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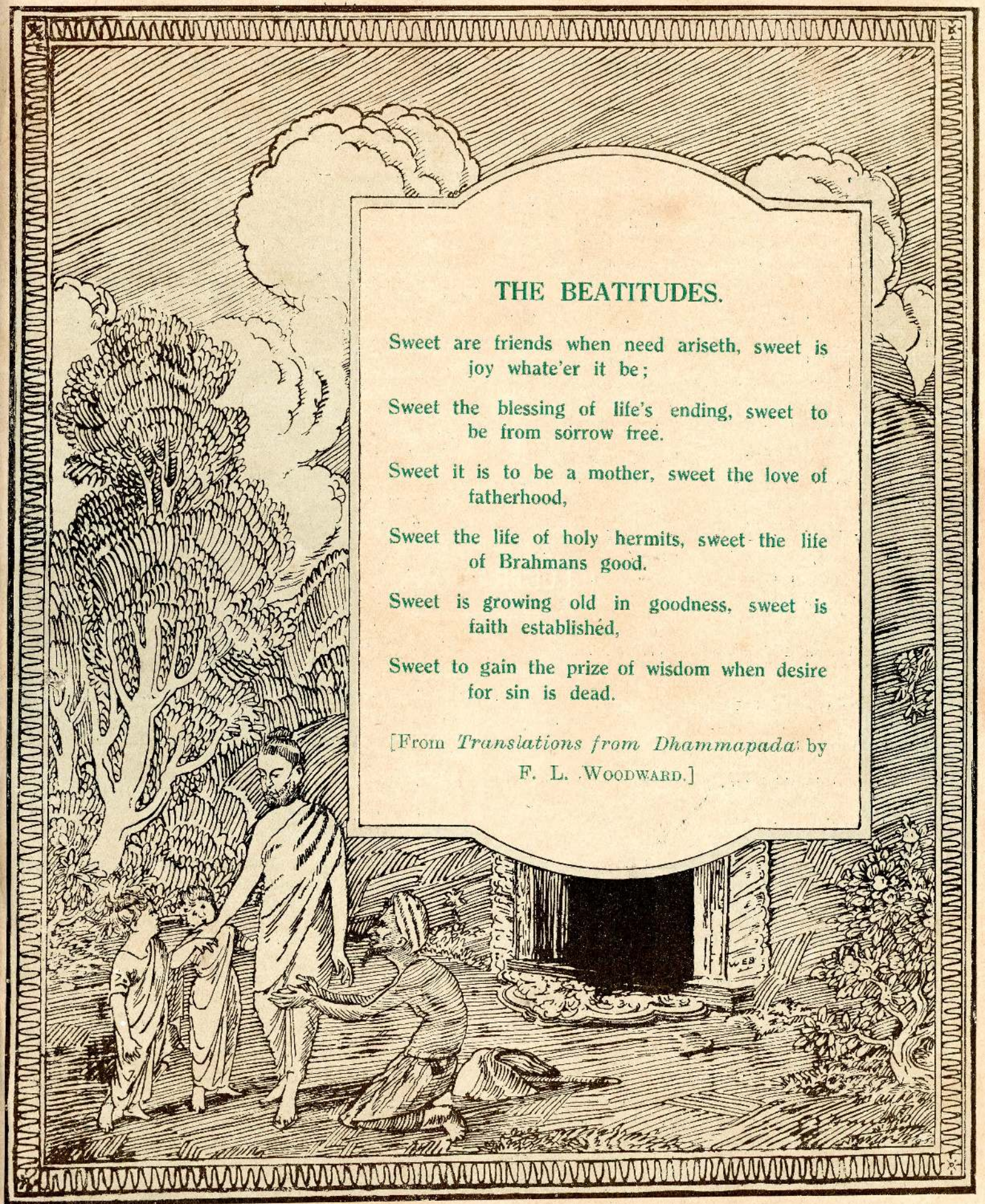


THE BEATITUDES.

Sweet are friends when need ariseth, sweet is joy whate'er it be;

Sweet the blessing of life's ending, sweet to be from sorrow free.

Sweet it is to be a mother, sweet the love of fatherhood,

Sweet the life of holy hermits, sweet the life of Brahmans good.

Sweet is growing old in goodness, sweet is faith established,

Sweet to gain the prize of wisdom when desire for sin is dead.

[From *Translations from Dhammapada* by F. L. Woodward.]

THE CONVERSION OF GENERAL SIHA.

(Anguttara Nikaya, Atthaka Nipata, Maha Vagga, XII.)

[TRANSLATED AND ABRIDGED BY BHIKKHUS NARADA AND MAHINDA]

ONCE the Blessed One was dwelling at the Pinnacled Hall, in the Great Forest, near Vesālī And, at that time, many distinguished Licchavis had assembled and were seated in the Public Hall, speaking, in various ways. in praise of the Buddha, the Doctrine *(Dhamma)*, and the Order *(Sangha.)*

Now General Sīha, a disciple of the Niganthas *(naked ascetics)*, was seated in that assembly at the time, and he reflected thus: "Undoubtedly, the Blessed One is a saint, fully enlightened; for these Licchavis, in many ways, extol the Teacher, the Teaching, and the Order. What if I were to go and see that fully-enlightened, saintly, Blessed One ?"

Thereupon General Sīha went to Nātaputta, the naked ascetic, and said: "Lord, I wish to go and see the Samana Gotama"

"Why should you, Sīha, *a believer in action*, go to see the Samana Gotama, *a believer in non-action* ? Verily, Sīha, the Samana Gotama is a believer in non-action, expounds a doctrine for the purpose of non-action, and trains disciples accordingly."

Then General Sīha's desire to go and see the Blessed One subsided.

On a second occasion Sīha heard the praise of the Buddha, the Doctrine, and the Order. But again the words of Nātaputta dissuaded him from visiting the Blessed One.

When for the third time the Licchavis spoke, in many ways, in praise of the Buddha, the Doctrine, and the Order, General Sīha thought: "Undoubtedly, the Blessed one is a saint, fully enlightened. What, indeed, can these naked ascetics do, whether they have given their consent or not ? What if I go without the consent of the naked ascetics, and see that Blessed One, the fully-enlightened saint !"

And at midday General Sīha, with about five hundred chariots, set out for Vesālī to see the Blessed One. Proceeding by chariot as far as the road permitted, he alighted and entered the monastery on foot. Approaching the Blessed One, he respectfully saluted Him and sat on one side. Seated thus, he addressed the Blessed One as follows :

"I have heard, Lord, that the Samana Gotama is *a believer in non-action*, expounds a doctrine for the purpose of non-action, and trains disciples accordingly. Do those who speak thus, Lord, state what was said by the Blessed One ? Do they not falsely accuse the Blessed One ? Do they declare the truth of the matter ? And does not this reasoned argument posit a culpable position ? But, Lord, we have no intention of accusing the Blessed One."

"There is a way, Sīha, whereby, speaking truly, it would be said of me that the Samana Gotama is *a believer in non-action*, expounds a doctrine for that purpose, and trains disciples accordingly.

"There is also a way, Sīha, whereby, speaking truly, it would be said of me that the Samana Gotama is *a believer in action*, expounds a doctrine for the purpose of action, and trains disciples accordingly.

"Similarly, Sīha, there are ways whereby, speaking truly, it would be said of me that the Samana Gotama is *a believer in destruction (ucchedavada)*, *a detester (Jegucchi)*, *an annihilator (venayika)*, *a mortifier (tapassi)*, *an anti-conceptionist (apagabbha)*, and *is addicted to comfort (assattha)*; expounds doctrines for such purposes, and trains disciples accordingly.

"And which, Sīha, is the way whereby, speaking truly, it would be said of me that the Samana Gotama is *a believer in non-action*, teaches a doctrine for that purpose, and trains disciples accordingly ?

"Verily, Sīha, I proclaim non-action with regard to misconduct in deed, word, and thought; also as regards various kinds of evil, demeritorious conditions.

"This indeed, Sīha, is the way whereby, speaking truly, it would be said of me that the Samana Gotama is a believer in non-action, teaches such a doctrine, and trains disciples accordingly.

"And which, Sīha, is the way whereby, speaking truly, it could be said that I am *a believer in action*, teach such a doctrine, and train disciples accordingly ?

"Verily, Sīha, I proclaim action with regard to right conduct in deed, word, and thought; also as regards various kinds of meritorious conditions.

"Further, Sīha, which is the way whereby, speaking truly, it could be said of me that the Samana Gotama is *a believer in destruction*, teaches a doctrine for that purpose and trains disciples accordingly ?

"Verily, Sīha, I proclaim the destruction of lust, hatred, and ignorance; and also of various kinds of evil, demeritorious conditions.

"And which, Sīha, is the way whereby, speaking truly, it could be said that I am *a detester*, teach a doctrine for the purpose of detestation, and train disciples accordingly ?

"Verily, Sīha, I detest misconduct in deed, word, and thought; and also the continuance in various kinds of evil, demeritorious conditions.

"Further, Sīha, which is the way whereby, speaking truly, it could be said that I am *an annihilator*, teach a doctrine for the purpose of annihilation, and train disciples accordingly?

"Verily, Sīha, I do teach a doctrine for the annihilation of lust, hatred, and ignorance; and also of various kinds of evil, demeritorious conditions.

"And which, Sīha, is the way whereby, speaking truly, it could be said of me that the Samana Gotama is *a mortifier*, expounds a doctrine for the purpose of mortification, and trains disciples accordingly?

"Sīha, I proclaim that evil, demeritorious conditions should be mortified—namely, misconduct in deed, word, and thought. For, Sīha, he who has abandoned, uprooted, made like a palm-tree stump, caused to be utterly non-existent and not liable to arise again in the future—the evil, demeritorious conditions which should be mortified: him I call a mortifier. And, Sīha, that complete and final mortification of the evil, demeritorious conditions which should be mortified, has been made by the Accomplished One.

"And which, Sīha, is the way whereby, speaking truly, it could be said that I am *an anti-conceptionist*, teach a doctrine for that purpose, and train disciples accordingly?

"Sīha, he who has abandoned, uprooted, made like a palm-tree stump, caused to be utterly non-existent and not liable to arise again later—a future conception in a womb, a rebirth: him I call an anti-conceptionist. And, Sīha, that complete and final abandonment of the conditions that would lead to a further conception in a womb, a rebirth, has been made by the Accomplished One.

"And which, Sīha, is the way whereby, speaking truly, it could be said of me that the Samana Gotama is *addicted to comfort*, expounds a doctrine for the purpose of comfort, and trains disciples accordingly?

"Verily, Sīha, I am comforted with the Greatest Comfort, expound a doctrine for the purpose of Comfort, and train disciples accordingly.

"These indeed, Sīha, are the ways whereby, speaking truly, it could be said of me that the Samana Gotama is a believer in action, a believer in destruction, a detester, an annihilator, a mortifier, an anti-conceptionist, and is addicted to comfort, expounds doctrines for such purposes, and trains disciples accordingly."

This having been said, General Sīha addressed the Blessed One thus:

"Excellent, Lord, excellent! It is as if, Lord, a man were to set upright that which was overturned, or were to reveal that which was hidden, or were to point out the way to one who had gone astray, or were to hold a lamp amidst the darkness—so that those who have eyes may see. Even so, has the Doctrine been expounded in many ways by the Blessed One.

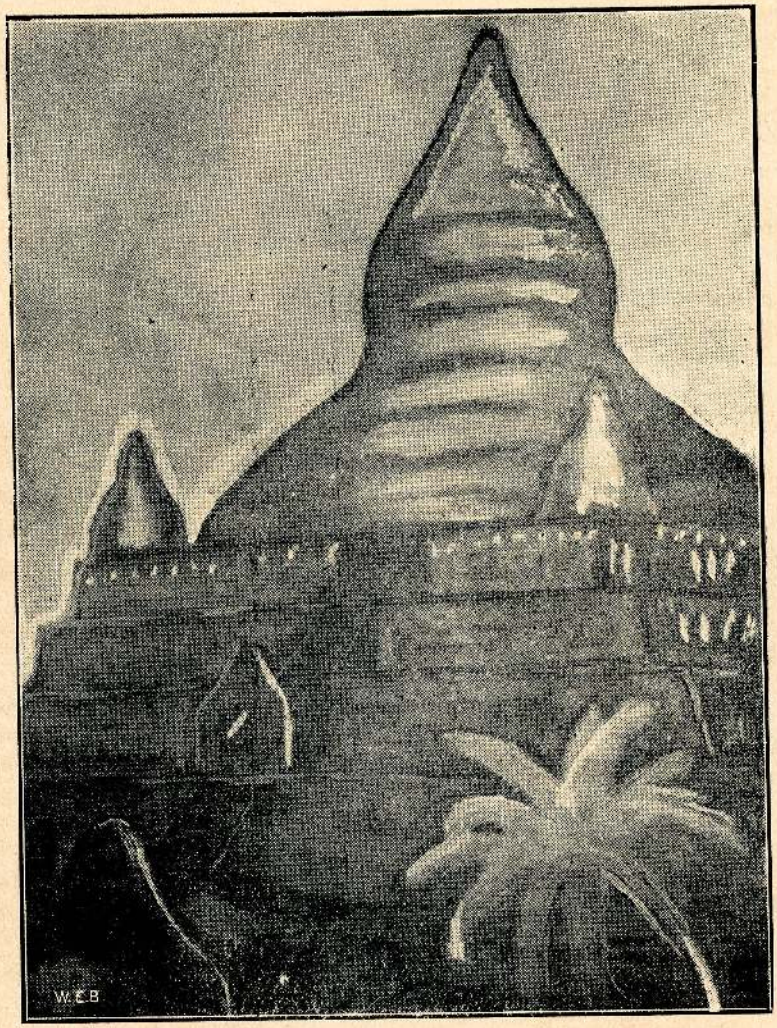
"I, too, Lord, take refuge in the Buddha, the Doctrine, and the Order. May the Blessed One receive me as a follower; as one who has taken refuge from this very day to life's end."

"Verily, Sīha, make a thorough investigation. It is well for distinguished men like you to make a thorough investigation."

"Lord, I am still more satisfied and delighted with the Blessed One because He thus cautions me. For, Lord, other religious sects having acquired me as a disciple, would carry banners round the whole of Vesālī, crying: 'General Sīha has become a disciple of ours!' The Blessed One, on the contrary, advises me to make a thorough investigation. For the second time, Lord, I take refuge in the Buddha, the Doctrine, and the Order."

"For a long time now, Sīha, your family has been like a fountain to the naked ascetics; hence, you must bear in mind that alms should be given to those who come."

"Such words, Lord, make me still more satisfied and delighted with the Blessed One.



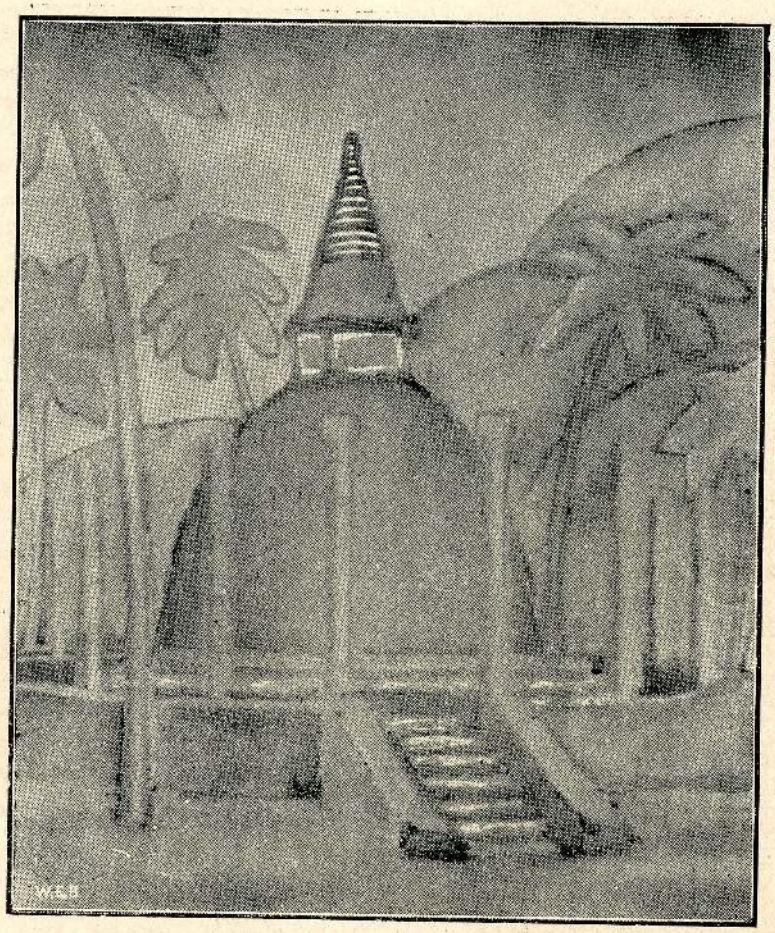
(Photographic reproduction of a painting by E. L. Hoffmann)

TYPE OF AN OLD BURMESE PAGODA.

"I have heard, Lord, that the Samana Gotama speaks thus: 'To me alone should alms be given, not to others; to my disciples alone should alms be given, not to the disciples of others. Alms given to me alone is productive of much fruit, not so the alms given to others; alms given to my disciples alone is productive of much fruit not so, the alms given to the disciples of others.' But, on the contrary, the Blessed One advises me to bestow alms on the naked ascetics also! Well, Lord, we shall know when that is suitable. For the third time, Lord, I take refuge in the Buddha, the Doctrine, and the Order. May the Blessed One receive me as a follower; as one who has taken refuge from this very day to life's end."

Then the Blessed One preached to him a graduated sermon—that is to say, He spoke on the subjects of liberality, virtue, the heavens; on the evil consequences, the vanity and the depravity of sensual pleasures; and on the advantages of renunciation. When the Blessed One perceived that the mind of General Sīha was prepared, pliant, free from hindrances, elevated and lucid—then He revealed to him that exalted Doctrine of the Buddhas, viz:—Suffering, its Cause, its Ceasing, and the Path.

Just as a clean cloth, free from stain, would take the dye perfectly, even so to General Sīha, whilst seated in that place, there arose the spotless, stainless vision of Truth. He realised: "Whatsoever has causally arisen must inevitably pass utterly away."



(Photographic reproduction of a painting by E. L. Hoffmann)
TYPE OF A SINHALESE DAGOBA.

Then General Sīha, having seen the Truth, attained to the Truth, comprehended the Truth, penetrated the Truth, overcome doubt, cast off uncertainty, and—without dependence on another—gained full confidence in the Dispensation of the Exalted One, said to the Blessed One:

"May the Blessed One, Lord, accept my invitation for to-morrow's meal, together with the company of Bhikkhus."

The Blessed One, by silence, consented.

Thereupon General Sīha, perceiving the Blessed One's acceptance, rose from his seat, saluted the Blessed One respectfully, passed round Him to the right, and departed.

And Sīha called a certain person: "I say, my man! Go and find some prepared flesh (*pavatta-mansa*)."

When the night was passed, General Sīha caused to be prepared, in his own house, choice food, both hard and soft; and had the hour announced to the Blessed One—"It is time, Lord. The meal is ready at General Sīha's residence."

Then the Blessed One, having robed Himself in the forenoon, and accompanied by the congregation of Bhikkhus, took bowl and robe, and proceeding to the residence of General Sīha, sat on the prepared seat.

Now at that time many Niganthas (went) from street to street, junction to junction in Vesālī, with arms uplifted, crying: "To-day, General Sīha has killed a prime beast and prepared a meal for the Samana Gotama. The Samana Gotama, knowing that it has been done for His sake, partakes of the flesh prepared for Him."

Thereupon a certain person went to General Sīha and informed him secretly: "Do you know, Lord, that many naked ascetics are parading Vesālī, proclaiming that you have killed a fine beast and prepared a meal for the Samana Gotama. And that He, knowing this has been done on account of Him, partakes of the flesh prepared for Him?"

"Enough, sir! For a long time these venerable ones have intended to speak evil of the Buddha, the Doctrine, and the Order. But they can do no harm: accusing that Blessed One with what is imaginary, vain, false, and fictitious. Nor would we even for life itself, intentionally deprive a living creature of life."

And General Sīha with his own hands served the company of Bhikkhus, headed by the Buddha with choice food—both hard and soft—until they were satisfied. Then, when the Blessed One had eaten and removed His hand from the bowl, Sīha sat on one side.

The Blessed One, having instructed, stimulated, inspired, and gladdened him with a religious discourse, rose from His seat and departed.

SANGHA—THE NOBLE ORDER.

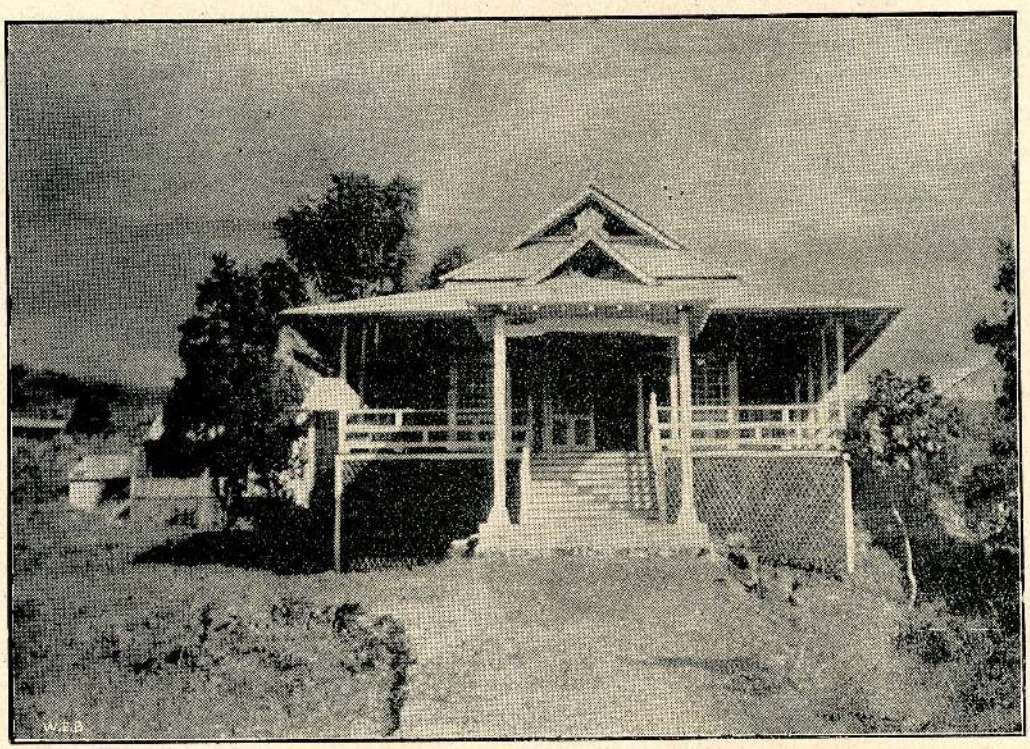
[By the Hon. Mr. W. A. de Silva]

("*Esa Bhagavato Savaka Sangho ahuneyyo pahuneyyo Dakkineyyo anjali karaneyyo anuttaran punnak kettan lokassati.*")

("*They, the Honoured Ones, noble followers, should be cherished with kind thoughts and deeds; they are worthy of homage, of receiving gifts and worship; they stand as an unparallelled field for the increase of virtue*".)

MEMBERS who form the Order or the association ordained by the Buddha for the continuance and the maintenance of the Dhamma and as exemplars of those living in accordance with the Dhamma, as expounded by the Wise and the Great One for the well-being of the world, are described under various names. As an association they form the Sangha or the Order. As individuals they are Sramanas or Bhikkhus.*

The members of the Order of Sangha differ from religious teachers known as Priests and Sanyasis. They have no functions which make them intermediaries. In their relations with the general public they set a light or a living example by the life they lead and the character they acquire and express. As teachers they have to stand foremost as exemplars, and expound the Dhamma and knowledge as handed down to them. The example of their lives stands foremost as the means of leading others to light. The words they utter, and the Law they explain, and the results of the practical application of that Law, for the welfare, happiness and emancipation of beings, are illustrated in their own lives.



HONGWANJI BUDDHIST TEMPLE IN HOLUOLOA,
a country village 100 miles from City of Hilo, Hawaii.

The duties of the Sangha are so arranged with a purpose and it is the fundamental basis on which the Order is expected to function. Those who do not realize this fundamental principle are easily led to consider the functions of the Sangha in such a way as to expect the members of the Order to assist and help in the various activities in which the world is engaged, to lead them in these activities or render them active assistance towards the attainment of the objects for which they strive. Individuals and groups of individuals interest themselves in the material amelioration of their neighbours. Where there is a lack of material requirements, want and scarcity result, sickness and privations are noticed. The organization of society and forms of government are the chief means through which the world attempts to remedy these evils which are so conspicuously noticed. They go to material knowledge, study the laws of nature and social life to seek remedies for alleviating the results of the conflict found around them. Agricultural development, health organization, homes for the destitute, vocational schools and institutions for teaching men to face the conflict and compete with each other, are some of the more general means employed by men with the object of lessening the burden of men. These activities generally are considered to be necessary for progress.

In the confused state of world activities the Order of Sangha was instituted not as an adjunct to this material struggle but as a separate and distinctive institution with a clearly defined function, a function that cannot in any sense be performed by those in the vortex of life and struggle as indicated above. That function is the building up of their character by training themselves to destroy avarice, passion and delusion.

The Sangha is concerned with character-building. The members of the Order leave behind the conflict and the passions of the world. They arrange to live a healthy and ordered life, reduce their material wants to a minimum and thus be free.

* Chalmers in Majjhima Nikaya translates Bhikkhu as almsman. The word "Bhikkhu" however, is nowhere used in Buddhist writings in this sense. A Bhikkhu is one who is breaking or overcoming the hindrances (*klesa.*)

With this freedom they cultivate the faculties that bring them calm and happiness, by gradually eliminating the sources of conflict above mentioned, i. e. avarice, passion and delusion. The more these are eliminated the greater becomes their strength as exemplars. With this strength the Law of the Buddha, which is in essence the law for the elimination of avarice, passion and delusion, when explained by them comes to their hearers with a light that is arresting.

What is the training that is required by a member of the Sangha? The Vinaya or the Law of Conduct expounds this at great length and in detail. For practical purposes we can refer to the various memoranda drawn up by the members of the Order for the guidance of those seeking membership and for those who are members themselves.

As a general rule there are three stages of training through which an individual who seeks to be a member of the Sangha has to pass. It may be possible in special cases for one to dispense with one or more of the initial stages. This will be more an exception than a general rule and is only possible to those with special aptitude, knowledge and strength of character. The three stages are:—first, that of a candidate who seeks to join the Order; second—the stage of junior or Samanera; and the third stage is that of the fully ordained member.

The stage of candidature has to be spent among the members of the community, serving them, observing the practice of the religion and the simple directions as to conduct and life. During this stage it becomes possible for the candidate to find out whether he has sufficient strength of character to enable him to keep the rules of the Order in the event of his joining it and the members of the community to observe the candidate, train him and guide him to gain that strength of purpose necessary for him to live the life of a Bhikkhu. If either party finds that the candidature is unsuited the candidate will give up the purpose of joining the Order. When he is considered suitable he will enter the second stage, that is that of a junior "Samanera" one who follows a lesser code of regulations.

The Samanera has to follow ten rules of conduct, viz:—

1. Abstaining from the taking of life.
2. Abstaining from the taking of things that do not belong to him or are not given to him by those to whom they belong.
3. Living a celibate life.
4. Abstaining from uttering untruthful words.
5. Abstaining from intoxicating liquor and drugs.
6. Abstaining from food after forenoon.
7. Abstaining from witnessing dancing, music and dramatic performances.
8. Abstaining from using perfumes and flowers.
9. Abstaining from using high and ornamental seats and beds.
10. Abstaining from receiving coin, money, gold, silver and precious metals.

The Samanera loses his status and becomes liable to correction if he knowingly destroys life, knowingly takes anything belonging to others without their knowledge or permission, if he lives in carnal knowledge with a female, if he knowingly utters a falsehood even in jest, and if he knowingly takes intoxicants.

For the following breaches of discipline he is liable to be expelled from the Order:—Speaking ill of the Buddha, ill of the Dhamma, ill of the Sangha or Order; seeking by word or sign carnal desire towards female members of the Order; embracing false doctrines; causing of loss to the members of the Order; taking things belonging to other Bhikkhus; taking of house and property belonging to other Bhikkhus; quarrelling with other Bhikkhus; and causing dissension among Bhikkhus.

The daily routine of training is laid down somewhat as follows:—

Rising from bed before the break of day; ablutions; tidying up the room and the compound; an hour in a quiet place in contemplation on one's duties; attending at the shrine for purposes of devotion; duty of attending to the begging round in the village proceeding quietly, methodically and returning to the residence; taking of food after bestowing portions of it to others; attending on the elder Bhikkhus; clearing up the rooms; worshipping the Buddha; rest for about half an hour; then follow study, reading, writing and the learning of books in accordance with the tutor's directions. This is continued up to about half an hour before sunset. Next follow cleaning up and sweeping the compound and work in connection with the residence as allotted to each one. After lighting, listening to discourses by the elders, questions and explanations in regard to Dhamma. 10 p. m. meditation and sleep.

The third stage is that of full ordination as a Bhikkhu. Before admission to this stage the candidate has to appear before a chapter of Bhikkhus and be presented to them by his tutor as a fit and proper person to be admitted to the Order. Among others a candidate has to fulfil the following conditions, viz:—that he is over twenty years of age, that he is earnest in his religious ideals, that he faithfully follows the rules of conduct laid down for him, that he is well behaved, that he has lived at least one year under the immediate supervision of his tutor, that he has been earnest in his endeavour to follow the instructions given to him, that he has learned the rules of the Order, that he has learnt the main principles of the Dhamma, that he is obedient to the elders, that he confesses any breaches made by him in the rules of conduct, that he is not quarrelsome, that he is attentive to his duties, that he is satisfied with the manner of his life and the food he obtains, that he serves his tutors and elders with diligence, that his words and behaviour are such as pleases others, that he is attached to his studies and his meditations, that he is not a servant of the state, that he is not one who has left the Order before, that he is not attached to his race or family, that he is in sound health.

Where these conditions are fulfilled he is admitted to the Order on agreeing to spend at least the three following years under the immediate supervision of his elders.

The rules of conduct for an ordained Bhikkhu are laid down in detail in the Vinaya. There are four divisions of these rules of conduct, viz:—*Patimoksha Sanvara Sila*, living in healthy surroundings free of dirt, refuse; serving the sick, the old, the deserving; honouring and worshipping the teachers and elders; worshipping the Buddha three times daily; distributing part of any food received by him among others to whom the service should be rendered before he partakes of it; reading the Dhamma; learning the Dhamma from others; wearing the robes in the proper manner; attending to reflections and meditations at the time of taking food or water; abstaining from doing any evil act; engaging in doing the ten good acts;* and keeping the rules of conduct. *Indriya Sanvara Sila* is the mindfulness to guard the senses so as to suppress the origin of desire, passion and delusion. *Ajiva Parisuddha Sila* is the avoidance of acts and words that lead to the commission of errors of taking away of life, taking things belonging to others, committing acts of impurity, uttering of untruthful words, slander, useless talk, angry talk and uttering deceitful words. *Pratya san nissrita Sila* is suppression of thoughts of desire, passion and delusion from anything that may accrue, contentment with what one receives and not desiring more, the partaking of whatever is obtained with pure thoughts considering that the object of life is the attainment of peace and the destruction of sorrow.

The members of the Order of Bhikkhus it will be seen have to train themselves in order that they may strive after the ideal life indicated by the Buddha. They are beacon lights and the greater the training the more perfect they become and the greater the light they shed. To all beings the light becomes a guide which is attractive and irresistible and shewing what each one can attain to. In some no doubt the light may be yet incipient, in others it may be faint, while yet in others its glow will be appreciable, till in a few it will be bright and unwavering. If one who possesses the light, however faint it may be, expounds the Dhamma, its effect becomes potent in the minds of his listeners and the effective teacher is one who in his own life is able to show the results of the practice of such teaching. It therefore becomes necessary that the functions of the members of the Sangha should be clearly understood. There is much to be done in this world to help each other and succour the needy; at the same time there is greater need for leading manhood in unselfish avenues of living well if their efforts are to bear tangible results. The good in man can be developed only by his coming in touch with those who devote their lives to perfecting themselves. The Sangha is an association founded for the development of character and the perfection of virtues and to stand as a source of good influence. The praise of the Sangha in the words of the Pali canon bears this out clearly.

"The Sangha, the noble disciples of the Honoured One, the Buddha, are possessed of the virtues of blessedness, uprightness, prudence and peace. They form the four and eight forms of perfection. They, the Honoured One's noble followers, are to be cherished with kind thoughts and deeds. They are worthy of homage, of receiving gifts and worship. They stand as an unparallelled field for the increase of virtue.

NOW IS THE TIME.

[By the Rev. Ernest Hunt (Bhikkhu Shinkaku)]

A FEW days ago, I was in conversation with a man who has recently returned from Europe where he graduated with honours from a leading University. He said that one of the signs of the times that he observed was the growing lack of interest in and respect for the Christian religion and the Christian Church on the part of educated men—professors and students —in the schools and colleges.

Out of these schools and colleges is pouring a steady stream of young men and women who no longer stand in awe of the Christian Church or its teaching; many of them are proclaiming that all religion has become obsolete.

What is the reason for this general revolt on the part of educated people against REVEALED RELIGION? a movement against which their religious leaders are powerless? Their clergy might in fact just as well try to keep the tide of the ocean from rising on the beach by sweeping it back with a broom as to attempt to prevent the rebellion from spreading.

This revolt against religion—revealed religion—seems to have been caused by two great universal thought movements.

1. The movement of the masses to throw off the yoke of the privileged ruling classes and come into their rights.

2. The development of science, whose theories, methods and findings directly contradict the theories and attitude of revealed religion.

These two movements have profoundly affected the thinking, the philosophy and religion of men.

FIRST. As the labouring classes of men around the world have strained at the leashes by which a comparatively small group of men have kept them in subjection, they have revolted against everything which they thought a part of the capitalistic system.

* (1) Charity in words, deeds and conduct. (2) Virtuous conduct. (3) Meditation. (4) Humility and honouring those deserving of honour. (5) Rendering homage to the great and noble and service to all in need, such as the weak and the sick. (6) Extending good wishes to others. (7) Accepting good wishes expressed by others. (8) Listening to good words expounded by others. (9) Expounding good words to others. (10) Entertaining clear views on one's ideals of conduct and life.

Religion, by which term they mean the Christian Church, appeared to them as one of the instruments of the educated, privileged few.

It was supported by the rich man's money. It taught them to be content with their lot. It commanded servants and slaves to obey their masters implicitly without asking the reason why. Tolstoy brings out this resentment of the peasant classes of Russia against the religion in which the rich educated did not themselves believe, but which they found useful in quieting the ambitions of the lower classes.

In India and China the students are revolting against Christianity because they claim, certainly with some cause, that Christian missionaries are foreign agitators, and have along with their Christianity taught the superiority of the white nations and implied that all the good in civilization came from it and justified their domination of the other races by it.

SECOND. The study of science has turned the minds of men against all religion which formulates a dogma and says this is true because God revealed it, and you must believe it or something dreadful will happen to you. Revealed Religion is founded on blind belief. Science says, "I want to know." Revealed Religion says, "You cannot know—only believe."

Science has undermined the geocentric conception of the Cosmos, and established the principle of man's evolutionary origin. It proves that creation was not confined to the year 4004 B. C. or any other special time, but is an eternal process. The student no longer conceives of God as a finite being who inflicts grievous ills on innocent persons as a revenge for a sin committed by some remote ancestor, and so, confused and jarred by all the contradictions between scientific truths and the statements of a revealed religion and seeing no chance of reconciling them, he proclaims all religion obsolete.

According to a recent newspaper report, Dean Inge is quoted as having said, "science has been the slowly advancing Nemesis which has overtaken a barbarised Christianity. She has come with a winnowing fan in her hand, and she will not stop until she has thoroughly purged the floor."

Rev. ERNEST HUNT.

Surely NOW is the time to take the message of the Dhamma to the West, to shew that there can be no quarrel between true science and the teaching of Him whose religion is founded on the Laws that govern Life and the Universe. Now is the time to teach the West to understand that "All Life is One"; that through a realization of this great truth the whole thought of the world will be changed, turned from destructive thinking to constructive (In the light of this knowledge there can be no more racial prejudice, no more industrial cruelty, no more war); that a right understanding of the great Law of Cause and Effect will solve all doubts and fears and answer all questions; that a realization of the Four Noble Truths leads to the Noble Eight-fold Path of deliverance. that a comprehension of the Law of Change, that nothing is permanent, all is in a state of becoming, and that therefore only by giving up the illusion of a separate self and consequently all selfishness, can true peace be attained by an individual, by a nation, by the world.

Now is the time to remember the words of the Holy One, "Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the doctrine glorious, preach ye a life of holiness, perfect and pure."

The people of the West are ill. We know the cause of their illness. We know that their illness can be made to cease. We know the remedy that will cure their suffering for ever more.

What are we going to do about it?

Whether Buddhas arise, O Bhikkhus, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being that all its constituents are subject to suffering. This fact a Buddha discovers and masters, and, when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains and makes it clear, that all the constituents of being are subject to suffering.

Anguttara Nikaya

A BUDDHIST SERMONETTE.

[By J. F. Mc Kechnie]

"VERILY not by hatred do hatreds cease here ever; by non-hatred do they cease; this is the eternal law of things."

So runs one of the best-known and most widely quoted texts in the Dhammapada, rendered in English that exactly follows the Pali, word for word, except for the addition of the two words "of things" at the end, an addition made in order to bring out the meaning of "Dhamma" as something not made or invented by men, but inherent in the universe, in things as they are.

We use these words "universe" and "things" because they are terms of current speech, and there are no others available to express more nearly what we mean; but in the Buddhist way of envisaging life there is no "universe" and no "things" in the sense in which these words are ordinarily used! For the Buddhist way of envisaging what is here, is one that is not satisfied to skim surfaces, but goes *into* things, penetrates them, and seeks to find out what they are at bottom. So doing, Buddhism finds that the primary reality is thinking; that the world is not a world of things, but a world of thinkings, of thinkings that for us have got themselves externalised and solidified into so-called "things." Hence the problem of "how to make the world better" hardly troubles the Buddhist. All he troubles about is how to make his thinking, and the thinking of others, better; and then the "world" will become better of itself, without any need to trouble about it.

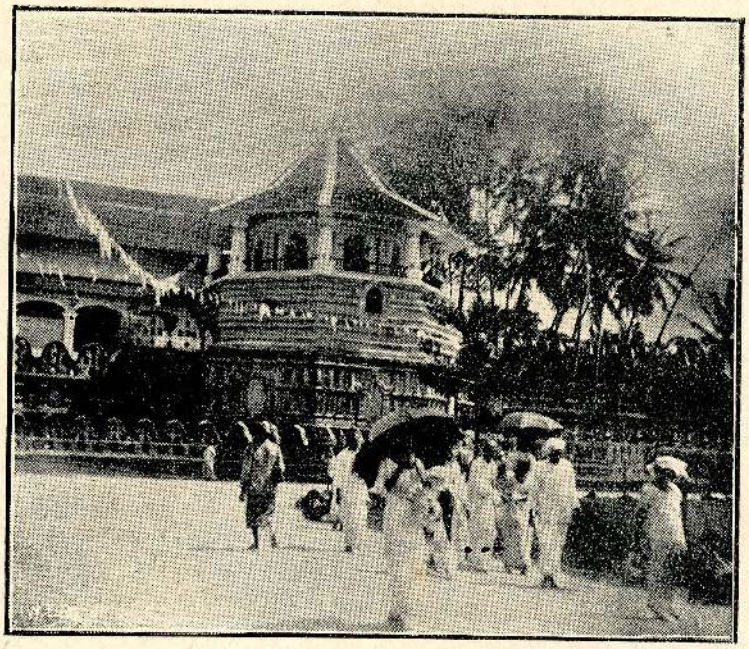


Photo by J. C. Mendis, Moratuwa.

TEMPLE OF THE TOOTH, KANDY, CEYLON.

It makes a Buddhist melancholy sometimes—he cannot help it—to see numbers of excellent, well-meaning people running around in the world, all fussily engaged in "doing good," as they think, and all unwittingly doing a great deal of harm; when, if only they would sit down quietly sometimes, and try to "think good," and teach others to "think good," they would come much more near to *actually* helping the world than they do with their present activities. The most that can be said for these busy-bodies is that they do *themselves* some good by these expressions of the good will that is in them; but that they do others all the good they imagine they are doing them, is very, very doubtful indeed, notwithstanding all their good will and earnestness.

If the apples in an orchard are unpleasant, small and sour and hard, are not what the gardener or anybody else wants; the gardener does not go round the trees with a paint-brush in his hand and paint all the small green fruits a pretty pink to make them look well. In fact, he does not trouble about the apples at all, in his designs for improving his orchard. What he thinks about is the *trees*, from which the apples grow. And if he is seriously determined to have a better crop of apples, he resolves to *change his trees*. When he has done that he knows that he does not need to think about the apples: with better trees, better apples will follow, surely, inevitably, because they must, because they cannot help it.

Well, with regard to this big orchard of the world, the Buddhist is in the position of any sensible orchard gardener. He thinks about the trees in the world-orchard, and these trees are thinkings, thoughts. These mended, everything is mended. These not mended, nothing is mended, no matter how prettily you paint them and try to pretend that, in vulgar phrase, "everything in the garden is lovely."

Now what is the ugliest tree that grows in the world-orchard producing the ugliest, most poisonous fruit? Surely it is the tree of hate, of hating thought. Could anything be uglier, more repulsive than the words and deeds that spring from hating thought, and poison and darken the world? Great is the need, then, to change these all too plentiful trees of hating thought into their opposite, into trees of non-hatred. For "non-hatred" as Buddhists use the word, is the opposite of hatred. It is not simply a negative term of neutral import. As the word "untruth" in English conveys the positive meaning of "lie" to any one who hears it; or the word "uncertain" the positive meaning of "doubtful," so the Pali word *averena* which we have here translated as "by non-hatred," conveys to a Buddhist's mind the opposite, positive meaning of "by love," that is, by Mettā. Hatred, then, according to our text, never ceases by hatred, by hating back; it ceases only by love.

And the business of a Buddhist in the world is to bring about the ceasing of hatred (and other undesirable ways of thinking); it is not his own gratification he is to think of, the satisfaction which some people get out of hating back the person who has shown hate towards them: his business is to abolish, to wipe out, to neutralise, to destroy, that hating thought towards himself which he finds in the world, not to add another hating thought of his own to it, and thus make two hating thoughts in the world where before there was only one. And the only effective way of doing this is to send forth a thought of love to meet the thought of hate, and so, to cancel it, and wipe it out of the Kamma account book of the world. But what is this love, a thought of which will cancel out a thought of hate? Is it what is usually called love? Far from it! Love, as usually spoken of, is mostly Kāma, a burning flame that seeks to *get* something for itself, which wants to devour and eat up, to feed itself. But Buddhist love is Mettā, an altogether different thing. We do *not* say, as one grievously mistaken translator of this very book from which our present text is taken, makes a certain passage in it say: "By love comes sorrow, by love comes fear. He that is without love, is without sorrow and fear." What we say is: By lust comes sorrow, by lust comes fear. He that is free from lust is free from sorrow and fears," which, like every word that comes from the Exalted One's mouth, is an indisputably true statement as indisputably true as that other is indisputably false.

Accordingly we are instructed how we may beget in ourselves thoughts of Mettā, of love, of real love, such as a mother has for her child. A mother never wants anything back from her child in return for all that she does for it. All she asks is to be allowed to do something for it, to give it something, anything at all she has got, any service at all that she can render it; and whether it pays her back for it or not, she does not care, does not even think about. So have we to learn to practise Mettā towards others, and with Mettā, with love, to wipe out and cancel hate. But how?

Well, the first thing is to think of some one whom we love with some approach to Mettā, to real love, free from all self-seeking of any kind. When we think of such an one, we do not find it difficult to hold a thought of Mettā towards them in our minds; indeed, we find it fairly easy, for it is already with us a habitual, natural thing to do. And now, having dwelt on this Mettā thought long enough and steadily enough to make it strong in our minds, we now have to think of another person who is further away from us in our thoughts, one for whom we have not so strong a natural liking or love as we have for the first person we have been thinking of in our practice of Mettā. And of this second person we now must think steadily and strongly, until we have produced in our minds towards him, as strong a feeling or thought of Mettā or love, as we had towards the first person with whom we began this practice of Mettā or loving thought. And now, having done this successfully, we have to turn our thought or feeling of Mettā next, on to some other third person we know still further removed from our natural, ordinary feelings of affection than the first, or second persons towards whom we have been directing our thoughts of Mettā, until, towards this third person also we have begotten in our minds feelings and thoughts of Mettā as strong and sincere as those felt towards the first two persons. Thus on and on we go, spreading our thoughts a little further and further away towards others, towards whom we naturally feel rather indifferent, until at last, with this practice, our thoughts of Mettā, from being a mere thin stream, have become a broad flood. We are able, or we ought to be able, to direct them, and maintain them active in full tide, towards some person or persons against whom we usually have feelings of dislike, perhaps, even of active hate, of desire to injure and hurt. This is the full triumph of the practice of Mettā-thought, its complete victory, when we are able thus to feel love, Mettā, even to those who have injured us; for now we are acting on the principle expressed in our text; now we are actually putting into effect the only true alchemy there is in the world,—the turning of hatred into love, the dull dross of hate into the bright gold of affection. Now we are making the practical proof that hatred never ceases by hatred, that it ceases only by love,—the old, the never-failing, the eternal law of things.

This practice of Mettā-thought is called a Brahma-vihāra, a dwelling with Brahma, a dwelling with the highest god; and that is indeed what it is. To be a god is to be able to create good, and here in this practice, if we practise it successfully, we create gold, the richest metal in the world, the gold of love. But it is in the power of the gods also to destroy. And the man who practises Mettā, becomes thereby also a destroyer, a destroyer of the ugliest, the most unbeautiful thing there is in the world,—hatred, enmity, ill-will.

Thus, by the practice of Mettā-thought as taught by the Buddha, a man becomes an equal of the gods, a creator and a destroyer of the most beneficent kind,—a creator of good, and a destroyer of evil. Such an one, after death, must surely go to the realms of the gods to be one of them, to be one of the beneficent forces of the world, sending down showers of blessings from his loftier seat to those on lower levels. And then, when the good doing that has brought him so happy a lot, has exhausted its course, he will be born again on the lower levels, not as one condemned to unhappiness, but as one happy in himself, whatever the wealth, or lack of wealth, the fame or lack of fame, the high position or lack of it he may have to enjoy or endure in the world of the Kāma-loka. For love makes happy, now, and in the future, and always. It makes happy him who gives it and him who receives it. May we all seek this one sure way to be happy, and to make others happy,—the way of love that makes hatreds cease because they cannot live in love's pure atmosphere, but must wither away and die. May all beings be happy! May all beings learn to love! For when all beings love, then will all beings be happy.

THE REFUGE.

[By Aimee Blech]

"COME along! Hurry up! What are you waiting for?" said the master of the shop in a gruff tone. "Unpack me these boxes, and see that you do it very carefully."

The shopmen bustle about, the chisel squeaks, the hammer strikes.

