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Peace to all Beings.

SATYAN
NÂSTI
PARO
DHARMA

BUDDHISM IN ENGLAND.

SABBA
DANAM
DHAMMA
DĀNAM
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Editorial.

Retrospect and Prospect.

With this issue we begin our third year. Thanks to a few generous donations we close our second year with only a negligible deficit, but until we largely increase our circulation or obtain a permanent endowment we cannot expand our work as the needs of Europe to-day require. We therefore once more appeal to those who have the Dhamma at heart to help us in the coming year, else shall we regretfully come to the conclusion that there are not sufficient practising Buddhists in the West to warrant the money, time and energy at present lavished on the Magazine by those who manage it. That the Magazine is wanted by some and needed by many more is now unquestionable. Will those who want it help us offer it to those to whom it is an urgent need?

* * *

Orders for Buddhist Annual.

Will those who want copies of the Buddhist Annual of Ceylon for 1928 please send a P.O. for 3/6 to the Manager. Such persons will receive a copy immediately upon the arrival of our consignment at Headquarters. This issue will contain a full Report on the year's work as compiled by Mr. Humphreys and approved by the Lodge.

* * *

The New Study Scheme.

As announced last month, a new Scheme of Study has been decided on. We have had requests from time to time for information regarding a Glossary of Buddhist terms. As no such work exists, it has been decided that the Lodge shall undertake to compile as perfect a Glossary as possible.

In this work our readers will be able to help us by correspondence, and we rely upon such help to lighten our labours and to make the work as complete as possible.

It is, as yet, uncertain when the Lodge will commence its new activity, but in the meantime we invite our readers to make notes of any terms they think should be included and to send a list of these to the Editor.

As in the case of the "Exposition," a section of the "Glossary" will appear each month in the magazine, and when completed will be published in book form.

The nearest approach to a Buddhist Glossary now existing is the *Theosophical Glossary* of Madame Blavatsky. This contains a great number of terms which are specifically Buddhistic, but also a very great number which are not. There are also brief glossaries in Carus' *Gospel of Buddha* and Coomaraswami's *Buddha and the Gospel of Buddhism*.

We shall make use of these works, of course, but will welcome any assistance and advice our readers may offer.

The "Glossary" will, of course, include impartially all schools of Buddhist thought.

* * *

Wesak.

The Annual Wesak Festival will be celebrated on Friday, 4th May, 1928, at 7.30 p.m., in the Essex Hall, Essex Street, Strand, W.C.2.

Short addresses on the Buddha and His Teaching will be followed by an informal social gathering.

* * *

An All-World Buddhist Congress
in 1932.
Its prospects and its possibilities.
See next month.

Wesak.

Bow down with clasped hands! hard, hard is a Buddha to meet with through hundreds of ages.

On the Full Moon day of the month Vaisakha (May) we celebrate the birth and enlightenment of the great world-Teacher, He who brought to man the greatest message of FREEDOM the world has ever known. The certainty of ultimate perfection for every human being, and the Way to its attainment.

Let us rejoice at the glad tidings! Buddha, our Lord has found the root of all evil. He has shown us the Way of Salvation.

Buddha, our Lord, brings the message of comfort to the weary and sorrow-laden, the message that dispels the illusions of our minds, that gives courage to the weak, and restores peace to those who are broken down under the burden of life.

Ye that suffer from the tribulations of life, ye that have to struggle and endure, ye that yearn for the Truth, REJOICE at the glad tidings!

There is balm for the wounded, and there is bread for the hungry. There is water for those who thirst: there is hope for those who despair.

There is light for those in darkness, and there is inexhaustible blessing for the upright.

Establish the Truth in your minds, for the Truth is the image of the Eternal: it portrays the immutable, it reveals the everlasting; the Truth gives unto mortals the boon of immortality.

Buddha is the Truth; let Buddha dwell in your hearts. Extinguish every desire that antagonises Buddha, eliminate selfishness, it is the source of all error and misery, and substitute Truth: Truth cleaves to no self; it is universal and leads to justice, righteousness, compassion.

The extinction of self is salvation; the annihilation of self is the condition of enlightenment; the blotting-out of self is Nirvana.

Let us take our Refuge in the Buddha, for he has found the everlasting in the transient. Let us take our Refuge in that which is immutable in the changes of existence, the Truth that is established through the enlightenment of Buddha. Let us take our Refuge in those who tread that Path that leads whither he went: to the peace of Reality, NIRVANA the Blessed.

The Quest for Happiness.

The following paper was read by Mr. Charles Dickens at the meeting of the Maha Bodhi Society reported in our March issue.

