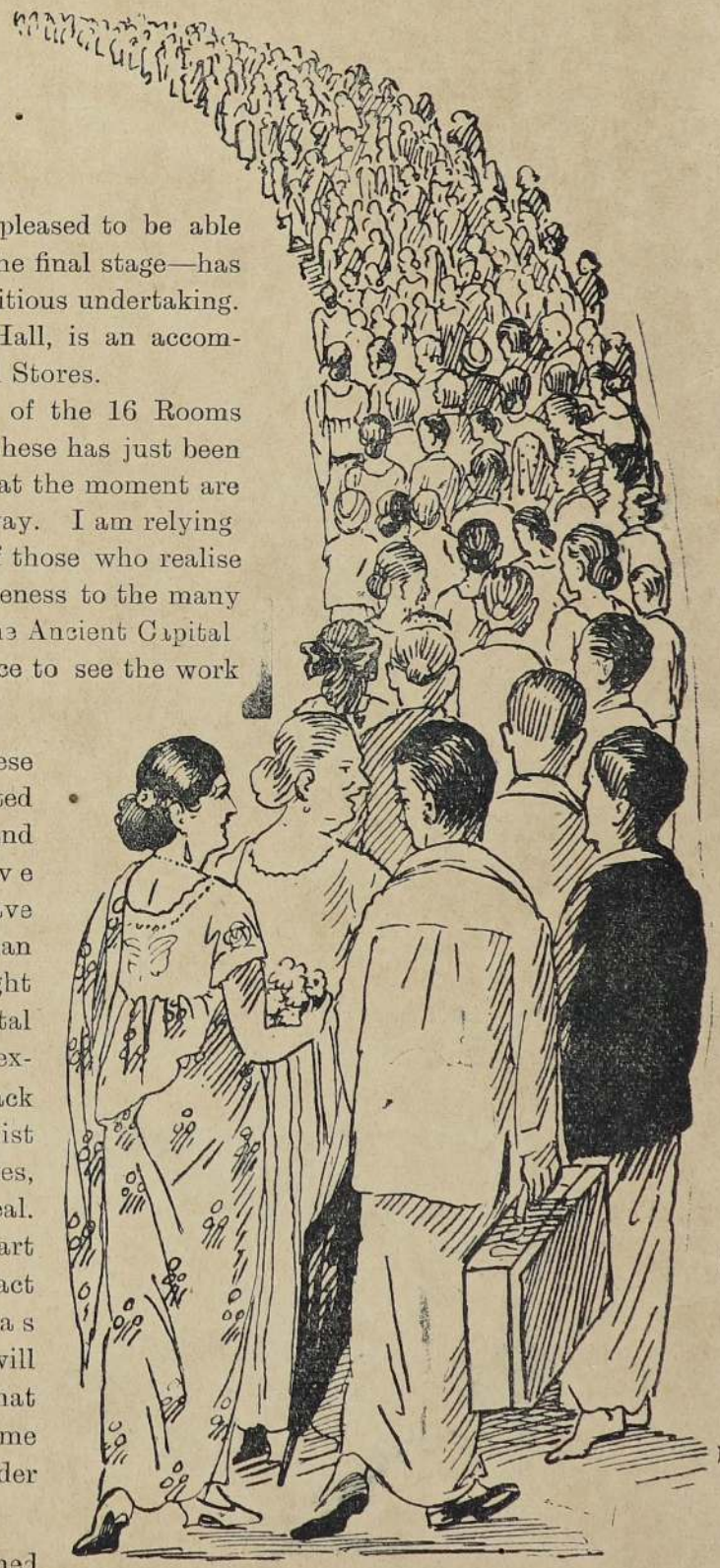
AN APPEAL

TO ALL BUDDHISTS & WELL-WISHERS.



TO those Buddhists and others whether resident in the Island or outside it, who have contributed their "mite" towards the establishment of the Pilgrims' Rest and Free Hospital at Anuradhapura, I am pleased to be able to convey the information that the last lap—the final stage—has now been reached in the completion of this ambitious undertaking. The Centre Block, with its spacious Assembly Hall, is an accomplished fact as are also the Kitchen, Godown and Stores.