The antiquary, pipe in mouth, walks round the cellar of his shop in the midst of bales and boxes, fresh arrivals from India, long expected.

"Nanda! Here! Take away all this paper."

The words are addressed to a young Sinhalese of about eighteen, subdued and sad looking, who has just arrived with a supply of tools.

Nanda silently obeys.

* * * *

Poor little son of the Orient, stranded in Paris, the great city so full of people, so bustling, so gay, so overflowing with life. He does not feel that he has any kinship with that swarming life, for in the business quarter he has seen nothing whatever of its more elevated side. But he accepts his fate with the fatalism of Orientals who have had no intellectual life, and by whom Karma is understood and accepted under its simplest aspect.

Nanda has arrived at Paris two months previously with a stock of merchandise which he had to convey to the antiquary's place. On his departure his father had advised him to find a good situation with a good pay, so that he might return after a few years with a well-lined purse. It is a numerous family, besides; and Nanda abroad means one burden less, one mouth less to feed. He will earn his own living.

So Nanda has left his island on a big cargo boat. The voyage did not seem to him long at all. Resting his elbow on the gunwale of the ship, he never grew weary of looking at the waves, blue or green, now gleaming in the sunlight, now foaming with fury.

At Paris, the antiquary to whom he had been sent had proposed that he should remain in his service on a modest salary; and the young Sinhalese, not knowing where to go, had accepted. His duties consisted in cleaning out the shop, dusting, running errands, tying up parcels. His timidity never allowed him to hold his own against the other shopmen who teased and jostled him. The master alone is just, though gruff, just, and even benevolent, for he is not blind to the merits of the little Sinhalese.

* * * *

Meanwhile the antiquary is all excitement. He is in haste to see the wonderful Buddha which his correspondent has promised him. At last the box is open. They take out of it with much caution a statue of medium size, rolled round in many wrappings of fine paper and light cotton wool.

"Splendid!" exclaims the antiquary when the last veil has been removed. "It is a piece of perfection in modelling and gilding. And what a patina!"

The statue is taken upstairs into the shop. They look for a place that will show off its beauty. At last it is installed in the chosen spot, and, as it is the hour for closing, the shopmen disperse.

Nanda alone remains behind; and when the sound of the retreating footsteps has died away in the distance, he gently prostrates himself before the sacred image. A mystic expression animates his features; he has found again the intensity of his Buddhist faith that has somewhat evaporated in the atmosphere about him, so little propitious to meditation and dream. He is unable to stop simply at this contemplation; and his lips murmur the invocation:

Buddham saranam gacchāmi
Dhammam saranam gacchāmi
Sangham saranam gacchāmi.

* * * *

Now Nanda has found his happiness. He no longer feels himself alone, abandoned. He has his secret, infinitely sweet; he has his reason for living. He is the Bhakti of the beautiful image of his Lord; he has his Refuge.

* * * *

In the morning, the first at the shop, he rolls up the iron shutters; it is he who lights up and airs the shop. Then he bows himself before the sacred image and offers it his youthful devotions, reciting the words which unite him to all his brothers in the Faith. It is also he who takes care of the statue, dusts it, and keeps it shining; and his work during the day often permits him, in passing, to cast upon it a furtive look of adoration. In the evenings he remained last in order to offer it the incense of his heart, and his worship. For he had the shrinking modesty of his feelings; no one was to know anything about them.

His happiness would be perfect if only there were no buyers. O, *that* is his nightmare! When he sees the master take a new customer up in front of the Buddha, his heart shrinks. Anxiously he watches the visitor, tries to understand what is being said. Most frequently it is chaffering that leads to nothing. The would-be purchaser, at first dazzled, is later chilled by the price demanded, and goes away. Then Nanda breathes freely again, relieved from his torture.

* * * *

But one morning, as he is polishing the pedestal of the statue, the master comes in with a tall young man, an elegant, aristocratic Parisian, and Nanda hears these words that make his heart of a Bhakti leap with anguish.

"It is, I repeat, not a matter of price. If I find the Buddha of my dreams I shall not hesitate. It is the fixed idea of a lady to possess one. She is smitten with the Orient and its philosophy ; and I am going to give her this little surprise."

The antiquary repeated his assurances. "You will not find a better, sir. It is something unique; and the price is not out of the way. I have always treated you very reasonably in the matter of terms."

"Hm! said the customer, a little sceptical. But, come to a stop now in front of the statue, he exclaims : "It is perfect ! This Buddha will make a splendid effect in the studio. Send it along to me the day after to-morrow, the 31st December, in the afternoon."

"Very good," says the antiquary. It is Nanda who is to deliver it.

* * *

Nanda is desperate ; a dark veil has descended upon his heart. He weeps. On the 31st of December he is there at the shop in the morning, the first as usual. He attends to the statue, wipes and dusts it, and looks long at it in pain.

And lo ! through the closed eyelids of the sacred image he feels a look of divine compassion rest upon him, and he hears these words :

Y. M. B. A. in Hilo, Hawaii Japanese Mission.

"O my son, do not attach thyself to the form, deceitful and transient. The form is nothing but an illusion. Seek the spirit ; adore in spirit."

Nanda understands the lesson given. He accepts it. He will be brave ; but, for a last time, he prostrates himself before the adored image.

* * *

Towards evening a vehicle loaded with valuable packages comes to a stop in front of a sumptuous mansion in a grand avenue. Orders doubtless have been given, for the door-keeper opens the door immediately, and Nanda is taken by a footman to the studio, an artistic marvel in everything it contains. They go in search of the master of the house. Nanda tries to keep a good countenance. The Buddha is brought out of its case and carried to a corner of the room where marvellous curtains form a perfect framework for its beauty.

Recompensed with a generous tip that burns his hand, Nanda is about to leave when the door half opens to let in a young woman.

As serious as her husband seems worldly, she approaches the statue, and with a sort of fervent reverence joins her hands together,

"O, how beautiful it is, how beautiful it is!" she says in a subdued voice. Then, addressing her husband : "I thank you, my dear. Never has any present given me so much joy."

Nanda feels himself a little consoled. In this scene of luxury and art, his Lord, then, is going to find a Bhakti, the homage of a heart full of reverence and fervour. May she be blest, that young French woman !

He goes away. Outside, the snow is falling in great flakes. For a long time he gazes up at the lit window of the studio. His life is *there* ; his love is *there*.

* * *

Two weeks have passed. Little Nanda is dispirited. His body is gnawed with grief. More than ever he feels himself alone and an exile. He has never succeeded in catching a glimpse of the brighter side of this western world. He has seen nothing but the darker side.

Nanda is also ill. A treacherous cold makes him cough frequently. And more than once his master has watched him with a mixture of suspicion and compassion. Can his little employee be consumptive ?

Ah ! If only Nanda might see again the image of his Lord ! That would be the supreme consolation. After all, why not ? It would be quite possible to go back to the grand avenue, to

find again the sumptuous mansion, to get in on some pretext or other, to slip into the studio with the connivance of the footman whom he would know how to win over to his side.

So one evening he has gone there. He has found the mansion. But he hesitated too long about ringing: for the doorkeeper who had been watching him from his window felt suspicious of him, and coming out suddenly, with a curt and insolent gesture, sent Nanda away.

However, when the gruff watchman has entered his house again, Nanda retraces his steps and crosses the avenue to lean his back against the portico of a big house facing it, from which he has a view of the window of the studio, which just at this moment is lit up.

It is very cold. As on the other day, the snow falls in whirling drifts; its white flakes whip his face. It seems to him a hostile, dangerous force seeking to annihilate him.

Night has come. The street lamps are suddenly lit, and give the avenue the aspect of a white sepulchre.

Time passes. Is it eight o'clock? Or is it nine? A few surprised passers-by turn round to cast a look of astonishment or pity at a little Sinhlese with a feverish face. An elderly woman makes to offer him alms and, upon his gesture of refusal, stammers an excuse.

Now the fits of coughing rapidly succeed one another, shaking all his frail body. He shivers in his wet clothes. And always still the cruel and beautiful flakes of snow whip his face. His gaze never leaves the lighted window.

* * *

At ten o'clock in the evening some passers-by have picked him up, motionless, and have called the police to have him taken to the hospital. At first they took him for an intoxicated person, then for an opium-smoker. Later they understood that he was a poor creature overcome by illness.

* * *

The young Sinhalese is lying in a bed in the hospital. The doctor on duty has shaken his head and said: "He won't come through the night."

Nanda is in delirium. In his picturesque language he speaks to his Lord. He sees him there, quite near, hovering over his bed, his hands open in sign of benediction. And through the closed eyelids he sees the beautiful compassionate look rest upon him. He hears the words murmured by the sacred lips.

"My Bhakti, thou art not made to live in the whirl of Occidental life. Come to me, the Liberator, the Great Teacher, and I will give thee peace."

Nanda sits up. He stretches out his feverish hands before him, and sighs: "I come, O my Lord, I come!"

Then softly his head falls back on the pillow. A smile rests on the half-open mouth.

The little Bhakti is happy now. He has found peace in the Supreme Refuge.

The Leading Principles of the Higher Criticism; Illustrated by their Application to the Hexateuch of the Old Testament.

[By Edward Greenly, D. Sc., Vice-Pres. Geol. Soc.]

THE Editor has honoured me by a request for another article, as a sequel to one which I wrote for the 1921 issue of this Annual, entitled "The Pitaka Literature and the Higher Criticism." I desire, however, to make perfectly clear that, in matters of this kind, I am not an original investigator, but merely a learner from investigators*. I am a geologist, and the Earth, or rather a few hundred square miles of it, are quite enough to keep me busy, so far as original investigation is concerned. Accordingly, let me repeat, with emphasis and earnestness, the hope which I expressed in my former article, that Oriental Buddhists will undertake the Higher Criticism of the Pitaka Literature, and carry forward the work which has been begun by Rhys Davids and other European scholars. Perhaps, then, the best I can do to further that end will be to set forth the leading principles of the scientific study of ancient literatures, and then to illustrate them by a brief sketch of what is probably the most famous case of their application.

Leading Principles in Method.

Suppose that we have before us an ancient document, of unknown date and unknown authorship, or whose ascription to some date or author seems questionable. To determine these with reliability, we may proceed somewhat in the following order.

A. External Evidence.—(1) Is our document mentioned in other documents, whose date we know? If so, then it is older than those documents. But this method must be employed with prudence, for quotation of a passage may not prove that the *whole* of the book in which that passage is now found existed at the time the quotation was made. Or the book wherein we now find the passage may itself have

*But I have been so fortunate as to obtain the aid of my friend Dr. Estlin Carpenter, author of "The Composition of the Hexateuch", and one of the compilers of "The Hexateuch arranged in its constituent Documents", who has very kindly read the manuscript of this article.

quoted it from some older work, or the quotation itself may be suspected as an addition. (2) Negative evidence must also be used with caution. Yet, if an author, who would have had strong inducements to refer to our document, fail to do so, then there is little if any doubt that he did not know of it, and that it is later than his time.

B. Internal Evidence.—(1) Does our document allude to events, institutions, customs, documents, or persons, of known dates? If so, then it must be later than those things. Further: does it allude to them as recent, or as in a remote past? If the latter, then it is much later than they are. The Pitakas for example, allude to the Vedas in a manner which leaves no doubt that the composition of the Vedas was long anterior to the rise of Buddhism. (2) Negative evidence is again legitimate. Does our document fail to mention matters which we may be sure its author would have mentioned, had he known of them? Then it is to be regarded as of earlier date. (3) Our document may display intimate knowledge of the topography of one country, and ignorance of another, in which case we may obtain information as to the district (perhaps even the period) wherein it was written. (4) In the course of time, languages undergo great changes. Suppose that a work ascribed to Chaucer be written in the kind of English which is employed by Milton, we shall be quite sure that the book was never written by Chaucer.

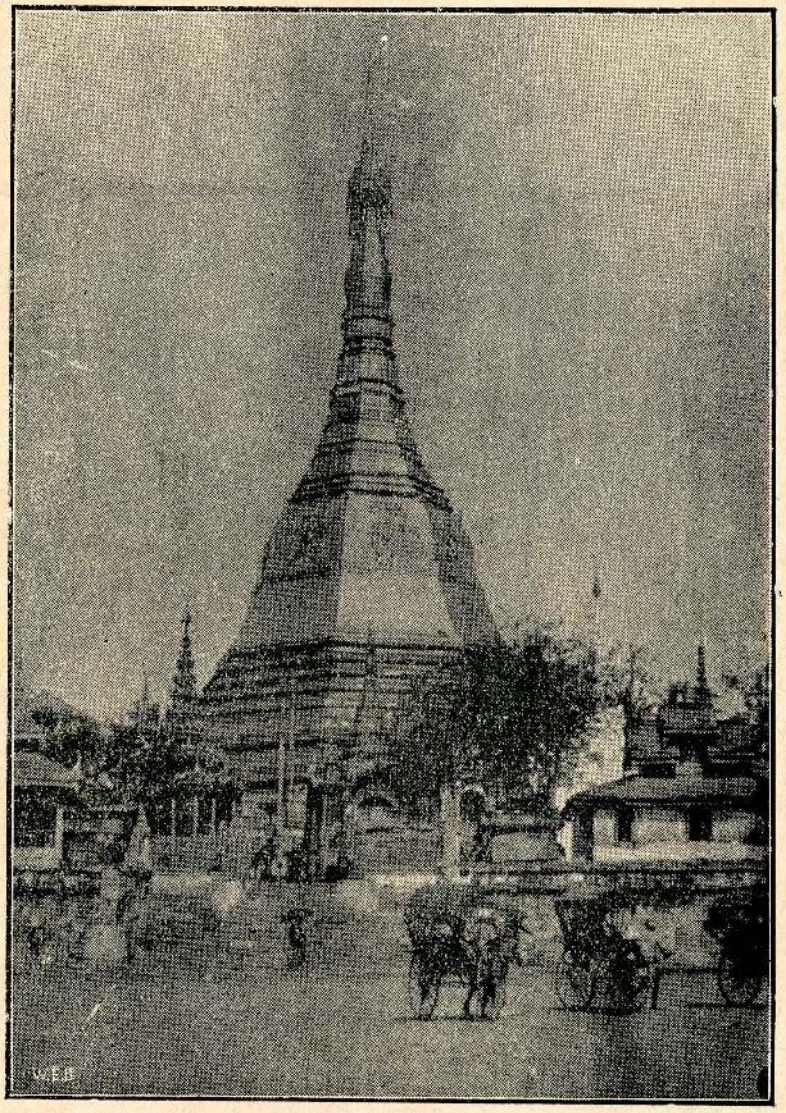


Photo by Edward M. Wickramaratne, Balapitiya.

"The Golden Sule Pagoda" Rangoon.

So far, we have been assuming that our document is homogeneous: is the work of a single author, or at any rate was all written at one time. But this is by no means always the case.

(1) Additions have often been made to ancient books. The last 12 verses of the Gospel of Mark are omitted in the two oldest Greek manuscripts, and are admitted to be an addition.

(2) Interpolations have been insidiously made into the midst of ancient, especially religious, documents. In the first Epistle of John, Ch. v, the seventh verse (auth. version.) is omitted in the revised version. It was interpolated by some one who desired to "prove" the doctrine of the Trinity. But perhaps the most notorious of all interpolations is that in which Josephus (19 Antiq. iii, 3) is made to bear testimony to the existence, Christ-hood, and resurrection of Jesus; and it illustrates all the signs of an interpolation. It interrupts the narative which, read without it, flows on. The creed expressed in it is thoroughly Christian; so that, had Josephus written it, he would have been a Christian, which he certainly was not. Origen speaks of Josephus as mentioning John the Baptist, but not as mentioning Jesus. Josephus wrote his "Antiquities" in the first century, and the early Christian writers would assuredly have cited the passage had they known of it; but no Christian writer cites it until Eusebius does so in the fourth century. Plainly, it was interpolated by some Christian copyist some time before the period of Eusebius.

(3) Of more interest are the true composite documents. Suppose we find that a document is composed of two series of passages, each with style, expressions, and ideas not found in the other series; we infer that two older documents have been woven together to make one. If the accounts, given by the two series, of historical events and institutions, disagree, we shall be confirmed in this inference. The dates of the two series may be determinable by the methods already indicated.

For example, "The Institutes of Vishnu" will be well-known to readers of this Annual. The ground-work of this book bears the marks of antiquity. But it has been recast by an editor, who has made many additions. These can be distinguished by peculiarities of metre, by partial recurrence in other works, by references to late philosophical systems

and even by introduction of the week of the Greeks and Romans, indicating a date as late as the third or fourth century C. E.

By means of the foregoing, and various other criteria, floods of light have now been thrown upon many ancient books.

The Analysis of the Hexateuch.

In no case have they been applied with more signal success than in that of the Bible, especially that of the Hexateuch, a name by which the first six books of the Old Testament (Genesis, Exodus, Leviticus, Numbers, Deuteronomy and Joshua) are generally known; the first five being known as the Pentateuch. These terms are derived from the Greek "Hex"="six", "Pente"="Five"; "Teuchos", a word which in late Greek had come to be used for "Book." Our concern will be mainly with the Pentateuch, for the structure of the book of Joshua is more complicated. A brief sketch of this wonderful analysis will illustrate, better than anything else, the essential principles of the Higher Criticism; besides which, the development of the investigation, from stage to stage, is of surpassing interest in itself. It must be borne in mind that this article is an excessive condensation of a gigantic subject.

Chronology.—The Israelites or "Jews" first appear as tribes of the desert, who invaded Palestine from the east, and effected a conquest which (according to their own accounts) was one of the most sanguinary in history. After a while they united under a monarch, but this union soon split into a northern and a southern kingdom. The northern kingdom was overthrown by the Assyrians, and then the southern one by the Babylonians. The leaders of the southern people were all deported to Babylon by king Nebuchadrezzar; but on the overthrow of the Babylonian empire by the Persians under Cyrus, their descendants were permitted to return to Jerusalem. Old Testament dates are somewhat conflicting; but have been largely rectified by correlation with the far more regular records of the Egyptian, Babylonian, and especially Assyrian inscriptions. The inscriptions, however, refer to no fixed era, but by great good fortune, one of them gives a definite connexion with a certain eclipse of the Sun. This eclipse has been calculated astronomically as having been nearly total at Nineveh on June 15, 763 B. C. A definite date has thus been obtained, to which the whole body of chronology can be referred. As, however, some of these historical events may not be familiar to all my readers, the following table will probably be useful, for it brings Jewish dates into chronological correlation with events which will be familiar. Dates which are only known approximately are marked "app." It will be noticed that the earliest date in Israelite history which can be fixed with precision is that of the Battle of Karkar, when Ahab king of northern Israel, with his allies, was defeated by Shalmaneser king of Assyria. For some unknown reason, the battle of Karkar is not mentioned in the Bible, but King Ahab is mentioned, and with considerable detail.

B. C.	
4000 app.	Earliest known dates in Egypt and Babylonia.
1230-1200 app.	Conquest of Palestine by the Israelites.
1000 app.	Reign of David.
930 app.	Division of Israel into a northern and southern kingdom.
854	King Ahab at the Battle of Karkar.
721	Northern kingdom overthrown by the Assyrians.
621 app.	18th year of King Josiah (southern kingdom).
586	Jerusalem taken, and southern kingdom overthrown by Nebuchadrezzar. Beginning of Jewish Exile in Babylon.
538	Babylonian empire overthrown by Cyrus King of Persia.
524 app.	Rise of Buddhism in India.
480-430	"Golden age" of Athens.
444	Principal stage of Jewish return from Exile. Promulgation of "Law" by Nehemiah.
332	Persian empire overthrown by Alexander.
326	Alexander in India.
270 app.	Accession of King Asoka (India).
175-164	Antiochus IV (Syria) and Jewish revolt under the Maccabees.
63	Jerusalem taken by Pompey, and Palestine made a Roman province.
44	Death of Cæsar.
C. E.	
26-36	Pilate, Roman Procurator of Judæa.
70	Jerusalem taken by the Romans under Titus. End of the national life of the Jews.

A Summary of the Analysis.

To follow this, it will be well to have a Bible at hand, from which to verify statements, and to realise the positions of the several documents. Of English versions, the revised version (despite its unattractive appearance) is the only one which it is safe to use, and even that is occasionally misleading.

As far back as the twelfth century, the Jewish Rabbi Aben Ezra discerned that there were glaring anachronisms and incompatibilities in the Hexateuch, but he dared not write openly what he had discovered. Some five centuries later, Hobbes and Spinoza went much further, and challenged the traditional Mosaic authorship.

But the real scientific study of the subject begins with Astruc, an eminent French physician, who in 1753 published a work on Genesis which furnished the true key to the problem, and opened the way for all subsequent research. Astruc shewed that two different divine designations are employed in Genesis, "Yahwé" and "Elohim."* But, what was much more important, he also shewed that Genesis is composed of two series of passages, alternating with each other, one series employing "Yahwé", the other employing "Elohim". He rightly inferred that Genesis has been put

*For a study of the meaning, history, and modifications of these designations, see my article in this Annual for 1925, "The Term 'God' as the name of a Person."

together out of cuttings from two old documents: a Yahwistic (known as "J"), and an Elohistic (which for the present we will term "E"). They can be distinguished in the English version, because Yahwé is always translated "The Lord" (except in one or two passages where it is rendered "Jehovah"), while Elohim is always translated "God." The scholars who followed Astruc soon found that J and E could also be distinguished in the books of Exodus, Leviticus, Numbers and Joshua. They found, too, that each divine designation is accompanied by special peculiarities of expressions and ideas.

Moreover, the documents contradict each other, an interesting example being the following. In Exodus, vi, 2, 3; we find Moses addressed in these terms, "I am Yahwé, and I appeared unto Abraham, unto Isaac, and unto Jacob, as El Shaddai, but by my name Yahwé was I not known unto them." Yet in Genesis, xv, 7, Abraham's god says to him, "I, am Yahwé, that brought thee up out of Ur of the Chaldees." Again; (Genesis, xii, 7) Abraham "builded an altar unto Yahwé, and called upon the name of Yahwé." Manifestly, these (and many other) passages in Genesis are in flat contradiction to Exodus, vi, 2, 3. Clearly they cannot have been written by the same hand as that was.

So far, however, there was no clue to the ages of the documents.

We must now turn to the book of Deuteronomy. This (with minor exceptions now being studied) turns out not to be composite, but essentially a unit, and there is unusually clear evidence as to its date. Its code of laws is described as having been enunciated by Moses before the Israelites entered Palestine; but in 1805 De Wette, and in 1835 George of Berlin demonstrated the real date. In the first place, it was written after the conquest, for Eastern Palestine is alluded to as "beyond Jordan", while phrases such as "unto this day" indicate a long lapse of time. The statement in the final chapter: "There hath not arisen a prophet since in Israel like unto Moses" could not have been written until ages afterwards. Further: the dominant idea of the book is that Yahwé must be worshipped only in one particular place. This idea is absent from the prophets of the eighth century B. C., and from the early historical books. Now we are told (2 Kings xxii-xxiii) that in the 18th year of King Josiah (B. C. 621 app.) the priests "found" a book of the law in the temple, which they shewed to the king, who at once put it into execution; and the manner in which he did so leaves no doubt that the book was Deuteronomy. Moreover: the prophet Jeremiah, who wrote in and after the reign of Josiah, shews unmistakable signs of its influence, and he is the first prophet in whom that influence can be detected. Accordingly; it is admitted that Deuteronomy (now designated by scholars "D") must have been written in or shortly before the time of Josiah. This gives one clear date in the compilation of the Hexateuch.

Dr. Edward Greenly, D. Sc.

We must now return to the analysis of Astruc's *Elohist*. For after a while, it was found that there are really two Elohists; one beginning in Genesis i, the other not appearing till Genesis xx. The phraseologies and styles of these two are quite different from each other: indeed, the one which appears in Gen. xx is much more akin to J than to the other Elohist Further; both Elohists turned-out to be traceable in Exodus, Numbers, and Joshua. That which begins with Gen. i, contains the story of creation, whence it was long supposed to be primitive, and was called the "Foundation Document" or (German) "Grundschrift." For many years, therefore, it was termed E_1, that which begins with Gen. xx being termed E_2.

But great perplexities began to result. The ideas of E_2 were admitted to be essentially those of the prophets of the eighth century B. C. Yet E_1 consisted, not only of a narrative-portion, but of a legislative portion, the latter being the elaborate ceremonial of Leviticus, and how could such a ceremonial be regarded as primitive? Not only so, but that ceremonial was manifestly unknown to the eighth century prophets, and even to D, so that it must be quite late! In this perplexity, the scholars resorted for a while to the expedient of severing the ceremonial from the narrative portion, though they had misgivings that the expedient was artificial, as the portions had so much in common. The ceremonial was admitted to be late. But they still clung to the idea that the narrative was the "foundation-document"; and they also supposed that the minute details which (as in the book of Numbers) it gives of Israelite names, numbers, lists, and the like, could only have been the work of a contemporary. But in 1862 this notion

was completely shattered by a blow coming from quite an unexpected quarter. Colenso, the Anglican missionary bishop of Natal, puzzled by some curious questions which had been put by an intelligent Zulu, made a searching examination into the credibility of the whole Hexateuch (for which he was duly excommunicated by the missionary bishop of Capetown). What Colenso proved was that the *narrative* portions of "E_1" are the parts which are most crowded with impossibilities, and that, so far from being contemporaneous, they must have been written ages after the events which they purport to describe. Thus the idea of E_1 as a foundation-document was gone at a stroke. Moreover, it became once more a unit, for both narrative and ceremonial portions were now seen to be late, and to have emanated from one and the same school of writers, whose work was long subsequent to E_2. Accordingly, the symbolism was revised: "E_1" and "E_2" were abolished, and "E_2" was thenceforth designated simply E; while the former "E_1", having been a work of the priests, is now always designated "P". Hence the present analysis of the Hexateuch into four documents, which are known by the symbols J, E, D, and P.

The Dates. These have now been determined, at any rate approximately, as follows.

D, as we have seen, having been promulgated under King Josiah, must have been composed not long before B.C. 621.

E was written under the influence of the prophets of the eighth century B. C., so it is placed somewhere about B. C. 750.

J, which contains the significant remark "And the Cananite was then in the land" (Gen. xii, 6) is patently long subsequent to the conquest. But it also (Gen. xxvii, 29) knows of the subjugation of the Edomites by David, and (Gen. xxvii, 40) of the successful Edomite revolt against king Joram, who died in 842 B.C. It has many points of kinship with E, and cannot be much older, yet it is more primitive, and shews the influence of the Elijah-prophets, but not of the Amos-prophets who influenced E. It is therefore assigned to some date near the end of the ninth century (about 850—800 B. C.)

P. The evidence in this case turns mainly on technical regulations for the priesthood, but the points are not difficult to understand. (1) Language is used in D which shews that fundamental institutions of P were unknown to the authors of D. (2) The sacred taxes payable to the priests, as provided in P, would have been impossible under the monarchy. (3) The centralisation of worship in one sanctuary, imperatively demanded in D, is taken for granted in P, shewing that this principle is now no novelty, having been fully secured a long time ago. (4) D knows no distinction between Levites and priests. (5) The prophet Ezekiel, who wrote during an early period of the Exile in Babylon, displays familiarity with D. But he also knows of a distinction between Levites and priests which appears in P. Yet he knows of no distinction between priests and High Priest. Thus he represents a stage intermediate between D and P, which shews that the completion of P took place during the later period of the Exile. (6) The High Priest, who appears for the first time in P, wields no political sword or sceptre; yet he is head of the nation, and is robed and crowned as king. What does this mean? It points to a nation which is no longer an independent political autonomy, but which nevertheless, like Scotland and Wales at the present day, retains a strong sentiment of nationality. That was precisely the position of the Jews on the return from the Exile. But there is one all-important difference. Scottish and Welsh national sentiment is wholly secular. Jewish national sentiment, owing probably to the fact that its leaders were ecclesiastics, was almost wholly religious. The nation, in fact, became transformed into a church. (7) At one stage of the return from the Exile, Ezra brought a "book of the law" with him from Babylon, which he read to the people, then assembled at a great sacred feast, in the year 444 B.C. Its institutions correspond to those of P. From these considerations, there is now no doubt that P was compiled by the priests during the Exile in Babylon, and promulgated after the return, in 444 B.C.

The Combination of the Documents.

In the Hexateuch as we have it, J and E are not presented to us as a series of separate "cuttings" from each; but (after, of course, Gen. xix) when we get a "cutting" from E, we almost always get a "cutting" from J along with it. Indeed, the scholars often find much difficulty in disentangling the one from the other. Whence it is inferred that, long before J and E were dovetailed into the Hexateuch, they had been combined by some editor into a unit, which is therefore termed "JE". The ideas of this editor display affinities to D, but as he shews no sign of having lived through the Josian centralisation of worship, it is inferred that JE had been produced somewhat before that event.

D, though never subjected to the "cutting" process, was unified, or rather as it were, harmonised, with JE. This was plainly carried out by members of the Deuteronomic school. The date cannot be fixed with any approach to precision, but seems to have been completed at an early stage of the Exile, perhaps by about B.C. 536. This process gave a combination which may be termed "JED."

Again: in the Pentateuch,* P is by far the most voluminous component, making up the greater part of Genesis, Exodus, and Numbers, and the whole of Leviticus. It forms, indeed, the ground-work of those books. It is also conspicuous, for Genesis opens with a long extract from it, extending from Gen. i, 1 to Gen. ii, 4, containing the well-known account of the creation of the world. But in the Pentateuch as we have it, JE is found as a succession of cuttings, inserted, here and there, into P by some unknown editor. D was kept separate, but the Genesis-to-Numbers literature was compiled by making a combination which may be termed "JEP".

*In this paragraph, we have to say "Pentateuch", for the book of Joshua, though composed of the same documents, has been put together in a somewhat different manner.

When was that combination made? Now, at the promulgation of P by Ezra and Nehemiah, JE was still separate from P, and evidently remained separate for some time. But we obtain a limit in the book of Chronicles. The compiler of that work mentions a "daric", which is a Persian coin; he refers to "The King of Persia", a title not in use till after the overthrow of the Persian Empire by Alexander (the title in Persian times being "The King"), and he makes use of books which were certainly post-exilic. His date can therefore be fixed at about 300 B.C. He was evidently an ecclesiastic, and his mind is saturated with the ideas of P, which, indeed, he carries even farther. But he does not use P as an isolated document: his source is a combination of JE with P. Moreover; he assumes this combination as a thing long established. It follows that JE had been combined with P by some editor, not long after the time of Nehemiah, probably about 400 B. C. The present division into "books" is regarded as likely to have been made about the same time.

Thus we see that the Hexateuch, as we have it, composed of J, E, D, and P, took its final form somewhere about 400 B.C.

Recapitulation of the Analysis.

J was composed somewhere about 850 B. C.

E was composed about 750 B. C.

J and E were combined into JE a little before 621 B. C.

Ezekiel wrote a little after 586 B. C.

P was compiled between his time and 444 B. C.

P was published in 444 B. C.

JE was combined with P somewhere about 400 B. C.

This completed the Hexateuch as we have it, a composite of J. E. D, and P.

"Chronicles" was written about 300 B. C.

Such, very briefly summarised, is the "Higher Criticism" of the Hexateuch. The analysis, it will be admitted, is masterly. A work of many successive scholars, it has been carried on patiently for more than 120 years, all the time faced by bigoted prejudice, from which several of the scholars suffered severely. In our own time, it is being carried forward into yet more precise detail. The same method has been applied to the other books of the Old Testament, with similar results. For some time past, it has been also applied to the New Testament, again with similar results. But in this case, the work is less advanced, while opposition is even stronger, so that points of first-class importance are still under keen controversy.

But the method is predestined to yet more triumphs. Application of it to other ancient literatures has already begun, and will proceed, as access to them becomes less difficult.

Let me once more appeal to the Buddhist peoples of Asia, to apply it to the Pitaka literature, with which they are familiar. The Dhamma, as I urged in 1921, will stand strong by its Ideas, and by them alone.

Craving and hatred, anger and discord, hypocrisy and envy, jealousy and niggardliness, deceit and cunning, obstinacy and clamorousness, pride and arrogance, indifference and sluggishness, are of evil. There is a Middle Path by means of which escape may be found from indifference and sluggishness and all the other evils; which makes one to see and to know: which leads to turning away, to clear understanding, enlightenment, salvation: it is the Noble Eight-fold Path.

Majjhima Nikāya.

THANKSGIVING.

Honour to His name,
Who in mercy came,
For mankind in darkness lying,
In delusion's fetters dying,
Freedom to proclaim.

Touched by our distress,
Woe and helplessness,
He, His royal state resigning,
Splendour, wealth and might declining,
Sought to heal and bless.

He the Way has shown
And the Truth made known,
Opened wide Nirvana's portal
Unto each despairing mortal
By His love alone.

Buddha, Lord, to Thee
Praise and thanks shall be.
Wisdom's Way Thy Word has taught us,
Peace and joy Thy love has brought us
In eternity.

Rev A. R. Zorn.

Strictly speaking, the duration of the life of a living being is exceedingly brief, lasting only while a thought lasts. Just as a chariot-wheel in rolling rolls only on one point of the tire, and in resting rests only on one point, in exactly the same way the life of a living being lasts only for the period of a single thought. As soon as that thought has ceased, the being is said to have ceased.

Visuddhi Magga.

Some Observations upon Vinnana and Namarupa and the Relationship between the Two.

[By Paul Dahlke]

"*Attadipa viharatha.....dhammadipa viharatha. Be ye lights to yourselves.....let the Doctrine be your light.*" (Samyutta Nikaya, III, p. 42.)

IS not that a self-contradiction? If the Doctrine is to be the light, then I cannot be a light to myself?

One must understand the Buddha and his Doctrine in order to understand that here there is no contradiction. He only who himself lives out the Doctrine "henceforth independent of the teaching of the teacher (aparappaccayo satthu sāsane)," as a first-hand thing, as something unique, he alone is entitled to say of himself that he is a Sakyaputta, a son of the Sakya, begotten by himself from his mouth (oraso mukhato jāto), one born of the Doctrine (dhamma-jo). (Dīgha Nikāya 27.)

Just as one light must be kindled from another light in order to be able to burn at all, but then, self-supporting, burns on independent of that other, so the spark of the Doctrine must first catch fire from the mind of another; but once it has caught fire, the Doctrine burns on independent of the teacher.

The living, life-giving act of kindling, of one's own catching fire, must take place. As long as the Doctrine is only conceptually taught and learned, conceptually passed on and accepted, as a covered basket is passed on from hand to hand, so long there is no Buddhism; so long there is nothing but a philosophical system, one among many, as regards which one may contend with the superiority of logic about its value or lack of value, and work it up philologically with "thoughtful criticism," but the spirit of Buddhism is not in it; one sees nothing but its tracks.

Just as one may very well measure the length, breadth and depth of the dead impression in the earth of the elephant's foot, so one may very well measure the Doctrine, purely conceptually, in all directions, also by something else; the life of the Doctrine, however, is as little therein as the living elephant is in the elephant footprint. Such a Buddhism may be philosophy, or philology, or some other sort of highly learned thing with a scientific air about it, but Buddhism it is not.

As the flame mocks all attempts to catch and hold it in the framework of a definition, not because it is something arbitrary and lawless, but because it is law in itself, even so does the living Buddha-word mock at all attempts to catch and hold it within the framework of definitions. It is not anything that follows the laws of spiritualism; it also is not anything that follows the laws of materialism. It is not anything that follows the laws of idealism; but also it is not anything that follows the laws of realism; and this, not because it is something arbitrary and lawless, but because it is law in itself.

Whoever has not understood that Buddhism is neither a matter of proof, i.e., an object of Science, nor a matter of faith, i e., an object of Religion, but the living mean between Science and Religion, between comprehensibility and incomprehensibility, namely, the process of comprehending itself,—I say, whoever does not grasp Buddhism in this its character of a mean between and above the opposites (majjhimā patipadā), he will not grasp anything further. But that cannot be allowed to keep me from saying and from showing: *Thus it is!*

For the terminability of all existence there is only *one* proof,— Ceasing! Terminability cannot be demonstrated scientifically; it does not need to be believed credulously; it can only be *proved through itself*, i.e, realising itself in Ceasing.

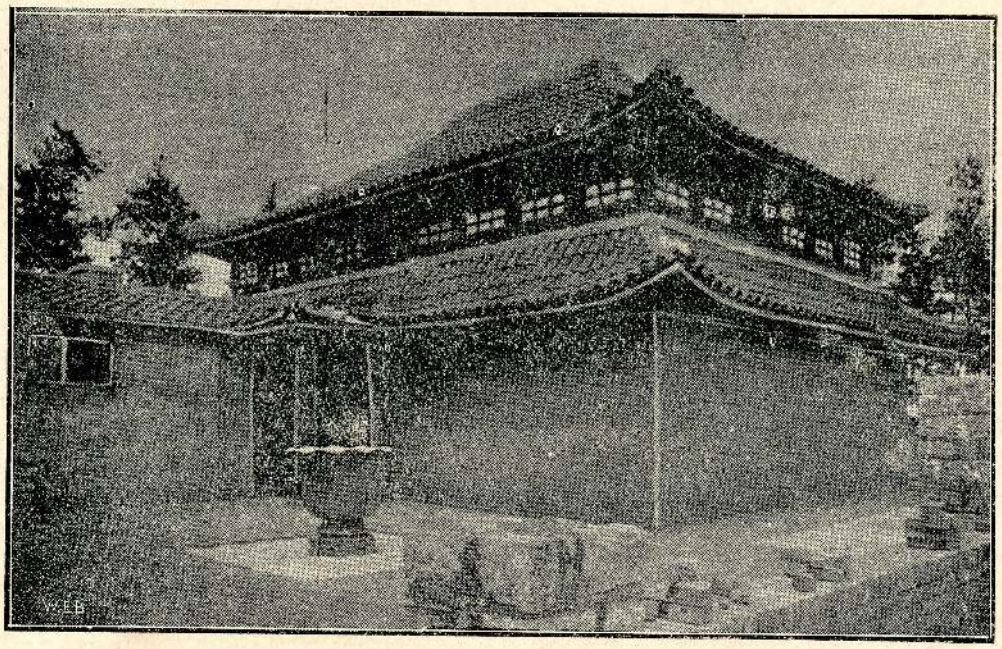
In the last analysis, Buddhism means *to begin!* To begin with Ceasing and nothing more. But in order to be able to begin with Ceasing, earnestly, courageously, clearly conscious, one must have arrived at insight into Terminability; and to arrive at that, nothing is needed but this,—to clear away the hindrances that cover up and obstruct this Terminability. Buddhism is the Doctrine of Actuality, and Actuality is always present, is always itself. And everything turns upon accepting it, free from bias, as that which it is, free from the attachment of lusts, (kāma) of conceptual views (diṭṭhi), of suggestive rites and ceremonies (silabbata) which like some hereditary disease are handed down from generation to generation, and free from belief in self (attavāda).

Actual is what acts. Actuality is action. As in a flame what is actual is not the wood fuel, the coal, the oil and so forth, but the burning, so in Actuality, in life, what is actual is not the mass of the Four Chief Elements (Mahābhūta), but the action. To be sure, the flame can be present only in dependence upon its fuel; and in the same way, life, Actuality can be present only in dependence upon the Four Chief Elements, whether in gross or in subtle form. A flame without fuel, a "flame in itself" there is not. And in the same way, an action (kamma) without Elements, an action in itself, there is not (no Kamma without Khandhas). But if the flame burns in dependence upon its fuel, cannot be present without this fuel, none the less it does not burn *because of* this fuel; the existence of wood, coal, oil and so forth, never produces a flame. A flame may go out notwithstanding the existence of no matter how much fuel.

That means: The Actuality of the flame is the burning. A flame cannot be present without fuel; but it is not bound to be present along with the fuel. In the same way, what is actual in Actuality is only Action. Action cannot be present

without its antecedent condition, the Chief Elements, in one form or another; but it is not bound to be present along with these Chief Elements. Whoever looks for more in Actuality than action alone, whoever mixes it up with the Chief Elements, bars against himself the door of escape, cuts off his own road to the life of purity, to Brahmacariya. Action is terminable; it is the sole thing in Actuality that is terminable. But it is also the sole thing in Actuality that is actual. If Actuality had in it only so much as might go on the top of a finger nail that was not action, then a life of purity would not be possible; whether that in it which was not action might pass upwards into something purely spiritual (spirit in itself, soul), or pass downwards into the purely material (nature in itself), it would be all the same.

"Then the Exalted One took a grain of earth in his hand and spake thus to that monk: Not even so much as this, monk, is reachable of a self-condition (attabhāvapatilābho) that persists permanent, lasting, enduring, eternal, unchanging. If, monk, only so much as this of a self-condition were reachable that was permanent, enduring, eternal, unchanging, a life of purity for the complete annihilation of suffering were not to be found." (Samyutta Nikāya III, p. 144.)



Temple where Dr. Dahlke speaks on Uposatha Days.
(*Buddhist House, Frohnau, near Berlin.*)

To be sure, the Fundamental Elements are present, to be sure, the material, the formed is present, but they are present only as "old action" (purānam kamman).

"This body, ye monks, is not yours, nor is it another's. As old action, ye monks, is it to be regarded, as the result of activity (abhisankhatam), as a result of purposive thinking (abhisancetayitam). (Samyutta Nikāya II, pp. 64-5.)

This body of mine is not simply Fundamental Element, but thinking and willing spell-bound in the fetters of form, fallen prey to the magic curse, the cursed magic, of thinking. It is consciousness enfleshed, a realisation of that saying of the Christian bible: "The Word became flesh"; and from this spell it can win release, not through mere teaching which runs its course in concepts, which is taught, learned, and passed on, in concepts, but through the living experience of subjection to Ending (vayadhamma), which again on its side, can only become living through the living experience of subjection to Arising (samudayadhamma).

Nothing *is*, everything *becomes*. But it is Becoming, not in the sense of the Heraklitean philosophy, or in the sense of modern science, i.e., in the sense of a fall that ceases of itself when the differences of level have come to an end as in a heating process, but Becoming, taken in the sense of that living process which resembles the living flame, and which becomes accessible only in its own consciousness.

And with this I come to the occasion which led to the writing of this article.

When my latest work, *Buddhism, and its Place in the Mental Life of Mankind* had appeared, what I myself had attained through year-long reflection and had made accessible to German readers, I now naturally felt a wish to offer to the English-reading world also.

Since I was convinced that Mr. McKechnie (Bhikkhu Sīlācāra) was the only person capable of producing an intelligible translation such as he had made of my two previous books, *Buddhist Essays* and *Buddhism and Science*, I asked him if he would come to Frohnau, to the Buddhist House, and undertake the work of translation. Mr. McKechnie kindly agreed, and towards the end of October began his work, of which I knew beforehand that it would tax to the utmost his translating skill.

Of course, as the work proceeded, there came about frequent conversations concerning the text. In the course of one such conversation, Mr. McKechnie said to me: "In your book you separate Nāmarūpa and Vinnāna. But in Burma it is everywhere held that Vinnāna is included in Nāmarūpa. Along with Vedanā, Sannā and Sankhāra, it makes up the four Nāma-khandhas, while Rūpa by itself forms the Rūpa-khandha. Thus you are wrong on this point, and would do well to alter it; or else people in Burma will say: 'Dr. Dahlke is a blockhead who doesn't even know the A-B-C of Buddhism, and yet wants to teach it to other people!'"

I thanked Mr. McKechnie for his good advice, and for his attempt to put me right, and said to myself that it would be

best to set forth this really vital and important point for the understanding of Buddhism, in a brief essay, in order, as far as possible, to tell what I have myself experienced. For, that nothing is to be done here with purely conceptual knowledge, what follows will make abundantly clear.

In Ceylon the same is taught as in Burma, namely, that Vinnāna is comprehended in Nāmarūpa as the fourth of the Nāmakkhandhas. This teaching I have myself received from Ceylon, and for many years have exerted myself to make the Buddha-word a living thing to myself from this standpoint.

But all my attempts failed. The teaching of Nāmarūpa as consisting of Rūpakkhandha and the four Nāma-khandhas indeed permitted of being learned and held in purely conceptual fashion, but it did not permit of being realised and lived out. For Nāmarūpa permits of being lived out only as the outcome of Vinnāna, and Vinnāna only as the outcome of Nāmarūpa.

Here I come back to what I have already said in another place: Buddhism does not run its course in a world of the merely sensuous-physical, the purely material, as a special instance of Science. Also it does not run its course in a world of the merely supersensuous-metaphysical, of the purely mental, as a special case of a Faith-religion. But it runs its course in this unique, a-metaphysical world which is neither purely material nor pure mind, namely, *the concept itself*, which the individual himself lives out as consciousness.

Consciousness is neither a sensuous-physical nor a supersensuous-metaphysical, but a process of nutrition, nutrition as living experience. Life, according to the Buddhist insight, is neither a physical-material thing nor a mental-immaterial thing, but *a conceptual process*, in fact, nutrition. And consciousness is not the mere spectator of the play of life and an attribute of an I-self, but a phase of nutrition, the final, concluding phase, which, as such, demonstrates itself through this, that in the knowing of the process of life it includes the knowing of itself.

That Vinnāna on one side is a mental group in the Nāmakhandha like Vedanā, Sannā and Sankhāra, is certain; that, as such, it stands in apparent opposition to Form, the Rūpakhandha, is certain. Just as certain, however, is it also, that Vinnāna occupies a special position within the Five Khandhas. There is the phrase, "This body endowed with consciousness (*savinnanako kayo*)," as well as the sentence, "Here, this my body, possessed of form, made up of the Four Chief Elements, subject to impermanence, to annihilation, to wasting away, to decay, to destruction; and there my consciousness, bound to it, tied to it." (Dīgha Nikāya I, p. 76.)

What now is the special position of Vinnāna within the Five Khandhas?

I will venture to say that it is impossible to understand the Buddha, to realise his Doctrine, without grasping this special position of Vinnāna, and living it out.

In the Khandha Samyutta the Buddha says: "The Form-element is the home of consciousness (rūpadhātu vinnānassa-oko); the Sensation-element, the Perception-element, the Concept-element (sankhāradhātu) is the home of consciousness." (Khandha Samyutta 3.)

And further: "The inclined (upāyo=he who has propensities) is unfree, the non-inclined is freed. If consciousness

TO THE EMERALD BUDDHA

BY

ROLAND MEYER

Translated into English by Edna Worthley Underwood

To You, O Perfect One, I come!
Fear has now gone from my heart.
The Khmer have taught me Your words,
They have placed in my heart a desire for Your virtues.

Most Holy One! Most Holy One!
From existence to existence You went,
On—through life after life—
Rising higher and higher,
Until purified by good deeds
You reached perfection.

Born prince among men,
You were sated with treasures of earth—
Palaces, honors, pleasures, wives—
You freed Yourself from attachment
To know the joys that are greater,
To surpass the merits of saints,
To deliver man from death—
To find the Road to Nirvana.

Never before in a temple
Have I found You so lovely!
Never before have I felt
Such need for Your pity—Your help!
I salute in You the One
Who showed man the way to faith.

In the ancient world of the East—
India, China—
You taught the faith that is noblest,
Which alone makes honest and happy,
And resigned to pay in this life
The sins of the life before.

Because of You, men of the East
Have put aside war,
And forgotten how to kill.
They have grown rich in wisdom,
In numbers, in purity—
At the feet of pagodas of gold
And sanctuaries of stone,
Where rise prayers to You,
O Blessed One, they learn.

