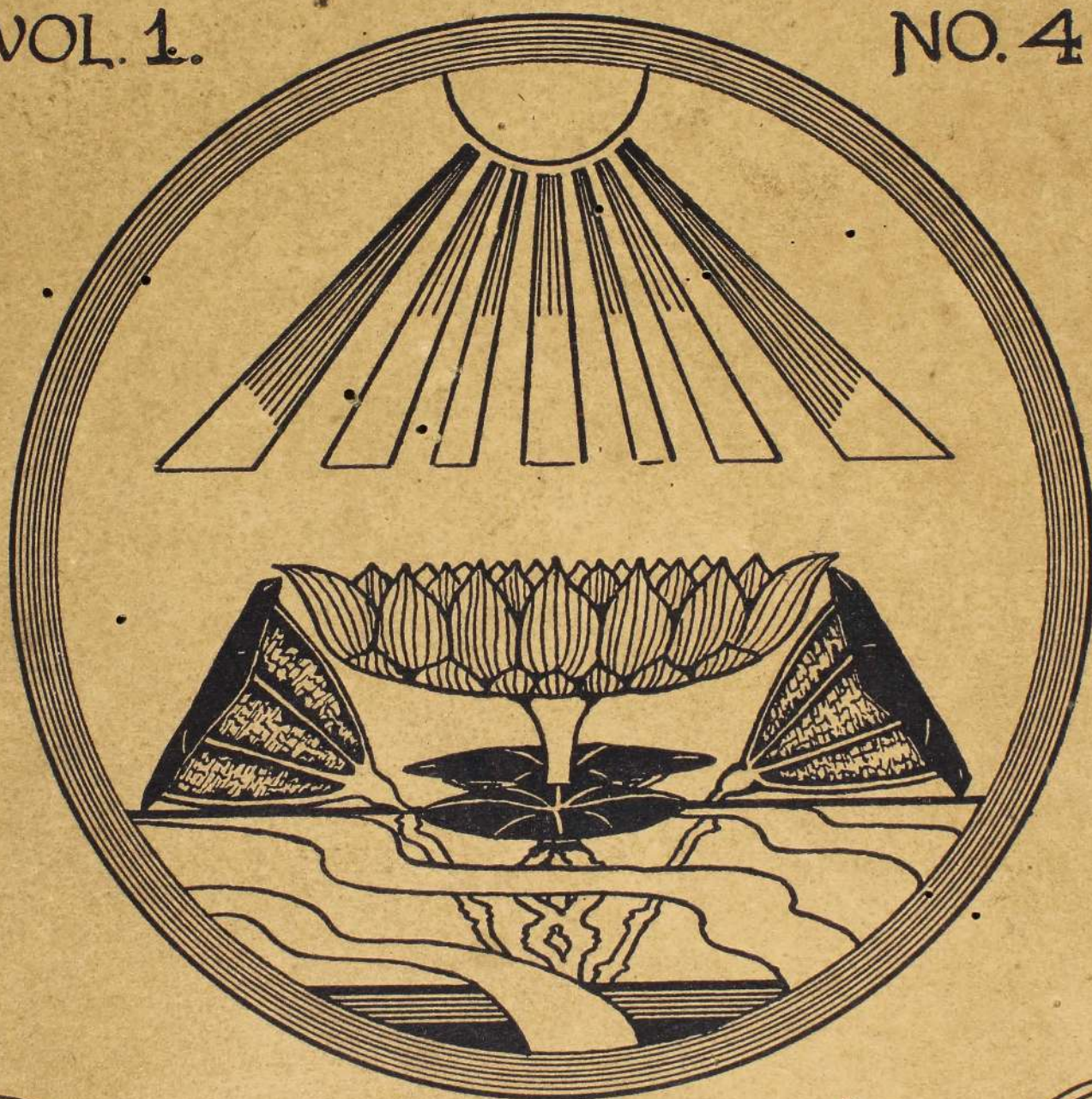


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BUDDHISM IN ENGLAND

VOL. 1.

NO. 4



AUM MANI PADME HUM



THE EDITORIAL POLICY

OF

“BUDDHISM IN ENGLAND.”

1. The Editorial Committee are concerned with the impersonal principles of Truth, and not with personalities save in so far as the latter are the embodiment of the principles for which they stand.

2. Their Buddhism is of no one School but of all, as they look upon the Schools as complementary aspects of a common central Truth.

3. Their Theosophy is that found in the writings of H. P. Blavatsky, and of the Masters of Wisdom Whose Agent they believe her to have been. They regard this Teaching as a partial expression of the accumulated Wisdom of the Ages of which every faith and every philosophy is but a particular aspect suited to the spiritual requirements of those who practise it.

4. They offer a complete freedom of expression within the limits of mutual tolerance and courtesy, recognising no authority for any statement or belief save the intuition of the individual. They consider that they represent a definite viewpoint, and claim their right to place it before the thinking world, whether or no these views be in harmony with the preconceived opinions of some other school.

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Peace to all Beings.

SATYAN
NÂSTI
PARO
DHARMA

BUDDHISM IN ENGLAND.

SABBA
DANAM
DHAMMA
DANAM
JINÂTI

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Has Buddhism a Message for the West?

A few suggestive extracts from the English Press during the last few weeks.

From the London "Daily Express," 18th August, 1926:—

"Most English people have abandoned Christianity, but have not yet adopted any other form of religion," said Prebendary Mackay at a service in All Saints' Church, Margaret Street, W., yesterday.

From the London "Daily Express," 24th August, 1926:—

Inhuman Scenes at a Bull-Fight in France. Six animals killed by clumsy toreadors. Women faint at so much cruelty.

Amid scenes of revolting cruelty, six bulls were killed by Spanish toreadors in the old Roman arena at Fréjus, in the French Riviera.

The "Daily Express" correspondent states that never in the bull-rings in Madrid and Lisbon had he witnessed such wanton cruelty.

Black Senegalese troops in khaki, with rifles and fixed bayonets, surrounded the ring to preserve order. Women loaded with jewels fought for the honour of holding the matadors' cloaks.

A toreador threw the tail of one of the slain bulls to a bejewelled Frenchwoman in the audience, who hugged it to her breast.

At San Sebastian on the 23rd August, a bull was killed in honour of Mr. Vanderbilt, who paid £100 for the box he occupied. At the conclusion he handed a cheque for £900 to the matador, who presented him with his cloak and sword.

An interesting series of articles has been running in the London "Daily Express" during August on the subject, "Have we lived before?" Some very striking accounts of experiences point-

ing to recollections of former lives on earth were given by readers.

The London "Daily News," in collaboration with the "Nation," is running a series on "Your Religion," with a set of questions for each reader to answer. Had this been properly arranged and conducted, the result would have been interesting, but as the reply to each question is limited to a definite "Yes" or "No," and there is scarcely one question in the series of 14 to which such an answer could be given, no consensus of opinion is possible, and the outcome must, therefore, be valueless. The idea that a decided "Yes" or "No" could be given to such questions as "Do you believe in a personal God?" "Do you believe in Personal Immortality?" "Do you believe that Nature is indifferent to our ideals?" demonstrates the truth of the assertion of Edmond Holmes, that the religious thought of the West has always been dominated by the crud philosophy of the average man.

An English playwright, W. J. Locke, has written a play entitled "The Light on the Mountain," which was intended to ridicule the craze for exotic Oriental cults prevailing in a section of Society. The author had the bad taste, however, to include a scene in which a mock religious ceremony was performed before a statue of the Buddha. The play was produced at one of the second-rate theatres in London, and had a mixed reception. It is worthy of note that the dramatic critics of several of the leading papers condemned this scene as unworthy of a reputable playwright like Mr. Locke.

Letters addressed to several newspapers by members of the Buddhist Lodge, condemning

this sacrilege, were not published: the "Times," however, sent a very courteous note in reply regretting they could not undertake to publish the letter, but advising that the matter be brought to the notice of the Lord Chamberlain.

This suggestion is now under the consideration of the Lodge Officials.

"Go ye, O Disciples, and wander forth for the gain of the many, out of compassion for the world; for the good, for the gain, for the welfare of gods and men. Proclaim, O Disciples, the Doctrine glorious; teach, by precept and example, the Life of Holiness, perfect and pure."

The Maha Bodhi Society.

Its History and Purpose.

By The Venerable Anagarika Dharmapala.

The Maha Bodhi Society was formed in May, 1891, at the Vidyodaya College, Colombo, Ceylon, with the object of rescuing the central Buddhist Shrine at Buddhagaya from the usurping Saivite organisation which has its headquarters at the site close to the Maha Bodhi Temple and the Tree, sacred to the Buddhists of all times as the place where the Prince Siddhartha attained supreme Enlightenment and became The Buddha 2,515 years ago. The destruction of Indian Buddhism by the invading Moslems took place in the year 1212 A.C., and for nearly seven centuries every vestige of Buddhism had disappeared from the holy land of the Buddhists. At the meeting the late High Priest of the holy mountain of Ceylon, the great scholar and Principal of the Vidyodaya College, Sumangala Maha Sthavira Sangha Nayaka, was elected life President, with the writer as General Secretary for life, and at my request the late Col. Olcott was elected Director General. The second object was added a year later, namely, to revive the Dhamma in the land of its birth. Curiously, the Society came into existence 23 days after the death of Madame Blavatsky, who two months before her departure wrote to me, through Mr. Mead, conveying her blessings for the success of the movement.

The first five years of the Society's work received the cordial co-operation of the Director General.

When the work began, it was found necessary that I should remain either at Buddhagaya or Calcutta, and in November of 1892, premises were taken on rent at 2, Creek Row, Calcutta. The initial work of the Society began in July, 1891, in the house of the late Neel Comul Moorkerjee, 29, Baniapooker Road, Calcutta, wherein also was started the Maha Bodhi Journal, now in

its 34th year. The Buddhists of Ceylon, Burma and Arakan most cordially supported the work for nearly three years, but when they found that the opposition of the Hindus and the British Indian Government was too great, their interest in the work declined. But individual friends and my father did not allow the movement to die, and as I had pledged my life under the Bodhi Tree on 22nd January, 1891, to rescue the holy site, I was prepared to sacrifice my life for its success.

An unswerving faith, a dominating will, persevering exertion, and purity of life, are the requisites needed by the worker for the success of any kind of altruistic movement. The Bodhisattvas of all ages practise ten paramitas to attain the supreme place in the universe for countless millions of aeons, giving up their desire for personal happiness in order to save the ignorant suffering world. I was asked by my late father to practise the ten Paramitas thirty years ago, and in December, 1884, the late Madame Blavatsky personally asked me to work for humanity and learn Pâli. Having received the highest encouragement from the spiritual world, I have persevered in the Noble Eightfold Path since 1884, and the work that I have been doing has brought me into prominence. I received the most unexpected help from Mrs. Mary Foster, of Honolulu, and her wondrous sympathy and noble financial support since 1904 has been the mainstay of the work of the Society, augmented by the legacy that had been left by my beloved father and the cordial support that I receive from my brother, Dr. C. A. Hewavitarne, of Colombo.