What remains to be done is the building of the 16 Rooms which constitute the Side Wings, and work on these has just been begun, even though the funds available in hand at the moment are insufficient for making any appreciable headway. I am relying however, on the generosity as well as charity of those who realise the value of the projected work and its serviceableness to the many thousands who regularly go on pilgrimage to the Ancient Capital and I am counting on their practical assistance to see the work through, if possible by Wesak of next year.



Last year I acknowledged in these pages an aggregate total contributed up to that date of Rs. 34,745-72, and within the intervening twelve months further contributions have trickled in totalling less than Rs. 10,000. This represents a slight falling-off as compared with the total for the previous year, but it is explainable by other causes than lack of zeal on the part of the Buddhist Public, to whom this work makes, or ought to make, a special appeal. I am confident, however, that, apart from other considerations, the fact that the Building Scheme has reached the conclusive stage will serve as a sort of "fillip," and that contributions will now begin to come in more evenly and from a wider source than before.

In this hope I am strengthened

by the knowledge of the foundation of charity which is so characteristic a feature of the religious life of the people of this country. It spurred the Kings, Princes and People of old, from the remotest times known to history, to do all they could to ease the path of the Pilgrim and to soften the vigours of his journey. The tangible evidences of this solicitude are still today visible, even in ruin, along the routes to the Sacred Shrines of Buddhism, wherever situated, North, South, East and West.

It is this same solicitude for the weary Pilgrim of today which has prompted the present undertaking, and it is a project which deserves the practical assistance of every one who realises and desires sincerely to meet the calls and obligations of his religion. The present call to help should therefore be in the nature of an irresistible appeal. If, as I hope, it proves to be so, then the Pilgrims' Rest and Free Hospital at Anuradhapura should, by this time next year, be "un fait accompli." I will only add, by way of reminder, that as the old proverb rightly declares, "He gives twice who gives quickly."

W. E. Bastian.

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	Public Collection for June	104	25
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Sept.	Collection Lists for Sept.	28	62
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	Collection Lists for Nov.	30	80
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Dec.	P. C. Don Carolis Appuhamy, Kadugannawa	11	00
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	Collection Lists ,,	20	30
	Children's Collection ,,	4	00
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Feb.	By Mr. Y. C. B. Silva, Kundasale, Kandy	10	00
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	Petty Donations for February	33	30
	Collection Lists „	182	55
	Children's Collection „	6	00
March	By Mr. J. Sikurajapathy, Maradana	10	00
	Petty Donations for March	23	00
	Collection Lists	150	50
	Children's Collection	3	00
April	By Collection Lists for April	40	55
	Petty Donations	16	32
	Children's Collection	4	00
	Carried over	9,216	32

		Rs.	Cts.
	Brought forward	9,216	32
May	By Mrs E. S Jones, London. £ 10'10'0	139	76
	Petty Donations for May	23	35
	Collection Lists „ „	98	17
	Children's Collection	10	00
June	By J. R. Lankatilaka Kumarihamy, Bandarawela	11	00
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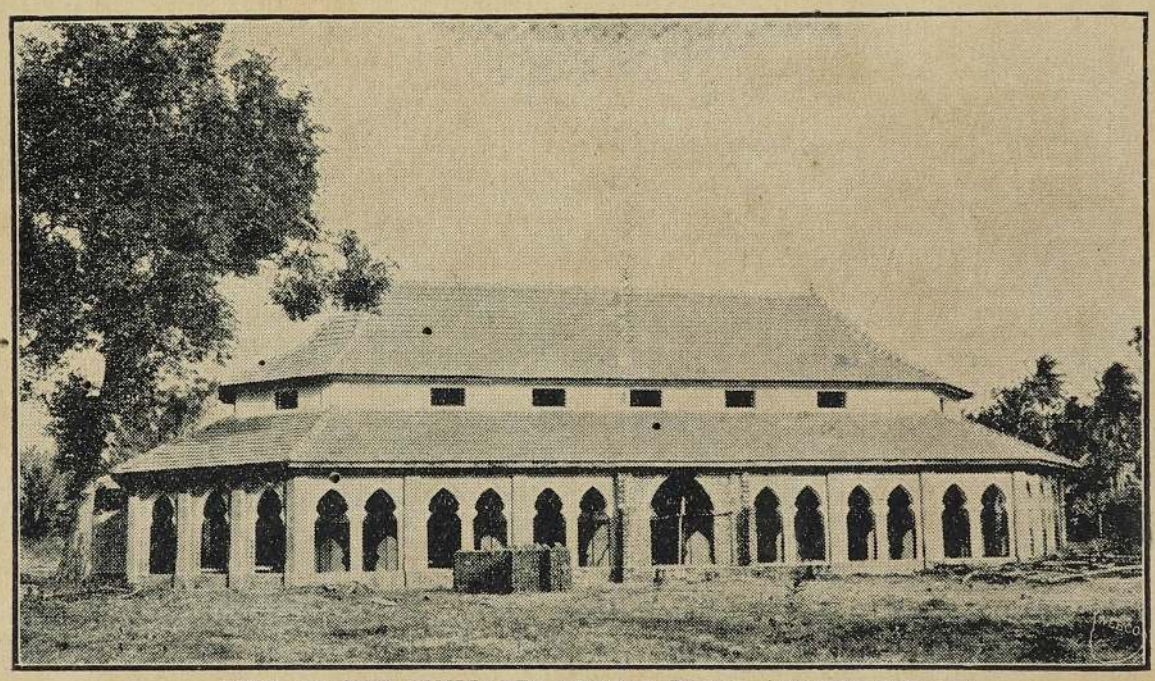
	Petty Donations for June	24	17
	Collection Lists „ „	335	56
	Total for 1928—1929	9,863	33
	Brought forward from last year	34,745	72
	Grand Total Collected up to date...	44,609	05