The West—it is mad,
Mad with greed, passions that debase,
With pursuit of material things
Causing wars and race-martyrdom.
You, O Illumined One, Gautama,
Have taught the Only Truth!
By the banks of the Ganges, by the Mountains of Hembovann
Have You taught the words that set free!

To all have You preached—
Purity, gratitude, and the pity that saves.
You have taught how ephemeral
Are the things of earth,
And the nobler way of meditation—
In our East—where You showed
The way of redemption.

O Rock of Safety for the weak who have stumbled,
Buddha, Illumined One, bright with the light of purity,
I come to Your faith!
I come, a pilgrim, to learn of Your words—
The most beautiful that have fallen to man!
I come, Blessed One, to be free.

is present, exists, has a footing, craves, as something inclined to Form, then it becomes subject to increase, growth, ripening. If consciousness is present, exists, has a footing, craves, as something inclined to Sensation, Perception, the Concepts, then it becomes subject to increase, growth, ripening.

"Should, ye monks, any one thus speak: 'Without Form (annatra rūpā), without Sensation, without Perception, without Concepts, I shall make known a coming and going, a disappearing and re-appearing, an increase, growth, ripening of consciousness,' such a thing is not possible." (Khandha Samyutta 54.)

And further: "Through the arising of Nutriment, the arising of Form; through the arising of Contact, the arising of Sensation; through the arising of Contact, the arising of Perception; through the arising of Contact the arising of Concepts (sankhārā); through the arising of Mind-form, the arising of Consciousness (nāma-rūpa-samudayā-vinnāna-samudayo). (Khandha-Samyutta 56.)

What does all this mean?

It means that on the one hand Nāmarūpa and Vinnāna belong together; and that on the other hand they stand in a relation of dependence, as is sufficiently evident in the Paticca-samuppāda in its ten-link form: "Nāma rūpa-paccayā vinnānam, vinnanā-paccayā nāma-rūpam." (Mahāpadhāna Suttanta, Digha Nikāya 14.)

What means this apparent contradiction of co-existence and of existence apart, of unity and of difference?

Vinnāna is called the seed. (Vinnānam bījam, Ang. I, p. 223.) A seed may be capable of sprouting, or may not be capable of sprouting. In the Khandha Samyutta 54 (Bījam) it is said:

"Just like the soil are to be regarded the four standing-grounds of Consciousness (vinnānatthitiyo). If Consciousness were present, existed, had footing, craved, as something inclined to Form (rūpupāyo), then it would be subject to increase, growth, ripening; if Consciousness were present, existed, had footing, craved, as something inclined to Sensation—Perception—Concepts, then it would be subject to increase, growth, ripening." That means: If Consciousness as seed enters into its standing-grounds, Form, Sensation, Perception, Concepts, as the seed enters into the soil, then it comes to increase, growth, ripening.

In the five Khandhas the Buddha gives, as it were an inventory of Actuality, in which Consciousness is compared to the seed on the tree. Here life is compared, in its five groups, to a process of growth which consists of stem (rūpam), branches (vedanā), leaves (sannā), flowers (sankhārā), and fruit (vinnānam). But this fruit cannot seed, increase further, so long as it remains on the tree. Here there is only a *possibility* of increase, a potential. It comes to actual increase, to the realisation of the potency, when the seed finds its suitable soil, i. e., when Consciousness on the basis of the conjunction of eye (of ear, of nose, of tongue, of body, of thinking) with their correspondences, finds new soil, in order therein further to increase.

As the tree in its fivefold state of stem, branches, leaves flowers and seed, presupposes the seed, so do the Five Khandhas, Vinnāna included, presuppose Vinnāna! Vinnāna here is the mental seed that must enter the womb in order to permit of a new being coming about at all; and all that develops in the womb, by phases, after this entry of Vinnāna, is a form of development of Vinnāna, as is to be traced experientially in the growing child, by phases. In the womb the new living being is only Form. At birth Sensation is added (the first involuntary cry); in the growing child, Perception (it looks at shining things, pays attention to ticking sounds, and so forth); in the further growing child, the Concepts (it distinguishes things); in the fully grown child finally, knowledge of all this, Consciousness.

This we must know before all else: Consciousness is not a something which has itself as object, as Consciousness by itself; but it embraces itself in embracing the four other Groups. Consciousness means being conscious of Form, Sensation, Perception, Concepts. This is what is meant when it is said: The Four Khandhas are the supports (thitiyo) of Consciousness. They are the actual ob-ject of Consciousness, standing against which Consciousness exists, upon which Consciousness supports itself in order to be present. That the knowledge of these Four Groups is also simultaneously the knowledge of this knowledge, this is precisely the nature of Actuality as pure action. Consciousness makes conscious everything, itself included.

It is as if a man in rising should support himself with his hand on his own body. The hand may support itself upon the foot, the knee, and so on, in short, upon the body it belongs to; but it cannot support itself directly upon itself. But in order that it may support itself upon its own body, it supports itself again, indirectly upon itself. For the hand also does belong to the body. In the same way, Consciousness can support itself upon Form, Sensation, Perception, Concepts, but not upon itself. But in order that it may support itself upon Form, Sensation, Perception, Concepts, it supports itself, again, indirectly upon itself, inasmuch as Form, Sensation, Perception, Concepts, are nothing but a phase of the growth of Consciousness.

Therefore is it said in the Anāthapindika Sutta (Majjh. Nik. 143): "Hence, householder, thus hast thou to exercise thyself: 'Not to Form (Sensation, Perception, Concepts), not to Conciousness shall I cling, and not to Consciousness shall my Consciousness be bound (na ca me vinnana nissitam vinnanam bhavissatīti)." (Majjhima Nikāya III, p. 260.)

This is to be well borne in mind. If Consciousness is conscious of itself along with the knowing of the Four Khandhas, there is no confrontation of the Consciousness with itself, and as such, an identifying or a contradistinguishing of itself, of Consciousness; but it is like everything else, a further growing, a further rolling on, a special instance of nutrition, nutrition as living experience, that unique living experience wherein there can be a transition out of nutrition immediately into no-more-nutrition.

Aware of thinking (cittapatisamvedī) I shall inhale; quieting thinking (abhipamodayam cittam) I shall inhale; unifying thinking (samādaham cittam) I shall inhale; unbinding thinking (vimocayam cittam) I shall inhale." This means: That mental height and that point of balance is reached, out of which, still and light, it leads onwards into the broad, open plain of giving up, like some traveller who, after crossing the rough mountain heights with all their dangers and obstacles, still and light, descends into the wide plain that spreads out before him in the glow of a beautiful sun. "In the close consideration of impermanence (aniccānupassī) I shall inhale, (and so on); in the close consideration of dispassion (virāgānupassī) I shall inhale, (and so on); in the close consideration of cessation (nirodhānupassī) I shall inhale, (and so on); in the close consideration of renunciation (patinissaggānupassī) I shall inhale, (and so on)."

Consciousness can never stand opposite to itself. Self-consciousness is not consciousness standing over against itself, which thereby would prove itself an existent to itself; but it is an on-going process of living experience. But consciousness may well have living experience of its own ceasing.

"The Consciousness inclined to Form (Sensation, Perception, Concepts) and so on, would be subject to increase, growth, ripening, and so on. If, however, in a monk the lust after the Form-element (rūpadhātu), after the Sensation-element, after the Perception-element, after the Concept-element, after the Consciousness-element (vinnānadhātu) is done away, rooted out, then there is no more footing for Consciousness." (Khandha Samyutta 53.)

"TRANSIENCY, SORROW, UNREALITY."

THE SUFFERING WORLD.

This world is not a place for worldiness,
Nor beauty's dream, nor love's endearing thrall,
Nor life's exultant cheer, nor happiness:
But pain, decay, loss, grief and death are over all.

Infatuated grasp we at the prize
Of pleasure, beauty, love, life's victories:
The stricken heart and reeling brain surmise
Anon the mockery of these fantasies.

But craving ceases not, and naught's retrieved,
Whilst pain, disease, loss, death all life despoil,
And love unites anon to be bereaved,
And beauty perishes gaze we the while.

And Good by Evil's marred, pleasure by pain;
Yea, Good but Evil's child, doomed ere its birth,
And Pain and Evil holding wide domain,
Turning all good and happiness to naught.

And lo! the truth that pleasure's linked with pain,
And joy with grief, desire with vanity,
Good ends in ill, strives life with death in vain,
"Transiency, sorrow, unreality"—

The Buddh—the Enlightened One—in sympathy
Did flash upon life's dark and dreary main;
The sad world waiting in its misery,
The blind world stumbling in its round of pain;

And showed the cause of Life's sad suffering
To be Desire—cleaving to things of sense;
The craving, thirst for life's concupiscence;
Amid whose raptures grief is lingering.

And lo! the Truth shall light the way to Peace—
Peace, Perfect Peace; nor pleasure moves, nor pain,
Nor hate nor fear, nor grief nor transient joy,
The mind's unruffled bliss; above the bane,
The sorrow of the fantasies of life.

J.

As all Actuality permits of being understood in different ways because it is no mere picture, but Actuality with cubic content, with a living body, (taken according to its components, chemistry; according to its force-processes, physics; according to its conditions of arising, philosophy); so the Buddha, as teacher, teaches Actuality in three modes of understanding it (upaparikhī): the understanding according to constituent parts (dhātuso), the understanding according to force-processes (āyatanaso), and the understanding according to the conditions of arising (paticcasamuppādaso). (Khandha Samy. 57. Cf. also M. N. 115.)

Just as one cannot offhand carry over chemistry into physics and philosophy; for the reason that it is a different mode of understanding, so one cannot off-hand carry over the understanding according to the Dhātus, into the understanding according to the Āyatanas, and according to the Paticcasamuppāda. It is to be considered beforehand that the Khandhas are groups, components of life; to be sure, not in the sense of pure physical-matter values (the distinction between force and matter ceases just where matter is no longer absolutely matter, but force in a latent, potential form). The Khandhas are components of life in the sense

of forms of action as they are yielded by a considered inventory, somewhat as in a burning flame the layers of colour, red, yellow, violet, blue, and in the centre, the colourless layer are, of course, component parts of the flame, not in the sense of physical-matter values, but in the sense of forms of action such as are yielded by a considered inventory. On the other hand, Nāmarūpa is a Nidāna, which is to be regarded, not Dhātuso, according to component parts, but Paticcasamuppādeso, according to conditions of arising. Certainly one may summarise the Five Khandhas under an inclusive concept; but this inclusive concept then is called, not Nāmarūpa but Sakkāya (personality).

"Personality (sakkāyam), ye monks, will I show you, and the arising of personality, and the annihilation of personality, and the way leading to the annihilation of personality..... And what is personality? The Five Grasping-groups are so to be named, namely, the Grasping-group, Form; the Grasping-group, Sensation; the Grasping-group, Perception; the Grasping-group, Concepts; and the Grasping-group, Consciousness." (Samyutta Nikāya, pp. 159, 44.)

Or: "Personality, personality, it is said, venerable one. But what is it that the Exalted One has called personality? These Five Grasping-groups, brother Visākha, has the Exalted One called personality, namely, the Grasping-group Form, and so on." (Majjh. Nik. 44, Vol. I, p. 299; and Samy. Nik. IV, 259.)

I have here called consideration according to the Dhātus (dhātuso) simply as consideration according to the Khandhas, albeit I well know that Dhātus and Khandhas in other places, for example in the Samyutta Nikāya I, p. 134, are represented as separate. "Ceva khandhā ca dhātuyo cha ca āyatanā ime." But on the other hand, in the Khandha Samyutta the Five Khandhas are often spoken of as Rūpa-dhātu, Vedana-dhātu, and so on; from which follows the possibility of speaking of the Khandhas as component parts (dhātus). In the Bahudhātuka Sutta, Rūpadhātu is presented along with the Kāmadhātu and Arūpadhātu as the three kinds of Dhātus; and eye and forms, and so on, are presented under the heading of Dhātus as much as under that of Āyatanas. It all depends upon the manner in which they are envisaged.

"If what is present, on the basis of what, ye monks, does belief in personality (sakkāyaditthi) arise? If Form (Sensation, Perception, Concepts, Consciousness) are present, belief in personality arises." (Samy. Nik. III, p. 185.)

To say that Vinnāna is a component part of Nāmarūpa will not do. That would mean regarding Nāmarūpa according to the Dhātus, whereas it must be regarded according to the Paticcasamuppāda.

A comparison will show what I mean.

A certain amount of gold and silver may be regarded simply as a mass of metal. That would correspond to the consideration of the personality as the mass of the Five Khandhas. But just as this mass of gold and silver is not simply mass, but a potential force, a mode of action, so also is the mass of the Five Khandhas not simply mass but potential force. But just as in cases where gold and silver unfold their powers I no longer denominate them as masses, as bare money, but as capital, so also I call life, Actuality, in its quality as force, no longer as Khandhas but as Nidānas, as the living play, such as lives itself out in the relationship of Vinnāna and Nāmarūpa.

Here I give another illustration.

The five Khandhas are, so to say, the life-capital which, as such, in self-contemplation is named according to its components, or *can* be so named. They consist of Form, Sensation, Perception, Concepts, and the knowledge of all these, Consciousness. In the same way, however, that capital is maintained wholly and entirely through sums of interest, and in the opposite case, becomes used up, the life-capital of the Five Khandhas is maintained out of the sum of interest which it is producing as the ever new-arising consciousness. This ever repeated new resulting interest, as it springs up in the conjunction of eye and forms as sight-consciousness, in the conjunction of ear and sounds as hearing-consciousness, and so on, adds itself ever and again to the life-capital as nutriment of consciousness and maintains this life-capital, ever and again provides it with new enrichment, addition of strength, on the basis of which it ever and again is able to throw up new interest in the form of new consciousness.

It may be asked: What then is the difference between personality (sakkāya) and mind form (nāmarūpa)?

I reply: In point of fact there is no difference at all between the two. The same thing that I call personality at one time, at another time I call mind-form; just as the same object that at one time I call *entrance*, at another time I call *exit*. In point of fact, both are only *door*; it all depends upon the connection, the standpoint, the sense, as to whether one calls this door, entrance or exit. In the same way, in point of fact, both mind-form and personality are this ingredient in life; it all turns upon the connection, the standpoint, the sense, as to whether one calls this ingredient mind-form or personality.

When I understand life according to its component parts, it is just the sum of the Five Khandhas, whereupon consciousness does not need a standpoint outside of itself in order *as* such to be present conceptually. That is the serious mistake which is constantly made where the process is not lived out but only learned about. Consciousness is action, and action is enclosed within itself. Consciousness is not a fixed fact, not a state, but a result, a process. As my reflection in a mirror is not a fixed fact, but only ever and again a new result of my looking into the mirror, so is consciousness no fixed fact, but the ever and again repeated new result of becoming conscious, the process of making conscious. Consciousness, in taking stock of personality and thereby of itself, does not take up a standpoint toward itself, but carries through a process of consciousness in which conceiver and conceived coincide in the

one process of conceiving which insists upon being vitally experienced, whereas the mere attempt to become conceptually master of this experience breaks it up into conceiver and conceived and thereby blocks its own road. Consciousness that conceives itself along with itself, is no conceivability, no object of science; yet it is also no inconceivability, i.e, object of faith; but it is the conceiving process itself, the special kind of consciousness which, as such, insists upon being vitally experienced, but can only be vitally experienced there where the I-conceit (asmimāno) no longer completely dominates the whole field of mental vision. For the Doctrine, the Dhamma also, is no mere fact, no fixed state, but a process, a growth; and correspondingly, the capacity to take up the Doctrine is also a process of growth. With logic, though it were as keen as mathematics, nothing here is to be done; everything here insists upon being vitally experienced.

This is the crucial test as to whether a man has in him the stuff for the actual following of the Buddha, for the repeating of his, the Buddha's, experience after him; or whether he is satisfied, from the standpoint of the concepts, merely to "handle" him, only to treat of him, and thereby, in great measure, miserably to mishandle him!

Yet once more: Consciousness is action; and an action that does not embrace itself would assuredly stand outside itself, thus, would no longer be an action. Where, however, consciousness is action, there the knowledge of action is at the same time a form of action, its most intimate special case; and it is as action in the form of this knowledge of action that consciousness embraces itself in itself and, as was said above, that consciousness makes conscious everything, itself included. Therefore it is said:

"These four kinds of nutriment there are, ye monks, for the maintenance of existing beings, for the furthering of those arising. What four? First, material nutriment, gross and subtle; second, sense-contact (phassa); third, mental assimilation (manosancetanā); fourth, consciousness.

"If, ye monks, the craving for material nutriment is present, the pleasure in it, the thirst after it, then expanding consciousness has seized a footing (patiṭṭhitam vinnāṇam virulham). If expanding consciousness has seized a footing, then that is a new arising of mind-form (nāmarūpassa avakkanti) and so on.

"If, ye monks, craving for the nutriment of mental assimilation is present, pleasure in it, thirst after it, then expanding consciousness has seized a footing. If expanding consciousness has seized a footing, then that is a new arising of mind-form."

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And further again: "If, ye monks, the craving for the nutriment of consciousness is present, the pleasure in it, the thirst after it, then expanding consciousness has seized a footing. If expanding consciousness has seized a footing, then that is a new arising of mind-form, and so on."

Consciousness makes conscious everything, itself included, not in that confrontation of itself wherein a "Me" and a "Mine" would immediately prove themselves through themselves; but it makes conscious all, itself included, as action which includes itself with itself, and thereby excludes a "Me" and "Mine." This must be emphasised again and again, for upon it depends the whole fruit of the Doctrine.

Further: When I understand life according to its origin, according to its action, then it is Nāmarūpa which, to be sure, embraces also Consciousness, yet not as represented by its component parts, but potentially, just as the capital includes the interest, as the young tree includes the seed, which only later will grow out of it,—no life-*state*, but a life-*arising*.

To conceive the sum of life according to its component parts, i.e., the Five Khandhas, as Nāmarūpa, is false, judged in view of standpoint. If one is inside a house, one does not enquire about the entrance but about the exit; and if one is outside, then the reverse. That Irishman who, when he wanted to leave a house, expressed his wish in these words: "Please show me the entrance out," used a mode of expression

which according to the facts was not false, but certainly was so, judged according to standpoint. And equally so is the naming of the sum of the Khandhas as Nāmarūpa false, not according to fact, but in view of standpoint.

Between Vinnāna and Nāmarūpa there exists a traffic in reciprocity. The potential latent force of Nāmarūpa in the friction of the senses with their correspondences, ever and again is translated into the living force, Vinnāna; and the latter ever and again deposits itself as the latent force of Nāmarūpa, which latter is nothing but consciousness fixed in the fetters of form, consciousness enfleshed.

As, however, capital is not necessarily obliged to produce interest, but only if the corresponding pre-conditions are present, i.e., when one allows it to work; so also this capital does not of necessity produce interest save only when it works, i.e., when the craving to seize is present.

"The Five Groups (Khandhas) will I show you, and the Grasping-groups (Upādanakkhandhā).....And what are the Five Groups?

"Whatsoever there is of Form, past, future, or present, (and so on)—that is Form-group. Whatsoever there is of Sensation—Perception—Concepts—Consciousness, past, future, or present, (and so on)—that is Consciousness-group.

"And what, ye monks, are the Five Grasping-groups?

"Whatsoever there may be that makes for impulsion (sāsavam), makes for clinging (upādāniyam), to Form—Sensation—Perception—Concepts—Consciousness, that is called Grasping-group of Form (and so on)." (Khandha Samyutta 48; Samyutta Nikāya III, 47).

As the seed, so long as it remains on the tree, is germinating force only as possibility, potentially, notwithstanding that itself, like the whole tree, is the outcome of a germinating seed, so is Vinnāna in the company of the Five Groups, only a germinating force as a possibility, notwithstanding that itself, like the other four Khandhas also, is the outcome of germinating consciousnsss (patisandhi-vinnāṇam). And as the seed in the tree, so soon as it finds the right soil, actualises its germinating powers, so does Vinnāna actualise its germinating powers as soon as it finds the right ground in encountering the six internal and the six external domains, i.e., in contact (phassa), and thereby ever and again energises its supports, the Four Khandhas, in the same way that the interest ever and again energises the capital, and thereby maintains it capable of earning interest.

To-day in Ceylon much is said about Patisandhi-Vinnāna. This word does not come from the Buddha's mouth. It is to be found, so far as I know, only in the Commentaries. In the Suttas what takes its place is the expression *sanvattanikam-vinnanam*, the rolling-on consciousness. (Majjh. Nik. 106.) Patisandhi-vinnāna means the again-binding consciousness. But to relate the same solely to the moment of physical death is to grasp the concept too narrowly. Vinnāna binds everywhere, there where it passes over out of the purely potential germinating force into the living germinating force, i.e., everywhere, wherever it produces interest, and with this interest energises its capital, Nāmarūpa. It is Patisandhi-vinnāna, again-binding consciousness, everywhere, wherever it actualises the germinating force resident within it.

I therefore sum up thus:—

To say that Vinnāna is a component part of Nāmarūpa does not fit the case. To say that Vinnāna is not a component part of Nāmarūpa does not fit the case. To say that Vinnāna is and is not a component part of Nāmarūpa does not fit the case. To say that Vinnāna neither is nor not is a component part of Nāmarūpa does not fit the case.

Hence: What does fit the case?

I reply: A concept does not fit the case at all, but only the living experience in which it then verily will be vitally experienced how Vinnāna ever and again springs up out of Nāmarūpa, the latter being its antecedent condition; and how it ever and again precipitates itself as Nāmarūpa, enfleshes itself, thereby, so to speak, by a detour springing out of itself, but, *be it well noted*, in a sort and fashion which excludes a "Me" and "Mine" (*atta* and *attaniya*). In this sense, Nāmarūpa is called old action (purānakammam). In this sense it is called the seed-field (khettam) into which Vinnāna as seed (bījam) enters (kammam khettam vinnānam bījam, Ang. Nik. Book of Threes).

"Old and new action, ye monks, will I show you. And what, ye monks, is old action? The eye, ye monks, is old action, the ear—nose—tongue—body—mind, is old action, as a result of grasping (abhisankhatam), as a result of purposive thinking (abhisancetayitam) is it to be regarded.

"And what, ye monks, is new action (navakammam)? What there, ye monks, at present acts in action with the body, with speech, with mind,—that, ye monks, is what is called new action." (Samyutta Nikāya IV, p. 132.)

How can one live out all this? I reply: Upon the path which the Buddha himself calls *sikkha sanna*, trained perceptions. (Dīgha Nikāya 9, Potthapāda Sutta.) In other words: It is to be lived out upon the royal road of meditation that catches hold of the everlastingly flickering impulse of life towards craving, and in correcting it, brings it to rest, brings it to clarity, so that, as in the wheel that has come to rest one sees the spokes, so one sees before one the uncovered secret of life, and recognises: Yea, it is so!

"And in so far, Ananda, one is born, one grows old, one dies, one disappears, one re-appears, in so far exists the way of speech, the way of word, the way of cognition, the way of knowledge, in so far does the process proceed (vattam vattati) as this state here, namely, as mind-form together with consciousness (nāmarūpam saha vinnānena)!" (Dīgha Nikāya 15.)

Whoever has understood what I have tried to make clear above, will also understand what this "together" (saha) here signifies.

If, however, in the last analysis, nothing is present but this ceaseless intercourse between Nāmarūpa and Vinnāna, Vinnāna and Nāmarūpa, which leaves no room for an I-identity, for anything existent in any shape or form, what then does the Buddha mean when he says to his disciples in the Udāna:

"There is, ye monks, an unborn (ajātam), an un-become (abhūtam), an un-made (akatam), an uncompounded (asankhatam). If, ye monks, this unborn, un-become, un-made, uncompounded, were not, then an escape from the born, become, made, compounded, would not be discernible. But because, ye monks, there is an unborn, un-become, un-made, un-compounded, therefore, ye monks, an escape out of the born, become, made, compounded, is discernible." (Udāna V, 3.)

This passage is ever and again quoted as the crowning piece in favour of the concealed metaphysical nature of Buddhism, in support of the supposed fact that Buddhism, so to say, is a doctrine with a double bottom,—that under the superficial bottom of the Anatta doctrine lies hidden the concealed bottom of a metaphysical Atta.

But these words can become a stumbling-block only to those who have not understood the Buddha. The Buddha does not say: "There is a something permanent (nicca), everlasting (dhuva), eternal (sassata), unchanging (aviparināmadhamma), which eternally the same thus will persist (sassati samam tath' eva thassati)." Of all this he expressly says that such a thing simply is not!

"Since, however, a self and anything belonging to a self, in truth and actuality, is not reachable (attani ca attaniye ca saccato thetato anupalabbhamāne), is not then this standpoint of Faith, 'There is the world: there is the self, that shall I be, permanent, lasting, eternal, unchangeable; eternally the same shall I so persist,'—is not this, ye monks, wholly and completely an opinion of fools?" (Majjhima Nikāya I, p. 138.)

And further: "If what is present, on the basis of what, in dependence on what, springs up this belief, 'That is the self; that is the world; that shall I afterwards be, permanent, lasting, eternal, unchangeable'?—'If Form is present, on the basis of Form, in dependence upon Form, springs up this belief. If Sensation, Perception, Concepts, Consciousness, is present, springs up this belief, (and so on).'" (Samyutta Nikāya III, p. 182.)

A LAMA OF NORTHERN TIBET.

The Buddha only says: There is an unborn, un-become, un-made, uncompounded. What this uncompounded is, on this we need indulge in no useless speculations, for the Buddha himself tells us what it is, as he also tells us what is Nibbana.

"The Uncompounded (asankhatam), ye monks, will I show you, and the way that leads to the Uncompounded.

"And what, ye monks, is the Uncompounded? Whatsoever, ye monks, there is of the ceasing of lust (rāgakkhayo), of the ceasing of hate (dosakkhayo), of the ceasing of delusion (mohakkhayo), that, ye monks, is called the Uncompounded.

"And what, ye monks, is the way that leads to the Uncompounded? Insight into the body (kāyagatisati), that, ye monks, is called the way that leads to the Uncompounded." (Samyutta Nikāya IV, p. 359.)

Accordingly we read: "Nibbana, Nibbana, it is said! But what now is this Nibbana? What there is of the ceasing of lust, of the ceasing of hate, of the ceasing of delusion, this is called Nibbana." (Samyutta Nikāya IV, pp. 251, 261.) And further: "The Deathless (amatam) will I show you, and the way that leads to the Deathless. And what, ye monks, is the Deathless? The ceasing of lust, the ceasing of hate, the ceasing of delusion, this is called the Deathless." (Samyutta Nikāya IV, p. 370.)

And why is the ceasing of lust, hate, and delusion, the Uncompounded?

Because all letting go, all ceasing, is unitary in itself, no matter what may be the objects with regard to which it is realised. As all languages, no matter of what sort they may be, in silence become a unity, so all activities, all Sankhāras, in letting go, in ceasing, become a unity which is no longer compounded because it has not arisen through contact (phassa-paccayā), has not been born, become, made, through the conjunction of inside and outside, of inner and outer Āyatanas, but consists precisely in the ceasing of this Phassa-paccaya.

There is an Uncompounded, namely, the ceasing of this ever and again repeated compounding out of antecedent conditions (visankhāragatam cittam, Dhammapada 154). There is an un-made, namely, the ceasing of this ever and again repeated making out of the antecedent conditions! There is an un-become, namely, the ceasing of this and again repeated becom-

ing out of antecedent conditions! There is an unborn, namely, the ceasing of this ever and again repeated being born out of antecedent conditions!

All that is here, without any exception, is the outcome of a coinciding such as is carried on in the process of nutrition; and nutrition itself is—Sankhāra, compounding. There is only *one* non-Sankhāra, namely, the ceasing of this compounding, the great No-More!

"The ultimate end (parāyanam), ye monks, will I show you, and the way that leads to the ultimate end. And what is the ultimate end? Whatsoever there is of the ceasing of lust, of the ceasing of hate, of the ceasing of delusion, that is called the ultimate end.

"And what, ye monks, is the way that leads to the ultimate end? The insight into the body, ye monks, that is what is called the way that leads to the ultimate end." (Samyutta Nikāya IV, p. 373.)

This is the great No-More which proves itself such through this, that it permits of nothing more being said about it. A No-More about which something more permits of being said, is no ultimate, actual No-more. It is a No-More with which the concepts make play; and which, like a covered basket, permits of being passed on from hand to hand, be it as eternal being, be it as eternal annihilation.

The No-More which the Buddha teaches, whether called Asankhatam, Amatam, or Nibbanam, is no eternal being (as a fiction of Faith); it is no eternal annihilation (as an hypothesis of Science). It is the No-more-grasping, the ceasing of all grasping, and therewith Ceasing itself, the living experience of Ceasing.

But, be it well noted, it is *not annihilation*. What can be destroyed is only something that is present! But there are present only the Four Chief Elements, the Mahābhūtas, of which the Buddha expressly says (in the Kevaddha Sutta, Dīgha Nikāya, 11), that the question as to their ceasing is a question that is wrongly put. Put correctly, the question must run thus: "Where is it that water, earth, air, and fire, no longer can find footing? Where no longer can find footing, long and short, gross and subtle, what is ugly and what is beautiful? The mental, and also the body, where do they finally come to an end?" Then the answer comes: "Consciousness the invisible, the boundless, the all-shining,—there it is that water, earth, air, and fire, are no longer able to find footing. There no longer are long and short, gross and subtle, what is ugly and what is beautiful, the mental, the body also,—there they finally come to an end. Through the ceasing of consciousness does all this come to an end!"

That means: It is not a question of the annihilation of something existent, but of the ceasing of an action. Action can cease. This, however, does not mean that it is annihilated, but that it no longer arises. To speak of a no longer arising action as an annihilated action is nonsensical. But it is also not eternity! To say of a flame that has gone out through lack of nutriment, "It is (as gone out) eternal," is just as nonsensical as to speak of the ceasing of action as annihilation. The Buddha-dhamma, as the Majjhimā Patipadā, stands as far removed from the annihilation doctrine of Science as it does from the eternity doctrine of religions; but this, not as a third possibility alongside these two, but as that which, "avoiding the two extremes," points to the ignorance out of which they both have sprung,—the understanding of life to be an existent thing, whether in the sense of a subject in itself (metaphysical force, soul, Atta), or of an object in itself (physical object, matter). Nibbana is not annihilation, Nibbana is not eternity. How could it ever be realised in this life if it were either of these two? The standing phrase runs: "Already in this life finally extinguished (ditth'eva dhamme parinibbuto)." Nibbana is something that is to be realised (sacchikaranīyam), yea, the only fully, completely, purely realisable thing,—the only thing which wholly, completely, and entirely belongs to me, which I do not need to share with the world; and this unique thing, wholly belonging to me, is Ceasing.

The deepest, innermost characteristic of all life is its Terminability, the possibility of bringing it to an end. To make actual this Terminability, out of Terminability to produce Termination, Ceasing, this is that of which the Buddha says: "Lived out is the life of purity (vusitam brahmacariyam), completed the task (katam karanīyam)." The actualisation of Terminability is the last and highest task that life brings with it: it is Nibbana. And to this extent one can talk about Nibbana without having realised it. For grasping and no-more-grasping are not divided from each other as opposites, but an unbroken path leads from one to the other. And a single truly quieted breath, free from lust, such as young Gotama experienced under the Jambu tree in his father's field, gives the whole, gives the end, as it gives the first start. This verily every one must know, that man, by his nature, is not the impossible unity of the opposites, force and matter, mind and corporeality, soul and body, constancy and changeability, but that, by his nature, he is the unity of grasping; and grasping can cease!

Three kinds of beginninglessness there are: the absolute beginninglessness of Faith, a fiction; the relative beginninglessness of Science, an hypothesis; and the reflexive beginninglessness of Ignorance – a living experience! And in what, demonstrating itself? In this fact of Ceasing! Ceasing of what? The ceasing of lust, the ceasing of hate, the ceasing of delusion, in the ceasing of the impulsions (āsavā), in the ceasing of Suffering!

So there is left an existence free from suffering? To be sure there is left an existence free from suffering. Nibbana is just the living experience of freedom form suffering. "And to what end does the Exalted One proclaim the Doctrine? To the end of the penetration of Suffering does he proclaim the Doctrine." (Samyutta Nikāya IV, p. 51.)

Yam buddho bhasati vacam
khemam nibbanapattiya
dukkhass' antakiriyaya
sa ve vacanam uttama.

The word the Awakened One doth bring,
The sure, that brings extinguishing,
That brings all suffering to an end,
This, truly, is the best of words.

(Sutta Nipāta 454.)

But this existence free from suffering is the existence of the flame that is taking up no more oil, and that burns on towards ceasing, towards extinguishing,—the coming to rest of all the Sankhāras, the renunciation of all clingings, the drying up of all thirst, ceasing, extinguishing. Where from beginninglessness up to this moment a flame of life has burnt, maintaining itself in dependence upon ignorance and thirst,—there it simply burns no more. And this No-More is lived out, already in this present lifetime, as the ceasing of impulsions.

To repeat it yet once again: To call this No-More, eternal being,—that does not fit. The No-More of an extinguished flame is no eternity. To call this No-More, eternal annihilation,—that does not fit. For the flame has not been blown out, but is extinguished in the no longer taking up of nutriment. It is the No-More with regard to which the Concept fails us,—not because it is an inconceivability, but because it is the ceasing of all conceiving itself.

But whoever imagines that he can come at this No-More by the ordinary paths of thought, be it in the form of a conceivability, be it in the form of an inconceivability, ought to know that all that is something which has arisen in the coinciding of concept and object, has arisen through contact (phassa-paccayā), is a Sankhatam, a compounded thing, all one whether one conceives it as eternal being or as annihilation. It is a put-together thing (abihisankhatam), it is a thought-together thing (abhisancetayitam).

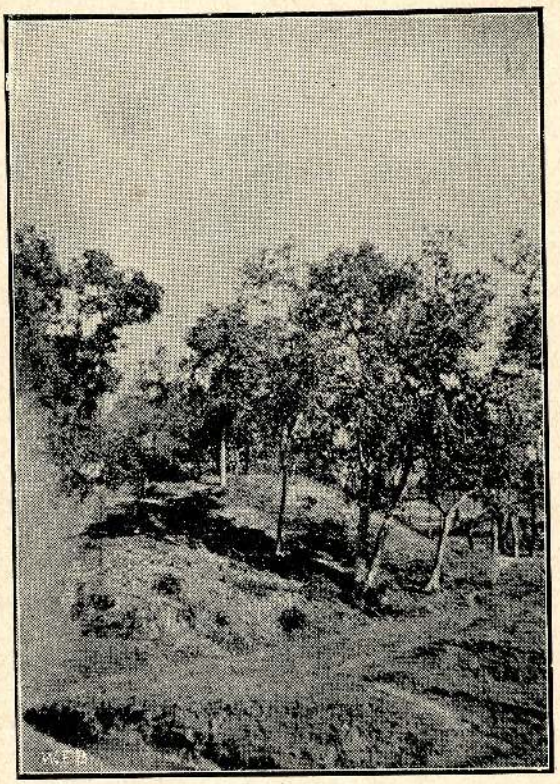


Photo by H. Sri Nissanka.

The Sal Grove of the "Mallas" as it is to-day.

"There is, however, a ceasing of the formations, and inasmuch as he cognises, 'Yea, that there is!' the Perfect One catches sight of escape from thence, and breaks himself loose from thence. The Perfect One, however, ye monks, has cognised this incomparable, best path of peace from the very foundation, namely, the arising and passing away of the six sense-contacts, lust and suffering and escape, and the unclinging state of being free, in knowledge that is in accord with Actuality." (Majjhima Nikāya 102.)

And now a second point which here also may find a place.

When, in the course of his translating work, Mr. Mc Kechnie came to the chapter on Nibbana, he said to me: "In this chapter you call Nibbana a process just like any other process. In Burma that will be denounced as rank heresy."

Well, I am fully persuaded that I am no heretic, but that is not enough for me; I also would not like to be considered a heretic, and so I think it necessary, here also, to make a few explanations; all the more so that I admit, without further words, that the aforementioned manner of expressing myself offers, and may offer, possibilities of misinterpretation.

Nibbana, as the Texts frequently enough say, is the ceasing of lust, the ceasing of hate, the ceasing of delusion.

"Nibbana, Nibbana, it is said, friend Sariputta. But what now, brother, is Nibbana?—What there is of the ceasing of lust (rāgakkhayo), the ceasing of hate (dosakkhayo), the ceasing of delusion (mohakkhayo), this is called Nibbana." (Samyutta Nikāya IV, p. 251.)

That means, in other words: Nibbana is freedom from the impulsions (āsavā). Freedom from the impulsions is that wherein action (Kamma) has ceased. Hence the question arises as to whether the fact that a process is present also of necessity means that Action, Kamma, is present. If this is so, then, to be sure, the statement that Nibbana is a process is a serious heresy. The question therefore is: Is a process necessarily synonymous with Action (Kamma)?

There are two kinds of processes, those associated with the impulsions (sāsavam) or with clinging (upādāniyam); and those free from the impulsions (anāsavam), the unclinging (anupādāniyam). The former resemble the flame which burns without taking up fresh oil, and which therefore burns on towards extinguishing through lack of oil. This latter is what in the Texts is called (sa)-upādisesa-nibbānam. The two, however, do not stand towards each other as opposites, but are unbroken transitions; and the one is divided from the other only by the transition-zone of the strife to become free from the impulsions.

There are two sorts of action, and there are four sorts of action. The two sorts of action are old action (purānakammam) and new action (navakammam).

And what is old action? "The eye, ye monks, is old action; the ear, the nose, the tongue, the body, the thinking, is old action. And what is new action? What just now in action, acts (etarahi kammam karoti) in deed, in word, in thinking." (Samyutta Nikāya IV, p. 132.)

And what are the four kinds of action?

These four kinds of action (cattāri imāni kammāni) are recognised and realised and taught by me. What four?

"There is, ye monks, an action, dark with dark fruit. There is an action light with light fruit. There is an action dark-light with dark-light fruit. And there is an action neither dark nor light, action that leads to the ceasing of all action (kammam kammakkhayāya samvattati).

"And what is the action that leads to the ceasing of all action? Whatever, ye monks, there is of this dark action with dark fruit,—the thoughtful reflection (cetanā) that leads to the ceasing of the same. Whatever there is, ye monks, of this light action with light fruit,—the thoughtful reflection that leads to the ceasing of the same. Whatever there is, ye monks, of this dark-light action with dark-light fruit,—the thoughtful reflection that leads to the ceasing of the same. This is the action that leads to the ceasing of action." (Anguttara Nikāya II, p. 231.)

That Nibbana can be realised in this life is taught beyond all doubt: "ditth'eva dhamme parinibbuto," and "What things are to be realised with wisdom? The annihilation of the impulsions is to be realised with wisdom (āsavānam khayo pannāya sacchikaranīyo). (Anguttara Nikāya II, p. 18.)

That this freedom from the impulsions, Arahatship, runs its course with the support of a living body, thus, with the support of a process, is also expressly said: "When he so recognises, so penetrates, he becomes free in mind from the impulsion of sensuality, he becomes free in mind from the impulsion of existence, he becomes free in mind from the impulsion of ignorance. In being freed is the knowledge of being freed; dried up is birth, lived out the life of purity, completed the task, nothing further of this here (nāparam itthattāya),"—he cognises. He thus cognises: 'Burdens that might be present as "impulsion to sensuality (kāmāsava)," these there are not; burdens that might be present as "impulsion to existence (bhāvasava)," these there are not; burdens that might be present as "impulsion to ignorance (avijjāsava)," these there are not. However there are here these burden-masses (darathamattā), namely, the life-conditions as "This body with its six senses." (Majjh. Nik. 121.)

Action that bears fruit good or evil, or neither good nor evil, here is no longer to be found. Also action that leads to the ceasing of all action, i. e., to the zone of striving that leads over from the impulsion-laden to the impulsion-free, here is no longer to be found. The striver (sekho) has become the no-longer-striver (asekho). But also in the Asekho there is this life-process here; this body with its six senses, this old Kamma that has been deposited from former action.

What now is Nibbana? It is the state of the Arahat, the state of freedom from the impulsions, which, as free from struggle, as impossible of falling back, is realised by the person who has conquered the impulsions, i. e., it is a living condition, no empty conceptual scheme. In order to be able to realise freedom from the impulsions, the living process must be present which actualises it, just as, in order that there may be love, honour, lying, truth and so on, the living process must be present which actualises them. Nibbana is no something eternal bound in the fetters of the abstract, which takes no further part in life. Nibbana is the life of the Arahat that is realised in the uniquely actual, uniquely happifying, form of freedom from the impulsions, and not only freedom from the impulsions, but the experienced impossibility of ever again falling prey to the impulsions; in short, Nibbana is a process; but it is that unique process which is free from Kamma, also free from that Kamma which leads to the ceasing of all Kamma, the coming to rest of all Sankhāras (sabbasankhārasamatho), the rest which follows the great storm of life, the process of extinguishing.

It may be objected: This is the Sa-upādisesa-nibbana, the Nibbana which is yet associated with the Khandhas. But the Anupādisesa-nibbana,—how about it? Is that also a process?

I put a counter-question. A flame that burns without oil is a process, beyond question; but it is a process that burns on towards extinguishing, i. e., towards its No-More. Is this flame which now has gone out for lack of oil,—is it now still a process?

No! It is no longer a process! What this "No-more-process" is,—that has to do only with him who himself lives it out. For this No-More has reference, not to anything objective, be it mental, be it corporeal; it has reference not to anything that for me along with others, might be a common object of consideration and explanation, but only to my own action (Kamma). So long as Nibbana is present *as* such, as Arahatship, as the actualisation of Terminability, it is a process, that unique process that is free from Kamma and free from all striving against Kamma. The moment it is no longer present *as* such, it stands outside all possibilities of thought. To call it eternal being,—that fits as little as to call it eternal annihilation; not because it is an unthinkability in itself, but because it is the ceasing of all consciousness, and therewith of all possibilities of thought.

"With no longer clinging consciousness, extinguished (apatitthitena vinnānena parinibbuto)." (Samyutta Nikāya III, p. 124.) And: "With the ceasing of consciousness, all this completely ceases (vinnāṇassa nirodhena etth'etam uparujjhati)." (Dīgha Nikaya XI, conclusion.)

As along with consciousness are formed also the possibilities of consciousness as mind-form, and therewith all possibilities of thought, so with the ceasing of consciousness, cease also all possibilities of thought. It is just the Ceasing with which the word becomes honest, and renders the thing itself. And well for him whose heart by this unparalleled word is elevated and rejoiced! For the suction of the cosmos is strong; and Nature the Wicked One, outwits us by presenting herself so naturally and making life so natural. It well may happen that to some person the door of escape may be shown, and that he none the less says: "That is no noble way. Much nobler is it to join oneself to the Whole, and with it suffer, and with it live for ever."

"Ceasing, ceasing (nirodho, nirodho). By things hitherto unheard, to the Bodhisatta Vipassi the eye arose, understanding arose, wisdom arose, insight arose!" (Samyutta Nikāya II, p. 9.)

Ceasing just means ceasing,—plain, simple, honest ceasing. To speculate curiously about ceasing: Is it thus? Is it so? Is it eternal being? Is it eternal annihilation—that is not ceasing. That is a holding fast in which the only thing that is changed is the object that is held fast.

May all beings be happy? May all beings find the right way!

HOMAGE TO HIM THE TEACHER!

[*Translated from the German by J. F. Mc Kechnie.*]

"BORN BUDDHISTS"

[MME. ALEXANDRA DAVID NEEL]

".....It is as if that which was overturned had been set up; as if a lamp had been brought in the darkness so that all who have eyes to see might discern the things that surround them."

—At the end of many Suttas.

THERE exists a commonplace locution, heard all over the world, from people of various races and creeds, which though looking devoid of importance, has nevertheless proved, and is still proving, harmful to the mental and spiritual progress of many. It is the stereotyped expression "*I am a born Buddhist*," "*a born Christian*," "*a born Mussulman*," etc.

The very idea that one may be born with religious views is most absurd. What prevents us from laughing, when it is uttered, is that we are so used to hearing it and the fact that we have never given one minute to ponder over it.

Do we ever hear of people who are born with any political opinion, with views regarding some discussed scientific question, or in fact, with any views or opinions at all?—How could it be, then, that a new-born baby adopts *by choice* a certain philosophical doctrine?

Presented in that way, the question looks a jest, and I am very well aware that the words "I am *born*" a Buddhist, a Mussulman, a Christian, etc. are understood as meaning I am born from parents who, at least nominally, were either Buddhists, Christians, etc. There is yet another implication coupled with that of parentage; it is that men and women born in such condition, are *themselves* Buddhist, Mussulman, Christian, etc.

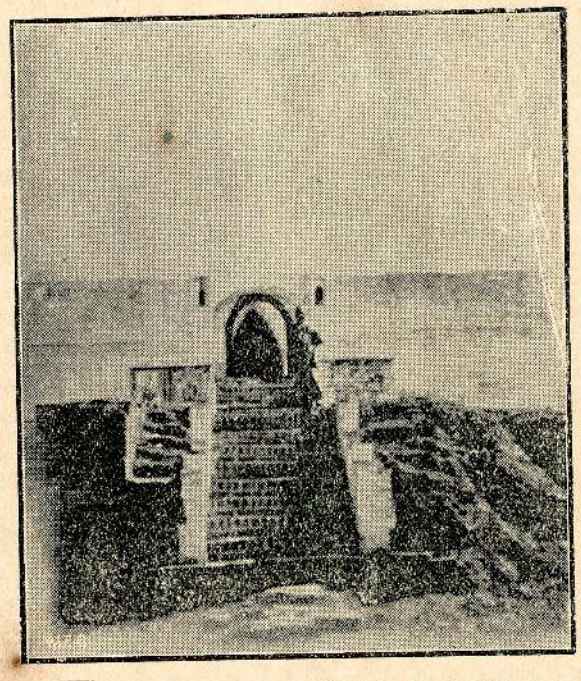


Photo by H. Sri Nissanka.

The Vihara marking the exact site where the Lord attained to Pari-nirvana. Inside is a recumbent statue of the Buddha.

Admitting of that double meaning the locution conveys a wrong notion, and the power of its deceitful words leads many to remain satisfied with an inert attitude towards philosophic or religious doctrines.

Being convinced that *they are* Buddhists, Christians, etc. they deem that there is no necessity for them to investigate and study any doctrine, in order to choose a spiritual path. That choice seems to them *done*, though they cannot point out a moment in their life when they have decided that most important matter..... And so, absent-minded, they conform to a few time-honoured observances, either ritualistic or of a kindred sort, and suppose that as *born* Buddhists, Mussulmans or anything else, they have performed their religious duty and are walking towards heavenly bliss.

Yet, there is not one religion in the world which supports the view that to belong to a creed, whatever it may be, is to be born from people who profess it. It would be as well to say that the son of a physician is a physician by birth, without having acquired by his own study, the science of medicine.

Religious convictions worthy of that name, are the outcome of serious investigation and meditation. He, only, is entitled to call himself the follower of any religion, whatever its name, who is thoroughly acquainted with the genuine tenets of that particular religion and can give an account of the reasons which appear, to him, as confirming them.

Once, when I expressed that opinion to a Christian missionary, he answered: "Were we to look in that way, there would be, indeed, very few followers left to the various religions." It is exactly so. The number of those who have consciously chosen the religion to which they are said to belong, is certainly not large, and, in fact, but a small minority really care for religion, philosophy and all that pertain to the spiritual realm.