When the Society was started it had not a penny, but within two days I was able to collect over a thousand rupees to take Buddhist Bhikkhus to Buddhagaya. With only twenty-five rupees monthly to spare after meeting the monthly expenses, the thought came to me to start the Maha Bodhi Journal, and a copy of the first num-

ber which reached the hands of the Chairman of the Chicago Congress of Religions, brought me an invitation to attend the Congress in September, 1893. After 17 years of persevering labours the Society was able to have its own permanent headquarters in Calcutta, thanks to the generous donations of Mrs. Foster.

The Society was able to build the first Buddhist Vihâra in Calcutta, at a cost of Rs.125,000, to enshrine the Holy Body Relic of the Buddha presented by the Government of India, which was ceremoniously deposited by Lord Ronaldshay in November, 1920.* The manifold operations of the Society begun since 1901 are:—

The Maha Bodhi free school at Sarnath, Benares.

The Maha Bodhi Mission House, Calcutta.

The Maha Bodhi Journal.

The Dharma Rajika Vihara, Calcutta.

The Maha Bodhi Library attached to the Vihara.

The Foster Hall at Perambur, Madras.

The Mallika Santhagara, Colombo.

The Foster-Robinson Free Dispensary and Hospital, Foster Lane, Colombo.

The Maha Bodhi College, Colombo.

The Sinhala Bauddhaya Weekly Newspaper.

The Maha Bodhi Press (well equipped).

The Rajagiriya Anglo-Vernacular School.

The Anuradhapura School (English).

The Hiniduma Rubber Estate (100 acres).

* An illustrated account of the opening ceremony appears in the "Buddhist Annual" for 1921.

The Samanera Foster Seminary, Kandy.
Eight Sinhalese Free Schools.

The Society had a permanent Fund of one hundred and fifty thousand dollars, endowed by Mrs. Mary Foster, the interest on which is devoted to the manifold charities that the Society has undertaken since 1920/23.

The last, though not the least important work started by the Maha Bodhi Society is the establishment of the English Maha Bodhi Society. Two individuals have contributed £2,500 to purchase the house and ground at No. 86, Madeley Road, Ealing London, W.5, where the Headquarters of the Society are located under the superintendence of Mrs. Vera Wickremasinghe.

I consider the enlightenment of the English people to be of supreme importance for the future welfare of the British race, hence my desire to spend two years in England preaching the Noble Faith of the Great Aryan Teacher, the Buddha Sakya Muni. The thousands of Missionaries sent by the British Christians to convert Buddhists from their Aryan Faith to the Semitic Faith of Arabia, which is based on the traditions of semi-barbarians, and has no scientific foundation, mislead the British Christians, and distort the Teachings of the Buddha. The Mission which I have started will spread enlightenment in the British Isles, and bring the Peace and Happiness of Truth to millions. Jesus said that He must go in order that the Comforter might come, and the comforting doctrine promulgated by the Great Teacher of the Aryan Race is this Comforter.

The Maha-Bodhi Society in England.

An interesting gathering took place on Saturday, 24th July, at Foster House, 86, Madeley Road, Ealing, W.5, recently acquired by the Ven. Anagarika Dharmapala to serve as the Headquarters of his work in England. Some forty persons, representative of East and West, assembled to commemorate the Preaching of the First Sermon by the Lord Buddha after His Enlightenment, and to inaugurate the establishment of the Maha-Bodhi Society in England.

After the social side of the meeting, the Chair was taken by Mr. Francis Payne, who opened the proceedings with a reading from the recently published translation of the *Majjhima Nikaya*, followed by a short address. He was followed by the Ven. Anagarika Dharmapala, who said that he hoped that this house, which he had

recently purchased, would become the permanent Headquarters of the Maha-Bodhi Society in England, and that he would be able to spend six months of each year here, in order to direct the activities of the Buddhist Mission in this country. There were hundreds of people in Britain who had lost faith in the doctrines of Christianity, and who were seeking for a rational faith to save them from drifting into the hopeless abyss of materialism. To such, Buddhism had a message, and it was the duty of Buddhists in this land to pass on to such seekers the Light of the Dhamma of the Blessed One. The influence of such advanced thinkers must contribute to the spiritual upliftment of the West. By example and precept they would help to abolish the evils of alcoholic drink, the evils of unnecessary cruelty attendant on the slaying of millions of creatures for food, and the evils of the

feverish desire to create instruments of destruction for the destruction of their fellow men. All these unholy inclinations would cease under the all-embracing love the Dhamma inculcated. Buddhism taught unselfish activity here, not the seeking of individual bliss in heaven.

Mr. Basile Giurkowsky said it was an honour to have a great personage like the Anagarika Dharmapala to start the Maha-Bodhi Society in England. There was no higher doctrine for the nation or for the individual than the Doctrine of the Buddha, no higher Path to follow than the Path of the Tathâgatha. He (the speaker) was born in the Carpathian Mountains, and was intended to enter the priesthood of the Greek Orthodox Church, but the depravity of the clergy disgusted him, and he left its fold to seek truth elsewhere. In China he had learned something of Buddhism, and recognising its truth, entered the Noble Eightfold Path. He had been instrumental in having the book, "The Doctrine of Buddha," published, and he hoped that it would be an instrument for the spreading of a knowledge of the Dhamma in the West.

Mr. G. A. de Zoysa, speaking for Ceylon, the guardians of the Dhamma in the East, reminded his hearers of the significance of the event this day commemorated. On the Full Moon day in the month of July, two months after His Enlightenment, the Blessed One first preached the Good Law.

Mr. Christmas Humphreys followed with an appeal to the Buddhists of the West to live the doctrine, and not talk about it. Only by service to the world could one demonstrate the superiority of the Dhamma over other doctrines. Living the ideal Buddhist life is the finest propaganda.

Mr. A. C. March appealed to all present to support the Buddhist Movement by joining the Maha-Bodhi Society, and by subscribing to the magazine "Buddhism in England," which was intended to link up the many scattered Buddhists of the West. Five hundred subscribers were necessary in order that the magazine should be self-supporting, and he hoped that this number would eventually be secured.

Mr. P. Mukerji, who said that he had been associated with the Anagarika Dharmapala and his work for some years, emphasised the need for a change of heart in the West. The prevailing materialistic aims of Colonial expansion and fleets of aeroplanes must be discarded, and the minds of the people directed towards the nature, cause and destruction of suffering. Only by a recognition of the universality of the

Law of Karma could individual and nation arrive at the goal of Peace.

Mr. Payne then summed up the remarks of the various speakers, and with an appeal for a united effort to assist the Anagarika in his mission, declared the meeting closed.

Readers are asked to note the new and permanent address of the Anagarika Dharmapala, and the Headquarters of the Maha-Bodhi Society in England: Foster House, 86, Madeley Road, Ealing, W.5.

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.

Buddhism and Theosophy.

By Wm. Loftus Hare.

I respond to the kind invitation of the Editor of "Buddhism in England" to contribute a short article on the subject indicated above. Space and time—not the metaphysical entities but mere quarto pages, and hours of sixty minutes—prevent me from attempting to be exhaustive. I can, however, express myself briefly, and, I hope, adequately.

When two things are to be compared we must know what they are in isolation. Which came first? Taking the ordinary historical view one would say that Buddhism began with Gautama's teaching about 515 B.C., and now covers all that has arisen from that teaching. Theosophy, in the only sense that we really know it to-day, began formally in 1875, but more explicitly with the Mahatma Letters of 1881 onwards. I am aware, of course, that the word "Theosophy" was older and can be traced through German mystics back to the Neo-platonists who first used it in a precise sense. Iamblichus and Porphyrius, his predecessor, employed the word in the form *Theosophia*, to indicate either God's Wisdom or Man's wisdom about the Gods. On philological grounds, knowing the *fragmenta*, I should choose the former conception, but from a practical point of view a decision is not important, for unless God's Wisdom can be assimilated, if only in part, it is not of much significance to man.

I have for years, but with little result, endeavoured by speech and writing to induce members of the T.S. to make up their minds as to what they mean by the word "Theosophy." We hear in one breath that it is "Divine Wisdom," and in the next that it is expounded every Sunday at Mortimer Hall: that a person can become a Theosophist by paying a guinea a year, and in twelve months become a lecturer.

Happily I am in no doubt as to the sense in which I must use the word here; not in the Neoplatonic way, of which we know next to nothing, but in the more convenient form of a teaching contained in a number of books from Blavatsky to Irving Cooper.

Mr. Christmas Humphreys gave us two conceptions of Theosophy in the "Monthly Bulletin," of November last year, which, with due respect, seem to me to be inconsistent. On page 1 I read "Theosophy is the shoreless Ocean of Universal Truth, Love and Wisdom, reflecting its radiance on earth. . . . Theosophy

is Divine Nature, visible and invisible." Passing from poetry to prose, I read on page 2, that "what is laid down in unequivocal terms in these books (that he has named) is Theosophy. Therefore anything contradicting them is not."

Alas! we are back again at the doctrine of sacred scriptural infallibility which the T.S. has fought for half-a-century: but let that pass, for here, we are told, is Theosophy, begun in 1875, and the Canon closed—when?

I have always been surprised that my fellow members did not see an anomaly here. The Society invites all sorts of persons, of any religion or none, of any philosophy or none, to join: they are told they may continue their present beliefs, and even teach them if they are so disposed. On arriving they find there is a positive doctrine laid down in the books which, while it is not forced upon them, is favoured and patronised. They may be Christians or Buddhists or what not, but they soon learn that the exponents of "Theosophy" are preferred before them. Year by year the body of doctrine grows apace and at last all historical faiths are swamped by the ocean flood.

My own view is that what is called Theosophy is really an alternative to the existing religions and philosophies, and, whatever its value, must be tested by the same means as any other. I decline to give it a preference or to assume the things that are said about it without one particle of proof.

In any case, Buddhism came first and Theosophy second. The Mahatmas say explicitly that they are Buddhists, not Adwaites (*i.e.*, Vedântins). But in the course of years the strictly Buddhist philosophy of the early days was departed from, and now, as Mr. Humphreys says in the January "Bulletin," we have moved towards Vedânta. Quoting a passage from Mr. Gordon Milburn ending with the words, "This doctrine is the Vedânta," he follows immediately with his own words, "this doctrine is pure Theosophy and would probably be accepted by the Mâhayâna School." I take leave to doubt the closing phrase, for that School placed the Dharmakâya or "Truth-body" at the centre of its system, replacing the doctrine of Brahman which had been rejected by the Buddha and His immediate followers five hundred years before.