The Call of the Pilgrim is Clear and Insistent.

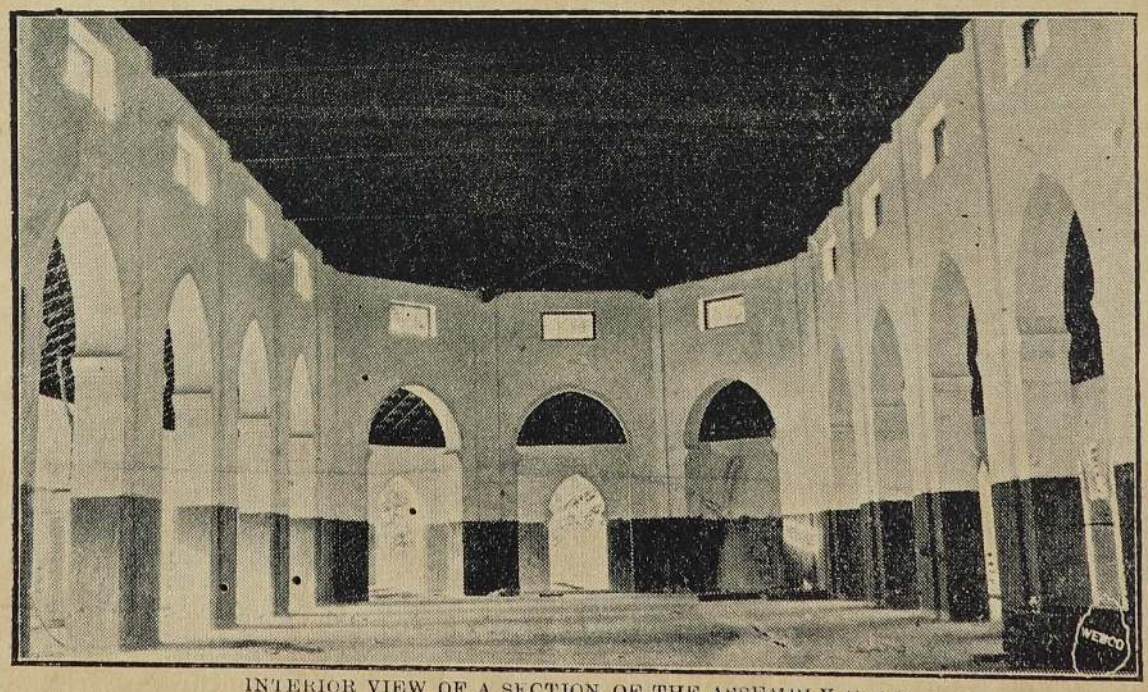


VIEW OF THE COMPLETED CENTRE BLOCK (ASSEMBLY HALL).

"Bis Dat quo Cito Dat."

He gives Twice Who gives Quickly.

Let us Quickly Give him the Rest he Needs.



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