The success of the religions which preach that one can travel along the road to heavenly bliss, carried on the shoulders of a saviour, be it Amida, Jesus Christ, or any one else, is precisely a result of that tendency towards spiritual sloth and intellectual laziness which is so common a disease.

Most men shun effort, and mental effort still more than physical. The religion that gratifies their sentimentality and their thirst for emotion, and especially, that does not require from them any exertion, is the one which they cherish.

Such religion is universal: and usurps a number of names. Here it calls itself Buddhism, there Christianity, farther Vedantism, or Islam, but under these different masks is hidden the same worthless stuff and the same sluggish people.

It is hardly necessary to remark that the largest number of the *born* Buddhists, Christians, etc. belong to that widely spread religion. Truly speaking they are but mindless sheep which, born amongst a certain flock, move along with it in

any direction it goes; just as they would have followed another flock, had they been born elsewhere.

However, many of these "mindless sheep" are found much less tame-spirited and indolent when instead of religious matters it is a question of material business.

Then sloth vanishes; they do not remain satisfied with walking half sleepy in a procession of equally dull companions and with accepting without investigation the words and customs of their elders. Energy has arisen: a goal is to be reached, ways to attain it are eagerly sought and discussed, and *samadhi* comes quite naturally on topics of trade, speculative investments, choice of a lucrative career and the like.

What does this mean?—It simply means that the sluggish people were not, after all, so dull-minded as they appeared to be, but that spiritual matters do not appeal to them, while they have very much at heart their worldly pursuits.

Only unenlightened sectarians believe that eternal perdition awaits those who do not hearken to the call of spirituality. Unselfish, righteous, charitable materialists are not lacking, and heavens exist for them as well as for devotees. But it is unfair to belittle any religious teacher by calling oneself his disciple, when lacking a sufficient knowledge of his doctrine and, moreover, when one often thinks and acts in contradiction of it.

Leaving aside the more or less general considerations on the subject let us look at it from the Buddhistic point of view.

The spiritual phenomenon commonly called conversion, that is to say "turning," is, for a Buddhist, the result of a discovery. What discovery?—The discovery that, till then, he has fostered wrong notions regarding the world and himself. Following it, comes the choice of a method capable of "setting up the upturned environment" in which he has been living. On purpose, I avoid saying that Buddhist conversion is the *adoption* of a doctrine; for it is not accepting dogmas from a teacher, but building oneself one's own knowledge.

> ".....If you know in such way, o Bhikkhus, will you say: 'We worship the Master and, out of respect for him, we will speak as he has taught us'?—"We will not do so, Bhagavan"—".....That which you will proclaim, o Bhikkhus, is it not that which you have yourselves apprehended and understood?"—"It is exactly so, Bhagavan."*

The discovery of the worthlessness of that which one had thought worthy, of the transiency of that which one had deemed permanent, of the unreality of that which one had conceived as the very reality, is a kind of spiritual catastrophe that perturbs the world of one's thoughts, shaking it from top to bottom.

The phantasmagoria with which some Buddhist authors surround the Buddha fighting his last mental battle under the Bo-tree, is but an imaged version describing the state of a mind on the verge of awakening, when all old propensities, beliefs, attachments, all the phantoms of the dream, rise once more, before vanishing for ever.

That spiritual phenomenon is not self-sprung. It follows the earnest practice of research, attentiveness and introspection, and that practice is, of course, undertaken by those, only, who are deeply interested in spiritual matters.

The first disposition required to turn the mind of a man, whoever he may be, towards the Buddhist path, is that he should be dissatisfied with the world, as he sees it, and with his own life, as he lives it.

It is evident that one who feels perfectly comfortable in the house where he dwells has no reason to remove from it. So also, he has no reasons for starting to explore new spheres, who is quite satisfied with his surroundings, who sees but subject of enjoyment in them, who discovers no cause that could bring his pleasurable sensations to an end, and has no longing whatever for any other condition.

Expounders of the Buddhist doctrine can point to that man, his delusion, the precarious nature of his happiness, and the sorrow awaiting him, just as a skilled master mason will show to the dweller in the pleasant house the crevices in the walls which prognosticate that ere long it will fall in. However, they cannot do more, and it is left to the man to form new notions about his abode, verifying that it is but a half tumbled-down hut which affords no security.

The second disposition required is that he should be prompted by a steadfast will to make the very same experience which the Buddha did, and entertain no doubt as to the possibility of it.

Doubts as to the feasibility of becoming an Arhan or of realising Nirvana in this very life, have much lowered the spiritual level of those who foster them. Any sensible man who knows that he has no chance whatever of winning the prize of the race, will not take the trouble of running. As for attainments which are to take place in milliards of milliards of centuries, they are too distant to arouse a great ardour. The path towards Buddhahood, to use the favourite word of the Mahayanists, is not to be measured by miles or by days' march. Even that word *path* is an incorrect figure of speech, for there is no place to reach. Nirvana is ever present; all that is needed is to be able to perceive it, and especially to *wish* to perceive it, which in spite of many pious formulas repeated on that subject is the case of but few.

When the Buddha told his first hearers:

* Freely abridged from Mahātanhāsamkhaya Sutta of the Majjhima Nikāya.

> "If you walk in the way I show you, you will ere long have penetrated to the truth, having yourselves known it and seen it face to face; and you will live in the possession of that highest goal of the holy life for the sake of which noble youths fully give up the world and go forth into the houseless state." *

by these words he clearly meant that the "highest goal" could be reached and "ere long."

And again when he told his disciples:

> "I am delivered from all fetters, human and divine, and you too, o Bhikkhus, are delivered from all fetters, human and divine".

he could not express more clearly that the goal which he had reached is attainable by others.

Being unable to deny the authenticity of the tradition which ascribes these declarations to the Buddha, people whose desire for liberation from the bonds of *samsara* seems to be of a very tame kind, propagate the view that, though frequent during the Buddha's time, attainment of arhatship has become impossible, now that the Master is no more, in the flesh, amongst us. Such opinions disclose a complete lack of understanding of the fundamental spirit of Buddha Dhamma.

Is the attainment of arhatship produced by the grace of a teacher? —Has the physical form of a Buddha any special power to change ignorance into knowledge? —Or is liberation, Nibbana, the fruit of enlightenment won by personal effort?...Moreover, a number of Arhants of yore had never met the Buddha.

As for the discourses which were the means by which so many got rid of delusion and sorrow, they are available for us in the various Suttas. Though we may rightly make some reservations of exegetical character about the texts that have come down to us, one "whose mental eye is not covered by too much dust" † can find in them the very same teaching that pointed out the way to Arhants, twentyfive centuries ago.

Mme. Alexandra David-Neel in Tibet.

Has it lost its power?—The truths that it expressed, are they no more true?—Have the *khandas* become permanent and sorrow been annihilated?—Or is it that for the *born* Buddhists the words of the Buddha have become commonplace repetitions uttered or heard while thoughts wander elsewhere?

The physical presence of Bhagavan Gautama or its absence is a matter of perfect indifference to the true disciple. While nearing the end of his human life, the Buddha, foreseeing what would be, on that subject, the feeling of people still fettered by the idea of personality, told Ananda:

> "—It may be Ananda, that in some of you the thought may arise: 'The word of the Master is ended, and we are, now, without a teacher.' But it is not thus, Ananda, that you should regard it. The teaching and the rules which I have set forth and laid down, let them, after I have gone, be a teacher to you." ‡

The Teaching is with us; it is the true Buddha. Those who, even at rare intervals, have communed with that Dhamma, know the bliss of such meeting and that no greater one could be expected from the actual presence of the teacher in the flesh.

There can be no doubt that the Doctrine expounded by the Buddha was meant to be apprehended by men and to lead to goals accessible to men.

Bhagavan Gautama was neither a god nor the avatar of any god. He expressly declared so, as we may read in the Majjhima Nikāya. He was not Vishnu, as Hindus say, and as a number of so-called Buddhists allow them to declare, even from the pulpit of Buddhist preaching halls. The Buddha had nothing to do with myhical beings; he was a man, though, certainly, an exceptional man. Had he been other, his example would have no interest for us.

A man cannot set an example fit to be followed by

* Mahavagga.
† Mahavagga.
‡ Mahaparinibbāna sutta.

horses or birds which belong to species widely different in all respects from his. So also, the deeds and thoughts of a god, even incarnate, fail to be imperative for us. For that very reason we cannot appreciate the religions which tell about God's son or avatars and offer them to be imitated by mankind.

It is because we believe that the Buddha belonged to mankind that we accept him as *teacher*. He himself has expressly declared that he was nothing more.

"You yourself must make an effort The Tathagatas are only preachers."*

This is the point which one must not lose sight of. It is the very characteristic of Buddha Dhamma: Effort is *indispensable*.

Whether we are born from Buddhist parents or not, does not much change the situation. We have to *become* Buddhist. None is *born* such Men and women who live in Buddhist countries enjoy more opportunity of hearing the Dhamma than others born in Christian or Mussulman lands. This is a real advantage. However, on the other hand, they are handicapped by having got so used to hearing it that they are prevented from being struck by the lofty boldness of the Doctrine, and they are handicapped too by the superstitions which, too often, enshroud the genuine teaching. The powerful effect of the meeting with the Dhamma in its sober pristine purity, at an age when the mind is capable of appreciating it, is a bliss that but few "*born* Buddhists" have experienced, though they are, by no means, debarred from so doing.

If a so-called "*born* Buddhist" realizes that he is not Buddhist at all, and feels the desire to study the doctrine of which he is nominally a follower, nothing prevents him from experiencing the revelation of the greatness of the Buhdha Dhamma which has been for him, till then, but a pale and distorted shadow.

It is at that time of its investigation that the earnest seeker exclaims in the word of the Suttas:

"It is as if that which was overturned had been set up; as if a lamp had been brought in the darkness so that all who have eyes to see might discern the things that surround them!"

The most important thing, however, is the fitness of the mental eye for a survey of the surroundings, now lighted by the lamp. Many, perhaps, are those who have vaguely discerned something, while that lamp of the Dhamma irradiated the stream of the perpetual coming and passing away of phenomena. The brightness of the light has dazzled the eyes of some of them accustomed to darkness, and they have not been able to stand it. Others shrinking from the sight that is revealed, have shut their eyes to avoid beholding, in their nakedness and nothingness, the foolishly cherished objects of their attachment. May be that they will afterwards try to excuse their weakness by repeating that arhatship, and Nibbana are inaccessible now-a-days.

Besides those who turn away from the lamp or who, short-sighted, can but perceive a part of the field which it illumines, there are nevertheless others who boldly take the lamp which the Teacher hands to them and who proceed on the Path. Those have, now, *become* Buddhists. Entering a new life they are *born* as the Sons of the Sakya.

WHERE BUDDHA SLEEPS.

[*Written after reading of a visit to the Cave of the Sleeping Buddha, at Dambulla, Ceylon.*]

I stood where Buddha slumbers, hewn in rock,
The darting lizard a quiet vigil keeps,
Else all is still in this cool, silent spot
Where Buddha sleeps

"What is the secret, Holy One!" I cried,
"That binds to You in love one half mankind?
"What is Your Law that brings to those who seek
"A tranquil mind?"

So vast the calm majestic figure loomed
It seemed to stretch to earth's remotest part;
Yet so miraculously small it lay
Across my heart.

No longer was the rock on which I stood
Cold, lifeless, dark, but full of warmth and light.
I was with countless atoms, pressing on
With all their might.

I entered in the heart of all that grows,
Seed, flower and fruit, then back to kindly earth.
Life's everlasting round of youth and age,
Death and new birth.

I became one with all the animals:
But here I feared to linger, for I saw
Man scatter pain; I learnt the horror of
A broken Law.

I felt the sorrow of the folk who delve,
The folk of water, and the folk of air,
The folk of earth, from worm right on to man,
The ills they bear.

One great throb of compassion shook my frame,
Pity and love for all created things
Seemed part of me; and then I felt Peace touch
Me with her wings.

Clutching the robes of Him Who found the Light
I found myself: but in the realms of thought
Had been revealed, simple and grand and good,
The Truths He taught.

Until men understand and keep the Law
The world of passion frets and storms and weeps,—
But all is quiet, peaceful and at rest
Where Buddha sleeps.

Geraldine E. Lyster.

* Dhammapada.

PRIZE STORY.

A TALE OF EMOTIONS.

[By V. F. Gunaratna]

IT was a moon-lit night, a gentle breeze was rustling through the leaves, and a young man of noble stature and comely appearance was pacing to and fro along the bank of a winding stream whose watery bosom glimmered with the radiance of the silvery moon. Sumitra, for so this youth was known, often loved to enjoy a scene of natural beauty, and long as he gazed with admiring eyes on the exquisite scene before him, he was deeply grieved and even annoyed, one should say, to find that such scenic beauty possessed no charms for his fellow-villagers; not even his brothers would ever pause to see the silvery beams disporting on the softly gliding waters, nor did the rippling murmur of the stream make music in other ears than his own. There was something in him that bespoke the gentleman, yet Sumitra could not be deemed as such, since he belonged to one of the lowest and most sophisticated classes of humanity.

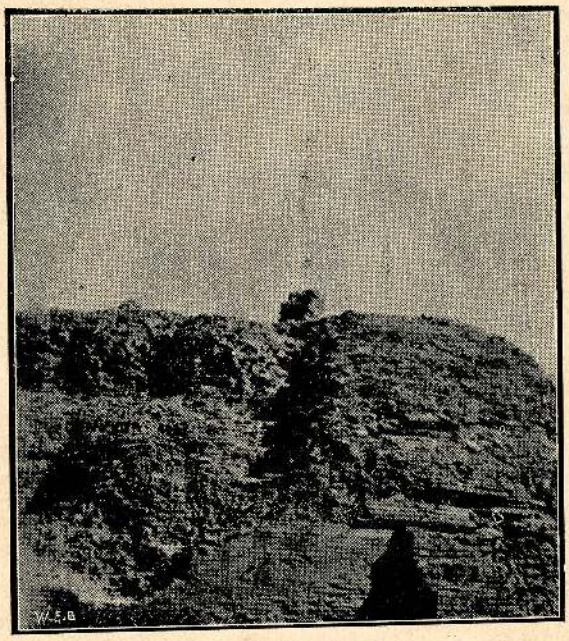


Photo by H. Sri Nissanka

The remains of the Maha Pari-nirvana Stupa, immediately behind the Vihara. Three seals and some relics were excavated at this Shrine.

Born and bred in a family of robbers, he was himself one of a notorious band. Often did he accompany his brothers in their nocturnal raids, and often in the silence of midnight, did he lurk beneath some massive tree ready to beset the unwary traveller and despoil him of his goods. Yet, in the actual scuffle he was not infrequently reluctant to take an active part, though his strength was great and his courage indomitable. But if his brothers could not often profit by his valour, they were certainly not too slow to profit by his depth of judgement and ready resource, which saved them in the hour of impending danger and marked every daring expedition with success. He was not too fond of the bandit's career, but the great forces of environment and heredity stifled the generous impulse and compelled him to engage in an occupation in which successive generations of his ancestors had revelled, and in which a large majority of his kinsmen were now so eagerly engaged. Though Sumitra was not the man to be delighted with this mode of existence, yet his bravery, whenever he was induced to engage in a fight, would have done credit to a well-trained soldier, and was a matter for sincere admiration among his associates. This was during the reign of the gentle king Siri Sangabo, and everyone acquainted with the history of this Island must have read with varied feelings how Sangabo's characteristic leniency and softness of heart operated as direct causes of an enormous increase of robbers by whom the country was alarmingly infested during this reign.

It happened that on this particular night, when Sumitra was feasting his eyes on the delights of natural scenery, two men and a woman were wending their way along the highroad close by. Sumitra espied them. His observant nature did not take long to convince him that they were strangers to the place, and were doubtless going on some urgent errand or pressing business. One of the travellers had a wooden club, and the other two carried some articles of baggage with them. The hope of booty was not too feeble, but it failed to excite the predatory instinct in him. Sumitra continued to pace to and fro and suffered them to pass unmolested. An hour later a small-made man with sharp eyes rushed up to him, and enquired whether any travellers had passed by. On Sumitra answering in the affirmative, this man, who happened to be Sumitra's own brother Chandrapala, explained that they were some wealthy citizens on their way to the Capital, and succeeded in inducing Sumitra to accompany him in pursuit of these travellers.

The two brothers could now be seen speeding along the lonely highway in the silent hour of midnight. They soon sighted the travellers and came up to them. They were within a bowshot of Anuradhapura. In their usual way the robbers began to intimidate the travellers, and demand their belongings. However, they found the travellers to be heavily armed and a fierce encounter ensued, in which the stout traveller and his

wife were killed, and Chandrapala wounded and temporarily disabled. Now the only surviving traveller, the one with the wooden club, was engaging in a close combat with Sumitra, but soon finding his adversary too strong for him, took to his heels and fled in the direction of Anuradhapura. Sumitra deemed it unwise to pursue him.

Now the two brothers were undisputed possessors of the money they had succeeded in plundering. To tarry here any longer was obviously injudicious, and in their eagerness to be free from the clutches of the law, and far removed from the scene of their barbarous deeds, they flew rather than ran along the lonely highway by which they had come. It was to their interests to be back in their village before dawn, and so great was their speed, that they had every prospect of achieving this. With that growing sense of relief which they experienced as they saw their village ahead, they began to slacken their pace and consider themselves safe.

But the unexpected often happens, and often does retribution visit the criminal at a time when the deed is done, and he is ready to rejoice in the success of his villainy. Six stalwart men came suddenly from behind and besieged both the brothers who were thus rendered helpless.

"In the name of King Siri Sangabo," one of the men cried, "surrender your weapons and follow us. You are wise enough to know the folly of resisting the servants of Justice." Chandrapala gave up his sword without a word of protest, but the undaunted Sumitra, valiant by nature and breeding, still retained his weapon. Fearlessly he raised his sword but only to let it drop from his hand the very next moment. It was not the consciousness of inferior power that worked this sudden change in him, but rather the consciousness of his guilt. He durst not pose as the innocent victim of an unlawful arrest, nor could he with propriety shield an offence, against the wickedness of which his conscience was now so rapidly revolting. No longer angry or defiant, he uttered a cry of repentance, picked up the fallen sword, and handed it to the guards amidst the deepest of emotions.

These guards however were scarcely better than the robbers themselves in their breeding, and not having known or ever experienced the highest flights of human feeling, regarded Sumitra's expression of grief, not merely with mock sympathy but even with suspicion, and began to search him in that rough and rude manner more properly characteristic of robbers themselves. That even his repentant feelings should be so grossly misjudged, Sumitra felt, was but part of the deserved punishment of a murderer, and he therefore submitted to all the harassing acts of these heartless men with the meekness with which he decided to face the worst of punishments that might be in store for him.

The guards with their captives soon made for Anuradhapura, and the latter were handed over to the ministers of Justice. The traveller who had made good his escape now gave evidence against them. They were tried, convicted and condemned to death.

In the gloomy darkness of the prison cell Chandrapala, fretting against his fate, was busy concentrating his scattered senses to devise some means of escape. Driven to desperation and the daring that it gives, he shook with incredible force the massive door, until the clash and clang of its iron bars reverberated through the cell and mocked his futile attempts. Not so Sumitra. There in his own cell not less gloomy than his brother's, he sat in silent repentance, unappalled by the approach of death and unshaken by its terrors.

In one of the walls of his cell, however, there was at the top a small rectangular opening meant for the passage of air but through which it was not impossible for Sumitra with some care and caution to effect his escape into the adjoining apartment. This apartment, through the cracks and crevices of the old wooden shutters of a closed window, revealed itself to be a neglected store-room the door of which was unlocked and happened to open into the back compound of the prison. But such is the contrariety of the human world, that while there are some who are pining for an opportunity which is denied them, there also are others to whom opportunity unfolds itself most enticingly but who are unwilling to avail themselves of it.

Thus Sumitra, disdaining to profit by the advantage of his situation, stood there in calm expectancy of the terrible fate, the justice of which he felt too keenly to avert or deny. To pay the penalty of death he had fully prepared himself. But the unexpected was again to happen, and this time it did to the advantage of both the brothers.

It was on the eve of their fatal day. Stealthily, in the silence of the night, Siri Sangabo the King stole into the prison house. A man of gentle disposition, a compassionate being whose soft heart throbbed with angelic kindness and love, he knew how to respect the sanctity and preciousness of life in whomsoever it is invested—man or beast, and regarded its destruction with much reverential fear. He had come to release them, and those who have read his life will know how numerous are the convicted criminals who owed their escape to the clandestine intervention of Siri Sangabo. Whether such a policy is consistent with the highest ideals of justice, the reader must judge for himself. The justice of capital punishment is still a matter of debate, and still there is no settled opinion among civilized humanity whether punishment should ever be vindictive without being reformative and whether man has ever a right to arrogate to himself the power and privilege of destroying the life of even the meanest of his fellow-travellers in this journey of life.

However this may be, Siri Sangabo was a merciful king and, as on previous occasions, he released these two criminals with the utmost secrecy and caution. In doing so, he implored them to abandon their savage exploits and discoursed to them on the charms of a virtuous life. He urged them to pay the deepest regard to the life of others which they should hold as sacred, and reminded them that it was

just this notion of the sanctity of life that had prompted him to come there that night and release them from an otherwise inevitable fate.

Sumitra, full of emotion, now stepped forth and addressed the King.—

"Your Most Exalted Majesty," he said, "I cannot but with shame and sorrow look back upon my life of sin. The weight of conscious villainy sits too heavily upon my heart, and it was not without some feelings of pleasure that I heard the sentence of death pronounced upon me. Terrible is my fate no doubt, but it is my due, and I had prepared to meet it. With no little anxiety was I awaiting the hour when I might forget for ever the sharp stings of an upbraiding conscience and depart from this world of sin, closing my eyes in endless darkness." Here he paused, for the depth of his feelings had overpowered his speech.

"This new and unexpected lease of life," he resumed, "which Your Majesty has been pleased to grant me, is I fear, far too precious a gift for my sinful self. But it is a gift of royalty and as such I dare not refuse it. I must then thank Your Majesty for this merciful deed, and pray that you may live long to enjoy the happiness that must needs result from that universal compassion and profound benevolence for which you are justly famed. Before I take my leave and go back into the world which but a moment ago I thought I had forsaken for ever allow me to say that I can never forget this act of generosity. Whilst thanking you once again let me also assure you that it will be my honest endeavour to see that such generosity has not been misplaced. Hitherto I have wandered aimlessly through life and suffered my soul to be blackened with the squalid debasements of a bandit's career, but henceforth my chief concern shall be to emulate that piety of conduct and generosity of disposition with which you have ennobled your life and made it a worthy example for your subjects to follow."

And Sumitra meant every word of what he said. If his past did not merit the high favour he had received at the hands of no less a person than the King himself, his future at least, he decided, should make amends for it and amply justify the high hopes with which Sangabo had deigned to become the saviour of his life.

Chandrapala now went back to his village and his plundering exploits. But Sumitra did not even step into the village which had witnessed his deeds of sin, and not favouring the idea of being seen by his associates again, he travelled southwards and settled down as an apprentice to an old carpenter in an obscure hamlet in the district of Ruhuna. Here he lived an honest and peaceful life for three years at the end of which time the old carpenter died. Sumitra now set up work by himself and before long became successful in his trade.

At this time there happened to live in the adjoining village at the house of her aunt, an orphan girl, Rūpāvati by name and of surpassing beauty. Sumitra paid his addresses to her and soon succeeded in making the orphan girl his wife. The noble emotions which Siri Sangabo had aroused in the breast of Sumitra were still alive, and now Sumitra began to preach to her and to exhort her to share with him the delights of a virtuous life.

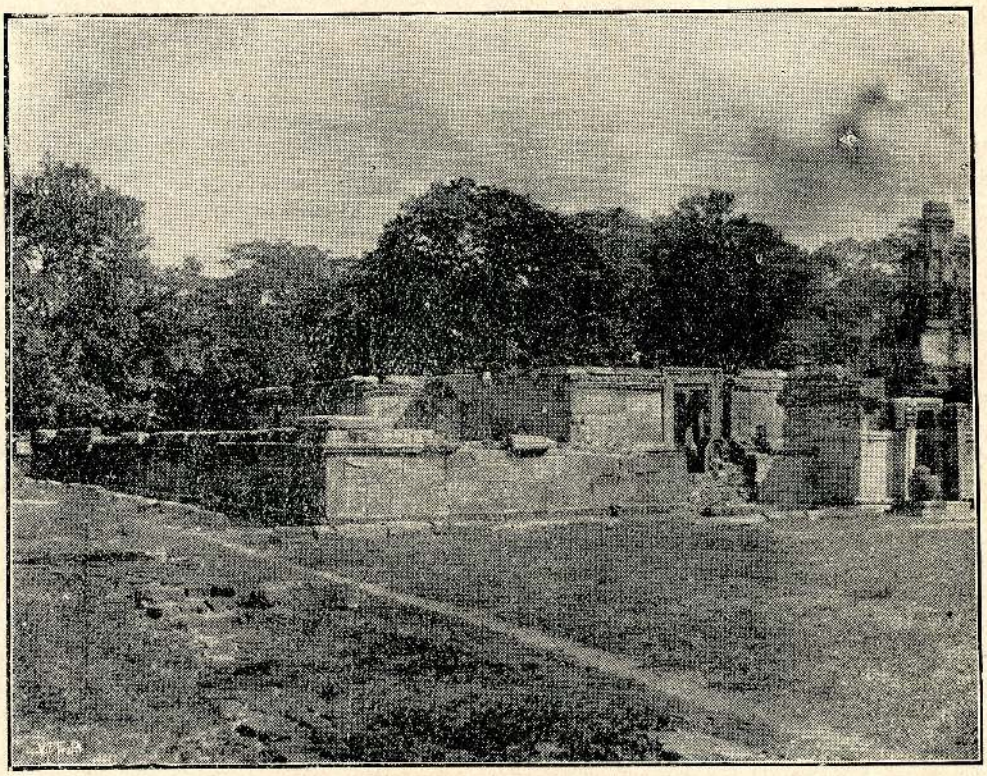


Photo by Archaeological Survey, Ceylon

POLONNARUWA: HATADAGE: VIEW FROM SOUTH WEST.

Rūpāvati had once told Sumitra that her parents had met with a sudden death, but beyond this she had said no more. Now Sumitra, anxious to know more about her parents, began the subject. "I am afraid I have a right," he said, "to know more about your parents than you have hitherto allowed me to know."

"Yes," replied the other, "and you must excuse me if from a certain sense of shame and sorrow I have withheld from you the sad fact that my unfortunate parents met with a cruel death at the hands of some highway robbers one night." And the tears began to steal down her cheeks.

Now the horrible thought flashed across Sumitra's mind that her parents might have been the traveller and his wife

whom he and his brother had killed one night. A few more questions, and the painful conviction forced itself upon him that they were the identical persons. He turned the conversation and took care not to betray the violent excitement and wild confusion of his brain. Though he suppressed the terrible discovery from her, and though he pictured to himself the most hideous consequences of such a revelation, yet a vague sense of duty tormented him all the while and urged him to come out with the truth, whatever it might cost. The present occasion however was too bad, and Sumitra watched for a more favourable opportunity.

One day as the shades of evening were beginning to fall, Rūpāvati was seated in the garden of her cottage, engaged in the homely act of mending her husband's clothes. The snow-white jasmines in a creeper close by shed a sweet fragrance around, and a gentle breeze wafted it far and wide. Sumitra seized the opportunity and sat by her side. But he scarcely knew how to approach so delicate a subject.

"Dearest Rūpāvati," he said, "my beloved wife, every phase of your conduct which I have hitherto seen and known, assures me that you will at least give me the patient hearing I deserve."

"Certainly, my lord and husband," she replied. "You know with what rapt attention I have listened to your several discourses on the subject of virtue, and you can be sure that with the same undiminished interest I am now ready to listen to what I have no doubt will be a further discourse on the same elevating, ennobling theme."

Sumitra bit his lips and gnashed his teeth. "I wish I could have done so, Rūpāvati, but there is a certain subject that is vexing my mind; I might even say, that it is distracting my mind well-nigh unto madness and until I offer you some explanations about it I cannot possibly—nay I dare not—fill the role of preacher to you."

"And what could this painful subject be? If there is anything which I could do to alleviate your grief, pray tell me."

"I have one request to ask you and I trust you will not refuse me in that."

"I cannot possibly refuse you; proceed."

"My request is that when I have done you will not blame me. Will you promise that?"

"What means this idle request? How can I blame you whom I know to be all virtue? I must entreat you to proceed with what you have to say."

"If I knew but how to proceed! But, Rūpāvati, why do you say that I am all virtue? Do you not know that as mortals we are all liable to err and that each of us has his own frailties which the stronger among us must realize and forgive. I too have my failings and it is about the worst of these that I am compelled to speak to you this evening. Your father and mother happened to be killed by my brother and myself. My brother has not repented, but my life since then up to this day has been one long act of repentance. Of that you can be sure. I might have left you in the blissful ignorance in which you have hitherto remained. I would not for the world have crushed you with the weight of my sin and the horrible information it reveals. But would it not have been an act of the vilest hypocrisy and most dastardly meanness, to continue to enjoy the priceless glory of your society, to continue to bask in the bright sunshine of your fond smiles, did I not deem it a duty owing to you no less than to myself, that my own lips should disclose to you the unfortunate fate which my own hands have wrought?"

Rūpāvati made no reply. The murderer and the philosopher! Can they be combined in one? The hand to kill and the heart to feel! Are not these palpable incongruities apparently inconsistent with one another? Brutality and generosity! What unseemly, unholy union is this? Such were the doubts that crossed and clouded the mind of Rūpāvati and compelled her, mechanically as it were, to fix her vacant gaze on the wide blue expanse of sky now lit with the radiance of a thousand stars. And if such, o gentle reader, are the doubts that lurk in your virtuous breast, ah! take it from me, you know not the amazing complexities of the human mind.

"Sweetest Rūpāvati, why do you not speak?" enquired Sumitra, whose mind was confused with conflicting emotions. But there was no reply.

"Virtuous Rūpāvati, my beloved wife, urge me not to desperation; drive me not to madness. Your silence is more painful than the worst of answers I had anticipated. Better far to behold you give way to the most violent lamentations, or the most terrible imprecations, than see you thus mute and motionless without a word to say either of praise or blame."

Rūpāvati's sorrows were far too deep for tears. She rose, went to her room and laid herself down on her bed. Sumitra followed in eager suspense. She might have wept the tears that were all too common to her sex and there might have been some relief for her overcharged heart. But the fates had decreed otherwise. She had received a shock from which she was never to recover. She never would taste a morsel of food, and soon the spirit of resignation was powerless to contend against increasing bodily weakness and mental anguish. A few more days of silent grief, and at last she was lying on her death-bed. A faint smile escaped her lips, a feeble cry, and—she breathed her last. There was no struggle between life and death; no war between those rival powers; nor was there the slightest warning that the gates of life were to be closed with such appalling abruptness.

For days together Sumitra was mad with grief. Smitten with the severest of blows that sorrow can deal, he did not know what he was doing or where he was. He invoked every deity to work some miracle and bring him back his wife.

Oft at nights would he lay himself down to sleep, so that he might be spared for some time at least the agony of corroding passions and the horrors of a heated imagination. But sleep, which the poet extols as the "balm of hurt minds" and "tired nature's sweet restorer," seldom comes when most it is needed; when minds are most grievously hurt and sweet restoration most urgently needed. If ever the wounded mind, writhing under the tortures of agonizing woe, could cry out for the balm of sleep, surely Sumitra's would have done so these nights. Transfixed with the most excruciating agonies, he could find no escape from the most bewildering feelings and the most incoherent wanderings of an overcharged brain.

During one of these sleepless nights, when sorrow was gnawing at the heart and a fervid frenzy working madness in the brain, Sumitra rose from his bed and rushed out of his house. Whither exactly he himself did not know, but certain it is that he was, in the words of Thomas Hood,

Mad from life's history,
Glad to death's mystery
Swift to be hurled—
Anywhere, anywhere
Out of the world.

He sped onwards along the broad highway in the silence of the night. He ran with incredible swiftness and passed many a house and many a silent junction. It was close upon dawn, and he had neared a placid lake. In the madness of his grief he would have thrown himself into the bosom of its unruffled waters. But hark! what were those tender tones of dulcet melody? Sumitra starts up and stands enraptured. His troubled thoughts were fast subsiding under the softening influence of that musical voice. What was that? It was no giddy songstress singing some amorous ditty. It was on the other hand an austere monk in a temple close by reciting his morning *gathas*, ignorant perhaps of the power of its rhythm but fully cognisant of the sublime truths they express. But who has not at times felt enthralled by the simple but powerful music of the *gathas*, when some silver-tongued Bhikkhu chants them in soft strains of seraphic sweetness and harmonious modulation?

The Bhikkhu spoke to him kindly and enquired about his griefs. Sumitra, who was always susceptible to every good impulse, soon found in the words of the Bhikkhu that comfort and consolation which he so sorely needed. He chid himself for having given vent to such frantic outbursts of emotion and promised to live his life in accordance with the teachings of the Buddha, which the Bhikkhu undertook to acquaint him with. Every evening he came to the temple, enriched himself with the knowledge of the Dhamma, and departed late in the night.

One evening as usual Sumitra repaired to the temple to hold his customary converse, and took his seat on the foot-stool by the side of the Bhikkhu. The latter was reclining on a couch and watching intently the expression of anxious thought that was clouding the countenance of Sumitra. For some time there was a spell of silence but the Bhikkhu was the first to break it.

"If you have, O Sumitra," he said, "yet another doubt to be cleared, another subtle point to be explained, I entreat you not to remain in silence. You will be giving me grief were I to discover that from consideration of my personal convenience you are witholding yourself from laying before me your doubts and difficulties which I have always delighted to explain."

Photo by Archaeological Survey, Ceylon.

MIHINTALE: INDIKATU VEHERA: VIEW FROM NORTH EAST.

"Reverend Sir," replied the other, "your expositions of the teachings of the Enlightened One have been so comprehensive, your explanations of the many questions that I have troubled you with have been so convincing and so complete, that there is nothing particular in my mind about which I might question you to-night. You have been very kind and loving towards me, and to your untiring efforts to teach me the

Dhamma is solely due the wonderful reformation that my life has recently undergone. I have come to regard you with the affectionate feelings of a friend, and I trust you will pardon me if my feelings go so far as to arouse in me a desire to know something about your personal history, and the family to which you belonged before you entered the Order."

"You might have noticed, O Sumitra," said the Bhikkhu, "that on this subject I have all along maintained silence and it was for your advantage that I did so. At least I thought it would be to your advantage not to know who I am, until you had completely mastered the Dhamma. But as you have asked me the question, and as you are fairly well educated in the knowledge of the Dhamma, I think I will disclose my identity to you. You, Sumitra, are not altogether unknown to me. Time, the busy artificer, has wrought many changes and ravages in me and today I am a decrepit old man, free from but few of those infirmities which old age brings in its train. Small wonder then that you are not able to recognize who I am, though time has been more favourable with you and made it possible for me to recognize who you are. Know then, O Sumitra, I was that traveller with the wooden club who engaged with you in a close combat one night and finding your strength too great for me, fled to the capital to give information against you and your brother. I have since abandoned the life of a layman and now you see me in the saffron-coloured robes of a Bhikkhu. Indeed it would be a superfluity were I to say that I harbour no ill-feeling towards you. That same universal love of mankind (*metta*) about which I have often preached to you, has taught me as well to love every sentient being in this world. How then can I hate you?" and the Bhikkhu began to quote from the Buddhist scriptures:—

"As a mother even at the risk of her own life, protects her son, her only son, so let him cultivate love without measure, towards all beings. Let him cultivate towards the whole world—above, below, around—a heart of love unstinted, unmixed with the sense of differing or opposing interests."

He had ceased. Just then it began to rain; but it was an unusually heavy shower. There was no moon that night, and the sky was dark. Bursting peals of thunder vibrated through the air with impetuous violence and in their deafening, terrific, crash seemed to convulse the earth and threaten its dissolution. A fearful gloom seemed to pervade all things and deeper grew the gloom as the dark massive rain-clouds gathered together in a strong phalanx until at last the sky became one mass of impenetrable darkness, lit up only by the momentary flashes of lightning that scintillated through the gloom. A violent wind swept throgh the air in wild confusion, and in its terrific course whistled tidings of death.

In the rain and storm a fair little boy came running to the temple. Fear was written all over his face and in feverish excitement he said, "Reverend Sir, do come and speak some consoling words to a man whose life is fast ebbing. He was lying by the roadside with a sword plunged into his breast. My father happened to see him and brought him in."

With the utmost haste the Bhikkhu, accompanied by Sumitra, made for the little boy's cottage despite the fearful weather. As they entered the doorway, the boy's father came out of the room and said. "It is all over now. He is dead."

They went into the room and there on a wooden plank a lifeless body lay stretched before them. Sumitra shuddered with affright. It was the body of his own brother. It was Chandrapala who had just breathed his last. Sumitra was deeply affected and, in a low tone, he enquired of the boy's father:

"Was he conscious at the moment of death?" "Yes," replied the other, and even as he spoke a frightful roar of thunder rattled through the air, the rain poured down in violent torrents, and the conflicting elements battled more furiously than ever.

"What did he say?" enquired Sumitra. "What were his last words and how did he come by this death? He is my brother and I yearn to know all."

"He spoke a lot," said the boy's father, 'but his speech was indistinct. In fact, at times he was utterly inaudible. But from the little that I was able to catch, I gathered that he was the victim of a robber's rapacity. He seemed to confess that he himself was a robber and was very successful; so much so that others cast envious glances at his wealth. Late this evening he was stabbed by one of his own band and it seems—"

"What were his last words?" interrupted Sumitra.

"His last words," said the other, "were the most indistinct, and almost every one of them was inaudible. One word however I was able to catch by reason of its frequent repetition and that word was 'Sumitra'."

Indeed Sumitra was deeply affected. But this time he did not give way to any outburst of emotion. He no longer responded to the impulse of the moment. He had schooled himself under the discipline of the Tathagatha's doctrines and had realized the impermanence of all things (*Anicca*). He knew that disharmony or sorrow (*Dukkha*) is the inevitable result of such impermanence. He also realised the unsubstantiality of self (*Anatta*) and clung to no delusive delights in the erroneous belief that behind the conscious and subconscious states of the mind, there is an unconditioned substratum, a perpetual *ego* that cries, "I am, and will for ever be."

Now, one by one, the rain-clouds rolled away. The spirit of calm was advancing. Soon the thunder ceased, the rains subsided, and all was silent, all was still.

Lighten, O disciples, this heavy ship. When it is emptied, then will it bear you easily away. When ye are free from hates and lusts, then shall ye fare swiftly towards Nibbana.

Dhammapada.

PRE-EXISTENCE

I laid me down upon the shore
And dreamed a little space;
I heard the great waves break and roar;
The sun was on my face.

My idle hands and fingers brown
Played with the pebbles grey;
The waves came up, the waves went down,
Most thundering and gay.

The pebbles, they were smooth and round
And warm upon my hands,
Like little people I had found
Sitting among the sands.

The grains of sand so shining-small
Soft through my fingers ran;
The sun shone down upon it all,
And so my dream began;

How all of this had been before;
How ages far away
I lay on some forgotten shore
As here I lie to-day.

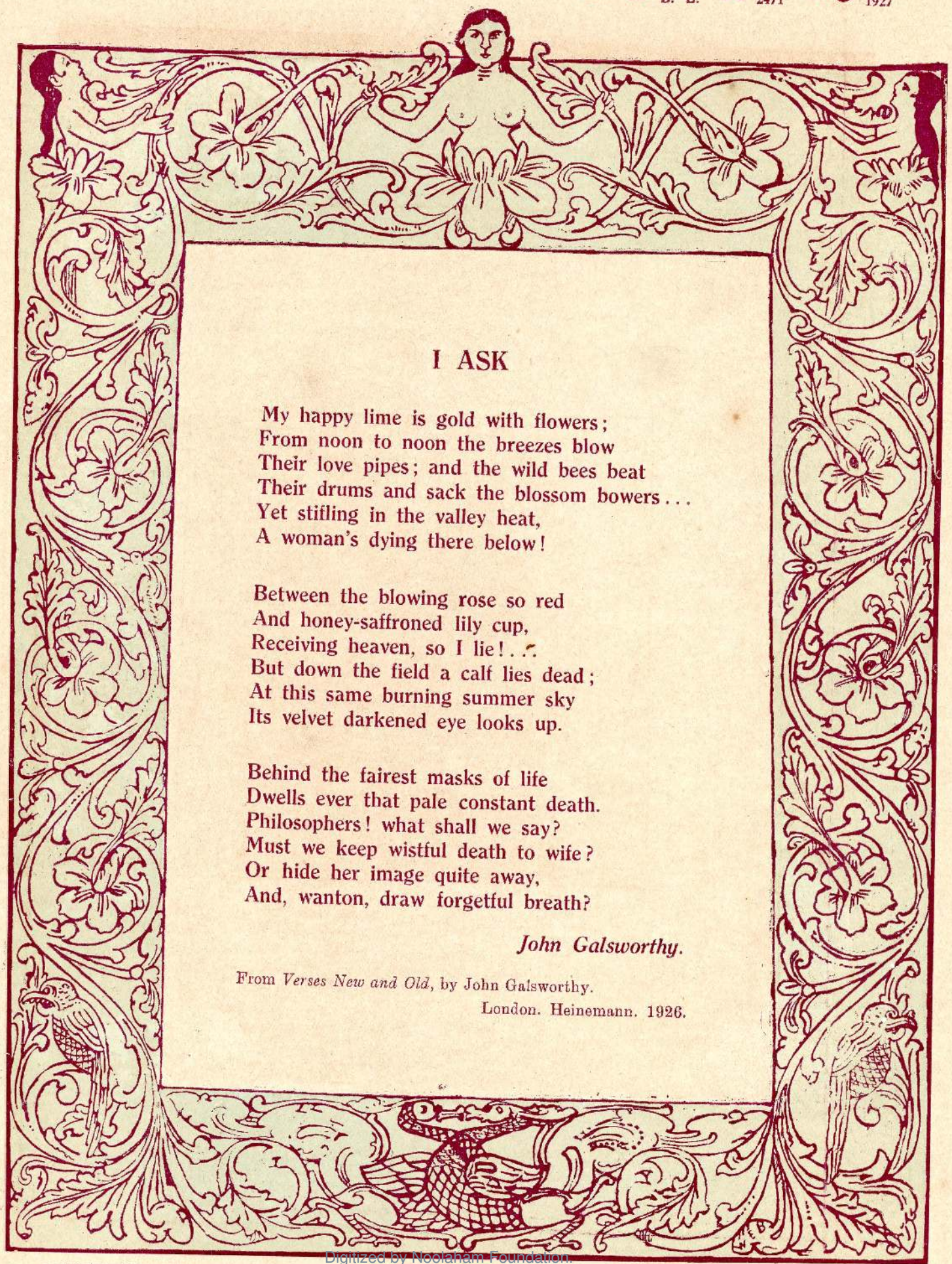
The waves came shining up the sands,
As here to-day they shine;
And in my pre-Pelasgian hands
The sand was warm and fine.

I have forgotten whence I came,
Or what my home might be,
Or by what strange and savage name
I called that thundering sea.

I only know the sun shone down
As still it shines to-day,
And in my fingers long and brown
The little pebbles lay.

Frances Cornford.

From *An Anthology of Modern Verse*, Chosen by A. Methuen.
London. Methuen & Co.



I ASK

My happy lime is gold with flowers;
From noon to noon the breezes blow
Their love pipes; and the wild bees beat
Their drums and sack the blossom bowers . . .
Yet stifling in the valley heat,
A woman's dying there below!

Between the blowing rose so red
And honey-saffroned lily cup,
Receiving heaven, so I lie! . .
But down the field a calf lies dead;
At this same burning summer sky
Its velvet darkened eye looks up.

Behind the fairest masks of life
Dwells ever that pale constant death.
Philosophers! what shall we say?
Must we keep wistful death to wife?
Or hide her image quite away,
And, wanton, draw forgetful breath?

John Galsworthy.

From *Verses New and Old*, by John Galsworthy.
London. Heinemann. 1926.

BUDDHA-DHAMMA AND GRIMMISM.

[By Dr. Cassius A. Pereira]

MOST of us, when we were children, read *Grimm's Fairy Tales*, but the brothers Grimm had not the impudence to claim that their entertaining and delightful fantasies were Truth. Now, in our maturity, we come upon another Grimm,* also a weaver of fantasies, but this one's earnest desire is that we should see nothing but Truth in his delusions.

The English translation we review is uniformly good. There are a few printer's errors. On p. 21, for instance, the last letters of "indispensable" and "by" are transposed. "Be" should be deleted on line 5, p. 62, and, on the same page, the language is poor on the fourth but last line. Some parts of the work are rather hazy, but this is obviously due to the ponderous style of the German original and not to the painstaking translator.

Unlike his compatriot Dr. Dahlke who at least is able and logical, but who veers towards Nihilism (*uccheda*), Dr. Grimm, minus the logic (which, incidentally, the Buddhas do not overrate), goes slap-bang to the other extreme of Eternalism (*sassata*). Yet both tend, most ungratefully, to hit at the Theravadist, who keeps to the Middle Path of the Buddhas. Ungratefully, because it is, after all, the line of Theravadists that has preserved for these two worthy gentlemen the Pali Texts that they love to quote, and sometimes mistranslate and distort. Dr. Grimm could not even have written his book except for the loving care the Theravadist has, for two thousand five hundred years, bestowed on preserving the Master's Word.

We Sinhalese have a trenchant saying anent this cynical attitude towards favours forgot. It is, we say, like biting the mother's breast after sucking its milk. A Caliban is expected to do this sort of thing, but not a cultured gentleman. *Voila une autre chose!*

We are told that *The Doctrine of the Buddha* has had a phenomenal sale. But that is not surprising. When we consider the streams of foetid garbage that, in the name of literature, befoul our times, it is no marvel that Dr. Grimm's work, which is not putrid, should attract by counterfoil if by nothing else. We have always felt that we, of the East, have much to be thankful for, in that our climate is mild and conducive to thought rather than to physical activity. We may have our Grimms, but we have nothing dynamic enough in our atmosphere to drive men to fill pages of big books with a lot of nonsense.

It is difficult, within the limits of a reasonably short review, to do Dr. Grimm full justice. He appears to revere the Buddha, in his own oblique way, and has made quite a few good statements during the course of his book. This increases our difficulty.