Great is the thirst for happiness, and equally great is the lack of happiness. The majority of the poor long for riches, believing that their possession would bring them supreme and lasting happiness. Many who are rich, having gratified every desire and whim, suffer from *ennui* and repletion, and are farther from the possession of happiness even than the very poor. If we reflect upon this state of things, it will ultimately lead us to a knowledge of the all-important truth that happiness is not derived from mere outward possessions, nor misery from the lack of them; for if this were so, we should find the poor always miserable, and the rich always happy, whereas the reverse is frequently the case. Some of the most wretched people whom I have known were those who were surrounded with riches and luxury, whilst some of the brightest and happiest people I have met were possessed of only the barest necessities of life. Many men who have accumulated riches have confessed that the selfish gratification which followed the acquisition of riches, robbed life of its sweetness, and that they were never so happy as when they were

poor. What, then, is happiness, and how is it to be secured? Is it a delusion, and is suffering alone perennial? We shall find, after earnest observation and reflection, that all, except those who have entered the way of wisdom, believe that happiness is only to be obtained by the gratification of desire. It is this belief, rooted in the soil of ignorance, and continually watered by selfish cravings, that is the cause of all the misery in the world. And I do not limit the word desire to the grosser animal cravings; it extends to the higher psychic realm, where far more powerful, subtle and insidious cravings hold in bondage the intellectual and refined, depriving them of all that beauty, harmony, and purity of soul whose expression is happiness. Most people will admit that selfishness is the cause of all the unhappiness in the world, but they fall under the soul-destroying delusion that it is *someone else's selfishness*, and not their own. When you are willing to admit that all your unhappiness is the result of your own selfishness, you will not be far from the gates of Paradise; but so long as you are convinced that it is the selfishness of others that is robbing you of joy, so long will you remain a prisoner in your self-created purgatory. Happiness is that

inward state of perfect satisfaction which is joy and peace, and from which all desire is eliminated. The satisfaction which results from gratified desire is brief and illusionary, and is always followed by an increased demand for gratification. Desire is as insatiable as the ocean, and clamours louder and louder as its demands are gratified. It claims ever-increasing service from its deluded devotees, until at last they are struck down with physical or mental anguish, and are hurled into the purifying fires of suffering. Desire is the region of hell, and all torments are centred there. The giving up of desire is the realisation of Heaven, and all delights await the pilgrim there.

I sent my soul through the invisible,
Some letter of that after life to spell,
And by-and-by my soul returned to me,
And whispered, "I myself am Heaven and Hell."

Heaven and Hell are inward states. Sink into self and all its gratifications, and you sink into Hell; rise above self into that state of consciousness which is the utter denial and forgetfulness of self, and you enter Heaven, for self is blind, without judgment, not possessed of true knowledge, and always leads to suffering. Correct perception, unbiassed judgment, and true knowledge belong only to the Divine State, and only in so far as you realise this divine consciousness, can you know what real happiness is. So long as you persist in selfishly seeking for your own personal happiness, so long will happiness elude you and you will be sowing the seeds of wretchedness. In so far as you succeed in losing your self in the service of others, in that measure will happiness come to you, and you will reap a harvest of bliss.

It is in loving, not in being loved, the heart is blessed. It is in giving, not in seeking gifts we find our quest. Cling to self, and you cling to sorrow; relinquish self, and you enter into peace. To seek selfishly is not only to lose happiness, but even that which we believe to be the source of happiness. See how the glutton is continually looking about for a new delicacy wherewith to stimulate his jaded appetite; scarcely any food at least is eaten with pleasure. Whereas, he who has mastered his appetite, finds satisfaction in the most frugal meal. The angel form of happiness, which men, looking through the eyes of self, imagine they see in gratified desire, is found when clasped to be but the skeleton of misery. Abiding happiness will come to you when, ceasing to cling selfishly, you are willing to give up. When you are willing to lose, unreservedly, that impermanent thing which is so dear to you, and which, whether you cling to it