Without going into details I admit that the teaching commonly called Theosophy is more like

the Vedânta than any other philosophy, but, as I showed in my Lecture before the 1925 Convention of the T.S.,* it is really and in precise detail the *Apara Vidya*, or Lower Knowledge of the Vedânta School. I will demonstrate this by some brief comparisons between the two systems.

Vedânta and Theosophy teach the existence of a divine being, the one sole reality, called Brahman in the Higher teaching and Ishwara in the Lower. Buddhism denies the doctrine of Brahman and where speaking of the "Gods" denies their permanence. They too share the general *anicca* or impermanence of the world. I believe the Buddha really rejected them altogether, and only spoke of them in a mythological manner.

Vedânta and Theosophy teach the existence of the soul which Buddhism expressly rejects in a hundred passages. Vedânta teaches the essential identity of the soul with God—Atman with Brahman. Theosophy sometimes does, and sometimes forgets it. Vedânta teaches the unreality of the phenomenal world. Buddhism (except those schools that later moved back towards philosophic idealism) taught the reality of the world. Vedânta and Theosophy teach the origin of the world, the former mythologically, the latter scientifically, or, as I prefer, quasi-scientifically. Buddhism says that such questions of origin are "unprofitable," and it has no official cosmogony. Vedânta teaches liberation (*moksha*) of the soul from the round of birth and death, and the final realisation of identity with Brahman. Theosophy adds to this, or rather precedes this, with an intermediary evolution. Buddhism teaches *Nirvâna*, which, though philosophically incompatible with *Moksha*, is in all probability a similar experience. Vedânta taught reincarnation in its Lower knowledge and denied it in the Higher. Theosophy does the former and forgets the latter. Buddhism taught rebirth or a continuation of the chain of embodied existence without a permanent Atman or soul to support it—a very difficult doctrine, but, nevertheless, certainly taught in *Anatta*.

(Respectfully I disagree *in toto* with Mr. Humphrey's description of this *Anatta* doctrine as expounded in the Bulletin and reprinted in the June and July issues of "Buddhism in England.")

The systems of meditation adopted by Vedânta and Buddhism are theoretically different. Vedânta advises concentration to realise separation from the world to prepare for union with

Brahman, but only to remove the "obstacles." We cannot compel the union. The Jhâna systems of Buddhism are dissimilar from the Yoga and have been described by me in my expository articles in the "Herald of the Star." I am not aware that there is any one system of meditation taught by Theosophy. Some have attempted Yoga and have failed or gone mad. The general form, I think, is a kind of diluted Yoga resembling "Higher Thought." "At the Feet of the Master" is now the general level.

In regard to psychology there is hardly any resemblance between Vedânta-Theosophy and Buddhism. Vedânta teaches several vehicles or conditions (*upadhis*) surrounding the Atman, in which Theosophy follows with a few modifications. Buddhism teaches the five aggregates of existence, all of which are of the same status, constituting the human being; they are all impermanent.

As to ethics there are certain resemblances. Conduct is directed towards avoiding the evil of life and securing possible good. The vows of the Yogin and the Bhikkhu are similar. The Hindu practised much ceremony, the Buddhist practically none.

I do not say that Buddhism is true and Theosophy false. I do not know. I study all doctrines and draw from them what good I can. But I will never admit that Theosophy and Buddhism and Vedânta are identical. The contradictions are there, and are not regrettable. Holding these views I consider myself a loyal member of the Theosophical Society and will pay my guinea as long as I have one.

W. LOFTUS HARE.

EDITORIAL.

There being nothing especially noteworthy to record, and to save space for more important matter, the Editorial is omitted this month.

* * *

BOOKS.

Book Notices are crowded out this month. Extra space will be devoted to this Section next month. The Editor would be glad to hear from anyone who has translations of the "Dhammapada" into French, German, Spanish or Italian, for sale or loan.

Copies of the "Buddhist Annual" for this and previous years are still available. Apply to Miss Faulkner.

* Published in this magazine May and June this year.

The First Precept.

By Ada W. Wallis.

The following article was written by Miss Wallis some months ago, as a protest against the way some Western Buddhists temporise in the keeping of the Five Precepts. It will serve also as an expression of opinion regarding Question No. 3, and should be a means of opening an interesting discussion thereon.—(ED.).

There are some modern Buddhists who say that the First Precept need not be rigorously kept if strict vegetarianism is found to be inconvenient or inexpedient under certain conditions involved by our social customs. It may seem incredible that this should be really so, but very slight investigation is sufficient to put it beyond dispute. I am speaking for Western Buddhists solely, as I am not acquainted with the food habits of those of the East; the probability is, that in Buddhist countries, with the exception, perhaps, of Japan of to-day, the statement will not require refutation.

It is well known that even in Holy Lhasa the injunction not to slay remains merely a Precept; large numbers of cattle are slaughtered for the Dalai Lama's table, as any traveller will testify. And slaughter is very cruelly conducted there, the unfortunate creature being flayed before being dispatched. It may be quite safe to say that in reality nowhere in the world is the Lord Buddha's injunction carried out. Let any country claim itself to be truly and typically Buddhist, and yet it may not be difficult to find plenty of evidence amongst its people of the destruction of creatures for food. There are poultry shops and fish shops in Japan; the Chinese eat animal food whenever it can be purchased—the Burmese, the most humane of all mankind, are not entirely above suspicion.

The Western Buddhist is nevertheless not justified by these facts in not himself striving to the utmost to keep the Five Precepts in all purity. Nowhere has it ever been found that a religion can so impose itself upon its adherents that its laws are always obeyed without deviation, but with the growth of understanding, knowledge and compassion it should not be impossible to approximate very closely to the ideals of great religious teachers. It may be characteristic of the West that the teaching of non-violence, in the abstaining from taking life in any form, whether in war or for food, is fostered a great deal more successfully by its vegetarian and humanitarian societies than by the religions professed. Religions as a matter of fact are singularly impotent to make any real change in the habits and customs of people. Why this should be so is a question for the psychologist to

determine, but a very little study will show that it is so.

Why should the Western Buddhist hold the idea that he is partially exempt from obligations to conform to the very teaching that he so strenuously advocates as so much better than any contemporary faiths of which it does not form a part? Is it that he is really ignorant of its meaning? He "takes pansil" at every meeting with his co-religionists and repeats, "I observe the precept to refrain from destroying the life of beings," and probably goes home and partakes of a meal that has been prepared by a non-Buddhist, negating every principle so lately uttered by his lips. The Lord Buddha fully elaborated the Precept when he said: "Let him (the householder) not destroy, or cause to be destroyed, any life at all, or sanction the act of those who do so." The Dhammapada says, "Like a beautiful flower full of colour without scent, the fine words of him who does not act accordingly are fruitless." Or is it that his Buddhism is only a new graft upon an old tree, unstable because not yet fully established? The latter, I think. For one of our race to embrace the teachings of asceticism is to accept entirely upon faith, hence it is that those who are only vegetarians because they have become Buddhists cannot really live up to the First Precept.

A great deal of preparation is really necessary before a man can become a Buddhist if he belongs to the West with all its traditions and modes of thinking. Only a very small portion of the teachings of the Lord Buddha are suitable for the man in the street, the man of limited understanding, but to the man who has been suitably prepared for its practice there is the possibility of attaining to the level of a first-class *Arhat*, which means that he has achieved the entire destruction of his passions and the complete development of his intellectual capacity for mystical insight. Such a goal as this naturally would be impossible without a special training; "He penetrates to the root of whatsoever subject his mind is applied to," without following the slow process of reasoning—is said of the first-class *Arhat*. The second-class *Arhat* can only subdue the senses when he is fully developed, but has not acquired the superior mental powers.

As in our system of education we begin with the alphabet and with simple numerals, so should we organise our religious systems of learning and practice. No man should be able

to say that he follows such or such a faith until he has graduated; only what the Confucians call "the superior man" should be qualified to be the adherent of a religion. And the early steps to such qualification should be the prolonged training received in vegetarian societies, humanitarian societies, temperance societies and League of Nations Unions. These are really the Kindergartens of the Faiths. Such a preparatory course could be intensive in some cases, being gone through at a comparatively high rate of speed, but even if it were never possible to complete the course in one incarnation, it would not greatly matter, the alumnae would in no wise lose by it, they would merely be saved from professing something for which they were totally unfitted.

That this would greatly reduce the number of adherents of every faith goes without saying, but where the loss is in bulk, the gain would be in quality. Mankind might by this means arrive at a true "unity of faith" and at the founding of a lofty theocracy. To actually inaugurate such a change would be an enormous task and would involve a fundamental change of ideas which would be strenuously resisted by the professors of all existing religions, clerical and lay. It would take centuries to root itself in the public mind throughout the course of which there might be many cruel persecutions and ghastly wars. Contention would be made that "humble men were being shut out from salvation," and that the equality of every man before God was being denied. It is true that many dogmas and doctrines would have to be scrapped which so far have not been any real aid to living religion.

The kinds of religion that are "lived" are extraordinarily unlike the doctrines that begot them; the Christianity and the Buddhism of common practice, in no wise resemble the teachings laid down in their scriptures. After all, man's daily life is nothing but a mixture of compromises and necessities, of which the ornamental part is the religion professed. Gradually, as centuries come and go, it may be that motives and actions will become purified, but not until the Kali Yuga is passed. There is a popular idea in Ceylon that the attainment of Arhatship is impossible nowadays; that the Lord Buddha had Himself prophesied that the power would die out in one millennium after his death. A similar idea is prevalent in India, where it is said that the practice of Yoga Vidya, or sublime spiritual science is impossible. (See statement in Buddhist Catechism, footnote on p. 46.) Nevertheless, in the Digha Nikâya the Buddha taught just the opposite when he said: "Hear,

Subhadra! the world will never be without Arhats if the Bhikkus in my congregations *well and truly* keep my precepts."