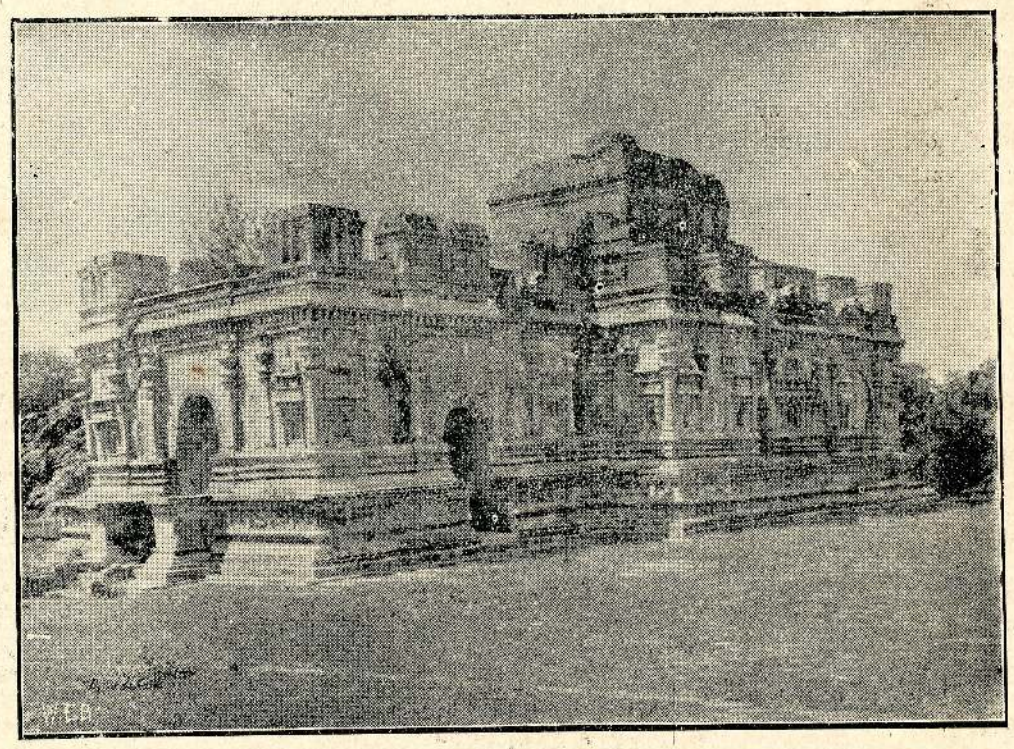


Photo by Archaeological Survey, Ceylon.

POLONNARUWA: THUPARAMA: VIEW FROM NORTH EAST.

"And the parson made it his text that week, and he said likewise,
That a lie which is half a truth is ever the blackest of lies,
That a lie which is all a lie may be met and fought with outright,
But a lie which is part a truth is a harder matter to fight."

We may barely prick the bubble of Dr. Grimm's smug complacency—with its amusing "precisely's" and "without further ado's." His method of attack on the Theravada is peculiar. Lately we, in Ceylon, were entertained by a midget, a countryman of Dr. Grimm's, who donned the gloves against a bigger antagonist. His tactics were simple. He said—"Begin when I say 'start,' and stop when I say 'stop'." So

* THE DOCTRINE OF THE BUDDHA, *by* George Grimm. *Published by the* Offizin W. Drugulin, Leipzig, 1926.

the midget calls "start," gets in a resounding smack or two and, just as his opponent is recovering from his surprise, yells out "stop." Of course the midget wins, and is complacent.

Dr. Grimm realizes he is something of a midget when confronted with the venerable and gigantic Theravada. He therefore clears the decks in an effective manner. He is out to prove that, when the Buddha said man had no Soul, or Atman, he only meant that there was a bigger Soul, or Atman, behind man, than anything anybody had heretofore supposed. Now the Abhidhamma and the Commentaries knock the bottom off this naive claim. Dr. Grimm's counter is simple. He insists that the Abhidhamma and the Commentaries must be cast overboard. "These portions of the Canon, precisely (*sic*) on this account, and indeed quite self-evidently, must be left entirely out of the reckoning in the attempt to determine the original contents of the Buddha's teaching." What shall one do with so ingenious a debater! If a boy sets out to argue that black is white, and, as as an essential preliminary to debate, insists that such trifles as books of reference, dictionaries, and whatever bears on the subject must be rigidly eliminated as utterly undependable and irrelevant and futile, one can but marvel at his ingenuous ingenuity.

Photo by Archaeological Survey, Ceylon.

PANKULIYA: STONE BUDDHA.

About the value of these same Commentaries, other Western students of Buddhism too were first sceptical. But those who ridiculed learnt, later, to respect. Rhys Davids, for instance, says, with regard to some early European translations—"These versions, of remarkable merit for the time they were made, are full of mistakes which the since-published editions of the Commentary, and of numerous allied texts, enable us now to avoid." Again—"For a generation or two the books (Texts) as originally put together were handed down by memory. And they were doubtless accompanied from the first, as they were being taught, by a running commentary." It is this Commentary that, brought to Ceylon by the Arahant Thera Mahinda, himself a direct lineal descendant from the Arahant Theras of the Buddha's own circle, Dr. Grimm sneers at, although indirectly, for he makes use of translators who have utilized the illumination derived from the Commentaries, he is indebted to these same Commentaries himself. Buddhaghosa, and the other great commentators, merely made Pali redactions of the existing Singhalese commentary as taught by the Arahant Mahinda. Dr. Grimm himself is no Pali scholar. He has but a smattering of Pali. Its nebulosity he himself makes clear in the course of his book. But he makes up for the lack of the gold of learning with much brass of arrogance. He has nothing to learn in the gentle art of teaching his female grandparent the practice of ovisuction. Listen to the Doctor—"Much greater sinners (here he includes Arahants) in this direction as regards the determining of the *original* Buddha-doctrine have been, for many centuries, nay, actually for two milleniums, the Buddhist monks of Asia; and sinners in this direction particularly, they are still today. Among them the Abhidhamma, indeed the Milindapañha, and the yet later actual Commentaries are worshipped as the acme of the highest wisdom, with such a reverence, nay, with such an inexhaustible enthusiasm, that, in the end, one might easily quite forget that in addition to the authors of this *exegetical* literature there also once lived a *Buddha*." This, claims Dr. Grimm, is "a serious crime against the majesty of the Buddha. For at the very least, by such an attitude it is imputed to the Buddha that he did not in his discourses express himself clearly enough, or at any rate, not so clearly as the gentlemen of the Abhidhamma (i.e. the Buddha Himself, and the Arahant Theras Sāriputta, Ānanda, and Moggaliputta Tissa, the President of the Third Council) and the rest of the exegetical gentlemen would have known how to do!"

Now Dr. Grimm does not know, as the Arahant Theras did, that the comments are based on a "running commentary" by the Buddha Himself, and were transmitted by rote, in addition to the Pitakas, by a line of Arahants, till the time of the Thera Buddhaghosa. Nowhere does the Commentary accuse the Buddha of clouded expression. It was only in-

tended to throw light on texts that would prove difficult for foolish Dr. Grimms of the future. A Buddha indeed, in personal contact, can give "the highest truth in such a form that even a robber-chief, even a leper, even a cow-herd, even a seven-year-old boy……can comprehend its meaning"—but these were exceptional beings who were ripe for Arahantship (as Newton was ripe for the message of the falling apple), while Dr. Grimm is only the foolish monk Sāti, reborn again in Germany, to whom the Master Himself said—"From whom, misguided man, hast thou heard that this is the doctrine preached by me?……Long, O foolish man, will this make for thy sorrow and hurt." And the need for Buddhaghosa, and the other Commentary-transmitters, is seen when one contemplates the attempted tremendous perversions of Dr. Grimm, who aims at nothing less than foisting an animistic Soul-theory on the Buddha-dhamma. Truly the words of the Blessed One—"It may well be, O Bhikkhus, that some vain man, out of ignorance, sunk in ignorance, mastered in mind by thirst, thinks himself bound to go beyond the message of the Master"—are a prophetic warning with reference to future Grimms. These words are well remembered by our Bhikkhus today, and they would rather die than take upon themselves the responsibility to impudently add one iota of explanation or addition to the Master's word off their own bat.

Photo by Archaeological Survey, Ceylon.

PANKULIYA: STONE BUDDHA (SIDE VIEW).

We must tell Dr. Grimm that the Milinda and the Commentaries are *not* "worshipped" here. In *known* times, that is, the past six hundred years, there has not been a jot of alteration in the Commentaries. Judging from this, it is futile stupidity to assert that for "two milleniums" Buddhist monks have been "sinners" in determining the nature of the original Dhamma. It is also absurd of Dr. Grimm to compare the Arahants, who transmitted the Dhamma and the Commentaries, to the Christian "Church Fathers," unless he claims that the latter were the equals of the former in realization, which, one expects, he will not do, if he has studied their history.

We must also tell Dr. Grimm that, though the Buddhist of Ceylon likes always to get the help of the Commentaries in his study of the Texts, he holds himself perfectly free to reject its interpretation if he feels so inclined. The Theravādist, especially the young Theravādist, is no exception to the rule that every generation must "prove things anew." This is but right. It is only in maturer years we realize that our fathers were not such backward fools as we judged in our callow days, and may really, after all, have had some experience and reason at the back of all their advice to us.

With regard to the Abhidhamma, Dr. Grimm himself clearly explains his position to us. He expostulates—"Finally, to come to the test of facts: (*sic*) When did the great Saints of Buddhism live? *After* the rise of the Abhidhamma, or already before its rise? What, thus, has produced them,—the Abhidhamma, with its, for most people, impenetrable (*sic*) desert of learnedness, or the Master's Discourses in their genial simplicity? Has the Abhidhamma yet begotten any Saints at all?"

Here we see Dr. Grimm's sad position with regard to the Abhidhamma, that "impenetrable desert of learnedness," and the cause of his antipathy. Low types of people dislike what is above them, and end by dubbing all beyond their puny powers the veriest moonshine. Higher types, where they do not fully understand, learn to respect the views of savants, and at least to withhold judgement,—as most of us do, for instance, with regard to Einstein's theories. But, in spite of an avowed antipathy, Dr. Grimm makes use of the Abhidhamma in this modern commentary of his, which he wants us to believe in preference to that transmitted through the Arahants. Shwe Zan Oung, and other genuine scholars, have not in vain given Europe tit-bits of Abhidhamma from time to time. On p. 56, Dr. Grimm makes use of the Abhidhamma (without acknowledgement) when he recapitulates the stages of a process of thought. This is done in other places too, e.g. on p. 58, when *Sankhara* are expounded. But

let us hasten to assure Dr. Grimm that Arahants lived *both* before and after the exposition of the Abhidhamma *qua* Abhidhamma, by the Buddha Himself, to His chief disciple Sāriputta the Wise. The *contents* of six books of the Abhidhamma, as they stand, and the framework of the Kathā Vatthū, the seventh book, were known to the Thera Ānanda, the "Treasurer of the Law," who recited the Suttanta and the Abhidhamma at the First Convocation under the Presidentship of the Arahant Thera Mahā Kassapa, himself revered as "a second Buddha." We reply to Dr. Grimm, who apparently does not know even the meaning of the *word* Abhidhamma, that *not a single Saint attained his Arahant state, before or after the actual declaration of Abhidhamma, but with the realization of its content.* It is Abhidhamma alone that analyses insight (Vipassanā), and it is Vipassanā alone that produces Saints. The Buddha's first discourse, to the famous Five, was based on Abhidhamma. Assajī's words to Sāriputta were Abhidhamma. The very first Sutta of the Majjhima is incomprehensible without Abhidhamma. Incidentally, we challenge Dr. Grimm to produce a translation of this Sutta (without the help of the Commentary) that will not make him ridiculous before Pali scholars. The West yet waits for a correct translation of this Sutta. So much for Dr. Grimm's "facts." But Dr. Grimm is another such as Pokkharasāti, with reference to the Abhidhamma. "I myself," says the man born blind, with reference to the sun and moon, "do not know anything about them, I do not see them, *therefore* they do not exist." And that such as these "should experience the utmost Reality, the Highest Truth, is impossible." Now let us turn to Dr. Grimm's fiction. We cannot correct all his erroneous definitions of Pali words. It would take too much space. Nor need we point out all the aberrant and illogical passages throughout his book. They all converge to his one hallucination, that the Buddha preached the existence of a Soul, an Atman,—and that the millions upon millions of Theravadists, who held otherwise for the past 2500 years, were, without exception, a pack of fools and "sinners." Dr. Grimm's criterion is simple. It is his "inner feeling" about the question of Soul. Like the inner feeling of the savage that the earth is flat, and that the sun "rises". The criterion is his own small intellect. Therefore he cries (p. 500)—"What would it mean to deny the Attā, to deny thereby myself, me, the primary fact (*sic*) which alone I cannot doubt? For am I not *the* most real thing of all for myself, so real that the whole world may perish, if only I, this all and one for every single individual (*sic*) remains unaffected by the general ruin."

There then is a sample of brazen, naked Grimmism in all its grim selfishness. A person who feels like this must stick to his "Body and Mind,"—for, we take it, that notwithstanding the evident agitation, he has sufficient sense left to see that, outside of *thinking*, there cannot possibly be any sort of "I" that he can dandle on even a tenuous knee. Anyway Dr. Grimm perforce must keep his Pañcakkhandha a long, long time, for "this diṭṭhi, indeed," says the Buddha, "precludes his attainment of even the first stage of sainthood." But Dr. Grimm does not mind this. He continues (p. 160)—"So I still exist, in spite of the expositions of Nāgasena, and though according to the Buddha himself, I am nothing." His book is full of revelations like these. With the footrule of his intellect Dr. Grimm measures the Immeasurable Ocean of the Buddha-dhamma, and, naturally, he makes a ghastly mess of his modern commentary. We said "Immeasurable Ocean" of Dhamma, but Dr. Grimm prefers to think of the Dhamma as a sort of house:—something that *his* eye can definitely grip right away, and *his* mind encompass.

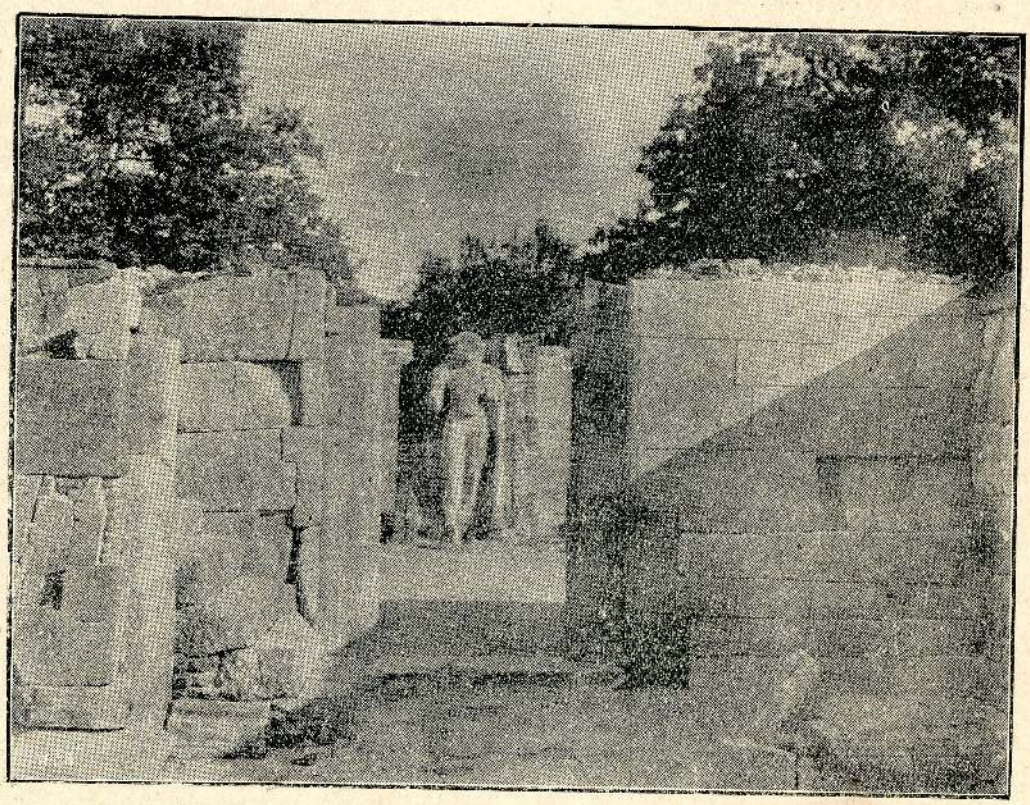


Photo by Archaeological Survey, Ceylon.

POLONNARUWA: HATADAGE: INSIDE VIEW FROM SOUTH.

He himself gives us an "illustrating simile" of his position. "Men have been digging in the ruins of an ancient city." The ruins are the Pitakas, etc. They seek a temple, the Buddha's true teaching which "stood in the middle, according to tradition." The ground plan, it seems, is recognizable. Investigators have identified the huge blocks of stone lyin

about. Concerning each "a learned contention is spun out, so that no end to the disputing seems in sight." "An architect (no capital A, for this is the modest Dr. Grimm himself) for a long time listens in silence." Then he toddles up, buckles to, and forthwith *builds* the temple anew, while those others *talk*. (What he has actually done is to give us an unlearned talk, of his own, of prodigious length). Well this "architect" does the job till, to his taste, it is complete. "Is not the whole contention as to the genuineness of each separate stone thereby decided in the simplest and surest manner?" And there stands Dr. Grimm, feet firmly planted on mother earth, admiring his own handiwork, rubbing his hands as he says—It is all right and no mistake. He is always out for "simplicity," not realizing that were it so "simple" to escape this tangle of misery, none of us would be here now. The trouble about his illustration is that though he pragmatically assumes the post of "architect," he is at best but a poor hodman. So *he*, naturally, thinks his absurd "temple" a glorious structure.

A better illustration of Dr. Grimm's effort would be this. A small boy sees a nice big cake. It is food for adults. But he sees currants there. These he abstracts, eats,—and digests. He likes currants. Next he tries a whole slice,—and he gets indigestion. Forthwith he bawls that the cake should have been all currants,—and that the cake-makers are all wrong.

And right here Dr. Grimm betrays his ignorance of Pali, and Buddhism. He thinks that this precious commentary of his is the "Dhamma anitiha." Perhaps he means "Dhamma anītiha." But whichever way he means it, he misuses the phrase. He claims—"the present work sets forth the *original* genuine teaching of the Buddha...The author has an infallible criterion for it, furnished by the Buddha himself. The Buddha, in fact (*sic*) calls his teaching the *dhamma anitiha*, the truth *that carries its confirmation within itself*." (None of the italics are ours).

Here, at once, is a sample of two types of error that Dr. Grimm frequently perpetrates. "Dhamma anitiha" means "a Doctrine unheard of by report," that is—"an original Doctrine." Even if the phrase be read as "Dhamma anītiha," it means "an innocuous Doctrine." In either case the words in no way mean "the truth that carries its confirmation within itself"; —and though Dr. Grimm foists this meaning on the Buddha Himself, the Buddha never used this phrase in this sense.

The other mistake that Dr. Grimm makes is that he confounds the "Dhamma to be Realised" with the "written Dhamma." The former it is that, when "realised, by the wise, each unto himself," constitutes "the truth that carries its confirmation within itself." The written Dhamma does nothing of the kind; the proof being that, even within the Buddha's lifetime, not everyone who heard the Dhamma, from the Buddha's own lips, accepted it, and this for the good reason that even absolute truth does *not* carry confirmation within itself, to all who hear it, even as it does not today to the savage, who *knows* that the sun travels daily over the earth from east to west, and to Dr. Grimm who would ruthlessly cut down the ancient picture to suit his modern Philistine frame.

Dr. Grimm makes many more errors that we might indicate. For instance, the Buddha *does* teach ontology, or the essence of beings, i.e, the Five Groups. What He does not teach is ontogenesis. Dr. Grimm is an ardent admirer of Schopenhauer, and approves the latter's "Every kind of existence is based solely upon will," where a Buddhist would say "conscious existence is based solely upon will." That harmony with will spells "happiness" is sheer foolishness. This is equivalent to saying that endless pandering to craving (*tanha*) is Nibbana. It is significant that Dr. Grimm opens this *magnum opus* with the word "Schopenhauer" and he gloats when apparently "the Buddha is in perfect harmony" with his pet. The Seer in perfect harmony with the suckling! One wonders whether German Doctors ever cultivate a sense of humour. On p. 63 we are given the unscientific statement that "organization is something added to inorganic matter," and "the mysterious" is introduced instead of the reasoned argument that Abhidhamma knowledge alone can supply. Yet the author smugly concludes that he has thus made "the machine of the six senses quite intelligible. It consists," explains he, "of the body endowed with vitality, or, if you prefer to say so (*sic*), loaded with vitality, or, in short, enabled to live." Clear as mud! It is not what we "prefer", but what the Buddha teaches that we should like to hear. The trouble is that though a Buddha can teach a Dr. Grimm, even a Buddha cannot give him understanding. He cannot, for example, see the meaning of "intact" where the Buddha says, "an organ of sense must be intact for a sense process to function." He does not remember, if he ever knew, that the eye, for instance, though perfectly "alive", cannot "see" where there is incoordination; whereas one may "see" non-existent stars by a smack on an intact eye.

But we have no space for all this, tempted though we are to go into each point in detail. So we must be content to conclude this review with another glance at the main thesis of Grimmism, i.e. the Soul-theory it inculcates. Concerning Truth, Dr. Grimm himself says—"If we cannot digest it, that is, cannot bring it into harmony with our world-view, then this would only prove that we are not able to digest *truth*, that our present world-view is so false that an indubitable fact of reality, yea, a *fundamental fact* of this reality, finds no room in it." Then he quotes Einstein—"Interpret not, but acknowledge!"—and he incontinently proceeds to refuse acknowledgement of his crass ignorance, making further futile attempts at interpretation. Dr. Grimm is only an Eternalist, and a Vedantist at that, however much he may dislike the identification. He would reduce the Buddha-dhamma, which differs from the world's great religions in just this respect (being the promulgation of Eternal and Irrefutable Law) to the position of an animistic religion, however glorified.

How does he arrive at his conclusion that the Buddha taught that there is an Atman behind personality? It is a

subtle matter of mistranslation, faulty reasoning and a little "wangling." As an illustration of the last, we find a long passage, within quotation marks, on pp. 156-7. The whole of that rigmarole is Dr. Grimm's, but he pretends it is a supportive quotation, introducing the passage with the words —"Let us again summon up the Manes of the Master. How would he speak on this question?" The result is bound to mislead many readers. As an illustration of mistranslation, we find (p. 159) *Sabbe Dhamma Anatta* rendered as—"the whole world (*sic*) is anattā." Now this phrase is from the third, of a series of stanzas, intended to dissipate all idea of Soul or Essence, or Atman from a would-be Arahant's mind. They were given by the Buddha Himself, as a subject of meditation, to five hundred Bhikkhus. To realise the full significance of the word "*Dhamma*" in the third stanza, it must be noted that the preceding two stanzas use the word "*sankhara*," which are "transitory" (*anicca*) and "full of suffering" (*d u k k h a*). The word *sankhara* means "compounded things," that is everything whatsoever of a cosmic nature, including all living beings. All these are "transitory" and "full of suffering." Why does the Blessed One substitute the word "*Dhamma*," in the last stanza, which deals with "soullessness" (*anatta*)? Because *Dhamma* means "All things whatsoever, compounded as well as uncompounded" (conditioned as well as unconditioned states), *thus including the Hypercosmic, the unconditioned Nibbana, as Soulless, as Anatta.*

Dhamma include *sankhara*; so all *sankhara* are "soulless" too. But *Dhamma* include the Paths and Results of Sainthood (which, though "happy," are yet "transitory" and "soulless") and Nibbana (which, though "happy," and "permanent," is "*soulless*").

This, then, is what the word *Dhamma* connotes,—and this is why it is specially used in the stanza dealing with "no-soul" (*anatta*). This obvious and peremptory truth is, of course, extremely unpalatable to the soul-clinging Dr. Grimm, and yet, as the Buddha continues—"When one comprehends this Truth by one's own wisdom, then only does one get appalled at this Misery (i.e. Body and Mind): and this is the Path to the Stainless." But, expostulates Dr. Grimm, in that case—"A saint would be a man who absolutely annihilates himself,—really, a curious kind of saint." This is wrongly put. There never was "a saint." There was only a bundle of suffering, which has been "annihilated" with the greatest happiness.

Another example, and we have done. How a small intentional mistranslation, like the substitution of the adjective "the" (indicating, thereby, something actually or potentially existent) for the indefinite article "an" (as demanded by the whole trend and spirit of the Dhamma, as also by the rules of Pali syntax) is seen from this quotation by Dr. Grimm:—

"And if, Ananda, I had answered to the question of the wandering ascetic Vacchagotta—'The(*sic*) *I* is existent,' would this have been a means of causing to arise in him the insight: 'All phenomena are not the (*sic*) *I*'?"

Now compare the above with the correct rendering:—

"And if, Ananda, I had answered to the question of the wandering ascetic Vacchagotta—'An *I* is existent,' would this have been a means of causing to arise in him the insight: 'All things whatsoever lack an *I*'?"

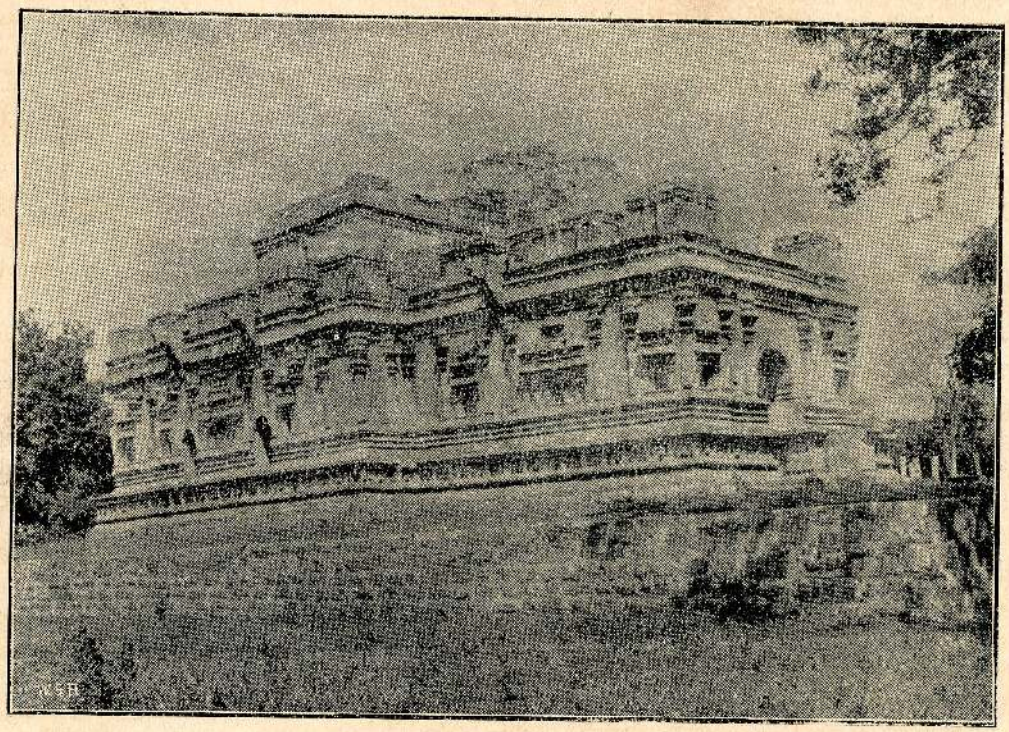


Photo by Archaeological Survey, Ceylon.

POLONNARUWA: THUPARAMA: VIEW FROM SOUTH EAST.

We have purposely followed Dr. Grimm's turn of translation, though it is unsatisfactory, to illustrate this point. But what a vast difference in a seemingly trifling alteration! And many "trifling alterations," like this, have helped Dr. Grimm to mislead thousands by his remarkably unsound book.

Hunger is the most grievous of distresses; the elements of Being are the most grievous of ills. Recognising this for a surety, man attains to Nibbana, the happiness supreme.

Dhammapada.

An Outline of the Method of Meditation.

[By Rev. Nyanatiloka Thera]

THE whole of Buddhism, by which I mean the whole of the genuine teaching of Gotama, the Buddha, may be summed up in three words: Morality, Concentration and Wisdom, i.e. the threefold division of the so-called "Eightfold Path" of deliverance from Samsāra, of which right speech, action and livelihood come under Morality or *Sila*, right energy, mindfulness and mental concentration under Concentration or *Samadhi*, and right understanding and thinking under Wisdom or *Panna*.

Of these three stages Morality (*Sila*) constitutes the foundation without which no real progress along the Eightfold Path to purity and deliverance is possible. The two higher stages Mental Concentration (*Samadhi*) and Wisdom (*Panna*) are brought to perfection by what in the West is usually called "Meditation," by which word we generally translate the Pāli term *Bhavana*. Bhāvanā is derived from the causative of *bhu* (to be, to exist) and therefore means literally "the bringing into existence, producing, unfolding, developing." Hence Buddhist Meditation or Bhāvanā consists in: 1. the development of concentration (*Samadhi*) and hence mental "tranquillity" (*Samatha*); 2. the development of wisdom (*Panna*), or, to be more accurate, that kind of intuitive wisdom which is called *Vipassana* or "Insight".

In this popular treatise I wish to give the reader a general idea of the authentic method of this twofold Buddhist meditation without however going so much into detail and also avoiding intricate problems. Though it is to be regretted that in Ceylon one rarely meets with laymen or monks who are devoted to these two higher stages of Buddhist life, we nevertheless still find in Burma, and in all probability also in Siam, the two greatest strongholds of Buddhism, quite a number of monks and hermits, nay even lay devotees, who, whilst living in the solitude of deep forests and in lonely caves, entirely detached from all worldly wishes and anxieties, are striving after the highest goal set forth by our Master, a goal which is to be gained only through concentration and insight. Undoubtedly for the real development of this higher life, sclitude, at least temporarily, is an absolute necessity.

Though many of the Buddhist meditations may serve various immediate aims, yet their ultimate object and reason, directly or indirectly, is the Buddhist goal, Nibbāna, i.e. deliverance from greed, hatred and delusion, and therewith deliverance from the misery of Samsāra. In the Samyutta Nikāya the Blessed One says:

"Now, what, O Monks, is Nibbāna? It is the extinction of greed, hatred and delusion.

"And what is the way leading to Nibbāna? It is Mental tranquillity (*Samatha*) and insight (*Vipassana*).

Mental tranquillity or *samatha* is an unshakable state of mind gained through the persevering practice of mental concentration which according to Sankhepa-vannanā bestows a threefold blessing: it leads to auspicious rebirth, to bliss in this very life, and it purifies the mind and makes it fit for Insight.

"Insight" or *vipassana* in the Buddha's teaching signifies the flashing insight into the impermanency, the misery and the unsubstantiality or impersonality of all that we call existence, i.e. material forms, feelings, perceptions, mental formations and consciousness.

With regard to the practice and development of concentration or mental tranquillity (*Samatha bhavana*) there exist many different exercises. In the Abhidhamma and Visuddhi-Magga forty such exercises are enumerated and explained, namely: ten Kasina-exercises; ten cemetery meditations; ten reflections on the qualities of the Buddha, the Dhamma, the Sangha etc.; the four so-called "divine abodes"; concentration on breathing, etc.

Before entering into a discussion of the various concentration exercises, I have first to deal with the three degrees of intensity of concentration, and further to speak of those higher states of mind called Jhānas or trances which may be attained by these exercises.

The three grades of intensity of concentration are: 1. "Preliminary concentration," or *parikamma-samadhi*; 2. "Neighbourhood concentration," or *upacara-samadhi*; 3. "Attainment concentration" or *appana-samadhi*.

"Preliminary concentration" is present whenever one directs one's mind to any of the various objects of concentration. "Neighbourhood concentration" is that degree of concentration which approaches, or comes near to the first Jhāna. It is marked by a mentally visible light, the so-called "reflex-mark" of which I shall speak later. "Attainment concentration" is that degree of concentration which is present during the Jhānas.

By the Jhānas are meant transcendental states of perfect mental absorption beyond the reach of the fivefold sense activity, which is only to be attained in absolute solitude and by unremitting perseverance in the practice of concentration. In these states all sense activity has ceased; no visual or audible impressions can arise at such a time, no bodily feeling is felt; in this state the monk appears as if dead. But, although all outer sense impressions have disappeared, yet the mind remains active, perfectly alert, fully awake. The first Jhāna is a state of supramundane peace, ecstasy and joyful bliss; yet "abstract thinking and pondering" (*vitakka-vicara*), i.e. the so-called "inner speech" or "verbal activities in the mind" (*vaci-sankhara*) are still at work.

As soon as these "verbal activities" in the mind have ceased one attains the state of the second Jhāna. This is a state of highest "ecstasy" (*piti*) and joyful bliss, free from thinking and pondering.

After the fading away of ecstasy the third Jhāna is reached marked by calm "equanimous joy" (*upekkha-sukha*).

After the complete fading away of joy a state of perfect "equanimity" (*upekkha*) abides, i.e. the so-called fourth Jhāna. The state of mind emerging from this fourth Jhāna is again and again described in the Pāli texts in the stereotyped words: "the mind thus serene, purified, lucid, stainless, devoid of evil, pliable, ready to act, firm and imperturbable".

Now let us deal separately with the various concentration-exercises. Amongst the forty exercises the Kasina exercises much resemble certain methods of inducing hypnotic sleep by gazing at bright objects. Therefore in order to avoid such an outcome, one must beware of sleepiness and strive to keep the mind ever alert.

There are four colour Kasinas, four element Kasinas, the space Kasina and the light Kasina. In the colour Kasinas a blue, yellow, red or white orb may serve as the object at which to gaze, or else coloured flowers, clothes, etc. In the practice of the earth Kasina the object of our gazing may be a ploughed field seen from a distance, or better a circular spot of earth especially prepared for this purpose. In the practice of the water Kasina we may gaze at a pond seen from a higher elevation or at water contained in a vessel. Similarly with the fire Kasina.

As an example how to practise such an exercise let us follow the process during the practice of the so-called "blue Kasina". To this end let us choose a blue circular orb as the "preliminary mark" (*parikamma-nimitta*). Sitting before this orb we fix our whole attention upon it and so produce the so-called preliminary concentration (*parikamma-samadhi*). Whilst constantly gazing at this blue orb, we have to strive to remain mentally alert and steadfast in order not to fall into hypnotic sleep, as already pointed out, and at the same time to keep away from our mind all outside impressions and thoughts on other objects; as well as the disturbing and dangerous mental visions and hallucinations that may arise. When exclusively fixing our eyes and thoughts on the blue orb as our only object, the things about the orb seem, as it were, to disappear. And the orb itself seems to become more and more a mere mental phantom. Now, whether the eyes are opened or closed, we still perceive the mentalised Kasina orb which more and more assumes the appearance of the bright orb of the moon. It is the so-called "acquired mark" (*uggaha-nimitta*) which though apparently seen by means of our eyes, is nevertheless produced and seen only by our mind, independent of the sense activity of the eye. As soon as this mentally-produced light becomes steady and vanishes no longer but remains safely fixed in the mind, we should according to the *Visuddhi-Magga* move to another place and there continue our exercise. In fixing the mentally-produced light still more with our mental eye, it becomes continually steadier and brighter till at last it assumes the appearance of the bright morning star. Thereupon the mental "reflex-mark" (*patibhaga-nimitta*) is attained and along with it the so-called neighbourhood-concentration (*upacara-samadhi*).

RIGHT EXERTION.

Seek not, O man, by prayers the heights to gain
Where stand the portals of eternal bliss,
Nor trust in gods to break the Karmic chain
That holds thee fast in error's dark abyss.

Vainly thy faith the Infinite would tie
And seek unchanging Karma's law to bend;
In vain thy gifts on temple altars lie
And loud thy pleas unto the skies ascend.

None yet hath climbed to glorious mountain height
By slothful lying in the vale below,
And gods entreating by their mystic might
That they on him the eagle's flight bestow.

Dormant in thee those powers supernal lie
That can suffice to bear thee upward far
Beyond the mortal realms of earth or sky
To heights transcending farthest sun or star.

Arouse thyself from thy lethargic sleep,
The Truth discern, how vain are things on earth;
From transient joys thou dost but anguish reap,
And death but brings thee sorrowful rebirth.

Cease now from prayers, blind faith, oblations all,
And let thy will its royal throne ascend;
Forth to the task thine inward powers call
Thy servitude in error's realm to end.

Strive valiantly with tireless zeal sincere,
So shalt thou win, as He, thy Lord, of yore,
Deliverance from all that binds thee here,
And know Nirvana's peace forevermore.

Rev. A. R. Zorn,
Burma Buddhist Mission.

Already during this stage all mental "hindrances" (*nivarana*) have, at least temporarily, disappeared and become impossible: no "sensual" wish (*Kamacchanda*) can possibly arise in such a state; no "ill-will" (*vyapada*) can irritate the mind; all "mental stiffness and dullness" (*thina-middha*) are overcome; neither "restlessness and anxiety" (*uddhacca-kukkucca*) nor wavering doubt and "scepticism" (*vicikiccha*) can divert it. For as long as there is possibility of their arising, there can be no lasting tranquillity of the mind. Now, in again fixing our mind more and more on the "reflex mark" we finally reach "attainment concentration" (*appana-samadhi*) and thereby enter into the first Jhāna; thus by the ever deeper absorption of the mind we pass consecutively through the remaining Jhānas as described above.

Next let us touch on the so-called cemetery meditations. Their purpose is, by arousing disgust for the carnal desires and detachment from them, to create a concentrated and tranquil state of mind. The objects of contemplation for the cemetery meditation—either real or imagined—are: a putrefied corpse, a corpse gnawed by wild animals or by worms, a skeleton, scattered bones, bones crumbled to dust, etc.

Of the remaining concentration exercises I intend to speak only of the four so-called "Divine-Abodes" or *brahma-vihara-bhavana*, viz: benevolent love, compassion, altruistic joy, and equanimity, in the Pāli: *Metta, Karuna, Mudita, Upekkha.*

The first of these, the development of benevolent love or loving good-will (Metta-bhavana) is according to the Visuddhi-Magga to be practised somewhat like this: First, one should think of oneself. "May I be happy; may I be free from pain and suffering!" Thus, beginning with oneself, one should then in the same way extend loving and benevolent thoughts to one's teacher, then to one's fellow-monks, then to all persons living in and around the monastery, then to the inhabitants of the nearest street, then by and by to the whole town, then to the whole country; and, making no difference between friends and enemy, blood-relations and strangers, good people and bad, one should pervade the whole wide world with loving good-will; and not only human beings, but also animals down to the tiniest insects, all should be embraced with our loving good-will. Identifying ourselves with all that live we should diffuse our love through the whole universe, above, below and on all sides, and should rouse in our inmost heart the fervent wish: 'O, that all beings may be happy! O, that all beings may be freed from that ill-begetting craving, hate and delusion!"

By this exercise of universal good-will the heart is purified of ill-feeling and anger and attains tranquillity, peace and steadfastness. During the exercise the mind may gradually pass through the first three Jhānas. In a more or less similar way "compassion" and "altruistic joy" are to be developed.

In the texts again and again we read the stereotyped words: "There, O Monks, the monk with loving kindness—with compassion—with altruistic joy pervades one direction, then a second, then a third, then a fourth, above, below, and round about in every quarter, and identifying himself with all, pervades the entire world with heart of love grown great, wide, deep, boundless, free from wrath and anger, etc."

In the fourth so-called Divine Abode, the development of equanimity (*upekkha-bhavana*), all things and persons are regarded with perfect equanimity and disinterestedness. With unshakable equanimity the mind looks upon wealth and poverty, happiness and misery; free from agitation, free from aversion or inclination the mind remains steadfast and unmoved, beyond love and hatred, beyond joy and sorrow.

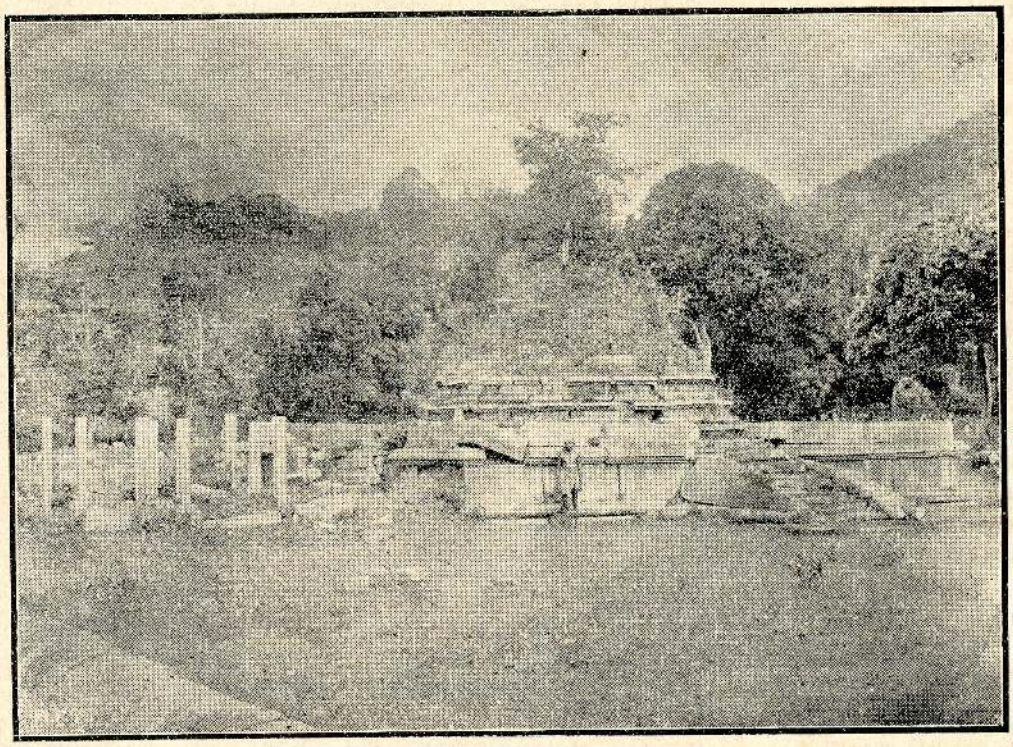


Photo by Archaeological Survey, Ceylon.

MIHINTALE: INDIKATU VEHERA: NORTH WEST VIEW.

It may here be mentioned that concentration does not reach the same degree of intensity in each of these forty exercises. For example, in some of them only "neighbourhood-concentration" is reached, as in the reflections on the qualities of the Buddha, Dhamma, Sangha, etc. The cemetery meditations may induce entrance into the first Jhāna; the first three "Divine Abodes" may induce the first three Jhānas. The ten "Kasina" exercises, however, as well as the exercise of "Equanimity" and the concentration on "breathing" may induce all the four Jhānas.

With regard to the nature of the person meditating it should be noted: the four colour Kasinas are particularly suitable for an angry nature, whilst for an unsteady nature the concentration on breathing (Anâpāna-sati) is to be recommended. Further in the case of an unsteady nature the Kasina-orb should be of small size.

We have already stated above that all these concentration exercises serve only to develop mental concentration and tranquillity (Samatha-bhāvana). This mental tranquillity however is the fundamental and indispensable condition for the successful development of insight (vipassana-bhāvana), and this insight alone possesses the power to confer immediate entrance to the "four stages of holiness" and to free us from the ten so-called "fetters" that bind beings to the ever-turning wheel of existence.

Therefore our Master has said: "May you develop mental concentration, O Monks. For who so is concentrated in mind sees things as they really are." Concerning "Insight" we read in the Milinda-Panha: "Just as when a man brings a lamp into a dark chamber, the lamp produces light so that all things are clearly seen: even so, as soon as insight arises, it dispels the darkness of ignorance and brings forth the light of knowledge; sending out the rays of wisdom, it renders clearly visible the Four Noble Truths. Then the earnestly-striving monk perceives with clear and bright insight the impermanence, the misery and the unsubstantiality of all existence." And in Puggala-Pannatti (No. 109 n. y): "Just as a man at the sudden flash of lightning on a dark and gloomy night may with his eyes recognise the object: even so by insight man may perceive things as they really are: 'This is misery'—'This, the origin of misery'—'This, the cessation of misery'—'This the path leading to the cessation of misery.'"

Hence, just as morality (sīla) forms the indispensable foundation for the successful development of mental tranquillity and concentration (samādhi), even so mental tranquillity and concentration supported by morality form the necessary foundation for the development of wisdom (pannā), of Insight, and insight is the immediate condition of entrance into the four stages of Holiness and Nibbāna.

However it is not an absolute necessity to have gained the four Jhānas, for a successful development of "insight" and the realisation of the four stages of holiness; the attainment of "neighbourhood-concentration" is quite sufficient. Moreover, during the Jhānas the development of "insight" is absolutely impossible, for the initial practice of this exercise requires abstract thinking and analysing; whilst in the first Jhāna abstract thinking is already weak, and totally absent in the three higher Jhānas.

As already said "Insight" is induced by means of analysis and intense contemplation of all the phenomena of existence, viz. material form, feelings, perceptions, mental functions and states of consciousness; by the contemplation of their impersonality, futility, emptiness and unsubstantiality; by the comprehension that in reality, neither within nor without these phenomena, is there to be found any 'Ego-entity' (attan = Skr. atman). That which we call our "I" or "self" or "person" is nothing but an empty name. Really, this teaching of the unsubstantiality is the only specific Buddhist doctrine, but without this profound insight one can never rightly grasp the Four Noble Truths nor realise the higher path.

All the other teachings of our Master may be discovered in other philosophies or religions. Also the Jhānas had already been attained before and independently of the Buddha. Love was preached by some other religions. Likewise the impermanency and miserable nature of existence was taught by others, but the saving truth of "Anatta," i.e. the impersonality or phenomenality of all existence has been taught and revealed to the world in full clearness only by the Buddha. This therefore is the only characteristic Buddhist Doctrine on which the whole Buddhist system stands or falls. Hence, as the Anatta-understanding is the preliminary condition of a real understanding of the Four Noble Truths and as without a deep insight into the truths of the phenomenality of all existence, deliverance from Samsāra is impossible, therefore one may rightly say that of all historical teachers none but the Sage of the Sākyas, the Enlightened One, has shown the right method of meditation and hence the right way to deliverance.

Be watchful! Have done with indolence! Travel the true Path! Whoso walks therein happy he lives in this and in all worlds.

As rain does not soak through into a well-thatched house, even so desires can find no entrance into a well-guarded heart.

As the jasmine shakes off the blossoms that have withered, so should ye, my disciples, throw far from you craving and hatred.

Happily then let us live: among those that hate, free from hatred. In this hate-filled world let hate ever remain far from us.

He who holds back the rising flood of anger like a swift-rolling chariot—him I do call an able driver: other people only hold the reins.

Though a man conquer in battle thousands and thousands of men, a yet greater conqueror still is he who has conquered himself.

DHAMMAPADA.

Ceylon and the Pali Text Society's Work.

[By Mrs C. A. F. Rhys Davids, D. Litt., M.A.,
President of the Pali Text Society.]

To be *dhammasanni*—to have the religious sense—a man must have man's welfare at heart. And that welfare must be understood greatly, understood as not limited by earth-life. When that is so, then has man the greater, the true religious sense. Within certain limits Rhys Davids my late husband was a profoundly religious man. When he surveyed mankind in any phase of culture, it was always with reference to man's welfare and to what made for it, or did not do so. This meant that he ever regarded man as in a way of becoming better or worse. Man was for him no mere abstraction; man's nature was for him not a fixed, unchangeable thing. And this was true whatever the time or place to be considered. To speak of the 'unchanging East', he would often say, is nonsense. This meant that he handled every subject *historically*. And it also meant, that in everything that he handled, the greater welfare of man was the underlying motive.

It was further his firm conviction, that in the long run progress in welfare depends upon progress in knowledge. It takes time, he would say, but ultimately the world is governed by ideas. True to these convictions he founded the Pali Text Society.

Ceylon, which gave him opportunity to realize the bright hopes of his early career, struck also the mortal blow which led to its untimely end. But she gave him a bigger opportunity, and by that he shaped the remainder, the greater part of his life on earth. This was a period of about half a century; he was about twenty-nine when, with blighted prospects, he listened to the voice of the greater messengers, and planned the systematic completion of a work already begun without system: the gift namely to the world of a new feature in world-literature, the gift of the literature of Pali-Buddhism.