or not, will one day be snatched from you, then you will find that that which seemed to you a painful loss, turns out to be a supreme gain. To give up in order to gain, than this there is no greater delusion, nor no more prolific source of misery; but to be willing to yield up and to suffer loss, this is indeed the way of life. How is it possible to find real happiness by centering ourselves in those things which, by their real nature, must pass away? Abiding and real happiness can be found only by centering ourselves in that which is permanent. Rise, therefore, above the clinging to and the craving for impermanent things, and you will enter into the consciousness of the Eternal, and as, rising above self, you grow more and more into the spirit of purity, self-sacrifice and universal love, you will become centered in that consciousness, you will realise that happiness which has no reaction, and which can never be taken from you. The heart that has reached utter self-forgetfulness in its love for others has not only become possessed of the highest happiness, but has entered into immortality, for it has realised the Divine. Spiritually, happiness and harmony are synonymous. Harmony is one phase of the Great Law whose spiritual expression is love. All selfishness is discord, and to be selfish is to be out of harmony with the Divine Order. As we realise that all-embracing love which is the negation of self, we put ourselves in harmony with the divine music, the universal song, and that ineffable melody which is true happiness becomes our own. Men and women are rushing hither and thither in the blind search for happiness, and cannot find it; nor ever will until they recognise that happiness is already within them, and around them, filling the universe, and that they, in their selfish searching, are shutting themselves out of it. Sacrifice the personal and transient, and you rise at once into the impersonal and permanent. Give up that narrow cramped self that seeks to render all things subservient to its own petty interest and you will enter into the very heart and essence of Universal Love. Forget yourself entirely in the sorrows of others and in ministering to others, and divine happiness will emancipate you from all sorrow and suffering, taking the first step with a good thought, the second with a good word, and the third with a good deed. If you have not realised this unbounded happiness you may begin to actualise it by ever holding before you the lofty ideal of unselfish love, and aspiring towards it. By aspiration the destructive forces of desire are transmuted into divine and all-preserving energy. To aspire is to make an effort to shake off the trammels of desire; as you rise above the sordid self; as you

break, one after another, the chains that bind you, will you realise the joy of giving as distinguished from the misery of grasping, giving of your substance; giving of your intellect; giving of the love and light that is growing within you. You will then understand that it is indeed "more blessed to give than to receive"—but the giving must be of the heart without any taint of self, without the desire of reward. The gift of pure love is always attended with bliss. If after you have given, you are wounded because you are not thanked or flattered, or your name

put in the paper, know then that your gift was prompted by vanity and not by love, and you were merely giving in order to get; were not really giving, but grasping. Lose yourself in the welfare of others; forget yourself in all that you do, this is the secret of abounding happiness. Ever be on the watch to guard against selfishness, and learn faithfully the divine lessons of inward sacrifice; so shall you climb the highest heights of happiness, and shall remain in the never clouded sunshine of universal joy, clothed in the shining garment of immortality.

Are the Two Schools of Buddhism Complementary?

By Christmas Humphreys.

The world of Buddhism is, broadly speaking, divided into two great schools of thought, known usually as the Northern and Southern Schools. Members of the former have called the latter the Hinayana, or "smaller vehicle" for reasons on which all are not agreed, reserving for themselves the name of Mahayana or the "greater vehicle." The Southern School, however, prefer to be known as the Thera Vada, or Way of the Elders, for reasons which will appear later. Geographically the terms "North" and "South" are only partially true, as adherents of both Schools are found in all Buddhist countries, but, generally speaking, the North and East of Buddhist Asia profess the Mahayana, and the Southern countries, such as Siam, Burma and Ceylon, the Thera Vada point of view. Dr. McGovern, himself an Honorary Bhikkhu of the Japanese School of the Mahayana, sums up the attitude of one to the other in these words: "While Hinayana regards Mahayana as a corruption of the original Buddhism, or at best as a false and decadent branch, Mahayana regards Hinayana not as false or contrary to true Buddhism, but simply as incomplete, or the superficial doctrine which Sakyamuni taught to those incapable of comprehending the more profound truths of Mahayana." (*Introduction to Mahayana Buddhism*, p. 123.) We hope hereafter to give reasons for supposing that the truth, as is so often the case, lies between the two extremes.

Historically the Thera Vada is the original, and the Mahayana the later form of Buddhism, but the latter claims to represent, though of course in a sadly imperfect form, such of the inner Teaching given by the Buddha to his Arhats as they in their turn were permitted to

teach to those who had assimilated the elementary yet fundamental principles proclaimed to the multitude and found in the Scriptures of the Thera Vada School.

Before considering this claim we must analyse the broad distinctions between the two points of view. Generally speaking, the Thera Vada is of the two more "practical, ethical, traditional, and the Mahayana more progressive, idealistic, mystical and metaphysical." (R. C. Armstrong. *Eastern Buddhist*, Vol. 4, No. 1.) The Thera Vada is more masculine, intellectual, and favours "cold philosophy." The Mahayana is more feminine, devotional, and therefore "warmer" as appealing to the heart. The former tends to be more exclusive, teaching the necessity of liberation of the individual from Samsara by his own unaided effort, while the Mahayana teaches that salvation cannot be achieved exclusively, but only by embracing in one's efforts all that lives. Of their respective objectives we will speak later.

Other antitheses may be added indefinitely; for example, the Thera Vada may be called agnostic to the Mahayana's Gnosticism, and, though the terms need explanation, the Thera Vada atheism is set off by the pantheism of the other School. Such lines of cleavage, apparently fundamental as they are, cannot fail to strike the unbiassed student as being psychological in character, and therefore deeper and more universal than the historical explanation would lead one to suppose. In seeking a parallel in other great philosophies or faiths one is immediately struck by the analogy presented by the Protestant and Roman Catholic Churches in the West. To what extent either Church contains, or attempts or even claims to embody, the traditional Teachings of Christ, we do not

here intend to discuss, but on the whole the division of attributes between the two Churches is similar both in virtues and the corresponding defects, nor does the fact that in Christendom the Church of Rome with all its ritual and pomp is the traditional and, therefore, conservative element, affect the psychological principles involved.