Very great then is the responsibility of the modern Buddhist in the West. From the West in this dispensation flow all the streams of energy round the world; spiritual energy, material energy, thought energy, action energy. The Precepts number Five only, and they are the dynamo of all these energies. I think we must face up to the fact that these Five Precepts must be well and truly kept. We must clear away all "qualifying statements" and accept them as they stand if we are going to belong to the Buddhist Religion. The Kali Yuga undoubtedly makes it difficult to do this; everything in this dispensation is against any continued good, and aspirations and motives continually lose their driving force. It is very difficult to practice vegetarianism when much travelling has to be done, when "home" is a boarding-house of the ordinary type, when family reasons make it hard to do so. The same thing has been true for many years in temperance, yet we find it is more and more possible to be total abstainers. The Fifth Precept is not so difficult to keep as the First. That is something—a real gain in spiritual power, but whereas in keeping the Fifth or breaking it, man only benefits or injures himself; in keeping or breaking the First man injures both himself and other beings, and conversely. "Let him refrain from even *hurting* any creature." To become an Arhat, the modern Buddhist, if that is his desire, must first put himself to school with the Vegetarian Societies. Whilst studying his Religion and aspiring towards it, he yet cannot call himself by its name until he has graduated from the kindergartens and is certified as having passed every test and examination successfully, of being firmly *rooted* in the branch of work of which he is now a past master. The Buddhist has to keep and practice all the Five Precepts simultaneously and not successively, and for that reason he must go to school at the Five preparatory Universities. The time needed for this should not require to be more than five years in the case of an earnest pupil, so that starting at 21, the age when youth first begins to think of practising its ideals, by 25 the pupil should be fit to apply for admission to the Buddhist Faith where his secondary training as an Arhat should be given him. When I speak of going to the Five Preparatory Universities, of course I do not mean what is understood as going to Oxford or Cambridge, but merely that the aspirant should join all the organisations mentioned in the first part

of my paper, and should carefully study and practise their subjects. A few shillings per year in subscriptions would cover this "course." After that, any infraction of the Precepts would mean a "turn down" or "rustication" for a specified time during which his training as a Buddhist would be suspended until he had recovered his lost ground.

I am quite well aware that some reader will immediately ask where the training school for the second, third and fourth Precepts is to be found? In any organisation that has True Citizenship for its aim, in Schools of Eugenics, in Ethical Societies, etc. Undoubtedly the very best school is that of a good home, but everybody is not blessed with this. Busy people with their livings to earn need not be debarred from the training. Something we must do if the name of Buddhist is to become a guarantee in itself that a religious life is truly led. And it will involve the facing of such questions as to

what attitude is to be taken with regard to exterminating pests of an animal nature. The Buddhist of well-known name who once remarked that he flung his rats and mice into his neighbour's garden to get rid of them, had not found the real solution that was worthy of the teaching he received. We cannot at the same time go back to the mediæval Christian era when holy saints allowed their bodies to be overrun by vermin, and their sleep disturbed by mice as an aid to attaining saintship; the pole star of those days was a martyrdom, the aim to-day, Man with all his sevenfold powers unfolded. That eating and drinking in conformity with certain rules should be conducive to this might appear to some minds hardly logical, but without doubt there is real scientific truth behind it. Given out as a Precept without any explanation beyond that of humanitarian necessity by a great religious teacher, it may yet be seen to embody a lofty spiritual truth.

Service—The Philosophy of Work.

Verily to-day the harvest is heavy, but the workers are few. The world is in a stage of transition wherein each man thinks only of himself. But the Law remains, and Love is the fulfilling of the Law. Man may be blind for a while, but Love has eyes, and Love has never lacked a silent following to do her bidding in the world of men. But they are few, so few to-day that each must work as never man has worked before. We do not always know to what end we work, nor why; only we know that there is work to do. Hence the futility of working for reward. Says the Bhagavad Gita: "Thy business is with the action only, never with its fruits, so let not the fruit of action be thy motive. . . . Without attachment constantly perform action which is duty, for by performing action without attachment, man verily reacheth the Supreme." And again, in the words of a Western poet:—

"The game is more than the player of the game
And the ship is more than the crew."

He who would serve his fellow men must work for the sake of the work, indifferent to claims of self, of recognition or reward. He must work because the work is at hand to do, caring nought for "merit" or the acquisition of "good karma," but only that he may be a voluntary co-worker with the Universal Law. For the Universe is run by a Law, which some call Evolution, but which others call "God"; that

some have loved as Love, and others have followed as the Plan.

Who works within this Law is free; who crosses it finds suffering. This Law in action bears the name of Service,

"for this world

Is but a school wherein we learn to serve."

There is dignity in selfless toil, indifferent, oblivious to recognition or reward. It breeds a spiritual independence, a God-like inner poise, as widely different from the slavish pandering to popular applause that marks the average man, as is the night from day. The perfect server is a person motivated from within. He leads a life whose very thought and act is dedicated to a high ideal, regardless of the praise or disapproval of his fellow men.

Service is no dream. Its basis lies in appreciation of the fact that every unit of life is but an aspect of the same synthetic whole, the One that men call Law, Reality, God, the Tao, the Absolute, Parabrahm, and a thousand other labels for the self-same concept. Hence the Brotherhood of all that lives is a fact to be recognised rather than a modern and dogmatic ideal to be dragged from the realms of fancy to the life of every day.

Wherefore is it said—To work for others is the finest, and in the end the only way to benefit oneself. • There are many people who do not believe this. There are some who do so, but of the latter there are very, very few who *know* it

to be true. Yet these alone are truly those who serve, and their number will ever be few. They must be strong and self-reliant, with a mighty and unmovable faith in the Law they humbly serve. They are pioneers in a world of egotism, selfishness and hate, but though they have in common only the service of the same ideal, the welfare of their fellow men, this factor far outweighs the difference of sex or caste, of age or race or creed. Unknown to one another, often hostile to the outward seeming of each other's work, they yet collectively make up a mighty Brotherhood of those who serve.

There is romance in service. Think of a handful of workers scattered throughout the countries of the world, patiently sowing the seed of centuries unborn, their every thought and word and deed to the self-same purpose dedicate, the reaping of a harvest they will never live to see. We die, we few, but the world lives on; we reap to-day what unknown hands have sown, and sow in turn what other hands will reap. So that the work goes forward it matters not by whom. Our task is simple and enough for any man. To keep alight the flame of Truth, man's immemorial heritage, throughout the darkness of Kali Yuga, that when the night is past the light may be found to be undimmed and ready to blaze into the light of day. The spiritual forces of the world are sleeping at the present time, and even the so-called followers of the All-Compassionate One have proved disloyal to their fathers' faith. Yet Truth will never die while there is one faithful servant left to tend that flame that burns in darkness waiting for the light of day. The many are indifferent, but the few remain, knowing that so that their trust is carried out, it matters not that none will ever know their name. To every man is given a choice. To work for himself, or, slaying self, to live for the commonweal. The first is in the grip of maya, but the latter is a conscious servant of the Law. Knowing that in serving the Many he does but serve the One, his feet are set upon that Path, the Noble Eightfold Path, which is

"a lonely Path, that all
In time must tread."

Strong must the traveller be
And earnest, for the way is hard and steep.
The path of custom is an easier road
To tread, yet dawns a day within the life
Of every man, when, having tasted all
Experience, grown weary of desire
And fruitless pleasure, and as useless pain,
He turns his face from the ways of worldliness
And sets out on the last long journey home."

What, then, is the practical philosophy of service? It would appear that the task must be of our own choosing, for none can give us work to do. We must search the heart with fearless candour for the motive which controls the act, and see that it is pure. Then we must work, doggedly, tirelessly, ceaselessly, work that the work may be done, knowing that the more we do the less there remains for someone else to do. Where there is an opportunity of service take it; where there is seemingly none, create it for yourself. No server should refuse responsibility, nor leave a task undone for fear of what it will involve. If it is given us to do we must do it, immediately, efficiently and well; the strength and wisdom and material means will appear when the hour is ripe. Meanwhile look up. Laugh and be happy; for he works best who works with a cheerful heart. The night is dark, but the dawn is close at hand. So let us live the life.

Religions and philosophies may differ on doctrine, but on ethics all are agreed. Give all you have to those who have not; withhold from him who needs and there shall be lost to you even that which you had, even the opportunity to give. Such is the paradox of spiritual wealth.

Truly we live by law and are the children of our past. We are here but a short while, yet hour by hour we are moulding the lives to come. Then let us see that every act is a cause whose effect we shall welcome in a day as yet unborn, for every act that helps a brother is a fetter broken from the bonds of self, and only in the death of self is to be found Nirvan. One day we shall meet Truth face to face in all her majesty—'til then we can but tread the only Path that leads us to her feet, the Middle Way whose every step is altruistic endeavour. By all means discuss, philosophise upon the Way, that the light of Truth may increasingly illumine the pitfalls at our feet, but only as they talk who tramp the self-same road together, for to pause one instant in the way of righteousness is spiritual death. Not by learning, nor by discussion, nor by Scriptural authority alone is freedom gained, but by treading the Eightfold Path in purity and humbleness of heart. Such is the philosophy of the few. Hour by hour, year after year, in every country of the world, unseen, unthanked, unknown, the servants of the world are quietly, patiently, unceasingly at work for the welfare of their fellow men. With hearts at peace they follow in the footsteps of the All-Compassionate One, content to sacrifice not only all they have, but even the very liberation that they hoped to gain, if only

that they may more swiftly lead their Brothers to the Goal that in the blindness of desire they had not seen. Yet in the knowledge that all Life is one this sacrifice itself becomes a thing

of joy, for truly "there is no such thing as sacrifice, there is only opportunity to serve."

UPASAKA.

Buddhism, Theism and Atheism.

By Voltancis.

From time to time there arises a theistic devotee of undoubted probity, but dubious lucidity and variable accuracy, who feels constrained to make an agonised protest against the view that Buddhism is Atheistic.

We can never be absolutely sure of what Gautama actually said, and still less of what he thought and felt concerning matters on which he is reported to have said nothing. In his case, as in the case of some other notable preceptors, we are dependent upon casual scribes for our information, and this places religious and philosophical history very largely at the mercy of each student's personal equation.

In the book called "The Creed of Buddha," the existing records are interpreted by one whose predilections are strongly theistic and idealistic, and who pronounces judgment with an air of finality, not only upon Gautama's reported words, but also upon his unreported, and therefore purely conjectural innermost thoughts and convictions. This venturesome writer is undeterred by the fact that his positive pronouncements are repeatedly at variance with the opinions expressed by such eminent commentators as Dr. Rhys Davids and Dr. Paul Carus.

The present writer having no title to speak *ex cathedra*, merely states the truth as he sees it, in response to an invitation from the conductors of this journal, who share with Milton the assurance that Truth is never put to the rout in free and open encounter.

Exigence of space restricts this article to consideration of the questions: Is Buddhism Theistic or Atheistic?—and if the latter, is that any reason for lamentation, provided Buddhism be True?

"The Creed of Buddha" was published anonymously, but its author is understood to possess high scholastic qualification, a fact quite in accord with his fine faculty for rhetorical effulgence, but strangely discordant with a lapse into the vulgar error of assuming that an Atheist is necessarily one who denies the existence of "God." Men of academic distinction should be alive to the obvious etymology of the word *A-theist*, plainly enforcing the definition: one

who is *without* God. The distinction is very important dialectically.

The word Atheist connotes nothing about denial. A Christian writer (Dr. W. S. Urquhart in "The Upanishads and Life") properly mindful of logic, says, very justly: "In order that we may be in a position to deny anything, we must be able to form some sort of conception of it." That passage gives with precision the attitude of the philosophical Atheist in regard to "God."