It was no mean gift. And it meant work, unpaid work, to a man without means, who had resigned all possibility of recovery in his profession; work in the teeth of warnings and prophecies of failure and insolvency, of head-shakings and shoulder-shruggings. After some years came success—success in this sense only, that, in Buddhist idiom, a Dhammachakka, a wheel of 'the Right' had been set rolling '*appavattiyam kenaci lokasmim*', not to be turned back by anyone in the world. That wheel is rolling still, its creative work now more nearly accomplished. But Rhys Davids has slipped away from an ungrateful world, for the world has yet to grow up sufficiently to discern its real Ariyas, the men and women who work, not with personal advancement or wealth as their chief end, but the greater welfare, the greater 'Well' of man. So well had he founded, that when he went, his works, the works he had begun, no longer depended upon him. So far as patent, lasting acknowledgment goes, save in the personal recognition of the thoughtful few, he might never have lived, might never have, in his work, made his country live in one way up to her responsibilities in the East, or left, in that work, a solemn message to Ceylon as to that for which Ceylon herself is responsible.

But if Rhys Davids was an ardent historian, he was no chronicler. Ceylon, the land of 'epics' so-called, which are chronicles rather than histories, should by now appreciate the distinction. He was thinker and organizer; he was not recorder. Or if he virtually had to be one, it was work against the grain, and was not persisted in. We have only to look at the Reports, after the first years, of his Society's Journals to see the truth of this. Nor had he got together such a Committee as could meet regularly, and so record and make its own chronicle. Hence I have no ready-made history of the coming to be of the Pali Text Society, from which I might here inform the readers of this Annual. There are some preserved of the letters received in response to the immense number he had to write to enlist support from the powers that be and from learned institutions. There is the first Prospectus of the Society's objects (printed in the early Journals); there are those early Journals themselves. There is an outline of the undertaking in the 'American Lectures on Buddhism'. This is approximately all. The Society's history lies in its work done. Like its founder, it was never a talker, a parader.

But in the launching of that work, in the support of it and the purveying for it, the past generation of Ceylon played a part, which the present generation of the island will have utterly forgotten. Will they listen for a few minutes while I tell them about it? I quote from Rhys Davids's first Report, Journal, 1882.

"Slowly but steadily other subscribers came forward. The result of my personal application to the Orientalists and great public libraries in Europe was in most cases satisfactory; and the especial thanks of the Society are due to Professor Lanman for his successful efforts in America. In the spring of 1882 there came the welcome intelligence that more than seventy" (? sixty) "of the most important of the members of the Buddhist Order in Ceylon had shown their appreciation of the work, and their trust in its promoters, by subscribing in advance to the cost of the printing. It is no slight thing that an established clergy should have come forward so readily to support the publication of the sacred books of their religion in an alien alphabet and by scholars of an alien faith. We need not perhaps be surprised that so liberal minded a body as the Buddhist Bhikkhus should have acted so; but this was due, no doubt, in great measure, to the personal influence and high position of the Sinhalese gentleman who has so kindly consented to be our agent in Ceylon,—the Atapattu Mudaliyar of Galle (Edmund Gooneratne).

"This assistance came at a very opportune time. The want of good manuscripts had already in several instances made itself felt; and it was intended to apply, for the purpose of supplying this want, the donations of some generous friends who, not themselves acquainted with the Pali language, had come forward to support the movement.....These donations having supplied at home the deficiencies which would otherwise have arisen in the charges for printing, if we had not had recourse to the subscriptions of the Bhikkhus in Ceylon, we have been enabled to leave the whole of the latter amount in the island, to be applied there exclusively to the purchase of manuscripts."

After the Report follows a complete list of all the first subscribers, including of course those both of the laity and the Order in Ceylon. These amount to 99 persons, not including two institutions. To this ready response should be added mention of four letters from four of the subscribing members of the Order, in Sinhalese or in Pali, giving advice and encouragement. These are printed, the gist of their contents given in English, and a courteous response made to each. And it was in deference to this warmth of welcome that the founder decided to desist from further issue of Jaina and Buddhist-Sanskrit texts, and to confine the program solely to Pali texts.

Let us quickly follow this support as registered in the next few reports.

In that for 1883 we see, that out of a total of R. 1144-50 subscribed in Ceylon, R. 362-50 have been spent, as had been decided, on procuring and forwarding MSS. and on new copies of MSS. and that most of the remainder has been sent to England. We see also that the list of annual subscribers has dropped to 87. Also that the sole woman subscriber has dropped out:—Mrs. F. C. Dias of Matara. There was only one original woman subscriber in Europe to balance her, but she kept faithful for years. But after that first year not a single woman of Ceylon appears in the subscribers' register save one, and that was a welcome appearance of the last few years only. When we read Ceylon's Mahāvamsa, and note how the monkish chronicler, grudging as he, in common with his kind, ever is to women, has yet recorded the notable part played by women in the conversion of Ceylon to Buddhism, we cannot but contrast with it the lack of interest shown in general by women both of East and West in the work of the Society. That work is not, never was, denominational propaganda. This may possibly be a reason. But women, as well as men, are coming to see that greater light on the stream of history also makes for salvation. Will the women of Ceylon not read their Mahāvamsa, and ask themselves whether they see nothing there in their traditions that they have as a fine example, to carry on, not as then, but in a way befitting their own new world?

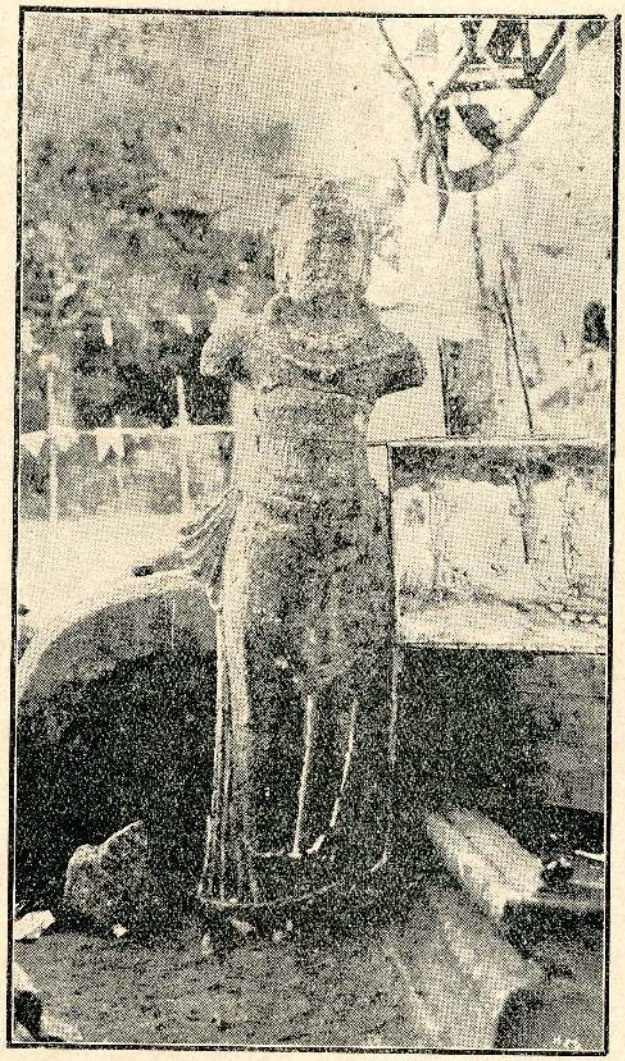


Photo by John & Co.

Stone Image of King Kavantissa, father of King Dutugemunu; Seruvavila Vihara, Trincomalee.

Passing on to 1884-1887, we find the list of subscribers in Ceylon shrunk to fifty, or to fifty per cent of the first patrons! After that no further lists of subscribers have ever been published. When twenty years later I took from my husband's ailing health the burden of the secretarial work, there was remaining not a single subscriber of the Buddhist Order, and those of the laity might be, as now, counted on the fingers of one hand. One member of the Order, I am glad to say, we still have among our editors:—the Reverend A. P. Buddhadatta—and he is again at work for us—'more power to his elbow!' as the Irish say.

I have neither space nor time to say anything more about work done and to be done, about help once given, now for the most part withheld. I am not taking upon myself to write as critic or as judge. I have sought only to place a few facts before the readers of this Annual; and I will add one or two more. The cost of producing our texts and translations of the religious literature of Ceylon in England for the benefit of the whole world is about three times what it was before the great war, let alone the last century. Next, we have, thanks to the generosity of Japan, carried out our most costly scheme: a Pali-English Dictionary. Lastly, we ought to finish our first editions of texts by about 1940. After that there should be only reissues and perhaps more translations to justify our continued existence. To finish our program and so carry on depends upon support derived from annual subscribers, purchasers and donors. Just now we have fewer subscribers and donors than we

have ever had! But we 'do' more in sales. I think that, *as far as it goes*, this is as it should be. Sales mean that our books are becoming, in a little way, part of the world's demand for literature, not the pious hobby of a few. Our keeping solvent till 1940 is just a question of that 'as far as it goes'. The sales do not go far enough for present costs of production. We may, unless the deficit is made up by Ceylon and other sympathizers, have to reduce our annual output of three volumes a year. Our senior representative in Ceylon and annual subscriber, Dr. W. A. de Silva, has rallied to our aid with a gift of £20. Our junior representative (who has his way to make), Dr. G. P. Malalasekere, wrote to me on his return of the signs he found of a revival of interest in the classic literature of the island. If this includes Pali Scriptures, it has not yet so embraced the spread of those scriptures in the world-script of the so-called roman-letter, as to make the Pali Text Society aware of it.

I hope that any revival of interest in Ceylon's classic literature will be great enough in range and intelligence not to leave out of count what we have begun, carried on and are trying to finish. It is true, that last century's wave of nationalism is only now making itself felt in many small countries, including Ceylon, where the rise of nationalism has long been affected by an imperial overrule. When that wave surges, it may involve an anti-imperial feeling, which may irrationally show itself in matters of literature and religion. On the other hand it may be, it should be, that just because of that overrule, the small countries subject to it will the more quickly and intelligently transform their growing nationalism into the greater imperium of a commonweal embracing the whole earth. World-citizenship, not nationalism, is now the way of the earth, the only sure way of peace. 'What can I give the world?' is the really worthy question of each country.

The gift which Ceylon has been giving to the world—a gift which she may yet help us to complete—is the gift of a world-literature, a literature, in which mankind can learn the HISTORY of a religion. In that Pali literature men can see, how an original inspired message, born under limitations of time and space, yet needed by the whole world when the right moment of growth is reached, grows and expands, becomes fixed and formulated, and SO brings with it down the stream of the ages the limitations of its youth. The earth, wedded nominally in great part to other great religious growths of later date, *has yet to learn the lesson that Pali literature waits to teach it.* The machinery, the vehicle that helped to bear the original message down the stream:—this the literature shows as a thing of the past, lingering, hoary, to be let go, as was the Raft of the Buddhist parable. The message belongs to the things eternally true:—that man is wayfarer through many worlds many times over in the world-way to the End, to the being utterly well; that he fares well only if he lives well; that the will to, the choice of this lies within himself: *attadipa, attasarana.*

Viewed in this light, it is verily a world-gift which Ceylon is giving, and may yet aid to complete giving the world. There is also the gift, in this old literature, of showing a phase of great interest in the growth of a language. It is no mean mission to be the elder daughter in the inheriting and transmitting of a portion of Mother India's culture. Not again very likely will it be given me to speak directly to Ceylon readers. Let Ceylon not will the welfare of Ceylon only. Let her not will the welfare of the Empire only. Let Ceylon will the welfare of the world. Let her speak by her scriptures to the world. Let her help us to do so.

Kusinara and the Great Decease.

[By H. Sri Nissanka]

ON October (circa) 13th 482 B. C. Prince Siddartha of the Sakyas, the All Enlightened One, the Blessed Buddha, attained to Pari-Nirvana in the Sal Grove of the Mallas in the reign of Ajatasattru who ascended the *Gadi* of his father Bimbisara, King of Patalipura (modern Patna).

The place of His death is described as having been a mud and wattle town in the days of those kings and even today has not very much changed in its outward appearance. Although there has been some dispute and discussion there cannot be any doubt as to the situation of Kusinara at the confluence of the rivers Hiranyavati and Achiravati (modern Rapti and Gundak).

The exact site of the Sal grove of the Mallas is near Kasia, 40 miles from Gorakphur and 22 miles from Thasil Deoria on the road to the Nepal Terai not far from Kapilavastu, the kingdom of Suddhodana. It would therefore appear that the Blessed One was endeavouring to reach the land of His birth to lay down His mortal remains but the pangs of death seized Him even on the road at the Upavattana of the Mallas of Kusinara where He expired on the Full-Moon day of Vaisakha at the third watch of the night.

A colossal image of the dying Buddha marks the alleged side which is popularly believed to be the exact spot where the Master breathed His last and this is still to be seen as it was in the days of Huen Tsang and Asoka. By whom this was constructed archæology has still to discover. The journey thither, from Benares, is accomplished with ease by train, and after all night travelling the pilgrim arrives at Gorakhpur Junction from whence the remaining distance must be accomplished by motor car or other vehicle.

The surrounding country is flat and fairly fertile and the road unfurls itself for many miles through groves of beautiful

Sal forest. Far away in the plains among the tall millet fields and scrub the Bengal tiger is not altogether a stranger. It is very near midday when the pilgrim arrives at a sign-board which directs him to Maha Parinirvan Stupa. Nearly half a mile from the main road is a little temple with an image of the Buddha now used as a Hindu shrine and which marks the site of one of the four gates of the town of Kusinara now called Mata Kumar (where the Prince died).

Away in the horizon a mango grove stands on the site of the Palace of the Mallas and hard by is a village called Anuruddh Gram (the village of Anuruddha—the great Arahat Sakyan Prince, one of the Eighty Disciples of the Buddha.) He had his little cell here which is still pointed out to pilgrims by the watcher of the Archæological Department as Anuruddh Kuti.

Almost the entire area of the village of Kusinara is now littered with bricks—ruins of a poignant past—and no spot can be more sacred to the Buddhist pilgrim than this soil which is innocently turned by the plough of the village peasant in his daily rounds. The most important of the ruins are being reconstructed by the British Government, and the discovery of certain seals and relics now in the Lucknow Museum places the authenticity of this place beyond all dispute. The large image of the recumbent Buddha is inside a coffin-shaped Vihara with walls of massive stone work. Immediately behind is the Mahaparinirvan Stupa itself which, judged by its size today must have been a considerable structure many centuries ago; but it is still a matter of speculation as to what its age is, and who might have been its builder. Although the exact spot must remain undecided there can be no doubt whatsoever that the twin Sal trees between which Ananda spread the bed of the Tathagata must be within a radius of a few feet of these two structures. The pick-axe and crowbar seem to have been strenuously plied by the Archæological authorities and it is a great pity that this sacred shrine should have been dug to such a depth and the ashes of the Thrice Blessed One disturbed from their last resting place from which they were never intended to be removed.

From the Mahaparinirvan Stupa have been excavated precious relics and several seals and the discovery of these leads one to the irresistible conclusion that here was Kusinara 2,600 years ago. One mile away to the south across waving fields of corn, the solitary mound of the Angara Chetiya looms in the horizon, studded and overgrown with huge banyan trees. Here were the remains of the Blessed One cremated and hence the word Angar (charcoal). There is again no evidence as to the date of this monument but it would be safe to presume from certain discoveries that the Mallian princes—to whom were awarded the charcoal of the funeral pyre at the distribution of the relics by Drona the Brahamin – built one of the mounds sacred to Buddhists the world over.

How the royal remains of the Blessed One were honoured by the Mallians in a manner befitting the rank of a King of Kings is a matter of historical record. The roots of the banyan trees have securely held the bricks of the monument for ages, but this protection of nature was of little avail against what might seem to be a desecration in the name of science. The writer himself has seen some of the carbon collected from this shrine from a great depth in the possession of a monk who is in charge of this place who holds this and other relics in trust for His Majesty's Government with a certificate as to their authenticity. The Angara Chetiya like the Mahaparinirvan Stupa is now a huge mound of brick and it is fervently hoped that some day these memorials will be reconstructed, and the relics restored to their proper resting places, for the adoration of pilgrims from distant lands.

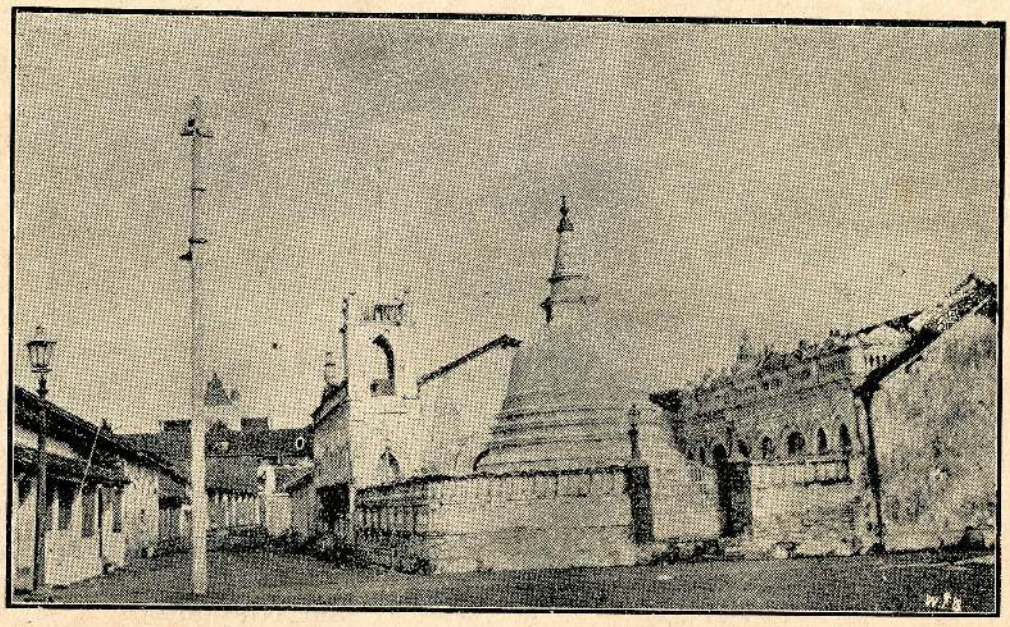


Photo by W. W. Bastian.

SUDHARMALAYA TEMPLE, FORT, GALLE.

Kusinara breathes the very spirit of Peace Eternal and the pathos of the tragedy that was enacted over two thousand years ago is only to be visualised by those who are acquainted with the note of profound sadness throbbing in every line of the last message of the Teacher of gods and men, Who laid down the burden of this life in His eightieth year, with His head to the sovereign range of the world, the snow-capped Himalayas of eternal purity—the home of His fathers; His feet to the rolling ocean; His face to the setting sun; and His back to the moon—witnesses to this grim and heart-rending spectacle—at the third watch of the night on the anniversary of the day of His birth, the Full Moon day of Vaisakha.

Three months previous to His utter passing away the Master foretold His impending demise in these words:

"I too, O Ananda, am now grown old and full of years, my journey is drawing to its close, I have reached my sum of days. I am turning eighty! Have I not, O Ananda, declared unto you that it is in the nature of all things near and dear to us that we must part? The passing away of the Tathagata shall take place before long. At the end of three moons I too will enter into that utter passing away from which there will be no return. The final extinction of the Tathagata shall take place at the end of three months."

Saying thus the Blessed One rose and along with a large concourse of the Brethren wended His way towards the Sal grove of the Mallas. From Rajagriha the Master reached Veisali and exhorted the Brethren for the good and happiness of the great multitudes, out of pity for the world, for the good and gain of gods and men. He took His farewell of His beloved Veisali from the top of a mountain crag addressing the city in these words:

"How beautiful art thou, O Veisali, city of dreaming spires and towering palaces! how pleasant are thy slopes of Isigili! how heart-gladdening thy glades rich in corn! how delicious the sparkling waters of thy many rivers! I shall never more set my eyes on thee."

Thereafter the Buddha proceeded to Pava where He partook of the last meal offered by Chunda the blacksmith and having gladdened him with religious discourse He turned His face once more towards His last resting place. Having quenched His thirst and bathing His weary limbs in a neighbouring river He preached to a Mallian nobleman, Pukkhusa by name, who offered the Holy One two robes of beaten gold. Ananda accompanied His Master Who was now suffering acute pains, struggling on the road to Kusinara, and soon the pangs of the *last messenger* came upon Him with ever increasing intensity. Unable to continue His journey the Master rested awhile on the robe of gold spread for Him by Ananda and when it was placed it appeared to have lost its splendour, and the Venerable Ananda said to the Exalted One:

"How wonderful a thing it is, Lord, and how marvellous that the colour of the skin of the Exalted One be so clear, so exceedingly bright!"

"It is even so, Ananda. There are two occasions when the colour of the skin of the Tathagata becomes clear and exceedingly bright. On the night on which the Tathagata attains to supreme and perfect insight and on the night on which he passes finally away which leaves nothing whatsoever to remain—on these two occasions the colour of the Tathagata turns exceedingly clear and bright." And so in time the Exalted One reached Kusinara, and addressing Ananda, He said:

"Spread over for me, I pray you, O Ananda, the couch with its head to the north between the twin Sal trees. I am weary, Ananda, and fain would rest." Now at that time the Sal trees were all one mass of bloom and all over the body of the Blessed One the petals sprinkled and scattered themselves like celestial garlands and wreaths.

Then spake the Blessed One. "Now it is not thus that the Tathagata is rightly honoured, reverenced, venerated, but the sister, the devout man or woman who continually fulfils all the greater and lesser duties, who is correct in life according to the precepts it is such who rightly honours the Tathagata and renders him the worthiest homage."

And having thus exhorted Ananda with words wise and kind and having issued final instructions regarding the Norm, the Order, and the last rites and funeral obsequies, the Lord received a deputation of the Mallian Princes and Princesses in the second watch of the night. He converted Subhadda the Wanderer and received him into the Order, establishing him firmly on the path to Nirvana. This was the Master's last disciple.

Now the Brethren having heard from the Master Himself at Rajagriha of the impending Parinirvana had assembled here to pay their last respects to their beloved Teacher. They beheld the Master calm and self-possessed, plunged in deep and profound meditation, reclining on His Right side, facing death like an expiring lion. To them the Master addressed as follows.

"Behold! how transient are all component things? Weep not, nor lament! Impermanent are all component things. How is it that they shall not be dissolved? Be ye lamps unto yourselves, hold fast to the Truth as your Light. Seek no other refuge. Decay is inherent in all component things, work out your salvation with diligence." These were His last words.

Then the Exalted One entered on the first stage of Rapture, then into the second, into the third, into the fourth, and arising from the fourth stage He entered into that state of mind to which the infinity of *space* alone is present, and from that state of consciousness into infinity of *thought* and from thence into that state of mind to which *nothing at all was present*, and passing out of that consciousness He fell into a state *between consciousness and unconsciousness*, and passing out of that state He entered into that condition where *both sensations and ideas* had passed away. And thus in the descending order and again in the ascending order until the fourth stage of Rapture.

Thus was the Light of the World eternally extinguished.

AN OUTLINE OF BUDDHISM.

[By Bhikku Mahinda]

BUDDHISM, a term of modern origin, is not a happy word by which to denote the teachings of Gotama, the Buddha. What the Buddha taught was the "Dhamma," i.e., the Law. Just as Science teaches that law—the law of causation—holds universal sway in the physical realm, so the Buddha teaches that in the mental realm there is no such thing as chance—everything follows of necessity in dependence upon its cause. If a man's actions in thought, word, or deed, are inspired by lust, hatred, or ignorance, sorrow will pursue him like his shadow; but if his actions are free from such inimical conditions, he will likewise be free from sorrow. Instantly we see that *action* is the key to the mystery of life: that what the future holds of happiness or misery is being determined here and now by the nature of our actions in thought, word and deed.

Previous to Copernicus, man in his ignorance and pride believed the Earth to be the centre of the universe, around which all the heavenly bodies revolved. To-day, as a result of the teaching of Galileo, he knows the Earth to be a very insignificant planet, revolving round a third-rate sun, in a universe containing millions of suns. Similarly, previous to the Buddha, man believed that his happiness or misery was dependent upon the whim or caprice of some almighty God, known under various names at different times and places. To-day, as a result of the Buddha's teaching, many men know that *they* at every moment, are sowing the seeds of the future by their deeds, words and thoughts.

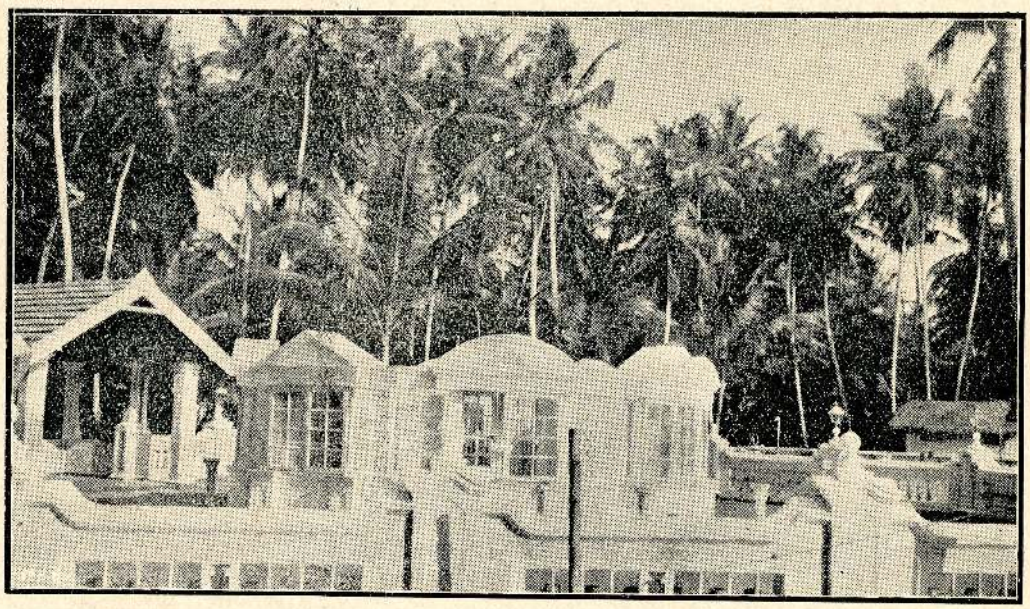


Photo by W. W. Bastian.

The Bodhi Shrine Room at Alutwatta, Moratuwa, Ceylon; offered and opened by Mrs. Jeremias Dias of Panadura on 3rd April 1927.

The founder of this great teaching was born in 623 B. C., at Kapilavatthu, a city about 130 miles due North of Benares. His father, Suddhodana, was the chief of an Ariyan clan known as the Sākyas. The child was given the name of Siddhattha, and was brought up in considerable luxury. At the age of sixteen he married; but in his twenty-ninth year, shortly after the birth of his only son Rāhula, being oppressed by the transiency and the sufferings of life, and disgusted with the sensuous pleasures surrounding him, he left his father's palace, renounced his royal rank, and went forth as a mendicant to seek the cause and cure of life's sorrow.

It was the universal belief in India at that time that only by mortification of the flesh were wisdom and holiness to be attained. Accordingly, for some years he practised the most extreme forms of asceticism; but finding that these painful practices did not of themselves lead to supreme wisdom, and that the feebleness of his body was a hindrance to the activity of his mind, he abandoned all austerities. Reverting to a diet sufficient to maintain his body in health, at the end of the sixth year he gained the knowledge for which he sought; and, whilst seated under the Bodhi tree at Uruvelā, he attained enlightenment. That is to say, he attained to an immediate or intuitive knowledge of the nature of life: of life's transiency, sorrowfulness and emptiness; of the source from which all sorrow springs—namely, Craving; of how, by the cessation of Craving, sorrow ceases; and of how, by treading the Noble Eightfold Path, man is led beyond the reach of all sorrow.

Henceforward, he was known as the Buddha, which means the Enlightened or Awakened One; and, until the day of his death at the age of eighty, he wandered from city to city, village to village, preaching and teaching in the various states and territories existing at that time in north-east India. His missionary labours extended over a period of forty-five years, and it may justly be claimed that if ever the character and deeds of a man testified to the truth of his teachings, then most surely did the nobility and sanctity of the Buddha's life, and the calmness and serenity of his death, proclaim to mankind the truth of the Law he taught.

From this brief survey of the founder's life, we now turn to the consideration of what he taught. And the first

fact to which the Buddha directs our attention is the impermanency of all things. Whether we consider the animal, vegetable or mineral kingdom, we find a universal state of change, a process of increase or growth followed inevitably by decrease and disintegration. In other words, there is no such thing as *permanency*, the condition of all things is unstable, mutable, transient. This applies equally to the arising and passing away of suns and worlds, to the life of man, and to the far briefer existence of such insects as the Ephemera, whose little span of life is measured by a few short hours.

Now science admits this law of universal change, of the impermanency of all things. Nevertheless, so far as science is concerned, its recognition is of very recent date; for, as late as the mid-Victorian era, the most eminent scientists affirmed that an atom of hydrogen had always been an atom of hydrogen, that it was indivisible, changeless, consequently eternal. But now that electricity has been identified as the basis of all matter, we know that the elements themselves are ceaselessly changing, some relatively quickly, others very slowly. Yet this fundamental law of transiency, revealed by the Buddha twenty-five centuries ago, was discovered by the world's great scientists only the day before yesterday.

Again, the Buddha teaches that where there is no permanency, where the condition of all things is a state of constant stress, a ceaseless tension between the tendency to increase and the tendency to disintegrate, there, of necessity, is suffering. Hence the arising of individuality, of personality, is coincident with the arising of suffering. For suffering is inevitable, seeing that—despite man's ceaseless efforts—no individual can possibly attain a lasting state of peace, of content, of happiness. Should a man by prodigious efforts amass a fortune of millions, he still finds that happiness evades him, and falls a victim to the miseries of satiety and ennui. To drive away this fearful state of tedium, he may commence to disperse his fortune by vast endowments for the establishment of libraries, or the prosecution of scientific investigations, like Rockefeller and Carnegie; or, in order to be rid still more rapidly of the painful burden of his wealth, he may commit suicide—as seventy-nine American millionaires did in the year 1922. If, on the other hand, we consider the lives of the masses, we find that despite unremitting daily toil it barely suffices to supply their immediate physical wants, whilst accidents, disease and unemployment, add to their anxieties and sufferings, without remission, until the day of dissolution. Such is the life of all sentient beings: a continual effort, barely sufficing to maintain a chequered existence for a few short years.

Now it follows that if all things are unstable, in a state of constant stress and change, no sentient creature, whether insect or man, can be the manifestation of a permanent, unchanging "soul" or ego. Where the maintenance of consciousness, and of life itself, depends entirely upon the continual renewal of the waste products of the body by a constant and regular supply of air, water and food, the life principle is seen to be a process of ceaseless change, and by no means the product or effect of a changeless, eternal "soul." Therefore the Buddha declared that all things are void of a soul, and that it is ignorance alone which leads man to think "This am I; this is mine; this is my Self."

The life-flux may be compared to the flow of a river, where, at every moment, not only is the water in ceaseless motion from source to sea, but the very banks themselves are in a similar state of continuous erosion. Thus the river is not the same for even two consecutive seconds; yet the constant renewal of its contents gives continuity to the process constituting a river.

Though most modern scientists maintain a discreet silence with regard to the existence or otherwise of the so-called "soul" of man, the words of the famous Scottish philosopher, David Hume, leave no room for doubt as to his attitude towards the "soul" theory. He says:—

"When I enter most intimately into what I call *myself*, I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch *myself* at any time without a perception, and never can observe anything but the perception.....(and) I may venture to affirm of the rest of mankind, that they are nothing but a bundle or collection of different perceptions, which succeed each other with an inconceivable rapidity, and are in a perpetual flux and movement."

Similarly, the late Prof. William James, the eminent psychologist, in summing up the question as to whether the "stream of consciousness" requires an unchanging Soul or Ego as the knower, says—"The thoughts themselves are the thinkers."

In the words of the Buddha, these three ultimate characteristics of all forms of existence—namely, transiency, suffering and soullessness, are set forth as follows:—

"Whether, Brothers, Buddhas arise, or whether Buddhas do not arise, it remains a fact and a fixed and necessary condition, that all things are transient, subject to suffering, and lacking in an Ego. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear that all things are transient, subject to suffering, and lacking in an Ego."

Such is the astounding but unshakable foundation upon which the teaching of the Buddha is based. Denying alike the existence of a "soul", and of a "creator", he yet proclaims that eternal deliverance depends solely on man's own deeds. How that deliverance is to be effected, is outlined in the first sermon preached by the Buddha after his enlightenment. Therein he said:—

"There are two extremes, Brothers, which he who has renounced the world must equally avoid. Which two? A life given over to lust, which is debasing, vulgar, ignoble, and useless; and a life devoted to self-mortification, which is

painful, ignoble, and useless. By the avoidance of these two extremes, the Blessed One has gained the knowledge of the Middle Path, which leads to insight, wisdom, peace, knowledge, inward quietude, yea, to Nibbāna.

"What, however, is this Path of the Mean? Verily, it is the Holy Eightfold Path, of Right Understanding, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. This, Brothers, is the Middle Path, the knowledge of which the Blessed One has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to inward quietude, yea, to Nibbāna.

"This, Brothers, is the Holy Truth of Suffering: Birth is suffering; old age is suffering; disease is suffering; death is suffering. To be united to the unloved is suffering. To be divided from the loved is suffering. Not to receive what one craves is suffering. In brief, the fivefold clinging to existence is suffering.

"This is the Holy Truth of the Arising of Suffering It is that craving which leads from rebirth to rebirth, accompanied by lust and passion; which snatches delight, now here and now there; it is the craving for the gratification of the passions, the craving for continued existence, the lust for present delight.

"This is the Holy Truth of the Annihilation of Suffering; even the remainderless, total annihilation of this very craving; the forsaking it, the breaking loose, freeing, deliverance from it.

"This is the Holy Truth of the Path that leads to the Annihilation of Suffering. Verily, it is the Holy Eightfold Path, of Right Understanding, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration."

It requires but little reflection to be convinced of the first Holy Truth of Suffering. It has been truly said that man enters this world amidst tears: not only must the mother endure unspeakable agony, but the new-born babe's first experience, on the very threshold of life, is the consciousness of pain. And now with birth commence the aches and pains of infancy and childhood; succeeded by the struggles and growth of youth and maturity; to be followed inevitably by old age, disease and death. This—the common lot of humanity—is the record of suffering. But there are far more subtle, and frequently more cruel, forms of suffering to which the Buddha draws our attention. To be united to the unloved is suffering. The appalling divorce statistics of the United States, and the social restlessness of which we hear so much nowadays, abundantly testify to the truth of this statement. Similarly with what we love: sooner or later, change, misfortune, or death, compels us to part with friends, relations, family, wife, honour, estates and wealth—and this separation is suffering. But not less sorrowful and bitter is the failure to achieve and to obtain all for which we have struggled, yearned and longed—the thwarted ambitions, disappointed expectations and unsatisfied desires. Finally comes the grim and mocking sorrow of disillusionment, when, after tremendous effort and exertion, a man attains the object of his heart's desire; only to realise that what he has gained falls far short of his expectations. For man invariably finds that the vast satisfaction and delight of anticipation are not confirmed by realisation; and ultimately becomes convinced that what he has gained was never worth the anxiety and labour it involved. Thus suffering and pain, the heralds of man's birth, remorselessly pursue him to the grave.

The second Holy Truth reveals the source of all this suffering and sorrow. Not to any external demon, or devil, does the Buddha attribute our woes, but to the craving, greed and lust in man himself, and in all sentient creatures. Let a man candidly trace the cause of his disappointments and miseries to its ultimate source, and he will assuredly find some form of craving—craving to be, to possess, and to enjoy. The succinct definition given by the Buddha requires little explanation. Craving for the gratification of the passions, is greed and lust in its crudest and grossest form, including all modes and degrees of lying, deceit, intoxication, robbery, sensuality, and murder. Craving for continued existence, is the passionate longing for eternal life, which is fostered and fed by attachment to the "soul" theory. This may vainly induce a man to adopt a life of asceticism and to practise extreme austerities, with the ultimate object of enjoying eternal bliss in some future paradise. Hence, whilst craving may manifest itself externally in modes of conduct that are directly opposed to each other, its inherent nature remains identical in all.

The third Holy Truth reveals how suffering finally ceases. The Buddha teaches that if man would put an end to suffering, he must put an end to his own greed and lust. He himself says: "In this respect, Brothers, verily one may rightly say of me—'The venerable Gotama teaches negation, the venerable Gotama teaches annihilation,' for certainly, Brothers, I teach annihilation—the annihilation of greed, the annihilation of hatred, the annihilation of ignorance, as well as the annihilation of the manifold evil, unwholesome conditions of the mind." The whole problem of suffering and salvation from suffering turns entirely upon man's actions, in the threefold form of word, deed and thought; for, says the Buddha, "It is in this fathom-long perishable body, with its perceptions and its ideas that, I declare, lies the world, and the cause of the world, and the cessation of the world, and the course of action that leads to the cessation of the world." Thus, to seek the assistance of an external creative power, is seen to be not only superfluous, but worse than useless; for it diverts man's attention from the one supreme and vital factor—his own actions, which, at every moment, are determining the conditions of the future, and irrevocably laying down the path upon which he must subsequently tread. Relying solely upon his own efforts, no longer fearing or leaning upon God, he can attain to the full stature of man: knowing that suffering inevitably results from evil deeds, that peace ensues from good.

The fourth Holy Truth enumerates the eight components of the Path that leads to the ceasing of suffering. Briefly, they constitute a system of conduct, embracing morality, mental training and concentration of mind, and leading finally to the attainment of wisdom.

Right Understanding involves the recognition that all things that exist have arisen as the result of causes, and will of necessity pass away when those causes cease to operate; hence, that all existence is phenomenal, and contains no permanent principle such as a "soul". Likewise the recognition that Lust, Hatred and Ignorance are the root of suffering. "Whoso observes the arising of effects from causes," declares the Buddha, "observes the truth; whoso observes the truth, observes the arising of effects from causes."

Right Aspiration or Resolve denotes the turning away of the mind from all thought of sensuality, ill-will and cruelty.

Right Speech is the utterance of truth;—the abstinence from lying, slander, harsh language and vain talk.

Right Action consists in forbearing from killing, stealing, unchastity, and the use of intoxicating liquors and drugs.

Right Livelihood is an occupation causing no suffering or harm to any living creature. Hence no Buddhist can rightly follow a profession involving any form of slaughter; nor can he trade in arms, human beings, animals or birds intended for food, nor in poisons, drugs, and intoxicating liquors.

Right Effort is the endeavour to avoid and to suppress evil, unwholesome states of mind, and to originate and maintain pure states of mind and wisdom. That is to say, thoughts of lust, hatred and ignorance, are guarded against; whilst such qualities as attentiveness, penetration, energy, interest, tranquillity, concentration and equanimity are cultivated. No other teacher of humanity has laid such emphasis on mental training as the Buddha. He clearly saw that without purity of mind, there can be no consistent purity in word, deed and thought. Therefore he declares: "As a man washes hand with hand, and foot with foot, so right behaviour is perfected through wisdom, and wisdom through right behaviour."

Right Mindfulness denotes attentiveness and thoughtfulness with regard to all that one does, feels, speaks and thinks; alertness of mind and clearness of consciousness when contemplating the impermanence, the wretchedness and the emptiness of all forms of existence. By this penetrating insight into the fundamental conditions of life, man masters discontent, conquers fear and anxiety, acquires patience and endurance, and, ultimately, realises Truth.

Right Concentration is the practising, cultivating and developing of one-pointedness of mind, so that the concentrated powers of the mind may be focussed on Right Effort and Right Mindfulness. The Buddha repeatedly assures us: "Great truly is the fruit, rich verily is the reward of persevering reflection, if supported by right conduct. Great truly is the fruit, rich verily the reward of insight, if supported by persevering reflection. The mind, supported by insight, is freed from the great evils: from sensuality, from personality, from delusion, from ignorance."

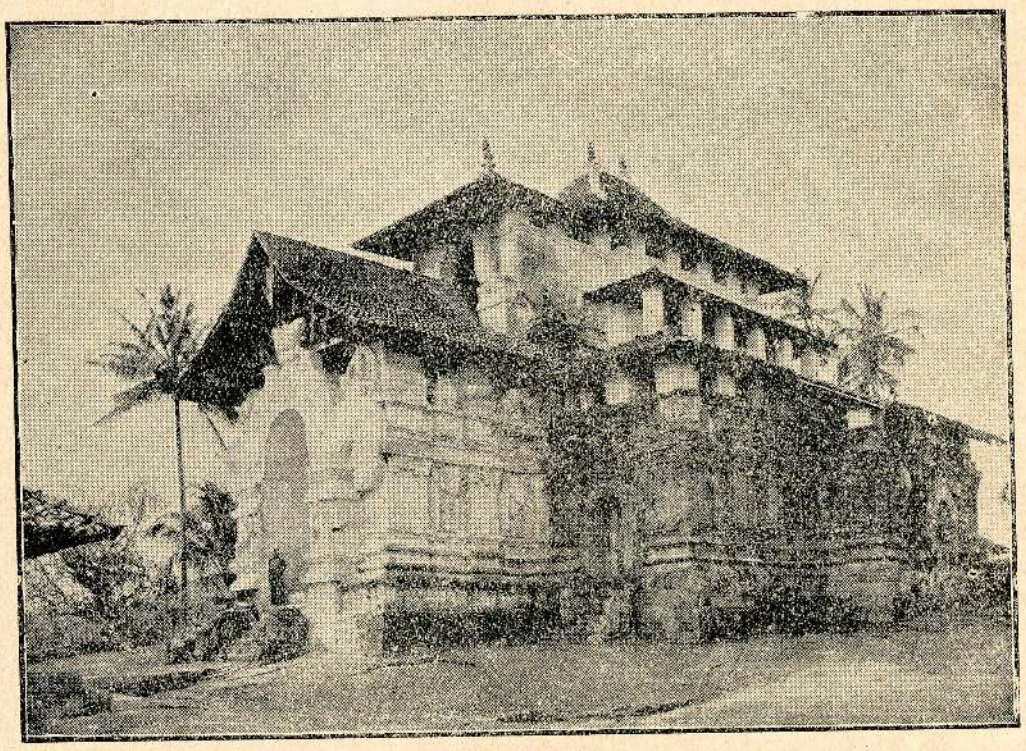


Photo by D'Martin & Harris, Kandy, Ceylon.

GADALADENIYA VIHARA: PERADENIYA, CEYLON.

It will be observed that nowhere in this remarkable system taught by the Buddha is there any appeal to an external power such as God. Here, man's own actions in deed, word and thought, alone avail—other refuge is there none; for, says the Buddha, "My deed is my possession; my deed is mine inheritance; my deed is the mother's womb that bore me. My deed is the race to which I belong. My deed is my refuge." And that to which all man's efforts are directed, from first to last, is the quenching and abandoning of the threefold fire of lust, hatred and ignorance found within man himself. Hence, those profound and insoluble problems, concerning the nature of the "Creator", the immortality of the "soul", the purpose of life, the existence of evil, etc., present no difficulty in this system. The Buddha has reduced life to its ultimate terms and, at the same time, defined the scope of his

teaching in the following words: "One thing only, Brothers, do I make known, now as always: Suffering and Deliverance from Suffering."

Without further remark it will be abundantly clear that deliverance from suffering is not to be attained merely by learning, nor yet solely by purity of life; for, essential as these conditions are, final deliverance is to be realised only by wisdom. There is no such thing as salvation by faith, or vicarious atonement, in the Buddha's dispensation. No man can save another; but the Buddha has revealed the Path by which a man can save himself. The nature of man's thought determines the happiness or misery he experiences, which follows of necessity. Hence, in the words of Sir Edwin Arnold we say:—

"Ah! Brothers, Sisters! seek
Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruits and cakes;
Within yourselves deliverance must be sought;
Each man his prison makes."

Thus, whilst the true deliverance is an inward transformation consequent upon Insight, and as such can be known only by realisation, each for himself, nevertheless we might point out one or two of the surpassing excellences of the Buddha's teaching, which must appeal strongly to all thoughtful minds.

Based as this teaching is on transiency, suffering and soullessness, nowhere do we find ourselves confronted with inscrutable mysteries or the terrors of the unknown: nor do we find the fundamental teachings of this religion in glaring contradiction to the discoveries of science. Similarly, its toleration, and aversion to all forms of cruelty and slaughter, have kept it free from the frightful excesses of fanaticism; with the result that, throughout its long history of nearly 2500 years, it has never been propagated by fire and sword—a spotless record, unique in the history of religions.

Again, deep in the heart of every thoughtful man and woman, there is the instinctive feeling that, in some way, our future is determined by our deeds. This belief has been popularly expressed in that familiar saying: "Sow a thought and reap a deed; sow a deed and reap a habit; sow a habit and reap a character; sow a character and reap a destiny." This profound feeling is undoubtedly true, and confirms the Buddha's teaching that our suffering, or freedom from suffering, results from our actions in word, deed and thought. Where actions are the outcome of lust, hatred and ignorance, there suffering ensues; where actions are free from such unwholesome conditions, there will be freedom from suffering. This freedom from suffering, experienced by the doer of good deeds, is a state of inward peace, not to be purchased with gold, nor yet at the mercy of thieves. How this inward state of happiness or misery is determined by our deeds, has been described by Schopenhauer, the famous philosopher, in these words: However different the religious dogmas of nations may be, yet in the case of all of them, a good action is accompanied by unspeakable satisfaction, and a bad action by endless remorse. No mockery can shake the former; no priest's absolution can deliver from the latter."

In conclusion, we may say that unless the false show and the hollowness of life's alluring delights have been, to some extent, realised, there will be little disposition to live in accordance with the teachings of the Buddha. But if we consider for a moment the feverish pursuit of pleasure at the present time, the crowded cinemas, night-clubs and dancing halls, we cannot help realising how utterly empty life has become, and how void of all true happiness. This is the inevitable result of the universal worship of money, which has led man to believe that his happiness depends upon the extent of his external possessions; and blinded his eyes to the great truth that it is upon his internal possessions, i.e., upon his qualities of character and his moral worth, that his happiness really depends. His deeds alone determine his character; and Buddhism, by emphasizing this truth, and by teaching man to look to no external source for assistance, but to rely solely on his own efforts, is undoubtedly a religion worthy of serious consideration even in a sceptical age. For the Buddha, the Enlightened One, exhorts man to be fearless, to develop his inherent qualities, and to rise from the sordid depths of lust and ignorance to the serene heights of wisdom and compassion.

THE ENLIGHTENMENT.

[By E. H. Brewster]

THE literal translation of the word Buddha is The Enlightened One; of the word Buddhism, the Religion of Enlightenment, or the Religion of the Enlightened One. This ideal that a state of perfect wisdom is possible for man was recognised in Hindu thought long before the time of Gotama the Buddha, of Gotama the Enlightened One. To ignore the environment out of which Buddhism arose is to limit the understanding of our religion. We would not say that our Master was the outcome of that immediate environment, because we believe that that living force of character which reached its consummation in him came from previous lives; but he was undoubtedly in a very special sense related to that last environment; at first he was trained in its thought, and later it partly was to that thought he had to turn his attention. Nor can it be well claimed that the Blessed One considered his message unique. It is true that he sometimes spoke of it as in his address to the five ascetics thus: "In things which formerly had not been heard of have I obtained insight." But such statements he must have meant in a relative sense, for he often refers to former enlightened Ones and to future enlightened Ones,—Buddhas like Himself, teachers of the same truths.

See especially Samyutta-Nikaya where he says: "Even so have I, brethren, seen an ancient path, an ancient road traversed by the rightly enlightened ones of former times... along that have I gone."

As one reads the Buddhist scriptures in the Pāli the broader human significance of its message is more apparent. We all know that there is no such thing possible as a perfect translation; more or less we have to make our translation a mixture of technical western philosophical terms with simple words; we use capitals as we see fit, while in the original capital letters are unknown; then we leave several Pāli words untranslated; at best it must always be a compromise, the result cannot avoid giving a different sense from the original. Supposing that we had never known the word "Buddha" in English books, but instead "the enlightened one", would our understanding of the religion have been truer? Would we not have seen sooner its universal significance?

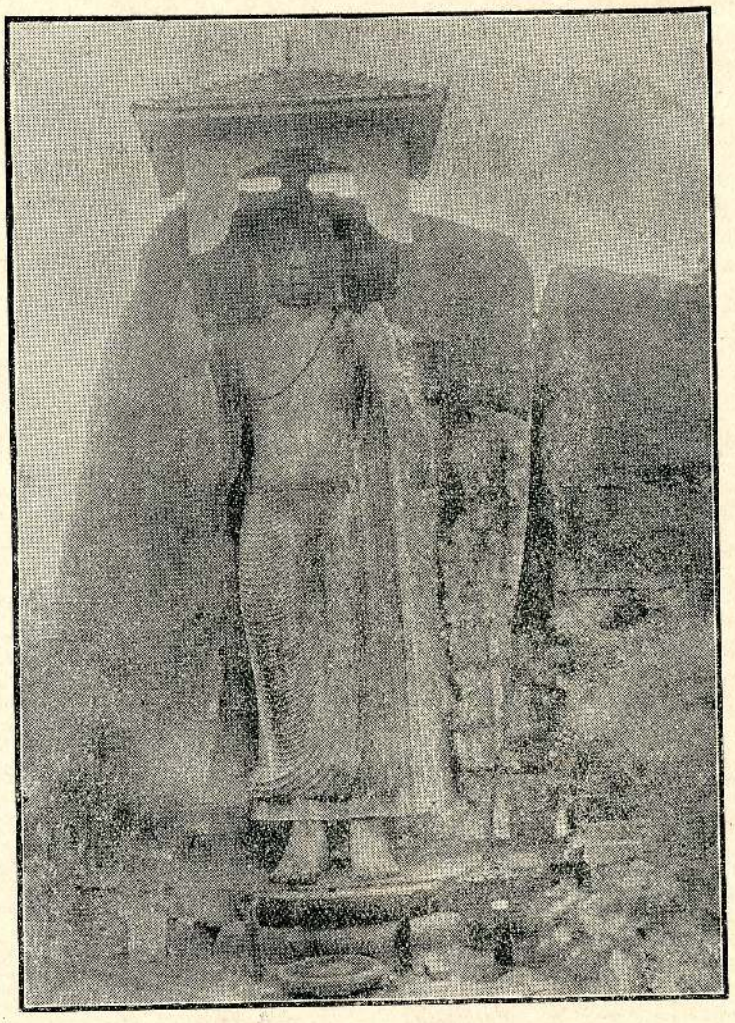


Photo by D'Martin & Harris, Kandy, Ceylon.

MONOLITHIC IMAGE OF THE BUDDHA AT AUKANA, NEAR KALA WEWA TANK.

If then the Buddha himself recognized other Buddhas whose message was the same as his own, and the history of philosophy in India finds much included in the Buddha-dhamma which is found in other religions and philosophies of India (See especially the philosophy of Kapila), how explain the fact that no other man in the history of the world appears to have influenced so many human beings? The answer to this question might well fill a volume. Briefly we must say that the Buddhas to whom Gotama the Buddha referred are not otherwise known to history, while the individuality and force of Gotama the Buddha must have consisted in two things: the particular combination of ideas which his teaching contained and the emphasis given to them, even if many of these ideas are to be found previously in Hindu thought; but we are compelled to believe that it lay mostly in that which is beyond words—the actual living character of Gotama the Buddha. The depth and reality of his realization was so great that it provided a living force for his teachings, so that both he and his words are vastly and continuingly affecting the human race.

The purport of this article is to gather from canonical writings a knowledge of what is said to have immediately preceded the enlightenment of Gotama, and what were the thoughts and first teachings which followed it. We cannot but give special significance to all that occurred then.

The Middle Way and Jhana.

We may well begin then with his forsaking of asceticism and his turning to the path of which he later approved. In Chapter 36 of Majjhima-Nikāya he thus describes this event: "Then Aggivesana, this came to me: 'What ascetic or brahmin in the past has ever felt such painful, bitter sensations? This is the uttermost, beyond this one cannot go... ...Now not by this terrible asceticism do I win beyond the human, do I win distinction of truly genuine knowledge. There is perhaps another way of enlightenment.'

"Then, Aggivesana, this came to me: 'I remember indeed once while my father was doing the work of the Sakyan (plowing the royal furrow), I sitting under the shade of a rose-apple tree, aloof from desire, aloof from things not good, with thinking and with thought sustained, entering to have become a dweller in the first Jhāna, born of solitude, full of joy and happiness, (I thought) is not this the way of Enlightenment? Then, Aggivesana, came to me the consciousness following on attention: 'This is the way of enlightenment.'"

Then the Blessed One perceived that Jhāna cannot well be practised with a weakened body and he partook of nourishing food. He then became a follower of the Middle Way, owing to which his ascetic companions forsook him. Later, soon after his enlightenment, in his first sermon, he makes the Middle Way the subject of his address to these same ascetics. This Way is the conservation and using of force for the attainment of Nibbāna. At the extremes of asceticism and sensualism the force is weakened; only in the Middle Way lies progress. This balance and equanimity permeate the entire Buddhist philosophy.

Thus according to the scripture, quoted above, the first immediate means which the Blessed One chose for his attainment of Enlightenment was the practice of Jhāna and the Middle way. This is especially interesting because Buddhism does not regard Jhāna as a necessary training for the Enlightenment of the Arahan or his attainment of Nibbāna: so to regard it is considered a heresy. We have not the space in this article for a description of that important experience in meditation called Jhāna, but we would call the attention of those unacquainted with Buddhist literature to the fact that an analysis of it is not confined to the Abhidhamma books but is found here and in other portions of what modern criticism considers to be the oldest of our canonical literature.

The Memory of Past Lives.

From the fourth stage of Jhāna the Blessed One "bent down" his mind to the memory of former lives. He recalled even a hundred thousand births, then epochs during both evolutions and dissolutions of the world. "Thus did I remember many various forms of previous lives, with all their special details and with all their special relations. In the first watch of the night this first knowledge came to me. Ignorance was dispelled, knowledge was born, darkness was dispelled, light was born, while I dwelt alert, ardent and strenuous. Yet the happy feeling which in that way arose in me, Aggivesana, could not obsess my thought."

The Knowledge of Kamma.

In a similar way the Blessed One directed his mind to the knowledge of the decease and rebirth of beings. "With pure deva eye surpassing that of men, I saw beings decease and be reborn, common and noble, beautiful and ugly, happy and sorrowful; I realised how those beings always reappeared according to their actions.....In the middle watch of the night this second knowledge came to me. Ignorance was dispelled, knowledge was born, darkness was dispelled, light was born, while I dwelt alert, ardent and attentive. Yet the feeling of joy which in that way arose in me could not obsess my thought."

The Supreme Attainment.

We now come to that attainment known as the destruction of the Deadly Floods (Āsavas). These are (1) the cravings for sensuous life: (2) the craving for becoming and (3) the delusion arising from ignorance. The destruction of these is Nibbāna. The destruction of these constitutes the final attainment of Arahantship, Paccekabuddhahood, and Buddhahood according to the Path which has been followed. With this destruction came the knowledge of the Four Noble Truths. The Blessed One declared: "I knew as it really is: 'This is ill.' I knew as it really is: 'This is the origin of ill.' I knew as it really is: 'This is the cessation of ill.' I knew as it really is: 'This is the path that leads to the cessation of ill.' I knew as it really is: 'These are the Deadly Floods.' I knew as it really is: 'This is the origin of the Deadly Floods.' I knew as it really is: 'This is the cessation of the Deadly Floods.' I knew as it really is: 'This is the Path that leads to the cessation of the Deadly Floods.' Thus knowing, thus seeing, my mind was set free from the delusion of hankering after sensuous life, was set free from the delusion of hankering after becoming, was set free from the delusion arising from ignorance. In this freedom and emancipation this knowledge arose: rebirth has been destroyed: the higher life has been fulfilled." He was now the supremely, fully Enlightened One.

In the text of the Samyutta other details of this time are given by the Blessed One. Thinking on the Second Noble Truth, how the ill of this individual life comes to be, he gives the Paṭicca-Samuppāda—the psychological chain of becoming: regarding the Third Noble Truth—The Way—he analyses it into The Noble Eightfold Path.

In this text emphasis is given to the fact of change (Anicca)—"Coming to be, coming to be!—At that thought, brethren, there arose in me concerning things not taught before vision; knowledge arose, insight arose, wisdom arose, light arose...Ceasing, ceasing!—At that thought, brethren, concerning things not taught before there arose in me vision, knowledge arose, insight arose, wisdom arose, light arose." This is the knowledge which when understood by the disciples of the Blessed One was said in so many cases to give rise to the "dhamma-eye." That is the knowledge "that whatsoever is an arising thing all that is a ceasing thing."

Here we have in these few paragraphs the basis of the Buddhadhamma,—any further teachings which the Enlightened One gave are but developments of what is contained here. It is most important we think to study these words, noting where the emphasis is put, as well as what is omitted. The doctrine of Dukkha (ill), and Anattā (non-soul) are not given here the emphasis which later is given to them, especially by commentators. Dukkha should always be seen as one part of The Four Noble Truths—separated too much from them it is seen out of proportion. Anattā to this day is a doctrine variously interpreted by Buddhists, and in these paragraphs is only implied. Anicca, Anattā and Dukkha are three aspects of the same truth of experience that all in the phenomenal world is change—(becoming or ceasing). In trying to grasp that which therefore is impermanent and cannot be held, is ill,—in the complete renunciation of this grasping is Nibbāna.

After the Enlightenment.

According to the account contained in those ancient texts of the Vinaya the Blessed Buddha now sat under five different trees for thirty-five days enjoying the bliss of emancipation. He is represented under the Bodhi-tree as meditating on the chain of psychological becoming and ceasing. The Buddha had now accomplished the goal of human life As we should expect, not all the experiences of this period (let alone at other times) are concerned with matters that lie within our general field of knowledge; such is his protection by the Naga king and the appearance to him of gods. He was then mostly alone; he declared: "Happy the solitude of him who is content, who has heard the Truth, who sees. Happy is non-malice in

this world, (self-) restraint towards all beings that have life. Happy is passionlessness in this world, the getting beyond all sense-desire. The suppression of that 'I am' conceit, this truly is the highest happiness." He was not inclined at first to leave his solitude, he saw that mankind in general would not understand his wisdom, should he try to impart it to them. He exclaimed: "Enough of making known! This doctrine will not be easy to understand for beings that are oppressed by lust and hatred. Steeped in lust, shrouded in thick darkness, they will not see what goes against the stream, abstruse, deep, difficult to perceive and subtle. And to people 'delighting in habit' hard to understand is the renouncing of all grounds (of rebirth), the destruction of craving, the absence of passion, ceasing, Nibbāna."

But being in reality the Blessed Buddha, that is the teacher of gods and men, he did not long maintain this seclusion, permitted to the Arahans and Paccekabuddhas. The Enlightened One had now nothing to gain in the world for himself. A profound difference had come to him physiologically and psychologically. His goal as a human being had been realized. Now the direction of his will arose entirely from his love for others. When he was the Bodhisat he had to turn it for the attainment of his own enlightenment; but now it was directed solely as the giver, and helper of mankind. He was bliss, enlightenment and love. Appealed to by Brahmā Sahampati and realizing that in the world there were some who would understand his teaching, when it was delivered to them, he took his place as Buddha and went forth for over forty years to bless the world by his presence and teaching.

Here we note the use of a word frequently found in the canonical writings to which it seems to us that commentators do not give sufficient importance, but which would seem to confute those who see in the teaching of Nibbāna a nihilistic doctrine. This is the word *Amata* which means immortality and is used as a synonym for Nibbāna. Brahmā Sahampati in his appeal to the Buddha used these words: "But do thou now open the door of the Immortal." To which the Buddha exclaims, "Wide opened is the door of the *undying* to all who are hearers: let them send forth faith to meet it." Again in the joy and exuberance of his recent great realization, as he goes on his journey to the five ascetics, he exclaims to one who questions him: "I have overcome all foes, I am all-wise; I am free from stains in all things; I have left everything; and have obtained emancipation from craving. Having myself gained knowledge whom should I call my master? I have no teacher; no one is equal to me; in the world of men and *devas* no being is like me. I am the holy one in this world. I am the highest Teacher. I alone am the perfectly ever enlightened one; I have gained coolness and have obtained Nibbāna. To set in motion the wheel of the Dhamma I go to Kasis (i.e. Benares); I will beat the drum of the *immortal* in the darkness of this world." Then he adds: "Like me are all the Victorious Ones who have reached the extinction of the Deadly Floods (Āsavas)." Almost the first words that he addresses to the five ascetics when he reaches them are: "Give ear, O monks, the Immortal has been won by me." Three times this is said, to which he adds the promise that they too if they walk in the way which he shall show them will reach even in this life the goal of the holy life.

He then delivers to them the First Sermon which gives the Middle Path and the Four Noble Truths. Soon follow the addresses known as "The Discourse on Not Having Signs of Self"; then later to the Jaṭilas "The Fire Sermon"— the purport of both being that Nibbāna lies beyond the senses and mind and can be reached by liberation from the senses and mind. Each ends in similar words: "Being liberated he is aware that he is liberated; and he knows that rebirth is exhausted, that the holy life is completed, that duty is fulfilled, and that there is no further return to this world." We have tried to present here as well as we can the thought and teaching of the Blessed One at the time near to his enlightenment: to these we believe special significance should be given.

BUDDHISM IN ENGLAND.

Report of the Buddhist Lodge, London.

[WRITTEN IN THE NAME OF THE BUDDHIST LODGE, LONDON, BY CHRISTMAS HUMPHREYS]

THE most notable activity of the Lodge during the past year has been the reincarnation of the typewritten 'Buddhist Lodge Monthly Bulletin' into a 24-28 page monthly Magazine under the name of 'Buddhism in England'. In nine months we have acquired just half the number of subscribers necessary to make it self-supporting at the present size which, in view of the unpromising environment provided by a thoroughly materialistic civilisation, is as good as could be expected for a few months' work. We are exchanging with a large number of Buddhist and other organisations throughout the world in order to keep in touch both with differing points of view on doctrine and with international news of interest to Buddhists, while a large number of persons who are too poor to subscribe to the Magazine are enabled by complimentary copies to be kept in touch with the activities of Buddhism in the West.

Turning to the Lodge, the outstanding feature of the year's work was our secession from the Theosophical Society last October for reasons published in the November issue. We are now an entirely autonomous body having no connection, save through the link of common interest, with any other organisation whatsoever. The result of our secession was a rapid rise in Membership, and though many of the new

Members live in parts of England and the Continent too remote for them to attend Lodge Meetings, they are kept in touch with Lodge activities by correspondence and the Magazine. In the coming year we hope our brother Waidya-sekara of Edinburgh University will be able to form "The Buddhist Lodge, Edinburgh", and there are indications in other parts of the country of interest sufficient to form local groups as soon as the necessary leaders can be found.

The Lodge Library now numbers over 150 books on Buddhist and allied subjects, and is constantly being enlarged by books sent for review in the Magazine and others purchased from the Library funds. As further assistance is now forthcoming for the overworked Hony. Secretary, we hope in the near future to be able to open the Library to non-attending Members, and so keep country and Continental Members supplied by post.

Members of the Lodge have between them given a large number of lectures on Buddhism in different parts of the country to different organisations, in each case opening up new spheres of interest and usually gaining valuable friends for the Lodge. In this connection a series of lectures on Buddhism by the Rev. Will Hayes of the Unitarian Church, Chatham, must be mentioned. At his invitation, Mr. G. A. De Zoysa of the Lodge gave an address last autumn which Mr. Hayes followed up by reciting a poem entitled 'Christmas', which appeared in the December issue, from the pulpit one Sunday in December by way of the 'First Lesson' for the day. This is a welcome indication that even in the somewhat bigoted seclusion of the Christian fold may be found here and there men of sufficient breadth of mind to appreciate the beauty and truth of other viewpoints than their own. Mr. Hayes is an exception in that he is giving a series of lectures on several of the great religions of the world to his congregation week by week, and thus endeavouring to show the fundamental unity of all. We are in addition doing what we can to support a series of lectures on Buddhism being given by Miss Bothwell-Gosse of 'The Society of Divine Wisdom.' Among other organisations with which we have got in touch in this way is the Society of Friends, to whom Mr. March lectured last December, while he and Mr. Humphreys followed up a personal friendship with Lady Blomfield by representing Buddhism at a series of Talks on World Peace organised by the Bahai Movement in London.

Mr. March, himself an accomplished Esperantist, as is shown by his beautiful translations of the Buddhist Classics in the Magazine, has done much to spread the Dhamma in that tongue throughout the world, while correspondence conducted by the Editorial Committee has established cordial relations with Dr. Paul Dahlke of Berlin, who has sent us photographs of his Buddhist Vihara at Frohnau; with the Anti-Vivisection Movement in London, and with those, such as Mr. Eustace Miles, who are the leaders of the Vegetarian, or as he prefers it to be called, the 'Non-Carnian' Movement for dietary reform.

In the course of twelve months we have had many interesting visitors to the Lodge, among them the Bhikkhu Ardissa Wuntha from Rangoon, who has done useful work for the Pali Text Society on Burmese MSS; Mr. Frederic Fletcher, better known as the Lama Dorje Prajnanda, who gave us two very interesting addresses last July before returning to Rangoon; the Bhikkhu Silacara (Mr. J. F. Mc Kechnie), now in Berlin translating Dr. Dahlke's latest book into English; Mr. M. K. Min with wife and brother-in-law who has lately returned on leave from his Indian Civil work in Burma, and has done much in that country and in his birthplace Arakan, to interest his friends in our work in England; and many more. Our Honorary Members include Dr. W. Stede of the Pali Text Society, Mr. Edmond Holmes, author of *The Creed of Buddha*, the Rev. Ernest Hunt of Hawaii for whose work in those Islands we have the greatest admiration and respect, and Mr. Kyaw Hla of Mandalay whose work on behalf of the Lodge has created a debt that will be difficult to repay.

Photo by W. W. Bastian

RIDI VIHÂRA, KURUNEGALA DISTRICT, CEYLON.

In November last the Lodge embarked on the compilation of its first-offering to the West, a 'Reasoned Exposition of Buddhism from the Western point of view', written for the average cultured European, who, being dissatisfied with the religion of his fathers, at least in the form in which it now appears, is looking round for a more rational solution to the

problems of life. Both Schools of Buddhism are represented in the Lodge, and many shades of opinion between the two, so the book ought to be an interesting synthesis of many points of view, presenting a 'Middle Way', between the apparently opposing Schools. The accuracy of our facts will be greatly enhanced by the careful supervision of a special sub-Committee of the Pali Text Society appointed by Mrs. Rhys Davids. This Committee considers each instalment before it goes to print, and their joint report is carefully considered by the Lodge, which is however in no way pledged to adopt any of the criticisms of the sub-Committee. What appears in the Magazine is therefore not by any means necessarily endorsed by any member of the Committee or the Committee as a whole, as they wish us clearly to point out! At the same time the greatest weight is given to the combined opinion of such able and distinguished scholars as, among others, Dr. Estlin Carpenter, Dr. William Stede and the Chairman Mrs. Rhys Davids herself, and we are very grateful for their help.

The Shrine is at the moment housed at 101a Horse-ferry Road, S. W. I. as for various reasons we had to vacate our Room in Bloomsbury. We hope by the summer to have found a new home for it and the Lodge which is meanwhile meeting in the same house as the Library and the Shrine. As this is the same as the Publishing Offices of the Magazine, we are at least centralised in our activities, and are duly grateful to our Hony. Secretary Miss Faulkner for the use of her house in this way.

We have been trying to get in touch with the scattered Members of the old Buddhist Society in Great Britain and Ireland, and have succeeded, as a first step, in gathering together an almost complete set of the now extinct 'Buddhist Review,' which contains much valuable material some of which we hope to reprint in the Magazine at a later date.

As no doubt the Anagarika Dharmapala will be writing his own report of his work in England we will not attempt to comment on it here. Representatives of the Lodge have attended every Meeting held at his house in Ealing, and space has been offered him in the Magazine for his work in this country of which he has from time to time availed himself, and helped us financially in return. Illness has, we fear, prevented him from doing as much as he intended, but we hope on his return from Ceylon that his efforts will meet with greater success. In our opinion, however, England will never be converted to Buddhism, nor is it right that we should try to do so. In the years to come it will have to work out its own salvation, even as all else, and to that end will have to formulate or discover that aspect of philosophy best suited to its own mentality. All that we English Buddhists can do, or are entitled to attempt to do, is to keep alight the flame of the Dhamma for the benefit of those few who, seeking wisdom in this whirlpool of materialism, will find it best in the Teaching of the Fully-Enlightened One. For some there are in Europe "whose eyes are scarcely covered with any dust" yet need the illumination that the Dhamma alone can give. It is for them we labour, that those who seek the Dhamma in this country may not seek in vain.

The Meaning of Buddhist Monuments.

[By Ernst L. Hoffmann]

THE most unmistakable symbol of a people's culture, or of a culture-creating idea, is its architecture, for in it the Will towards the Whole is closed together into a higher unity. In all other domains of Art the personality of the artist can become the content of the piece of art in question, but in architecture the artist must be subordinate to the general effect, his personality must withdraw behind the work. For instance, one can speak of Düreresque, of Rembrandtesque, pictures, of Donatello-esque pieces of sculpture, of Bach music, nay, can identify indeed the work with its author, as, for example, when one calls a picture "a Rembrandt", or on the organ "plays Bach", and so on. When, however, one speaks of architecture, the individual man sinks behind his epoch or the people to whom he belongs, and correspondingly we call an architecture Egyptian, Greek, Roman, Gothic, and so on. Even though the name of a great architect survives through centuries, never is his work made the equivalent of his name. To an artist in any other form of expression of art, this would be an honour, but to an architect it is a dishonour; for it would show a lack of intimate feeling, of intuitive grasp of the innermost essentials of his art. Besides these inward endowments, those of a practical nature must not be forgotten to which the artist equally must conform himself. But even if practical necessities are the deciding factor in style as, for instance, is the case in the most modern architecture—this by no means signifies a total exclusion of inward motive forces, but only that their direction is throughout emphasised on the practical side. Speaking generally, we may state the law thus: The less architecture is bound down to a utilitarian purpose, all the more purely does it embody the cultural element.

From the standpoint of subjection to a practical end, or freedom from such an end, we may divide architecture into three groups out of which proceed all intermediate stages and derivative forms. In the groups at the two ends, we have *architecture for practical ends* at one pole, and *monumental architecture* at the other; and between these two a middle group consisting of *religious architecture*. Utilitarian architecture is the expression of material needs; monumental architecture, of the Idea; while religious architecture serves daily uses as much as it does the Idea, inasmuch as it provides men with a place where they can meet and tarry

awhile together in the experience of the Idea. Religious architecture, in this sense, is constituted by temples, churches, cathedrals, and mosques.

Buddhism, which in all domains seeks the *purest* form and the *clearest* expression, in the sphere of architecture has beyond all else cultivated monumental architecture free from utilitarian ends, thus, that species of architecture in which collective experience gives itself direct expression, and which therefore for us is one of the most living witnesses to the Buddhism of the past. By the word "past", however, it is not meant that we are here dealing with outworn forms, but rather with such as, growing along with history, and living on into the present, still possess sufficient vitality to fertilise mentally a future. The architectural constructions of which we here speak are the Dagobas and Pagodas which have grown out of the Stupa.

Sent by Mme. Alexandra David-Neel.

Tibetan pilgrim on his way to visit the Buddhist places of pilgrimage in India.

In order to reveal their significance we shall deal, first of all, with their original form, from which all the variations of later times are to be understood. With the Stupa, with the burial tumulus of antiquity, raised to monumental form, which was erected over the relics of the Buddha, is indicated not only the beginning of Buddhist, but of all Indian, architecture in stone whatsoever. In its main features the Stupa consists of an approximately hemisphere-shaped stone cupola resting upon a circular pediment, and crowned by a kiosk-like upper structure (*harmika*) over which are erected one or more honorific umbrellas. The cupola was compared to an egg (*anda*) or a bubble, as a symbol of past time, while the structure placed above it symbolised the sanctuary that is enthroned above the world, as represented in ancient times by the sacrificial altar. This structure also served in some cases as a relic-holder. What were its earliest forms we learn from the Stupa representations of the stone reliefs of Sanchi and Amaravati. The stupas of these two places were surrounded, in addition, by great stone enclosing walls, pierced in the direction of the four main quarters of space by gates (*torana*) decorated with reliefs The stone fence separated off the holy place from the profane world, and protected it by means of charmed signs or sigils from demoniac influences. The inner space, however,—along with the round stone terrace connected with it by a stair—served for the sacred circumambulation (*pradakshina*) in the direction of the sun's course, *i.e.*, to the right.

The arrangement of the entire complex of the structure corresponds to the cosmically imitated ground-plan of the old Indian town, with its four gates corresponding to the four quarters of space, and its surrounding walk or promenade (*mangala-vithi*: luck-bringing path) behind the walls or palisades, which served for defence as well as for the Pradakshina ceremony; and in the centre, at the intersection of the two main streets (*rajapatha* and *vamana*), the sacred place on which was raised the assembly hall (*mandapam*), the temple, or the sacred tree. What in the symbolism of the plan of a town was represented by the sun, in the Stupa was connected with the Buddha; for just as the sun illuminates the physical world, so does the Buddha illuminate the spiritual world. Thus, in the Stupa, the four gates correspond not only to the sunrise, zenith, sunset, and nadir, but also to the four great events of the Buddha's career,—His birth, enlightenment, proclamation of the Doctrine (*dhammacakkapavattana*), and Parinirvana. In the place of the cosmic centre, however, which according to ancient Indian ideas was Mount Meru with the divine tree of Knowledge, there stood the Holy One, the Fully Awakened One, which means, the relics which were preserved in His memory in the crowning part of the cupola structure. In one of the Amaravati reliefs this crowning part is decorated with a wheel of the Law, or a lotus, standing on it (the reproduction of it now before me, is, unfortunately, not very clear) and two honorific umbrellas, placed one to the right and one to the left. Such symbols of the Buddha and the Doctrine are later put in the place of the relics, whose number is necessarily limited; for the Buddha Himself says: "Who sees the Doctrine, sees me." In order, however, to

give expression also to the Cosmos, which in its pure objective form embodies and confirms the Dhamma of the Buddha, the Five Elements were symbolically represented on the Stupa. On the Amaravati relief they are shown as five pillars which rise from the base of the cupola upon each of the four sides, formerly the Torana. In the Tibetan form of the Stupa, the "Chorten", the entire structure is designed as a cosmos composed of five elements. The four-square, foundation part corresponds to the earth element, or to the solid state of aggregation; the cupola, to the water element or to the fluid state of aggregation; the cylinder-shaped or conical upper structure above it, to the fire element or to the flaming state of aggregation; the projecting crown of the upper part, to the air element or the gas-like state of aggregation; and the triple outspread leaf, frequently found in position on the crown, corresponds to the ether element or to the vibrating state of aggregation. The four quarters of Space, in the later Stupas are represented by corresponding niches in the cupola with figures of the Buddha, and the stone fence as an engirdling ornamental relief.

The Sinhalese Stupa or Dagoba which goes back to the times of Asoka (272 to 232 B. C.), on the whole remains true to the original forms. The several elements of the structure, however, enter into more intimate relations with one another, and merge more into one organised whole. The flattened cupola becomes a hollow bell which comes in between the pediment and the crown and takes these two elements into relations with its plastic body. The crown itself follows the same tendency inasmuch as the four-cornered upper Harmika-structure, with the honorific umbrellas in tiers, which have arisen out of the several sun-shades held in strata over the head of royalty as insignia of high dignity, become a single form running to an elongated cone which towards the summit exhibits a number of progressively diminishing rings (See fig. 1 on p. 4). The rings indicate the tiers of the honorific umbrellas. The circumambulatory path of the Stupa, with its circular enclosing wall, has also been preserved in Ceylon, although for the most part it has only one entrance, and no Toranas. The surrounding fence usually consists only of a small wall; and in the oldest structures is also marked out by high stone pillars.

In the Burmese and Siamese pagodas the original pagoda shape has been most widely departed from, but as a make-weight, (especially in the great pagoda-temples, as I might call these great storied buildings) there is retained the orientation in the sense of the four quarters of space as the Toranas represent them. The characteristic feature of the Burmese and the old Siamese pagodas consists in the complete fusion of the original separate parts in one single plastic mass with a continuous surface and rigorously compressed contour which in powerful rhythm climbs upwards to the summit. In the great complex structure of the pagoda-temples is compassed the genuine pagoda of four-square-shaped, stage-like terraces superimposed one upon another (See fig. 2 on p. 3), which are connected with each other by stairs, and represent a further development of the Stupa circumambulatory track and its surrounding fence decorated with reliefs, as seen, for example, at Barhut. The circumambulation ceremony—especially when provided with representations from the life of the Buddha—signifies not only an act of homage, but the actually felt experience of the stage-wise upward-leading holy path to Deliverance such as the Buddha trod; and correspondingly the all-dominating central cupola, or better, bell structure, acquires a meaning which goes far beyond that of a mere reliquary. It represents visibly to the senses not only the Buddha in Whose memory it has been set up, or His Law, in which we ought to see Him, but that last experience itself out of which the Buddha as well as His Law, has been born, and in presence of which all words must cease. This experience, for the spiritual world of the Buddhist, is the "Mount Meru", the central point from which proceeds knowledge, enlightenment, and Deliverance. And therefore rightly does the queen of Pagodas, the Shwe Dagon of Rangoon, radiate forth in pure gold, as it were the cry of joy flaming to heaven of the Exalted One on the morning of His enlightenment: "The Doors of Immortality are opened!"

Having now learnt the Buddhist symbolism of the essential elements of the Stupa's architecture, and of its various transformations, we will now briefly set forth the meaning of its form, from a psychological standpoint also. As ground-plan for the totality of the buildings we have the circle (only the enclosing, and under, structures may be square): the symbol for *concentration*. As a three dimensional figure, the hemisphere, or the bell-shape derived from it, is basic. The hemisphere—in architecture, the cupola—is that body which represents the most complete rest; all the relationships of the superficies are united in the central point. There prevails a complete relaxation of tension, an equilibrium of all the forces, *the harmony of coming to rest within oneself*. By its crown mostly provided with a cubic central piece, the cupola produces an earth-drawn effect; it is stripped of its abstract (transcendental) contour without thereby, however, doing violence to its clarity. *Clarity* and *simplicity* of form is precisely that which diffentiates Buddhist architecture from the rest of Indian work of this kind, which latter inclines to extravagant fantastics and over-luxuriant ornamentation. There where the bell-shape, through the fusion of all its parts, runs flame-like up to a peak, the dynamics of the contour is completely bound in by the ring-like swellings or eye-striking strata structures, which in the "Tee" (the umbrella on the crown) are bent downwards and guided back. Thus it is a question, not of an activity directed outwards, towards what is material, nor towards a beyond in the transcendental, but of an introspective activity, of a *vitality* vibrating within oneself and mounting upwards from a broad base. The broad base is peculiar to all Buddhist monumental structures,—exactly as the true Buddhist stands with both feet firmly planted on the earth, in order, upon the sure *foundation of actuality* in this our world, without a glance towards heavenly rewards or heavenly delights, to strive for Deliverance.

CAPRI, ITALY.

IS BUDDHISM A RELIGION?

[By Prof. Lakshmi Narasu]

BUDDHISM does not accept the belief in a soul. *Anatmata* is a cardinal trait of all forms of Buddhism. Buddhism does not accept the belief in a creating God. *Ajatam anirudoham cha tasmad idam jagat.* There is no beginning and no end for the universe. *Karmajam loka vaichitram.* The wonderful world is born of Karma. All things whatever that have come to be and all existence wherever it is got, all this is without any *isvara.* This is the teaching of the great sage. Soulless! Godless! Is Buddhism entitled to be called a religion?

Now what is religion? Religion is born of the feeling of dependence on the unknown in man's struggle for self-preservation and in his endeavour to realise his ends and desires, and includes every attempt of man to get over this feeling of dependence. Whatever be their diversity, all religions attempt to satisfy the needs of men. Experience has taught man that life, which is the thing of highest value, is evanescent, but in his ignorance man holds fast to his desire for everlasting life. Religion is the attempt to realise that desire, for its chief aim is salvation from death. Religious experience may vary from age to age and from people to people, but every religion attempts to relieve man from the disquieting effect of the unknown and thus lighten the sense of mystery and wonder. Man being essentially credulous before being rational and critical, imagination and intuition, fear and hope, feeling and need, enthusiasm and surrender play a dominant part in shaping man's attempt to get over the feeling of dependence on the unknown, especially in the great events of life, such as birth, adolescence, marriage and death. All the main groups of human instincts, such as those subserving the preservation of the individual, those helpful in the perpetuation of the species, and the gregarious instincts have naturally influenced the course of religion. Hence its all-embracing character and appeal to most diverse minds. Further every religion includes some intellectual beliefs serving as explanation of the phenomena of nature, of which man, though he is the spectator and perhaps the victim, is conscious of not being the author. If man aspires to know the forces of nature, the causes of the phenomena he observes, it is because he desires to find some means of utilising them or defending himself against them. The religious man becomes involved in the same problems that meet the philosopher or the man of science in his attempt to interpret existence as a whole as well as in its different parts. It is a tendency of primitive speculation to explain the universe by regarding all changes observed as being due to some voluntary agency. Just as many phenomena are produced by the voluntary agency of human beings, so the phenomena which happen by themselves without the intervention of man are ascribed to the voluntary agency of invisible beings resembling men in many respects. In man is rooted the tendency to create fictions with explanatory properties, a tendency against which restrictive measures are taken as man progresses. Dream life, apparently supported by the phenomena of shadows, reflections, echoes, abnormal states due to disease, has misled man to fancy that the dead are not really dead but exist as disembodied, or, quasi-embodied intelligences,

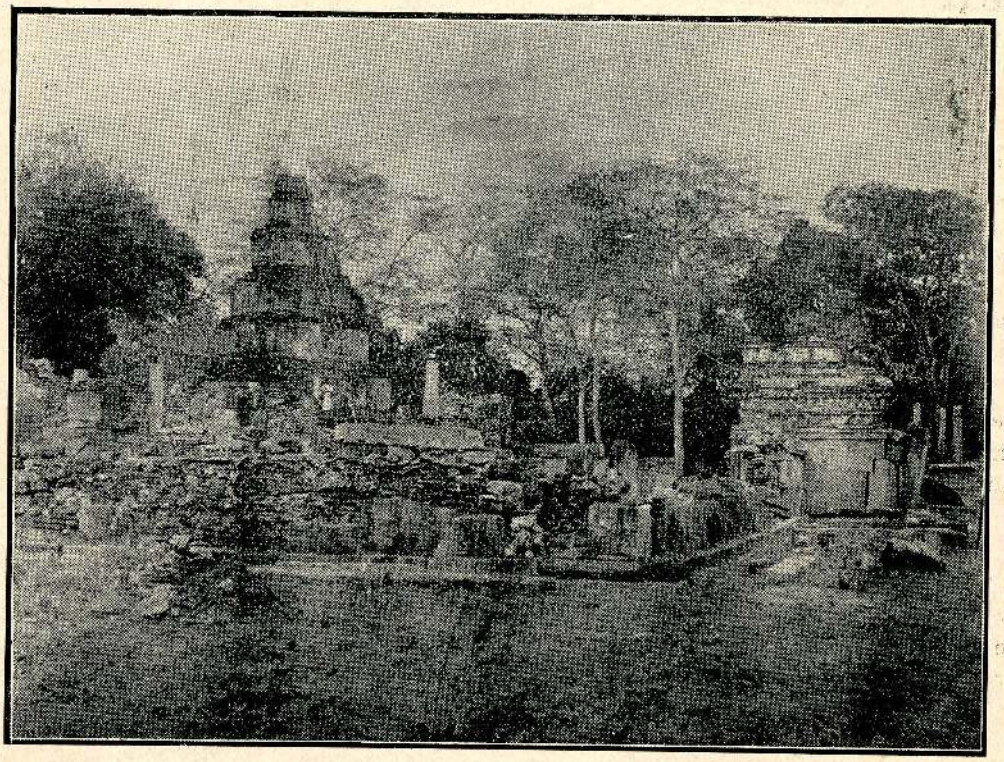


Photo by D'Martin & Harris Kandy, Ceylon.

RAN KOT VIHARA, POLONNARUWA, CEYLON.

that in a living being dwells some incorporeal and subtle being, called soul, spirit, ghost, (*atman, jiva, purusha, pudgala, satkaya, sukshama sarira, linga sarira*). Conceiving in the light of what he fancied as to his own nature the unknown on which he finds himself hopelessly dependent for the realisation of his desires, man has located a soul, like his fancied own, in every object, in almost every circumstance, which impressed him with a sense of power. Just as man's acts are the results of his will, so natural phenomena are the result of the intervention of gods and demons, possessing wills like that of man. Thus man has peopled the world with gods and demons, all souls like his own hypothetic one, but more mighty and capable of doing good or harm. Progress in reli-

gion consists in reducing the number of these wills, or in grouping them into a hierarchy and placing at the top a supreme will. This is certainly the last stage in the animistic religions. The multiplicity of capricious wills, so characteristic of primitive demonology, is subordinated to the will of an all-powerful being, God, or *isvara* Thus the beliefs in soul and God are the mistaken inferences of primitive mentality, but are not indispensable to religion.

While theology is still on the track of primitive speculation, science aims at the elimination of every form of voluntary agency in its interpretation of the phenomena of nature. But between religion and science there is no fundamental antagonism. As Sir E. Ray Lankester said in his Presidential Address to the British Association for the Advancement of Science, "religion means the knowledge of our destiny and of the means of fulfilling it. We can say no more and no less of science." Both start from the same facts, the obsession of life and death. The goal of both is to minister to the physical and intellectual comforts of man. But their methods of attaining the goal are different. The obsession of life has impelled man to active investigation and the conquest of nature, and has been *par excellence* the initiator of science, and industry. It is the motive force of all material civilisation. On the other hand, the obsession of death has been mainly instrumental in the progressive revelation of the human mind and has already contributed to the formulation of false religious beliefs and practices, while elevating man above exclusively practical applications. Yet in all cases the religious sentiment aims at the removal of the feeling of over-mastering awe, incalculable wonder and utter dependence in the presence of the unknown, the *mysterium tremendum.*

The religious sentiment takes two forms: passive and active. In the passive form man, conscious of his feebleness before the forces of nature, which he mistakes for entities having a will, affections and desires like himself, attempts to conciliate them by prayers and offerings, expresses his humility and submission by rites, gestures and words. He endeavours to obtain the good-will of God or of gods by devotion. As A. Barth puts it, "the connection between man and the gods is conceived as a close one. Always and everywhere he feels that he is in their hands and that all his movements are under their eye. They are masters close at hand who exact tasks of him and to whom he owes constant homage. He must be humble, for he is weak and they are strong; he must be sincere towards them for they cannot be deceived. Nay, he knows that they in turn do not deceive and that they have a right to require his confidence as a friend, a brother, a father." Man deals with gods by the same methods as he employs in dealing with other men. Man humanises the unknown with the name of father or mother. Man begs of his own mother or father before he prays to gods. Man barters with gods as he does with men. Man needs certain things such as light, rain, warmth and health, dependent on the unknown gods, who, being hungry, can be satisfied by offerings. In the grossest sense sacrifice is a mere matter of bargain, although it might sometimes be an act of affection and gratitude to the gods, an expression of thanks to them for the benefits already received or hoped for after death, or an acknowledgement of their sovereignty.

In its active form the religious sentiment takes the form of magic, in which there is no longer submission but struggle. Man combats the forces of nature which are either personified or regarded as being under the control of a god. This differentiation takes place gradually. Poverty of intelligence and language favours the development of ritual earlier than myth and dogma. Ritual is concrete, while myth and dogma are verbal. The natural predominance of ritual gives to primitive religions their magical character. The difference between the two aspects of religion becomes accentuated when they become specialized. This specialization is brought about by psychological and political causes. The progress of ideas favours more the passive aspect than the active side. Gods are elevated more and more above men and their power becomes so incomparably great that their conciliation through prayer becomes the sole means of obtaining their aid, even as submission to kings is more easy and less perilous than revolt. This state of mind accomodates itself towards the gods with a view to controlling their relations to men. This new element makes the ritual more complicated, needing the services of men who have undergone a long and special preparation. Thus comes into existence an organised clergy, who have the monopoly of the knowledge of rites and therefore the control of gods. Even in this phase of human evolution the magical aspect of religion does not become completely separated from its passive aspect. Priests practise magic, predict the future, cure diseases, drive off plagues so that they are also magicians, astrologers and physicians. There are, however, individuals, to whom humility and submission are repugnant. These become private and independent magicians as opposed to the official ones, the priests. It is these that largely resort to asceticism and mysticism, which are also forms of magic. Magic, as has already been stated, has for its object the subjugation of the gods or the domination of the forces of nature. The latter form of magic is the source of science, which at first is secret or occult, and jealously transmitted. The progress of humanity consists in the continual diminution of the sphere of occult science and the increase of that of science pure and simple and the freeing of religion from supernatural and imaginary elements. The more man advances in culture, the more does he depend on himself to get over his dependence on the unknown.

Whatever may be the aspect of religion we may consider, man is its pivotal point. The essence of religion is the emancipation from dependence on the unknown. Religion is essentially a means, a place of action, to realise man's hope of salvation, of deliverance from unhappiness, be it due to poverty, disease, old age, or death. The end of religion is always salvation, a larger, freer, more satisfactory, and more abundant life. It does not consist in the profession of a belief in God, soul and immortality as recorded in a scripture, or condensed in a creed. God, soul and immortality are the illusions that have crept into religion, and without their suppression religion cannot appear in its true colours. Lack

of confidence in his own powers, engendered by ignorant self-seeking, has made man an abject slave of these illusions. These illusions have turned life into a vale of tears. Religions in general have made their adherents bow down in submissive awe before a terrible monster who revels in preying upon the weak. Having invoked God to save him from his troubles and trammels, man finds himself in the clutches of a mysterious tyrant with whom he has to make terms. The suppression of God, soul and immortality removes fear from the hearts and lives of men, engenders love of mankind for its own sake, and will thus prove to be the vindication of the happiness of mankind. True religion is not that which turns man into a cur, or a beggar of the universe, but that which makes him more of a man, removes from him the feeling of dependence, and makes him self-reliant and valiant. There can be no real progress for humanity that is not progress in the conscious exercise of freedom. Human progress depends, not upon the multiplication of creature comforts but upon the cultivation of the virtues which make for the removal of dependence, wretchedness and injustice. He alone can claim to be cultured who honours truth more than cunning, probity more than wealth, righteousness more than success.

In Buddhism may be found gods, spirits, heavens and hells, but these do not belong to its essence. The Buddha declared: "Have I promised to reveal to you secrets and mysteries? I have, on the other hand, promised to make known to you suffering, the cause of suffering, and the way of escape from suffering. As the vast ocean is impregnated with one taste, the taste of salt, so also, my disciples, this Dhamma, this teaching, is impregnated with one taste, the taste of deliverance." When the Buddha was questioned about *isvara*, *atman* and *karma*, he often maintained silence. This silence is interpreted by some as an acceptance of a belief in them by implication. But his silence was really due to his observance of the dictum of disputation that no reply should be given to questions about non-existent things, or to questions about matters inaccessible to experience. The Buddha's aim being to diminish sorrow and suffering, he was anxious to avoid every danger of a misconception of his views. He endeavoured to make people feel their moral responsibility without at the same time contradicting his *anatma-dhamma* teaching. He therefore employed the language of those around him to emphasise moral responsibility. He spoke of rebirth, when he really meant that every deed was the beginning of a particular chain of events in the course of which the result would appear sooner or later. The Buddhist patriarch Deva says: "The Tathagata sometimes taught that the *atman* existed and at other times taught that the *atman* did not exist." When he preached that the *atman* existed and would be the recipient of misery or happiness in the succeeding life as the reward of its own Karma, his object was to save men from falling into the heresy of nihilism (*uccheda dhristi*—living happily as long as there is life). When he taught that there was no *atman* in the sense of a creator, perceiver, or an absolutely free agent, apart from the conventional name given to the aggregate of five *skandas*, his object was to save men from falling into the opposite heresy of eternalism (*sasvata drishti*—love of oneself and anxiety about oneself). Now which of these represents the truth? It is doubtless the doctrine of denial of *atman*. This doctrine, which is difficult to understand, was not intended by the Buddha for the ears of those whose intellect is dull and in whom the root of goodness has not thriven. And why? Because such men by hearing the doctrine of *anatman* would be sure to fall into the heresy of nihilism. The two doctrines were preached by the Buddha for two very different objects. He taught the existence of *atman* when he wanted to impart to his hearers the conventional *samvuti* doctrine; he taught the doctrine of *anatman* when he wanted to impart to them the true doctrine (*paramartha*).

The stumbling block to the comprehension of Buddhism has been the doctrine of karma, of rebirth, which appears to be in glaring contradiction of the denial of soul. The Buddhist doctrine of karma can be understood only in the light of the Buddhist psychology. Each individual existence is a complex of *skandas* (srotas, pravāta, samtāna) of conscious events. The complex of *skandas* is ever changing but ever determined by their antecedent character. So long as the *skandas* remain the same, the person is the same for practical purposes. The so-called self has no nature apart from the attributes in which it creates itself. The continuity of attributes, *skandas*, is sufficient to preserve personal identity. Our thoughts, our volitions, leave traces (*vasanas*) in the series of thoughts, *chittasamtana*, and our bodily acts create something corporeal but subtle and perpetuate the past in the present, as we see from the unconscious manner in which repeated acts come to be performed. Each individual possesses characteristics inherited in two ways. Biological inheritance takes place by the reproductive cells, while the mind inherits from the environment, which is specially created by man for man's development. The thoughts, words, deeds (*manovakkaya karma*) of an individual, naturally involve relations between him and others, and are therefore never wholly confined to him alone. They pass on to others and remain preserved in them after that person's death, that is to say, when the *skandas* no longer occur in their customary mode of association constituting that person. So one dies, but one's karma is reborn in other individuals without the transmigration (*samkranti, samkrama*) of a soul. Deeds, but not the bodies in which they are done, survive in fulness. Past deeds exercise an influence upon later events. This influence may manifest itself in various ways, but no one can precisely know what has been the former deed, what shape its influence has assumed, what the course of events in which it manifests itself, and what its final result is. Every man is linked by a communion, on one side, with all that men have done, and, on the other side, with all that men may do in the future. The Buddha taught: "Actions (karma) do exist and also their consequences (merit and demerit), but there is no soul acting. There is no one to cast away one set of skandas and no one to assume a new set" This is the Buddhist doctrine of karma, which simply represents a sequence of cause and effect (*Karya karana bhava*) and the regularity of this sequence (*niyama*). This view alone can be consistent with the principles of impermanence (*anityata*) and soullessness (*anatmata*). The reality of an individual is determined by his work, the sum total of his thoughts, words

and deeds. This does not remain isolated, but like a locomotive plant spreads and re-roots.