Both Shelley and Madame Blavatsky (each an Atheist and the latter a Buddhist) wrote "There is no God," but that denial, if put to strict dialectical test, would prove to be as illogical and undemonstrable as the contrary affirmation. It is true that neither Shelley nor Madame Blavatsky embodied the statement "there is no God" in an exegesis on Atheism; and it is also true, of course, that Atheists are under no obligation to confine their opinions or their writings to pure Atheism. For instance, the present writer avows both his Atheism and his belief in Karma and Reincarnation, each concept being quite compatible with the others and all three being owned by the Mahatmas as revealed in their valuable Letters to Mr. Sinnett.

These considerations reinforce the invariable necessity for restricting the use of the word Atheism to its rigid etymological signification.

To the Atheist the word "God" is a word of idle and meaningless character, devoid, that is, of any meaning capable of objective conception by the human mind, and, as such, exempt from denial, with the single exception of the *Genesis* "God," which is such a ludicrous invention that it can instantly be denied and set aside as a barbaric figment.

We are told that Gautama did deny a "First Cause," but more probably he, like John Stuart Mill 2,500 years later, pointed out that "First Cause" is simply inconceivable. Gautama had no time to waste on Quixotic attempts to fight the windmills of mythological deities.

According to Mr. Dudley Wright's "Manual of Buddhism" Gautama said: "Despite all search I have not found any God . . . whether there really is a God or no—of that I cannot say

anything; of that I do not need to say anything; but comprehending the true nature of life, I have discovered that salvation is possible without God, altogether apart from God." Mark how carefully Gautama's words are restrained firmly within the Atheistic position. Oddly enough, Mr. Dudley Wright's subsequent remarks show that he, himself, fails to realise this.

All records establish that Gautama excluded "God" from his scheme of salvation, to the dismay of most Westerners, which only shows that they are less wise than he. For the credit of Western sobriety and veracity there are some Western writers who do face the facts and who do not feel it to be a religious duty to throw dust in their own eyes, and in the eyes of their readers. For instance, Mr. A. Berriedale Keith, in his book "The Sankhya System," published in 1924, says: "The essential fact of the Atheism of the Sankhya system . . . and the Atheism of Buddhism, raises the problem whether the view is borrowed by the one system from the other." In Dr. Paul Deussen's "Indian Reminiscences" he writes: "Jainism being, like Buddhism, as is well known, an atheistical religion . . ." With less strict accuracy, Dr. Deussen, in his "Outlines of Indian Philosophy," refers to "Buddhism which denies not only God, but also the Soul." Even in the "The Creed of Buddha" we read: "But the fact remains that Buddha, though he preached the gospel of deliverance, said nothing about God," and the writer continues most appositely, "to us with the Jehovah virus in our veins . . . it seems the height of impiety to keep silence about God." Precisely! that is the source of the whole pothor. The Jehovah virus in our veins prevents our seeing life steadily and seeing it whole, as Gautama did. The theological force-pump has been at work upon us from babyhood, cramming our veins with its detestable virus; daring us on pain of everlasting hell to judge for ourselves on the plain facts of life. Christian theology has tyrannously fastened upon infant minds a series of preposterous and confusing contradictions: a loving father in heaven who made everything, including suffering, for our benefit; a "God" who is all love himself and the fountain of all love in others, but who cruelly sacrificed his only son to appease his own insensate wrath; a heaven in which the saved will sing hosannas round the throne during an eternity in which the lost will be weeping and wailing and gnashing their teeth. Truly, with this ghastly Jehovah virus in our veins, there is no wonder that many of us Westerners make fools of ourselves when we put

our paltry theistic interpretations on the sweet, sound, wholesome commonsense of Gautama.

Few of us outgrow the deadly injury inflicted by superstition upon our minds in childhood. Even Dr. Paul Carus says: "It is remarkable how Buddhists can dispense at all with the God idea." There is nothing remarkable about it. It would be much more remarkable if the "God idea" took possession of any average mature mind, duly educated in science and ethics, but withheld during childhood's tender years from the Jehovah virus and thus left undistracted by theistic sophistry which tries to reconcile omnipotent beneficence with an alleged creation which would put the crimes of the vilest criminal far, far in the shade. In point of fact, of course, all the misdoings of the human criminal must be put to the account of his almighty creator, if such an appalling monstrosity were conceivable, for if the thing created is not what it ought to be, its creator must have done his work badly or used bad materials. Can anyone deny the plain common sense of that statement?

Gautama, wise, benign, far-seeing, inculcated Truth about World, Life and Conduct. Fervently desiring to spread the Truth, it was no concern of his as to whether the Truth might turn out to be atheistic or pessimistic; still less had he any need to trouble himself about opprobrious meanings which foolish men might attach to those words. Gautama was probably the sanest man that ever lived. His golden words were lovingly adapted to the primitive minds privileged to hear them. Happily for us, those minds were not infected with the Jehovah virus, so that whatever else may be in doubt, the stirring and sterling message of Buddhism comes down to us across the centuries without "God." Being without "God" that message is Atheistic.

And now, what do you suppose is the ground upon which the author of "The Creed of Buddha" pronounces Gautama to be a Theist? You would never guess. It is because Gautama is silent about "God"! Which astounding disclosure follows this cryptic sentence: "Buddha's own silence was Agnostic in the deeper sense, to the core." What is the "deeper sense" of the word Agnostic? That word, like the word Atheist, carries its meaning on its face: it denotes absence of knowledge, and when a person designates himself or is designated Agnostic, there are no deeps or shallows in the case. An Agnostic does not know, and is honest enough to say so.

Rhetoric and word spinning, at their best,

sometimes adorn oratory and poetry and the drama, but rhetoric in controversy is a pestilential nuisance, because it is capable of giving the guise of weight and profundity to sentences which on examination prove to be as insubstantial as smoke.

Our author ventures to suggest a suppositious speech by Gautama to his disciples, so we will venture to suggest a suppositious speech by Gautama to our author: We can imagine the Sage turning his calm smile upon the quasi-interpreter of his innermost thoughts, and saying: "Nay, Nay, good friend, your predisposition carries you away on imaginative wings. You are not so purged of the Jehovah virus as you think you are. It still lurks in your blood, but your education and your better nature bring

you to revolt against the irrational and savage old 'God' of Israel, and so you want to affix the discredited name 'God' to what you are now pleased to call 'Supreme Reality,' a slippery expression which sets men by the ears nearly as much as the old word 'God' has done. Nay, Nay, good friend; cease these vain strivings to fathom the inscrutable, to solve the insoluble; to penetrate the impenetrable; to attain the unattainable. Above all, do not mangle and distort my simple straightforward gospel of human self-redemption. Follow the Path, and let others follow it, turning neither to the right nor to the left, for the Path as I have traced it is the only avenue to a lightening of what one of your poets has rightly called '*the heavy and the weary weight of all this unintelligible world.*'"

The Buddhist Scriptures.

II.—The Pāli Canon.

By A. C. March.

The Pali Canon, the Tripitaka or Three Baskets, consists of three Sections, the Sutta Pitaka, the Vinaya Pitaka, and the Abhidhamma Pitaka.

The Sutta Pitaka deals with doctrinal teaching, the Vinaya Pitaka with the Rules governing the Sangha, and the Abhidhamma Pitaka with philosophy and metaphysics.

The Sutta Pitaka is our chief source for the actual original teaching of the Buddha, as set forth and expounded in argument and dialogue. The meaning of the word Sutta is thread or string, and this peculiar literary form resulted from the elaborate memory system which the Hindus evolved for handing on their religious and philosophical teachings. As already pointed out, they considered the memory and spoken word a more reliable medium for the transmission of teaching than the written word.

The chief characteristics of the form which the Sutta takes, are:

Repetition; the Dialectic Method, and the use of Simile and Parable.

The form of the Sutta is concise, a whole argument being often condensed into a few sentences. Stock phrases are often used, from which the argument is to be deduced by logical reasoning, and Repetition serves to impress the memory. The defects of the method are that monotonous repetition tends to weary the reader, and condensation is at times carried to an extreme, so that Commentaries are often essential to explain the text. Here we have a

possible key to the phrase we quoted last month regarding the scriptural works, that they "carry an innate evidence that they are compilations of materials by many minds of various periods." The explanation probably is that a great deal of commentarial matter has, since the days when the Canon was first written, been gradually interpolated into the original Suttas. As this interpolated matter would be based on the original sutta style, it would be difficult to detect the one from the other, and only the original manuscripts could ever settle the problem, and these, of course, have ages since crumbled into dust.

Asoka, in one of his Edicts, tells us that "certain phrases have been uttered again and again by reason of the honeyed sweetness of the subject, in the hope that the people might act up to them." Doubtless the original reciters of the Suttas were so impressed by the excellence of the doctrine that the repetitions did not weary them.

The Dialectic method is that of the Socratic dialogue. The questioner attacks none of the cherished convictions of his enquirer, but in a courteous manner endeavours to appreciate his viewpoint, and by skilful questioning compels a sympathetic consideration of his own particular ideas.

The use of simile and parable is, of course, universal in the East. Many of the similes serve to impress upon our minds the actual environment of the Buddha's time. Here are one or two specimens:—

"Just, O King, as a clever potter or his apprentice could make, could succeed in getting out of properly prepared clay, any shape of vessel he wanted to have; or an ivory carver out of ivory; or a goldsmith out of gold; such, O King, is the Skill which is an immediate fruit of the life of a recluse."

"Just, O Brethren, as an oil-lamp burns oil and wick, and a man from time to time adds more fuel and renews the wick, this oil-lamp thus fed with fuel burns for a much longer time—so Brethren, waxes craving in the man who finds his pleasure in things of the world, which, in reality, are nought but bonds."

The Lotus as Emblem of Purity.

"Just as the Lotus born of watery mud, grows in the water, rises above the water, and is not defiled by it: so have I arisen in the world, and passed beyond the world, and am not defiled by the world," said Gautama.

Mr. Loftus Hare, in his address on Wesak Day reported elsewhere, emphasised the importance of studying Buddhism by the reading of the Scriptures rather than by studying expositions. This is excellent advice and it should be taken to heart by all who desire to understand the Dhamma. We get an "atmosphere" in these records, even in their alien Western dress, which cannot be created by the mere interpreter of the ideas of another. Each student should get to the fountain head and study the original records in the light of his or her own intuition.

I purpose giving each month, in the pages of "Buddhism in England," an extract from the Buddhist Scriptures. The Westerner, living the strenuous life of to-day, cannot find the time, even had he the inclination, to read even the comparatively small portion of the Tripitaka which has been translated and published. An anthology is a necessity for the Buddhist of the West. While I do not presume to dictate to, or even to advise, my readers as to what should or should not be read, I venture to hope that the selections I shall offer may assist to a more perfect understanding of the Doctrine, than would mere desultory reading without guidance. We, who can never hope to attain the honoured title of "Knower of the Tripitaka," may comfort ourselves with the assurance of the 19th and 20th verses of the Dhammapada, which tells us that he who reads and learns many verses of the scriptures but does not act up to them has no part in the Community of the Faithful. Whereas he who knows only one stanza but lives up to its teaching, is a faithful disciple, and has his part in the Community of the Faithful.

The first selection appeared last month, and was naturally the First Sermon or Discourse given by the Blessed One after His Enlightenment. The next scriptural selection will be from the Dhammapada. The Sutta Pitaka is divided into five Nikayas, namely: the Digha Nikaya, the Majjhima Nikaya, the Sanyutta Nikaya, the Anguttara Nikaya, and the Khuddaka Nikaya, the latter being sub-divided into fifteen separate treatises. I shall deal in detail with these divisions of the Sutta Pitaka in our next issue.

(To be continued.)

RELIGIOUS THOUGHT IN THE WEST.

The following extract from the *Times Literary Supplement* of the 29th April is worth the thoughtful notice of those of our readers who are studying ways and means of advocating the claims of Buddhism to a consideration of the thoughtful public of the West. It appeared as part of a review of Dean Inge's recent work on "The Platonic Tradition in English Religious Thought."

"To say that there is a religious revival to-day would probably be inaccurate; there is widespread consciousness, rather, of the need for a revival and a pronounced determination on the part of many of our religious leaders to organise one if they can; and the symptoms, the methods are not all of a reassuring nature to those who have the cause of religion deeply at heart. A certain tolerance in the various coteries of the orthodox (all think they are that) has been born of the belief that religion itself is in danger; and pessimism, materialism, agnosticism are indeed speaking with louder and more presumptuous voices than ever before. The adherents of dogma are hovering therefore between the impulse to insist upon the letter of their creed and an apprehension that while one dogma is struggling with another all may be overthrown. And yet, should one section take a pronounced lead and imagine the winds of heaven favourable to it, we may even now witness, in this home of traditional liberty, an untimely effort to storm the religious citadel. . . . But religion of the kind we can impose on one another is definitely relegated to-day. It may yet win its successes; it is, nevertheless, outgrown, and, so long as the Church is identified with it, real religious leaders will exist only where Dr. Inge now finds them—outside the Church. The need of the time, as he most justly observes, is for a religion of the spirit, a religion as independent of an accidental future as of an accidental past, a religion whose eyes are fixed not on the things of time but on the things of eternity. Let us beware of words, however. It is perhaps the only weakness of the noble creed expounded by Dr. Inge that it has used the word 'eternal' equivocally, and with a suggestion even that the destiny of the human soul, the place of the individual in the scheme of things, were matters of little or no significance. Beauty, truth and goodness are eternal, and to know them is to be lifted into a world which the tragedies of time cannot assail."

The Compassion of the Light of Asia.

The Scripture of the Saviour of the World,
 Lord Buddha—Prince Siddârtha styled on earth—
 In Earth and Heavens and Hells Incomparable.
 All-honoured, Wisest, Best, most Pitiful;
 The Teacher of Nirvâna and the Law.

The King stood in his hall of offering,
 On either hand the white-robed Brahmans ranged
 Muttered their mantras, feeding still the fire
 Which roared upon the midmost altar. There
 From scented woods flickered bright tongues of
 flame,

Hissing and curling as they licked the gifts
 Of ghee and spices and the Soma juice,
 The joy of Indra. Round about the pile
 A slow, thick, scarlet streamlet smoked and ran,
 Sucked by the sand, but ever rolling down,
 The blood of bleating victims. One such lay,
 A spotted goat, long-horned, its head bound back
 With munja grass; at its stretched throat the
 knife

Pressed by a priest, who murmured, "This,
 dread gods

Of many yajnas cometh as the crown
 From Bimbisâra: take ye joy to see
 The spirited blood, and pleasure in the scent
 Of rich flesh roasting 'mid the fragrant flames;
 Let the King's sins be laid upon this goat,
 And let the fire consume them burning it,
 For now I strike."

But Buddha softly said,
 "Let him not strike, great King!" and there-
 with loosed

The victim's bonds, none staying him, so great
 His presence was. Then, craving leave, he spake
 Of life, which all can take but none can give,
 Life which all creatures love and strive to keep,
 Wonderful, dear, and pleasant unto each,
 Even to the meanest; yea, a boon to all
 Where pity is, for pity makes the world
 Soft to the weak and noble for the strong.
 Unto the dumb lips of his flock he lent
 Sad pleading words, showing how man, who
 prays

For mercy to the gods, is merciless,
 Being as god to those; albeit all life
 Is linked and kin, and what we slay have given
 Meek tribute of the milk and wool, and set
 Fast trust upon the hands which murder them.

Nor, spake he, shall one wash his spirit clean
 By blood; nor gladden gods, being good, with
 blood;

Nor bribe them, being evil; nay, nor lay
 Upon the brow of innocent bound beasts
 One hair's weight of that answer all must give
 For all things done amiss or wrongfully,
 Alone, each for himself, reckoning with that
 The fixed arithmetic of the universe,
 Which meteth good for good and ill for ill,
 Measure for measure, unto deeds, words,
 thoughts;

Watchful, aware, implacable, unmoved;
 Making all futures fruits of all the pasts.
 Thus spake he, breathing words so piteous,
 With such high lordliness of truth and right,
 The priests drew down their garments o'er the
 hands

Crimsoned with slaughter, and the King came
 near,

Standing with clasped palms reverencing
 Buddha;

While still our Lord went on, teaching how fair
 This earth were if all living things be linked
 In friendliness and common use of foods,
 Bloodless and pure; the golden grain, bright
 fruits,

Sweet herbs which grow for all, the waters wan,
 Sufficient drinks and meats. Which when these
 heard,

The might of gentleness so conquered them,
 The priests themselves scattered their altar-
 flames

And flung away the steel of sacrifice;
 And through the land next day passed a decree
 Proclaimed by criers, and in this wise graved
 On rock and column: "Thus the King's will is:
 There hath been slaughter for the sacrifice
 And slaying for the meat, but henceforth none
 Shall spill the blood of life nor taste of flesh,
 Seeing that knowledge grows, and life is one,
 And mercy cometh to the merciful."

So ran the edict, and from those days forth
 Sweet peace hath spread between all living kind,
 Man and the beasts which serve him, and the
 birds,

On all those banks of Gunga where our Lord
 Taught with his saintly pity and soft speech.

LA "DHAMMAPADA."

La *Dhammapada*, kiu estas unu el la plej gravaj libroj en la Buddhanaj Sanktoskriboj, konsistas el antologio de tekstoj el la antikvaj kanon-libroj. Beal sciigas nin, en sia traduko, ke la verko "estas tre grava por la studento, ne sole pro tio, ke la ĝenerala stilo de ĝiaj versoj ilustras la spiriton de la Buddhista doktrino, sed ankaŭ pro tio, ke per kritika esploro de apartaj versoj ni povas solvi kelkajn el tiuj malfaciloj, kiuj ĉiam ĉeestas kiam oni provas interpreti versojn aŭ frazojn uzatajn en ĝenerala senco."

Plue, Edmunds, en la Antaŭparolo al sia traduko: "Hymns of the Faith," (Himnoj de la Kredo) diras: "Se iam la Asia kontinento produktis senmortan klasikaĵon, ĝi estas tiu ĉi. En ĝi troviĝas neniam banalaj kantoj, sed ja ruĝearma lafo el la abismoj de l'homa animo, en unu el la du ĝiaj plej historiaj erupcioj."

La unua ĉapitro, kiun ni prezentas tie ĉi al la legantoj, nomiĝas la Ĉapitro de la Ĝemeloj, aŭ de la Paroj, kaj konsistas el du-dek strofoj.

LA DHAMMAPADO.

ĈAPITRO I.

La Ĝemelaj Strofoj, aŭ la Ĉapitro de la Paroj.

1. Ĉio kio ni estas, rezultas de tio kion ni pensis; ĝi fondiĝas sur niaj pensoj; el ili ĝi konsistas. Se homo agas aŭ parolas kun malbona penso, tiam doloro sekvas lin, kvazaŭ rado sekvanta la piedon de la ĉar-tiranta bovo.

2. Ĉio kio ni estas, rezultas de la jam de ni pensita; ĝi fondiĝas sur niaj pensoj; el ili ĝi konsistas. Se homo agas aŭ parolas kun penso pura, tiam sekvas lin feliĉo, kvazaŭ ombro kiu neniam lin forlasas.

3. "Li min insultis, li min batis, li min venkis, li min rabis,"—ĉe homo karesanta tiajn pensojn la malamo neniam ĉesos.

4. "Li min insultis, li min batis, li min venkis, li min rabis,"—ĉe homo kiu ne plu karesas tiajn pensojn nepre ĉesos la malamo ĉia.

5. Ĉar malamo per malamo neniam ĉesas; la malamo ĉesas jam nur per amo; jen leĝo nepra, antikvega, ĉiamdaŭra.

6. La mondo ne komprenas, ke tie ĉi ni ĉiuj devas iam nepre morti; sed ĉe ĉiu homo tiel komprenanta, nepre ĉesas ĉia ajn malpaco.

7. Kiu ajn vivas nur por plezuroj, kun sentoj neregitaj, kun apetitoj malmoderaj, kaj kiu estas mallaborema kaj malkuraĝa, lin nepre venkos Māra,

8. Sed kiu ajn vivas severe indiferenta al plezuroj, kun la sentoj firm-regitaj, kun apetitoj jam moderaj, kaj kiu estas kor-fidela kaj spirito-forta, lin Māra ne pli venkos, ol ventego deĵetos tutan monton da rokaĵoj.

9. Kiu deziras surmeti la flavan robon (*kāśāja*), sed ne malvestas sin de ĉia peko (*kaśāja*), kaj kiu plue malatentas la moderecon kaj veremon, tiu hipokrito estas ja malinda de la flava robo.

10. Sed kiu ajn jam malvestis sin de ĉia malpurigo de la peko, kaj estas bone fondita en la virto, kaj dece atentis la moderecon kaj veremon, tiu ja plene honoras sian flavan robon.

11. Kiu ajn imagas vidi veron en malvero, kaj vidi nur malveron en la vero, tiu neniam ajn alvenos al la vero, sed sklave sekvos nur dezirojn vantajn.

12. Sed kiu ajn scipovas rekoni la veron kiel veron, kaj la malveron kiel malveron, tiu al la sankta vero ĉiam pli alproksimiĝos, sekvante ĉiam dezirojn verajn.

13. Same kiel la pluvo trapenetras domon malbone tegita, tiel ankaŭ la pasio trapenetras menson senpripensan.

14. Sed same kiel la pluvo malsukcesas trapenetri domon jam ŝirme tegitan, tiel ankaŭ la pasio neniam sukcesos penetri menson bone regitan.