The fear of misleading uncultured peoples into the heresy of *uccheda drishti* led to the equipment of Buddhism with paradise, purgatory, hells, confessional, gods and saints. Many snperstitious beliefs and ascetic practices have been tacked on to the rationalistic Buddhist principles and ideals. This accommodation is due partly to the benign tolerance of Buddhism and partly to corrupt and idle bonzes. Stress is laid on monasticism instead of good life. They have transformed Buddhism into a system in which the celibate life is paramount and the household life passes for something low (*hira*). The faithful are taught by the celibates to rest their hopes on liberality to them. Not only were offerings to the dead (*purva preta puja*) introduced, but bonzes also invented the doctrine of the transfer of merit and preached that the right means of helping the dead was to make gifts to the bonzes. A belief in the rebirth of a specific personality has been serviceable in giving an ascendancy to the sacerdotal caste of Brahmins. So the Buddhist celibates slowly accommodated themselves to the rebirth of the same personality by the introduction of an intermediary being (called *gandharva*, *antarabhavasatva*). To prove the persistence of personality, the celibates resorted to all sorts of ghost stories. We see this clearly in the Pāyāsi Suttānta, where by relating fairy tales in succession Kumāra Kāssapa tries to throw dust into the eyes of the chieftain Pāyāsi who doubts the possibility of persistence of personality after death. This dialogue of the Dīgha Nikāya indicates the process of evolution of the birth-stories of the Buddha (*chariya pitaka*) and the anthology of stories in the Petavattu and the Vimanavattu. The stories, originally employed by the Buddha as mere *upamas* to illustrate some doctrine or moral point, are by the bonzes even brought into requisition as philosophical arguments in support of the belief in rebirth and of reward in heaven and retribution in hell.

The belief in an indestructible and eternally unique is the view of non-Buddhist heretics. As Dojen Leuji, one of the pioneers of the Zen school of Buddhism, says of this view, "whoever thinks it to be identical with the doctrine of the Buddha, is more foolish than he who exchanges a lump of gold for a handful of mud. It is the height of foolishness. Soul in Buddhism is identical with the body, and noumena and phenomena all inseparable from each other. We must not misunderstand this fundamental principle of Buddhism." The very purpose of *dhyana* in Buddhism is to realize the non-existence of a permanent self-conscious (*svayamprakara*) atman by the direct perception of the true nature of all dhammas without being deluded by their apparent stability or pleasantness. By ruminating over the idea of anatman one enters into the void (*sunya*) nature of everything and disentangles oneself from the delusion of selfhood and rises into a pure domain of perfect and impersonal *maitri*. "When, in consequence of the quadruple concentration of mind (*dhyana*), all the residues have disappeared, the result is nirvana in the form of vacuity. For him who knows to see there is nothing." This is what is described as a state "where there is neither earth, nor water, nor fire, nor air, nor infinity of space, nor infinity of consciousness, nor nothingness, nor perceptions, nor absence of perception, nor 'this world' nor 'the world beyond,' no sun and moon; where there is neither any coming nor any going nor a standing still, neither falling down nor rising up; which is without fixity, without mobility, without any basis, which is the end of restlessness of mind." This

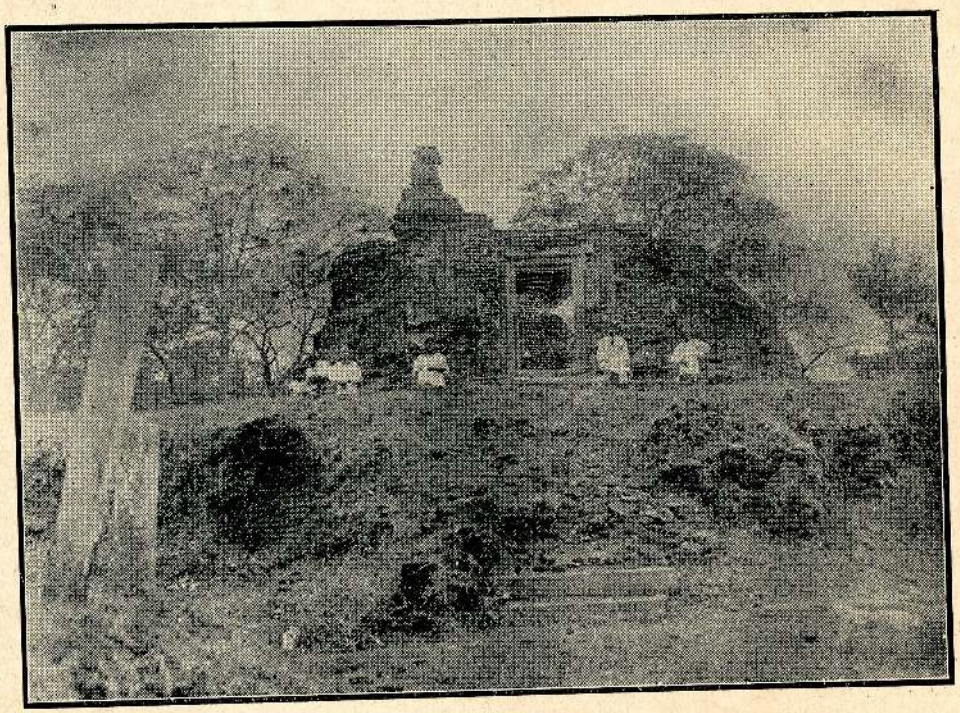


Photo by D'Martin & Harris, Kandy, Ceylon.

POTHGUL VIHARA, POLONNARUWA, CEYLON.

de-personalised state, without any positive attributes, may remind one of the expressions *neti, neti* (not this, not this) applied to Brahman in the Upanishads, but this has nothing to do with any Brahmanical conception. The Buddhist arrives at his goal from the point of view of anatman, while the Brahmin starts with the belief in Brahman. The Buddhist merely describes the final stage of *dhyana* as being completely free from the cooperation of all dhammas. The moral basis of the Buddhist *dhyana* differentiates it from the kinds of trance so common among semi-civilized peoples.

One may naturally ask whether the final result of *dhyana* is in any way different from that of perfect dreamless sleep. All the difference that one can see is that dreamless sleep is brought about by a *vis a tergo*, while *nirodha samapatti* (or *asamgni samapatti*) is brought about by a *vis a fronte*, due

to one's own exertion. In both cases we have a foretaste of that final complete extinction (*parinirvana*) which happens of necessity at death. The true aim of *dhyana* can therefore be nothing else than the joyful reconciliation with the inevitable and the enjoyment of complete tranquillity (*santhi, samadhi*). But the gain from the practice of *dhyana* is small in comparison with the disadvantages. Imagination has brought into being mischievous and puerile appendages. All things fancied have come to be regarded as true. What else than imagination can be responsible for such oddities as *riddhis, abhjnas*, and *pratiharyas*? Because a man's body becomes by an act of will buoyant enough to jump, say, twelve feet, it is imagined that by the practice of *dhyana* man may acquire a supernormal power of volition which would lift up the body and carry it through the air. Just as in sympathetic magic the figuration of a process has been supposed to bring about the actual process itself, so a mental picture of a thing or process has been taken as having a magical connection with the reality itself. False analogies with waking (*jagrat*), dreaming (*svapna*), end of dreaming (*svapnanta*), and perfect dreamless sleep (*sushupti*) have led to the fanciful discrimination of four planes of *dhyana* and the innumerable *dhyanalokas* traversed clairvoyantly in those planes. All this is the result of yogic accretions on the simple teaching of Sakyamuni and represents in reality a fall from that great teacher's aim. These aberrations are surely infections from the superstitious environment. Detachment from the outer world always leads to a regression towards, or a revival of, juvenile or infantile states. As Amiel points out, the pleasure of the lonely contemplative life ending in the blank trances "is deadly, inferior, in all respects, to the joys of action, to the sweetness of love, to the beauty of enthusiasm, or to the sacred savour of accomplished duty."

The value of a religion does not consist in its asseverations about the unintelligible and the supernatural. In religious life accessible to investigation nothing compels the admission of superhuman or transcendental causes. Buddhism sets no store by dreams, visions, trances, ecstasies, which other religions regard as affording communication with the supernatural. Those that take pleasure in these vanities pay no heed to the weight and multitude of contrary instances owing to their bias. The subjective character of these superstitious experiences creates an ego-centric attitude, making one assume an irritating air of wisdom. For their own glorification the Buddhist celibates have endeavoured to represent the Buddha as something extra-human (*lokuttara*). A parasitic sacerdotal class often manipulates superstitions with a view to make the masses look upon its members as their only protectors against the unseen. Fraud is a favourite instrument of the class that aspires to make a living by enslaving the minds of others. Sakyamuni professed to be no more than a human guide, teaching what takes place according to the law of cause and effect, (*pratitya samutpada*). Every follower of the Buddha has to vow that he will not vaunt the possession of any special insight. Buddhism demands from its adherents not a mere profession of allegiance to the undefinable and unknowable,

Photo by D'Martin & Harris, Kandy, Ceylon.

HINDAGALA VIHARA, PERADENIYA, CEYLON.

but a complete change in life and thought. Conversion therefore means a change in the scale of values and implies the acquisition of a new basis of life (*assayaparavutti*). Hence the Buddha forbade his disciples from making conversions by having recourse to marvels and miracles. Says he: "When any of my followers brings round a man by instruction to rightly employ his ethical and intellectual capabilities, that is the true miracle." Instruction, being based on the strong associative implanting of the stimulus, leaves a trace behind in the brain which, on account of the many-sided nervous connections in its normal activity, preserves the effect and enables easy reproduction, whereas in other cases the isolated stimulus, owing to an abnormally slight connection with the whole associative mechanism of the brain, leaves a trace which

is more or less easily effaced. Miracles must be relegated entirely to the sphere of pious opinion. By their aid the worth of no principle of conduct can be established. Conversion by accidents and marvels would be no better than the subjection of savages by civilized explorers by means of the burning glass and the music box.

Buddhism demands for the attainment of deliverance from sorrow a new mentality detaching men from possessions, controlling the passions, and directing thought towards moral and intellectual perfection. But those, who could not undergo the requisite cultural discipline, would prefer some easy method of being cured of the ills of life, say, by some formula, charm, or bit of magic. This desire for salvation without change of mentality has misled some people to cherish feelings of devotion and veneration towards the image of the Buddha. The *pudgalavadins* (*Vatsiputriyas* and *Sammitiyas*) regarded the *pudgala* of a Buddha as an omniscient eternal soul, deified the Buddha, and offered worship to his image in the same manner as the Hindus do to the images of their gods. The Buddha, on the other hand, taught that he alone who perceives the real meaning of dependent origination (*pratitya samut pada*) could grasp the inner significance of his teaching, and he alone that grasped his teaching could have insight into the essence of Buddhahood. The Dhamma alone being of value, the early monuments discreetly avoided the figure of the Buddha. At the most the early sculptors employed a symbol to indicate the presence of the Buddha in the event portrayed. It was the Hellenic sculptors of Gandhara that introduced the figure of the Buddha making it resemble closely the Greek deity Apollo. The Buddha declared to his disciples: "If there be one of you who would wish to cherish me, let him go and cherish the sick." The aim of Sakyasinha was not to rule but to serve. True worship consists not in performing genuflexions before the image of the Buddha but in being inspired by his genius and bringing to fruition the ideas which immortalise him. To him the Buddha-life means not the building of temples for the reception of images, but making one's heart the abode of love for mankind. Man-worship is as vapid as god-worship. By erecting temples to Humanity with a capital H Auguste Comte deified it and thus dehumanised it and made it more easy for anthropolatry to spread. Anthropolatry is as much the enemy of progress as the worship of devils, spooks and gods. As a Burmese Buddhist book says, "It is bootless to worship the Buddha; nothing is necessary but to revere him and his memory. Statues are useful only so far as they refresh the memory. The earth and the Buddha are alike inert in themselves." The highest worship one can offer to the Buddha is the practice and propagation of Saddhamma. In a religion in which there is no place for a creator or ruler of the universe there can be nothing corresponding to what is ordinarily called prayer. Prayer is a petition for certain benefits and is therefore born of craving. By the *trisaranas* the Buddhist asks nobody for anything but openly avows his faith in the Buddha, his teaching and his followers. By the *panchaseela* he gives expression to his earnest endeavour to destroy all evil passions, to work for the happiness of all sentient beings.

THE BHIKKHU NARADA.

The aim of Buddhism is no other than the deliverance of man from sorrow and suffering by the destruction of all causes of restlessness of mind. The means by which this is to be accomplished is the Noble Eightfold Path (*arya ashtanga Marga*). The belief in permanent entities (*Jivatma, paramatma, isvara*) is the *fons et origo* of all restlessness of mind. The belief in soul is the source of all mystical and of fatalistic tendencies. Without giving up the belief in soul it would be impossible to remove the limitations of individuality. Hence the main purpose of the Noble Eightfold Path is to destroy the belief in permanent entities (*satkaya*). That is why the Path has been called *satkaya nirodha gamini pratipada*. Secondly it endeavours to destroy the belief in the efficacy of rites, ceremonies and austerities (*seela vrata paramarsa*) in producing a happy life. When these two impediments are removed, there is the danger of one's falling into doubt (*viehikika samsaya*) and questioning the possibility of all upward progress of mankind. The Path inculcates faith in the possibility of deliverance from sorrow and suffering. If one is able to cross these three impediments, the path enables him to get rid of sensuality (*kama*), malevolence (*pratigha*), craving for pleasures in this world or another world (*ruparaga, aruparaga*), pride (*mana*), self-righteousness and the ignorance of the true nature of things (*anidya*). The Path aims at a change not merely in man's external life and conduct but also in his nature; the heart must be re-purified and uplifted, the mind must be enriched and directed to the goal, and the imagination informed and ennobled so as to bring about a complete life-fulfilment in its intellectual, ethical and æsthetic aspects.

For our bodily needs sufficient food, sufficient warmth, and sufficient shelter from the weather are all that are desirable. Exaggeration of any of these is no mark of progress. It is the state of mind of man that marks his upward progress. A man's state of mind, or character, as it is called, is determined

by the qualities which make up his ego-mass. The ego-mass of an individual consists not only of his body but also of ideas and habits. It is the work of science to furnish man with the means of overcoming life's obstacles and of winning life's allies, whereas it is the aim of the Octuple Path to build up an ego-mass which would enable man to rise to his full moral height. Science furnishes power over nature and command over men, but the Path furnishes an aim to human life, and thus determines what to do with the power over nature and the control over men. The great obstacle to the submerging of all the pain of the world in the doing of good to one another is the clinging taint of selfishness. Science does not give self-control, a kindly mind, or the power of discounting passions in deciding upon a course of action. Man's collective passions being mainly misdirected, science makes men collectively diabolical by directing hatred and rivalry between groups. That is why science menaces to be an instrument of destruction. On the other hand, the Noble Eightfold Path disciplines man to save himself by devoting himself to the service of others. It gives man a definite method of self-culture and self-discipline which leads to the annihilation of mental unrest by the extinction of the "three-fold fire" (*tapatraya*) of delusion (*raga*), malevolence (*dvesha*) and sensuality (moha). It effects a harmonious synthesis of the right activities of man. It includes a philosophical element in its interpretation of the problem of existence; an ethical element in the precepts it lays down for the inculcation and exaltation of social conduct and the restraint and depreciation of self-regarding activity; an æsthetic element in the incentives it furnishes to the building of stupas, viharas, schools, resthouses and hospitals; a political element in producing the hearty good-will so necessary for efficient citizenship in a civilized state. The Noble Eightfold Path is indeed an organised plan of training in high thinking and noble living for elevating the worth of man as man. The training it gives brings about the reconciliation of the individual to nature and mankind, resulting in the wholeness of life, the ennoblement of personality, universal freedom, universal brotherhood and universal peace. It does not brood over a future life, it does not ponder over something behind nature, it does not stand in the way of political organization, it does not damp true enjoyment, it does not make one anxious about one's fate. It destroys self and gives strength to rise above all personal anxieties.

What deserves better the name of religion than Buddhism?

'Paramattha-Rupa-dhatu' or Essentials of Matter.

[By the Rev. A. Siridhamma Thera]

A MOTE of dust moving in a sun-beam is called a "Ratha-renu" (lit. "chariot-dust") in Pāli. It consists of 36 "Tajjāris," each of which in its turn is composed of 36 "Anus". Such an infinitesimally small Anu is ultimately divided into 36 Paramānus or the so-called atoms, which are almost imperceptible to the naked eye.

The great Indian pioneers of thought, who, certainly, are to be venerated for their profound intellect, and who, undoubtedly, forestalled many a scientist of the West, were compelled to stop short at this divisible or indivisible atom, in their careful search after the essentials of matter. Their limited knowledge would proceed no further.

This atomic theory was, however, universally accepted as gospel truth, until there appeared, in the sacred soil of India, the Peerless Scientist of the East, the Buddha. As is characteristic of all profound thinkers, He would not accept anything that could not be verified by experience, for such theories are liable only to be thrown overboard ere long. Nor was He prepared to bow to the wisdom of the intellectuals that had preceded Him without making a thorough investigation.

Accordingly, He directed His penetrative insight into the realm of matter to see things as they truly are. In the course of His relentless analysis, He discovered that the indivisible Paramānu was merely a metaphysical fiction, and that it was only a manifestation of particular inter-related forces, which He was pleased to call Paramatthas, or essentials of matter. These He declared were indivisible, but constantly subject to change, not remaining for two consecutive moments the same.

A person looking at a table with his naked eye will naturally come to the conclusion that it is smooth and even. If he were to look at the same object with a microscope, he would find that his eye-sight had deceived him. For, instead of a smooth surface, he sees hills and valleys and all sorts of differences which were invisible to him at first.

Now the question arises—"Which perception is more real?" Well, one should say: "Neither", for both are equally illusory. A more powerful microscope, for instance, will reveal still greater differences, and so on *ad infinitum*. A Buddha on the other hand, whilst admitting that there is a smooth table in conventional terms, would emphatically deny the existence of any such table in an ultimate sense. In his opinion, the table is nothing but a manifestation of forces or Paramatthas, which, acting harmoniously, have assumed a particular shape.

What, then, are these Paramatthas? They are, to give them their Pāli terms, Paṭhavi, Āpo, Tejo, and Vāyo. They are also called Dhātus or elements, since they carry their own

characteristic marks with them. One must not understand, as was commonly believed by some Greek thinkers of the past, that these four Dhātus, here referred to, are earth, water, fire, and air.

By Paṭhavi the Buddha meant the element of "extension", which is the substratum of matter. Without it, objects cannot occupy space. The qualities of "hardness" and "softness", which are purely relative, are due to the existence of this element. It must be borne in mind that "extension" is present in the soft rays of light and in water as well. The water above is pushed up by water below. According to Buddhists, it is the element of extension, in conjunction with the element of motion (Vāyo), that performs this particular function of upward pressure.

"Āpo" is the element of cohesion. It is intangible. The softness of water felt is Paṭhavi, the cold felt is Tejo, and the pressure felt is Vāyo. Hence only these three elements are regarded as tangible. The Buddhist belief is that cohesion is strongest in liquids, because their particles tend to coalesce even after separation, unlike in solids. Just as Paṭhavi gives rise to our idea of "hardness", even so does Āpo give rise to the idea of a "body", as the latter combines the scattered atoms of matter. This element exists in the minutest particle of matter even when a body is reduced to powder.

The element of heat is known as Tejo. Cold, in Buddhism, is not separated from heat. Both comprise Tejo, and both possess the same power of maturing "bodies" or, in other words, the vitalising energy. Bodies come into being, and are eventually decayed, through heat. Evaporation, rain, vegetation, climatic conditions, and so forth are due to Tejo.

Vāyo is the element of motion. Man's movements, for instance, are caused by this element. It is inseparably connected with heat, and is regarded as the force or the generator of the latter. Motion and heat in the material realm correspond respectively to mind and Kamma in the spiritual.

These four essentials of matter are inter-related, and are invariably combined with colour (Vaṇṇa), odour (Gandha), taste (Rasa), and nutritive essence (Oja). One cannot be separated from the other, but a particular quality may preponderate over another, and the object receives the name accordingly. The element of extension preponderates in earth; cohesion in water; heat in fire; and motion in air.

Thus we see that Buddhism reduces all matter to mere qualities and forces, which are constantly in a state of flux.

King Agnivarna is Disillusioned.

[By George Keyt]

Ah desolate mine avenues
With love-quests rife and whisperings
Where famished passions, prowling loose,
Clasp terror-stricken girls; they choose
Snared maidens left for revellings.
The amorous folly that one sings
With golden words. When have they drained
Love's wine-cup to the dregs as I?
Their being is not with love's draught veined
To know how venomous love is,
How full of shame, beneath the sky
A naked folly fain to hide
And crouch away from any eye,
Self-spurned in day—Ah such is this!—
In secret only with vile bliss
Glad in blind madness to abide.

* * * *

Pray cease those murmurings, that strange sound
Of mingled voices, laughter, songs,
Fleet foot-falls anklet tinkling round
About the courtyards! Slay those throngs
Of lutanists and dancing girls,
Relent not for their lips and curls!
And slay those languid women. Sweet
Could they have been in gardens where
The secrecy of groves was fleet
To lure me? Were they swift as air
To yield, appearing with desire,
At any time of night when I
Awoke in turmoil, hot with fire
Of passion? So now let them die!
What do they lingering, clinging to
This wasted, hollow, helpless, weak
Dulled victim whom their loves gnawed through
Like famished beasts? I cannot speak
Or feel or look about me, so
Does sickliest loathing fill my heart
With such a bitterness of woe
As may come in when sweets depart,
Sweet satiable, overflowing the brim
Of some mad love without respite,
Bringing such gloom as comes to him,
Who, having spent his whole youth's light
On moonlit nights, starts up to see
The coming of a hushed storm-night
Without the moon and stars.

* * * *

Ah me,
My wasted life, fear-stricken, swoons
Before death's face, condemning me
With silent eyes, as when from tunes
Of loveliness ineffably
Dream-wrought, love, waking to the rough
Dis ordant, cruel, hollow truth
Unveiled behind illusion, eyes
Its lure, and yearning still, "Enough!"
Moans dying. Ah my wasted youth!
See how cold death is full of sighs!

* * * *

Alas, alas that time and I
Were hidden, like the dancing god,
Within what did absorb the sky
Above me and concealed the sod
Beneath my feet: the reckless things
That could not pause but ever whirled
My thoughtless life upon their wings,
Swift wings of bliss where round sleep curled
Its incense-wreaths of smoke in vain,
Dim rising wreaths that steal into
The sense to numb down joy and pain,
Mists filled with magic to subdue
When cast with net-like scents from flowers
That sway and loom in hazy strange
Long labyrinths where all the hours
Are one, not eager-eyed for change,
Not filled with wind or rain or sun,
But silence, ease, and tranquil night;
Hours from the groves of oblivion
Without vexed anguish and delight
And loves that from a mad blind noon
Deluding lead unwary eyes
From sunlight to a cold pale moon,
Relentless-eyed in cold dim skies,
With no kind mutual warmth or forms
Distinct, without a green of grass,
A red of Asok, only swarms
Of ghostly mockeries, alas!

NOTES AND NEWS.

Sabba Danam Dhamma Danam Jinati.

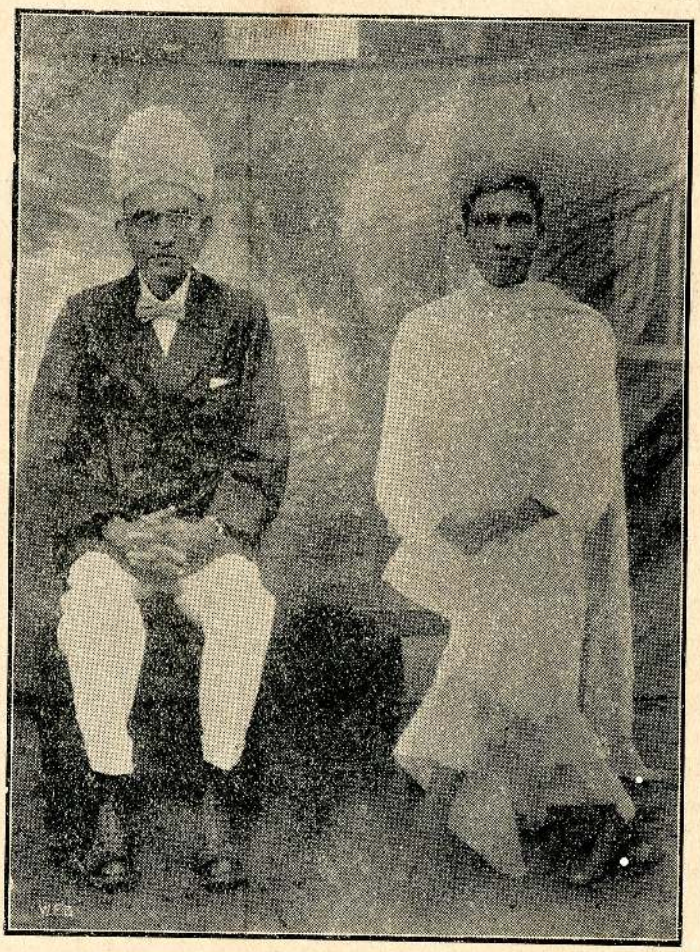
"The Gift of Truth Excels All Other Gifts."

Buddhist Retreats.

It cannot be gainsaid that, so far as the intellectual appreciation of the Religion is concerned, the knowledge of the Dhamma is spreading far and wide through the medium of the written word, and the outlook is roseate and assuring. In the most distant corners of the earth have sprung up small groups of Buddhists, and in other places, at times almost inaccessible, solitary adherents of the Faith, some of them voluntary exiles far from their native homes, are trying to keep in touch with the rest of the Buddhist world. Books of more than average interest and importance have been written and published, more particularly in the German and English languages, some opening out new vistas of thought and arousing new interest in the Dhamma in Eastern students, who have been nurtured in the traditional lore. All these tend to show that the Dhamma has a mission to fulfil—that it has much to contribute to the world's thought, after all these long centuries—centuries which have witnessed the founding of many faiths and the discovery of new sciences and arts.

While thus the trend of events points to the dawn of golden days for Buddhism in the not far-off future, we who have watched the passage of years with critical eyes are not deceived by these surface currents. We hesitate to subscribe to the view that a mere interest in the literature of Buddhism connotes a growing interest in the Dhamma itself as a way of living. We do not think that real religion is making any remarkable headway, a progress commensurate with the importance and significance the Dhamma has to the world of thought. If Buddhism is to become the Faith of the present world, its message must be directed to the living and pulsating heart. To our minds, the greatest drawback is the lack of Buddhist retreats or homes where students of the Religion scattered here and there in the West or in the East, can live the simple life without being compelled to retire to the forest. Hindus, more practical than Buddhists, have founded *ashramas* in several parts of India, and students patronise these in increasing numbers. Modern Buddhism demands similar institutions to which people who strive to follow the ancient path can resort for meditation, study and the quiet life. In the West, more so than in the East, excellent people of moderate means, not finding suitable environments to cultivate the faith that is in them, have given up the new mode of life and have been compelled to return to their former ways.

We have ourselves received inquiries from men and women who are anxious to come out to the East but hesitate to do so for lack of Buddhist retreats. One such, a scholar of repute, observes as follows:—"It is not a question to house people free, and still less to feed them, but to rent them lodgings that are healthy, plain,—I would say, even monastic by their utter lack of worldly luxury, but giving the needed comforts as electricity, running water, bath-room, etc. The Theosophical Society has had a great success with its various quarters where members live. I have lived in several of them, and



C. A. Krishnan, B. A., B. L., and K. Ayappen, B. A.
of the Buddhist Mission in Kerala (India).

though I am not a Theosophist, I have found them very suitable environments for spiritual life and study.....Is there no Buddhist or group of Buddhists who would invest money in an undertaking of that kind? To build a House where East and West could meet and hear the Buddhist teachings and

try to live them, and so set an example? They would do a meritorious work and their money would remain with them, as the property will remain in their name, and they would get interest for their money too, as the buildings would be rented.....One could have there a Buddhist library, and some learned Bhikku could live there. I hear Mr. Dharmapala has purchased a house in London. It is very well, but why always look to England only as if it was the only land in the world? There is America.....there is Switzerland..... and there is the South of France.....Really such homes would be a blessing in the midst of the agitation that makes life in the West so little congenial to the spreading of the Dhamma."

In this connection we have to express our great appreciation of the undertaking of Dr. Paul Dahlke who has founded a *Buddhist House* in Frohnau, Kaizer Park, not far from Berlin, for the use of Buddhists of all nationalities. The situation, the environments, and the arrangements are superbly fitted for meditation and study. On Uposatha days, the learned Doctor preaches sometimes to about 200 people who come to hear him without any written invitations. Our Mr. Mc Kechnie is a guest of the Doctor at this House. We trust that the Anagarika Dharmapala will plan his Vihara on similar lines. If all other Buddhist groups found similar *ashramas* and make them living centres of our noble Faith, and not mere heaps of dead bricks, however ornamentally modelled or beautifully chiselled, then the future of Buddhism as a force in the everyday life of the people and not merely the subject of academic discussion, is fully assured.

A Modern Fa-hien.

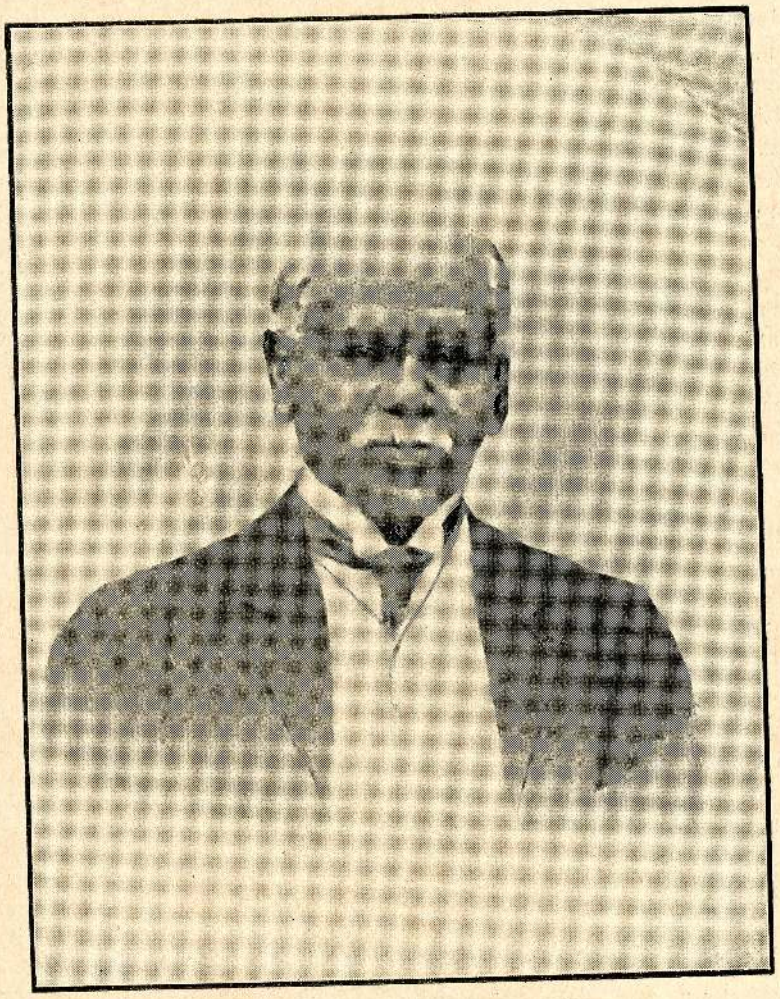
In these days when the motor car and electricity have combined to annihilate space, and even pilgrimages mean little more than joy-rides in fast moving cars, it sounds almost incredible that an American of all people should be wandering on foot from town to town, village to village living on alms, and making his way by slow stages from far Italy to Burma *via* India. About two years ago he came to Ceylon, and spent some time in a Buddhist Temple studying Pāli and devoting his spare time to meditation. After about six months he left for Burma where he joined the Order and went by the name of Javana Tikkha Bhikkhu. A short time after he left for Italy where from all that we can guess he had an uncomfortable time. Now he is re-tracing his footsteps to India. Writing from Innsbruck, he says: "Here I am in Innsbruck, always on the march, on my way to Burma. I walked from Marseilles to Lyons, Geneva, Berne, Lucerne, Feldkirch, Innsbruck. For many reasons I have passed *around* Italy instead of walking *through* Italy. It was most difficult for me to get out of Italy at all.

"I am making my way with bowl and robes, and so you can imagine that I am stopped by the Police at every step I take. I spent eight days in jail in France because I went round from door to door with my bowl collecting food for my daily meal. I think it would be difficult for me to walk to Frohnau, so I am going to shoot straight to India..... I spent five days in a Swiss hospital on account of my swollen feet. Aside from this all is well, and I am cheerful and happy and am greatly enjoying the walk."

OBITUARY.

Mrs. E. Greenly.

Wife of Dr. Edward Greenly, of Bangor, Wales, passed away in March last, in her seventy fourth year. She was a woman of great culture and took an active and intelligent interest in all her husband's literary and scientific work. Even the article appearing in this number from the pen of the learned Doctor was revised and prepared for the press by her. She studied the Dhamma, and assisted her husband in the volume he is bringing out.



S. M. P. WIJAYATILAKE
1856—1927.

S. M. P. Wijayatilake passed away in April last, after a brief illness, at the age of seventy one years. A man of the old school, and brought up in his young days under the benign influence of learned and cultured monks, he had a remarkable knowledge of the Sinhalese classics. To this was added a good grasp of the English language which stood him in good stead in his public career in the Matale District where he lived and worked for over forty years. He wrote *A Life of the Buddha* in Sinhalese verse.

Anicca vata sankhara.

REVIEWS AND NOTICES.

Abhidhammattha-Sangaha. *Translated from the Pali into German by Ernst L. Hoffmann.*

Rhythmische Aphorismen. *By Ernst L. Hoffmann.*

Amongst the increasing number of German writers who are contributing to the literature of Buddhism we find of importance the work of Ernst L. Hoffmann. Most strictly of that nature is his translation of the *Abhidhammattha-Sangaha* for the first time done into German from the Pāli. This is being published in the quarterly "Zeitschrift fuer Buddhismus" founded by Oskar Schlos, edited by Geh. Rat Prof. Dr. Wilhelm Geiger, and will be issued in book form by the "Orient-Buchhandlung Heinz Lafaire, Hannover." Herr Hoffmann has made a most careful and literal translation of this important compendium of Buddhist psychology and philosophy. Authorities tell us that this work of about the ninth century contains little not to be found in the early canonical books of the *Abhidhamma*, but its great conciseness has made it a constant favourite in Buddhist countries unto the present day.

Students find this a valuable book to memorize; for such the diagrams here added will be most helpful, even to those not understanding German. The essays and explanatory notes which our translator has contributed show him to be not only scholarly but moved by sincere sympathy for the work he has undertaken.

Herr Hoffmann's *Rhythmische Aphorismen* (Published by Pandora-Verlag, Dresden) while not Buddhistic in the narrow sense of the word, is evidently the result of profound meditation, and will appeal to those Buddhists who love philosophical truth expressed in the pure form which genuine poetry gives to it. In a limeitd edition of this work we find drawings as well to illustrate the poems. These are of the kind commonly called "abstracts"—that is depending solely on line, form and tone, without realistic adjunct, to convey the desired sentiment (even as music is without realistic content). They seem to be especially appropriate for these poems which deal with the principles of life rather than the special and concrete.

Herr Hoffmann tells us that he considers rhythm to be "the harmony between life and death...it is the relating principle in contrast...Rhythm in other words is the living relationship: it is the positive side of the anattā principle. Rhythm is harmony in movement (the only possible harmony because there is nothing else than movement—anicca)."

We note with special pleasure the poems called "Wandlung" (Transformation), "Die zwei Masken" (The Two Masks), "Wachstum und Stete" (Growth and Permanence), "Gegenwart" (Presence).

We venture to translate "Der Insichschauende" as follows:

The Meditating One.

He who looks backward
is stricken by death,
He who looks forward
is stricken by birth,
He who looks inward
cannot be stricken;
Thus invincible
he becomes complete.

E. H. BREWSTER.

The Doctrine of Buddha or the Religion of Reason. *By Dr. George Grimm.*

Elsewhere we publish a critique of the above volume by Dr. Cassius A. Pereira, who promises a further study of the book for the next issue of the *Annual*. It is a book which requires close and earnest study, being the fruit of the author's patient labour and hard study of many years. It was first given to the world in the original German, and now encouraged by the stupendous success which it met with, the author has given us this not less interesting English translation from the pen of Mr. J. F. Mc Kechnie, who has given of his best, though he does not share all of the author's views and opinions. It is left to Buddhist scholars to write a refutation of the Atma theory as expounded by the learned author and which he has read into the word of the Buddha.

The Life of Gotama the Buddha. *By E. H. Brewster.*

We have received from the publishers Messrs. Kegan Paul, Trench, Trübner & Co., London, a copy of the above volume, and have opened it with great expectations, and are not disappointed. We have known the author personally while he was preparing himself for the task which he has so successfully and ably carried out. In Mr. Brewster we have always found the philosopher *cum* devotee, and the meeting of East and West. In the work under review, this characteristic is seen from page to page. While with strict logical sequence the author has unfolded the wonderful life-story of the Buddha, here and there the Easterner in him would gain the ascendancy and embolden him to emphasise the traditional side of the picture, which a mere Western scholar would dismiss without any compunction. Again, here and there, in the unrolling of the Buddha-picture, we miss a familiar face or a less-known episode, but what the author has quoted from the Scriptures, himself translating them sometimes from the original Pāli, gives a fairly complete picture of the Man of men who discovered for this world the New-Ancient Path, and opened wide the portals of Nirvana.

We commend this admirable work to the reader.

The Numerical Sayings. Vol. II. *By A. D. Jayasundera.*

This is a continuation of the translation of the Anguttara Nikāya, which forms part of the Sutta Pitaka of the Buddhist Canon. The translator ought to be congratulated on his production, and if from a financial point of view the undertak-

ing has not proved a success, we express the hope that that will not deter him from completing the translation of the remainder of the Anguttara. We heartily commend the present translation to students of Buddhism, as the translator has had the invaluable assistance of erudite Buddhist Bhikkhus in the interpretation of difficult passages and the elucidation of technical terms. The language itself has been touched up here and there by another Pāli scholar Mr. F. L. Woodward, who himself has given to the Buddhist world several translations from the Scriptures. We hope that Mr. Jayasundera's compatriots will copy his example and contribute their own share and do their duty by their country, religion, and their manhood.

A Young People's Life of the Buddha. *By the Bhikkhu Silacara.*

Messrs. Bastian & Co., the publishers of this *Annual*, have brought out a second edition of this volume. A fresh feature is the series of beautiful illustrations by Mr. George Keyt which we have been able to secure for the publishers. The first edition was much appreciated, and it was used as a text-book of religious instruction in Buddhist schools. We would wish to see its wider circulation among the young people of all countries.

My Journey to Lhassa will be the title of the first volume on Tibet which Madame Alexandra David-Neel is bringing out. This will be followed by a second volume on Tibetan secret lore and mystics, hermits, etc. Having had a foretaste of the treat which the authoress has promised, in her series of short articles which appeared in the newspapers, we can confidently commend the books to the reader.

THE BUDDHIST ANNUAL OF CEYLON

Vol. III. No. I.

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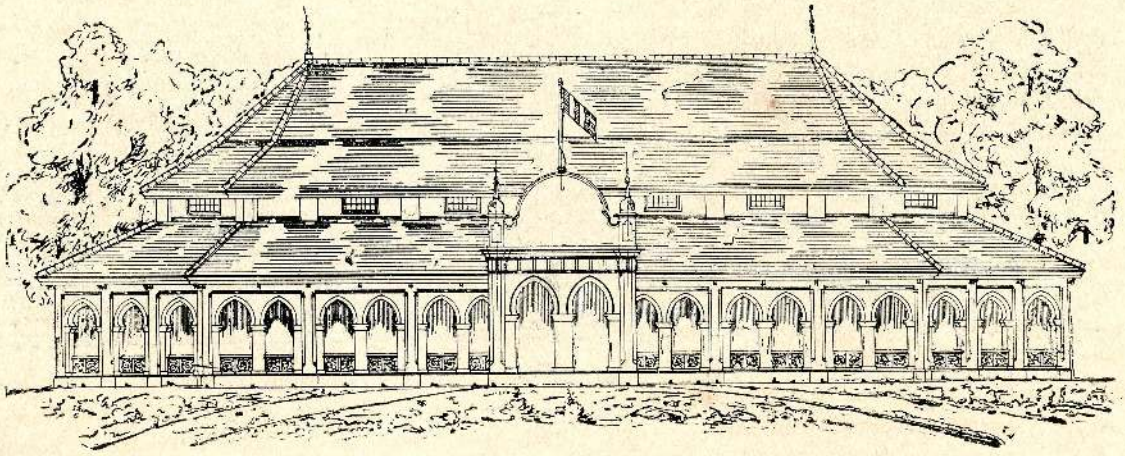
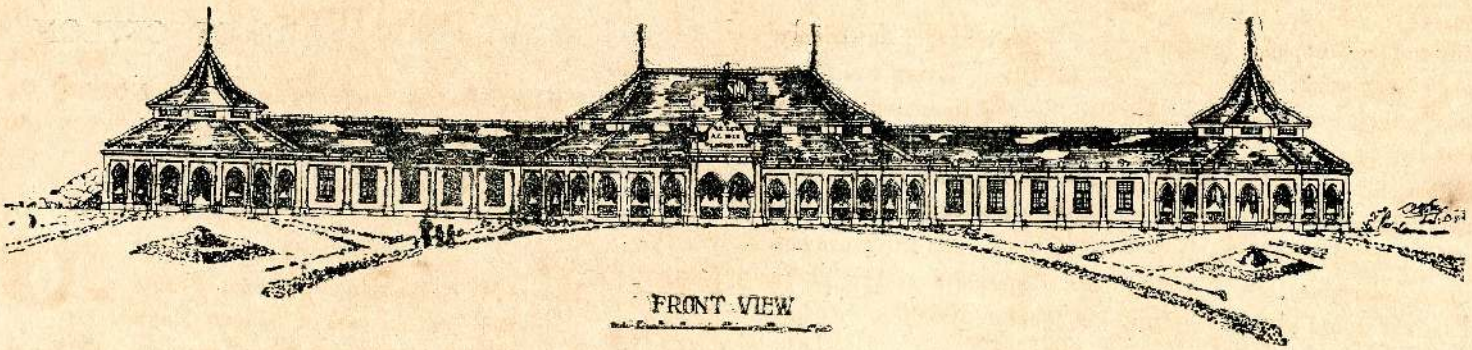


The Centre Block of the Buddhist Pilgrims' Rest-House at Anuradhapura, as it will appear when completed.
(See page 82)



FRONT VIEW

AN APPEAL

TO ALL BUDDHISTS AND WELL-WISHERS.

The sacred and ruined city of Anuradhapura takes its place by the side of Buddha Gaya as the historic home of some supremely significant associations sacred to our religion. It has commanded the utmost veneration of the Buddhists of the whole world, whilst to the Ceylon Buddhists it is the most sacred of sacred cities, so endearing to them by the fondest reminiscences of a glorious past.

mega Garden are enshrined in colossal structures many of the chief corporeal relics of the Buddha—a fact authenticated by history. Here also grows a branch of the sacred Bo-tree, under which Prince Siddhartha blossomed into Buddha-hood, gifted to Ceylon by Asoka. This is generally recognised to be the oldest tree in the world, and is the object of profound veneration. Anuradhapura is one of the greatest archæological

THE CENTRE BLOCK OF THE BUDDHIST PILGRIMS' REST
AT ANURADHAPURA NOW UNDER CONSTRUCTION

During the centuries when the Sinhalese enjoyed an autonomous rule Anuradhapura was the capital celebrated throughout the Orient as the magnificent seat of a perfect civilisation. It is however with its religious significance we are chiefly concerned. It was in the vicinity of Anuradhapura that the message of the Buddha was first delivered to the inhabitants by the Royal Apostle Mahinda Thera the son of that illustrious Emperor of India; Asoka. In the far famed Maha-

wonders of the world, and the delectable land of the pilgrim, the tourist, the archæologist and antiquarian. A book on Ceylon would be incomplete without a profuse description of this Sacred City, the very respository of the relics of the Buddha.

It is no surprise therefore that the Sinhalese Buddhist, who it has been said saves "his copper, his silver, and his

notes for the noble purpose of a pilgrimage," invariably pays an annual visit to this Sacred City. Every full-moon sees pilgrims gathered in the city by the thousands, and on the full-moon days of Wesak and of Poson (the latter sacred to the Sinhalese as the anniversary day of their conversion to Buddhism) this ruined city is one seething mass of humanity. It has been found difficult to calculate the census on these occasions, but a rough census specially at the Poson Festival would aggregate to nothing short of 200,000.

A great problem which has yet remained insolvable is the accommodation of these pilgrims. Several Pilgrims' Rests have been constructed and these can only meet the requirements of a small fraction of the pilgrim population. The pilgrims therefore have no other alternative but to resort to the parks and woods of the Ruined City for their temporary stay. During night they are mercilessly exposed to the harmful malarial insect, and to the injurious night-air, one experiences in this land now covered with tropical forest.

These and other untold hardships, chiefly arising from a distressing dearth of sanitary accommodation the poor pilgrim has to suffer, and does so with great patience.

Therefore with the hope of alleviating to some degree the hardships of these pilgrims the construction of a fully equipped Pilgrims' Rest has already been undertaken, and the two photos of the structure herein inserted will give you an idea of what it would be. The Rest is to be supplemented with a well-organised free Ayurvedic hospital—a crying need at the present day.

I have made a public appeal for the funds I require, and the generous and prompt response I have received from the Buddhists of Ceylon is indeed gratifying. Confident as I am of the support I shall get from the local Buddhist public I feel that the magnitude of this project demands the co-operation of our fellow-Buddhists throughout the world, and the sympathy of those who are well-wishers in an act of true Social Service.

Let all Buddhists and their well-wishers associate themselves with this great work, and acquire a real treasure—a treasure laid up with charity and compassion. The treasure thus acquired is secure and passes not away. Though one leaves the fleeting riches of the world, this he carries with him. Neither adversity, nor a thief can steal it away. He escapes without doubt or uncertainty from the difficult labyrinth of Samsara, and attains Nibbana the greatest blessedness, and the happiness supreme.

Hence my appeal to all Buddhists and their well-wishers is to co-operate with me in this noble undertaking by sending their subscriptions.

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	„ Mr. Georges Mignon, Director-General "Extreme-Asie", Saigon £ 1—	13	25
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