15. Malbonfaranto ĉagreniĝas en ĉi tiu mondo; li ĉagreniĝas proksim-monde; li ĉagreniĝas en ambaŭ mondoj. Li ĉagreniĝas kaj suferas ĉe vido de la malpieco de liaj faroj.

16. Virtulo ĝojas en ĉi tiu mondo; li ĝojas en la proksima; li ĝojas en ambaŭ mondoj. Li ĝojas kaj gajigiĝas ĉe vido de l'pureco de sia verko.

17. La malbonfaranto suferas en ĉi tiu mondo; li suferas en la proksima; li suferas en ambaŭ mondoj. "Malbonon mi faris"—jen la dolor-penso, kiu lin turmentas, kaj sur la vojo al la ruiniĝo li sopiras pli kaj pli.

18. La virtulo estas feliĉa en ĉi tiu mondo, feliĉa en la proksima; li estas feliĉa en ambaŭ mondoj. "Bonon mi faris"—li ĝoje sin gratulas, kaj sur la vojo al la beateco li ĉiam pli ĝojadas.

19. La homo senpripensa, eĉ se li povas reciti grandan parton de la Leĝo sed mem ĝin ne praktikas, neniel partoprenas en la Ordeno (*Samanja*). Li similas al bovisto kiu gardas bovojn aliulajn, sed mem ne partoprenas en ilia posedo.

20. Eĉ se li scipovas reciti nur etan parton de la Leĝo, sed vere ĝin sekvadas, kaj jam definitive forlasis pasion, malamon kaj malsaĝon, kaj estas indiferenta pri ĉi tiu mondo kaj la venonta, li

The Esperanto Language and Movement.

I have been asked to devote a portion of one of the two pages of this month's Esperanto Section to a brief account of the origin of the language, who speaks it, how it may be learned, whether Buddhism is making any use of it, etc., etc. It is also suggested that a class shall be formed for its study, and a Correspondence League to enable us to get into touch with Buddhists abroad, to accustom us to its use, correct each other's mistakes, etc. To do this properly I should require a dozen pages, not a part of one, but I will do my best, and I refer my readers to the advertisement of the British Esperanto Association which appears elsewhere, and advise them to invest 1/3, which will bring information I have not the space to give, and also an elementary Text-book of the language.

Space is valuable, I will be concise. The prevailing tendency of the Twentieth Century is towards Internationalism. This was very apparent in pre-war days: with the conquest of the air achieved in that Titanic struggle it is forced upon the most insularly minded of men. The airship has abolished artificial frontiers. The wireless, completing the tendency, has linked up the world. The last stage in this development is the establishment of a common auxiliary tongue, by which all may communicate. Many attempts have been made to bring this into being. There are two methods. Either use an existing national language, or create an artificial one. The former is impossible of achievement, the latter is an accomplished fact. International jealousy would prevent a national language being accepted, quite apart from the question as to which is the most suitable. That this is not a matter of national predilection, I instance my own opinion. Were I asked to express my own opinion as to the most suitable national language for international use, I should unhesitatingly name Spanish. It has been suggested that Latin should be revived as an international language, but the pronouncement of the Committee appointed by the British Association for the Advancement of Science reported that "Latin is too difficult to serve as an International Auxiliary language." In any case it would need considerable revision to meet the needs of modern times. Moreover, the vocabulary of Esperanto is based on Latin, and 80 per cent. of its roots are recognisable by anyone of ordinary education. Esperanto is, like the Hindustani language, artificial, but it is so marvellously constructed that its artificiality is not strikingly apparent, and it is characterised by that power of natural expansion common to all

national tongues. It is easy to pronounce, is euphonious—sounding very like Italian—and is easily acquired.

ESPERANTO was invented by Dr. Ludoviko Zamenhof, a Hebrew by race, born in a town in Russian Poland inhabited by four distinct nationalities speaking four different tongues: Russian, Polish, Hebrew and German.

Zamenhof, who was undoubtedly a very advanced soul, at an early age was grieved at the unceasing quarrels and hostilities between these races, and he conceived the idea that their misunderstandings were due to the fact that they did not understand each other. Remove the language barrier and they would fraternise. He commenced whilst still at the Gimnazio (High School) to invent a common tongue, and spent the whole of the time he was able to spare from his professional duties to perfecting and propagating the language.

I have no space to dilate on the progress of the language. It must suffice to quote what the League of Nations Union announced a short time ago. Namely:—

RESOLUTION ON AN INTERNATIONAL AUXILIARY LANGUAGE.

"The League of Nations Union recognising that mutual intelligibility is essential for international understanding and concord, welcomes the approval of the British Association of the introduction of an International Auxiliary Language as a means of communication between people who have not learnt one another's language. It notes the findings of the British Association, that Latin would be too difficult for the purpose and that adoption of any modern language would confer undue advantages and excite jealousy. *It endorses the British Association's choice of Esperanto because of—*

- (a) Its neutrality.
- (b) Its simplicity.
- (c) The well-thought-out scientific principles on which it is based.
- (d) The rapidity with which it can be acquired.
- (e) The extent to which it is already in use.

"The League of Nations Union would welcome a pronouncement by the League of Nations urging the Governments of States Members to encourage the teaching of Esperanto in the schools, and a proposal that the Committee of Intellectual Co-operation be requested to suggest, if necessary, any improvements which would

make Esperanto more effective as a means of communication between the Nations."

Esperanto is spoken all over the world to-day. There is not a country which does not possess its organised Association, which links up all the group units formed for its study. The central body linking up these national associations is the *Universala Esperanta Asocio* (U.E.A.), whose headquarters are at Geneva.

With regard to the study of the language, it is naturally an advantage to join a class, but it may be studied at home quite satisfactorily. Anyone wanting advice as to study, is recommended to write to the B.E.A. Buddhists and Theosophists should get in touch with Miss A. W. Wallis, who is the national representative of the Theosophical Esperanto League. She is a Buddhist by religion, an F.T.S., and already conducts several classes for the study of the language, so you may rely upon being in good hands. Her address is 71, Romilly Road, Cardiff. If London readers decide to form a study class, I will arrange to get a teacher, and will assist in the formation of the class.

The only Buddhist activity in the language which has yet come to my notice is the formation of a Group amongst Buddhist students at Otani University, Kyoto, Japan, and a similar group at Rjukoku University, also at Kyoto.

The former group issues a small quarterly magazine called *LA PACO* (Peace), and the latter a similar magazine called *LA SANKTA TILIO* (The Sacred Lime-tree).

It is my ambition to see a first-class monthly magazine published wholly in Esperanto circulating amongst Buddhists all over the world. I also want a complete text-book of Buddhism, dealing with every aspect of its History, Doctrine, Philosophy, and modern activities, including an Anthology of Scriptural extracts. Such an ambition is not unattainable, but I believe in the natural method of progress, the gradual evolutionary one. Great oaks from tiny acorns grow. But in these matters we have to plant the seed, nature will not do it for us. The *Buddhana Ligo Esperantista* is the seed. (Our French readers will note the coincidence that its initials B.L.E. significantly indicate the seed of the staff of life—wheat.) The Esperanto Section of "Buddhism in England" forms its first sprouting into life. The harvest will be reaped some time in the future!

As examples of the use certain world movements are making of Esperanto, I might mention that the 1925 edition of the Official Year Book of the U.E.A. contains 10 pages of information regarding such international organisations. From these I select some half-dozen examples:—

Internacia Scienca Asocio Esperantista (Science).
Organ: *Internacia Scienca Revuo*.

Tutmonda Esperantista Kuracista Asocio (Doctors).
Organ: *Internacia Medicina Revuo*.

Internacia Katolika Unigo Esperantista (Catholics).
Organ: *Espero Katolika*.

Vegetara Ligo Esperantista (Vegetarians).
Internacia Ligo de Liberpensuloj (Freethinkers).
Organ: *La Liberpensulo*.

Internacia Radio-Asocio (Wireless).
Eklezia Esperantista Ligo (Church of England).
Organ: *La Eklezia Revuo*.

There are organisations of Stamp Collectors, Freemasons, Policemen, School Teachers, Journalists, Stenographers, Socialists, etc.

The U.E.A. Year Book contains over 350 closely-printed pages of information regarding the International Esperanto Movement. It is free to members. Copies may be obtained in London at 17, Hart Street, opposite the Buddhist Lodge Headquarters.

A. C. MARCH.

The Eighteenth Universal Esperanto Congress took place at Edinburgh, 31st July—7th August. The reports to hand state that it was an unqualified success. The most impressive part of the Congress was the Service in St. Giles' Cathedral, at which the Esperanto version of the Bible was dedicated. The Esperanto Sermon, preached by Rev. Dr. Grahame Bailey, is described as "a masterpiece of pulpit eloquence."

A member of the Lodge, of French, nationality is willing to give lessons in French, in exchange for lessons in Pali, Burmese, or Singhalese.

Apply Ed., "B. in E."

* * *

"No Master of Wisdom from the East will himself appear or send anyone to Europe or America until the year 1975."

H.P.B. in Preliminary Memorandum, Reprinted in "Theosophy," Vol. I, page 455.

Obituary.

It is with sincere regret that we have to record the passing of a sincere disciple of, and indefatigable worker for, the Dhamma in the person of

Mrs. MARIE MUSÆUS HIGGINS
who died, after a long illness, on the 10th July last in Ceylon.

The Buddhist Lodge of the Theosophical Society in England.

This Lodge was founded in November 1924, its object being:—

“To form a nucleus of such persons as wish to study, disseminate and attempt to live the fundamental principals of Buddhism as viewed in the light of Theosophy.”

It adheres to the Rules of the Theosophical Society founded at New York in 1875, and to the teachings thereafter given forth to the world by H. P. Blavatsky in such works as the Secret Doctrine. The Lodge entirely dissociates itself from modern teachings and developments within the Society, and claims the right to form an independent judgment of their worth.

The Headquarters of the Lodge are situated in Bloomsbury Mansions (first floor left), 26, Hart Street, Bloomsbury, W.C.1. The Lodge Room, which contains a Buddhist Shrine, is open every day for meditation and reading from 10 a.m. to 5 p.m. Meetings are held every alternate Monday at 7.15 p.m. Further details may be obtained from the Lodge Secretary.

NOTICES AND REPORTS.

Bye-Laws of the Buddhist Lodge.

1. The name of the Lodge shall be The Buddhist Lodge.
2. The object of the Lodge is to form a nucleus of such persons as are prepared to study, disseminate, and attempt to live the fundamental principles of Buddhism as viewed in the light of Theosophy.
3. Membership of the Lodge is confined to Fellows of the T.S. who are willing to work for the above object.
4. Candidates for election to membership must be proposed and seconded by two members of the Lodge. No candidate may be elected until he has attended at least one Lodge Meeting.
5. Election must take place at a Lodge Meeting, a two-thirds majority of the members present sufficing for election.
6. A member of the Lodge ceases to be a member of the Lodge:
 - (a) By sending in his resignation in writing, or
 - (b) By acting in such a way as the Lodge, after allowing the member an opportunity for explanation, shall consider to be incompatible with the object of the Lodge
7. The Officers of the Lodge shall be a President and Secretary, and such other Officers as the Lodge shall see fit from time to time to appoint.
8. These Officers shall be elected at the Annual General Meeting of the Lodge, to be held every June, and shall take office at the end of that Meeting. Election to any office holds good as from the time of election to the Annual General Meeting next following. Candidates for office must be proposed and seconded by two members of the Lodge, and must have consented to stand for election. Nominations for office, together with the names of the Proposer and Seconder, must reach the Secretary a few days before the Annual General Meeting. Where there are two candidates for one office, election shall be by secret ballot.
9. At any Lodge Meeting five members, of whom one must be an Officer, shall form a quorum.
10. In the event of the Lodge dissolving, or ceasing to exist, all Lodge property not otherwise disposed of, shall vest in the President, who shall hold such property in trust for the English Theosophical Trust, Ltd.
11. Nothing shall be published in the name of the Lodge, and nothing may be spoken in the name of the Lodge, without the permission of the Lodge.
12. No alteration of these Byelaws shall be made unless two-thirds of the effective members of the Lodge concur in the alteration. Notice of the proposed alteration must first be given at a Lodge Meeting with the names of four members supporting the alteration. The proposed alteration will then be considered at the next Lodge Meeting. Notice of such alteration shall be immediately sent to the Executive Committee of the Theosophical Society in England.
13. Every candidate for membership of the Lodge is deemed to have knowledge of these Byelaws, and to be willing, if elected, to assent to their provisions. He is considered to be bound by these Byelaws as from election.
14. In all cases of dispute as to the interpretation of these Byelaws the opinion of the majority of the Lodge shall be conclusive. Pending

ing the decision of the Lodge the ruling of the President is binding.

15. Where the following words appear unqualified in these Byelaws, they shall bear the following meaning:—

"President" = President of the Lodge.

"He" = He or she.

ADDENDUM.

It has now been decided that the Lodge may elect Associates of the Lodge who shall have all the rights of membership save that of voting on matters appertaining to the Theosophical Society, with which they will have no connection whatever. Such Associates may use the Lodge Library and vote on all matters appertaining to the Lodge. They shall pay an annual subscription of 5s.

* * *

LODGE MEETINGS.

Meetings of the Lodge were held on the 12th and 26th July, at both of which we had the pleasure and privilege of addresses by Mr. F. Fletcher, who has spent some time in Thibet, and who is an ordained Lama, his title being the Lama Dorje Prajnanda. He gave two very interesting addresses on the Mahayana Buddhism of Thibet in relation to Theosophical teachings, condensed reports of which we hope to include in our next issue.

The General Meeting of the Lodge was held on 26th July, at which the work of the year was reviewed and plans for the coming session discussed. Mr. A. C. March was elected Vice-President of the Lodge.

Next Meetings: 13th and 27th September; 18th and 25th October; 8th and 22nd November; 6th and 20th December.

HIGH PRAISE FOR BUDDHIST GIRLS.

We read with great interest in the "Hawaii Monthly Dobo" that the manager (an American) of one of the largest pineapple canneries in the Hawaii Islands, has stated that the Buddhist girls who came last year to work in the cannery during the season, were the best girls he had ever employed. He states that normally "we have endless trouble in the dormitories, and many have to be put out of the dormitories because we will not stand for immorality. . . . The Hawaiians are hopeless, the Portuguese are nearly as immoral as the Hawaiians, and the Christian Japanese are the same, although I hate to say it. If your Buddhism makes the kind of

girls that came from Hilo last year, I wish you could convert them all here."

He says that "they were good workers, polite, and ~~the~~ best morally that we have ever employed."

So highly does he think of them, that he is making special arrangements to house them this coming season in a separate building so that they need not mix with the other girls after working hours.

We hear observations from our Christian friends who have lived abroad, that the Buddhist religion is a very beautiful one in theory, but unfortunately the Buddhists do not make any effort to live up to its teachings. Well, here is an unsolicited acknowledgment that in one part of the world at any rate they *do* try, and appear to succeed very well. Incidentally, this recognition demonstrates the splendid work the Rev. and Mrs. Hunt are accomplishing in Hawaii, although they will not thank me for mentioning this, I know.

A. C. M.

QUESTION TIME.

Reply to Question No. 1.

There is no direct proof of the Buddha being an historical personage, any more than there is proof of Jesus Christ having existed, but the indirect evidence in both cases is sufficient to satisfy every reasonable person that they were actual historical characters. In both cases a mass of legend has grown up around the original record of their lives, and such legendary matter, originally intended to evidence their greatness, tends in a critical age to dim the reality of their being.

The Sun-myth theory, started by M. Sénart and developed by certain of his followers, is not accepted by any scholar of repute to-day. Prof. Radhakrishnan in "Indian Philosophy" page 351 fn., says that the sun-myth theory cannot be entertained. "The incidents in the story of Buddha are natural and belong to a real tradition, and His teaching cannot be understood unless it is viewed as the work of a real genius of commanding spiritual fervour. In the case of the Buddha, even M. Sénart recognises Buddha as a teacher, but thinks that sun-myth incidents are woven into his life story."

Rhys Davids is even more emphatic. On page 16 of the 1890 edition of "Buddhism" he says that "no doubt the early writers were not capable of making due distinction between that which they thought ought to have happened and that which actually occurred. But it is absurd. . . to imagine that the life of Gautama is all a fiction, and that the Buddhist philosophy, or the still powerful Order of Buddhist mendicant friars, could have arisen from the misunderstood development of some solar myth."

Dr. Ananda Coomaraswamy in "Buddha and the Gospel of Buddhism," says that the miraculous and mythological elements are always very transparent and artistic.

The statements made by some of the exponents of the sun-myth theory are grotesque in their inaccuracy. As an example of such we quote from a work which was, at one time, widely read as a standard work of the sun-

myth school, "Religions de l'Antiquité," by Creuzer. "The name and character of Boudha are purely astronomical. His birth, through the Virgin Maia, has direct reference to the sun's annual birth in the constellation of that name at mid-winter; his royal descent, life, sufferings, miracles, death and resurrection, are all derived from the solar journey through the constellations of the zodiac."

Higgins, in his "Anacalypsis," says "Boudha . . . being the name of the sun in Taurus, the Bull."

Comment on these wondrous perversions is unnecessary.

Some twenty years ago a book, written by a popular author, was published in London, which, in the form of a story, depicted the ruin of Western civilisation when it was supposed to be proved that the physical resurrection of Jesus Christ never happened. The work had an enormous circulation and received the approval of the Bishop of London, showing that this materialistic doctrine is still the basis of Christianity, both with the masses and with the rulers of the Church.

No part of Buddhist Doctrine is based on historical happenings of any kind: the Dhamma would remain inviolate if it could be proved that Gautama never existed.

(A. C. M.)

CORRESPONDENCE.

London, W.1.

To the Editor, "Buddhism in England."

Dear Sir,—

I have just been reading with considerable interest a work on The Great Pyramid and its Spiritual Symbolism, which I borrowed from the T.S. Library. This work purports to prove that the Great Pyramid of Gizeh was built by men of a super-human type, for the purpose of recording certain astronomical and geometrical facts, and for the purpose of foretelling certain historical events.

Now I find that these historical events relate solely to the Western World, and that the central fact to which they are all related, is the birth into physical life of the Messiah of the West, Jesus Christ.

It seems to me a most extraordinary limitation on the part of the "Divine Inspirer" of this "Pillar of Witness to the Divine Wisdom," that its record should entirely ignore more than half the field of His operations in this world.

I ask the authors of the work in question, is there no record of events in the Orient? The birth, for instance, of the Messiah of the Orient, the Lord Buddha, whose followers, it must not be forgotten, vastly outnumber those of Jesus; and the great panorama of history in India, China, Japan: is there no record of these?

Placed half-way between East and West, may it not also bear record to the Divinely ordained plan of East and West? Or do its authors suggest that the Inspirer of this Monument was only some minor deity whose sphere of operations was confined to the West?

I listened with great interest to the lecture at last Convention given by Mr. Percy Lund, on the spiritual interpretation of world scriptures. I suggest to him, and the members of the Christian Mystic Lodge, that the interpretations of the recorded measurements of the Great Pyramid, may be capable of an esoteric-explanation on somewhat the same lines as those suggested by him as applicable to the scriptures.

The fact that the authors of the above-mentioned work adhere to the chronology of Ussher, need not bias us against it, as it may be interpreted as applying only to a certain cycle; a new Creation Cycle in the history of this planet.

Yours faithfully,

NEMO.

[We agree to the "extraordinary limitation." Another example of Christian egocentric megalomania.—Ed.]

BOOKS: Review.

"WOMEN IN ANCIENT INDIA." By Clarisse Bader. Kegan Paul, 1925. 10/6. Ouvrage Couronné par L'Académie Française.

Mlle. Bader's work, *La Femme dans l'Inde antique*, was published in 1867, and was awarded distinction by the French Academy. Permission was given in 1902 to Miss Mary E. R. Martin to translate into English, but this translation has only now been published.

Those of our readers who are interested in the position of woman in the East will find the work of great interest. Mlle. Bader, however, was a devout Roman Catholic, and we can hardly expect to find, therefore, an impartial viewpoint regarding alien creeds and religious concepts. Her remarks on Buddhism show the most astounding misunderstanding; but as her knowledge of it appears to be based on the works of Saint-Hilaire, we must not wonder at this.

"This doctrine (Buddhism), which recognised nothing as real except suffering, which ignored God, which believed not in the soul—such a desolating doctrine had as its adepts those who suffered in this world and who, believing in the transmigration of the soul, saw supreme happiness in the complete destruction of the thinking and acting self. "Virtue and charity were the means for attaining that object, but what is that virtue which does not believe in itself, and that charity which to save man isolates him from the world and causes him continually to mortify himself without benefit to others? Inaction was after all the best, the most acceptable way of leading to annihilation, to Nirvana. Strange

aberration! Life is a battle: not by fleeing from it can we obtain the prize.

"Is not mankind purified and strengthened by the struggles of this world, those generous struggles that lead to the triumph of justice and of truth? Then only can man deserve, not indeed the repose of annihilation, but that of immortality."

We venture to assert that it is hardly possible to present a more completely erroneous conception of Buddhist Doctrine than this.

* * *

MAGAZINES RECEIVED.

Shrine of Wisdom	Young East (July)
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