The question then arises, was such a cleavage in either religion an accident of history, or was it inherent in the mass psychology of all concerned? The answer may, we think, be obtained from analysis of the mental "make-up" of any casually selected group of well-educated men and women. Examination of their comparative reaction to a discussion of the deeper issues in life will inevitably cause the above cleavage to appear. The fundamental distinction would appear to be that between the emotions and the mind, using both terms in the highest sense as alternative methods for approaching Truth. From this in time flow the other antitheses, the men tending towards a more intellectual view, which involves the austere philosophy and ethics from which those of the opposite temperament recoil; the women tending towards the devotional and, therefore, more emotional aspect, with all the expansive mysticism which this usually implies. The psychological distinction corresponds with the modern classification of human types into those predominantly extravert or introvert, but of the two the distinction between the masculine and feminine point of view more accurately describes the differing outlook of the Schools. This difference is well brought out in the attitude to ritual. Some form of homage to the symbol of the Teacher of the Way is all but necessary to the average human mind, but whereas in the Southern School such worship is confined to a dignified and graceful salutation to the memory of the greatest of the sons of men, the Mahayana's failure to lay such stress upon the need of self-reliance tends to degrade such worship to a form of vicarious salvation obtainable by slavish adulation and the constant repetition of sacred formulæ, of the meaning of which most of the users have not the slightest idea. The splendid impersonality of the Southern School, when once affected by the more emotional viewpoint of the Mahayana, tends to become the worship of personalities with all that such practices imply, not least among these being the gradual erection of a priestly hierarchy as the *necessary* intermediaries between that Universal Law which is the only God a Buddhist knows, and the fear-infested individual who has never learnt to rely upon the latent strength within.

From the Mahayana point of view, no doubt denied by the Thera Vada School, the former represents the Heart Doctrine of the Buddha, as opposed to the Eye Doctrine of the Southern School. Of these two Paths, the "*Voice of the Silence*," accepted by the Tashi Lama himself as a pure Buddhist work, distinguishes the Head-learning of the "Eye" doctrine from the Soul-wisdom of the "Heart," and says:—"The Doctrine of the Eye is for the crowd; the Doctrine of the Heart for the elect," and "the Dharma of the 'Eye' is the embodiment of the external and the non-existing," while "the Dharma of the 'Heart' is the embodiment of *Bodhi*, the true, Divine Wisdom, the Permanent and Everlasting." This is equivalent to regarding the Mahayana as the esoteric tradition of the Buddha's Teaching, which is on the face of it absurd, for that which is truly esoteric can never be revealed and that which is revealed is no longer esoteric. But these are relative terms, and it is clear that the mass of superstition and degraded mysticism which is all that meets the eye in many of the Mahayana sects contains within its heart an outline of the metaphysics and philosophy of that ancient Code of Wisdom, of which each "new" philosophy and faith is but a partial expression suited to the spiritual needs of those to whom it is given. On the other hand, the Southern School has preserved with tolerable purity the Teachings of the Blessed One as given to the multitude and understood by those who ultimately wrote them down. But while representing but a vital portion of the Teaching, the Thera Vada School, in keeping to this "Way of the Elders," avoided the inevitable consequences of placing too much truth in the hands of those incapable of assimilating it on its own plane.

We have said that both Schools have the vices of their virtues. Thus, while the Southern School contains a purer presentation of the Truth it claims to teach, it inevitably tends, owing to the wider range of knowledge that it lacks, to materialise and thereby make absurd the apparently simple but actually highly metaphysical doctrines which the Pali Canon contains. Conversely, the Mahayana, while offering a far wider and more comprehensive presentation of the Arhat Wisdom, has in the course of time not only degraded the metaphysics that its followers were unable to grasp as such, but has allowed to creep in on the heels of ignorance a host of practices that have in some places made the name of Buddhism a byword for ignorant and slavish idolatry. That this is based on human psychology, as apart from being an accident of this particular faith, is proved by the

fact that the same phenomenon is to be observed in the Roman Catholic Church, with the result that the lowest depths of Mahayana, with its doctrines of vicarious salvation by muttered prayers and the like, join hands with the most degraded forms of its European counterpart.

If this psychological analysis be correct, it would seem that the gradual evolution of a Mahayana School of thought, being a psychological necessity rather than an historical accident, might well have been foretold by a contemporary of the Buddha. As appears in the Pali Canon, the Buddha again and again laid down what he considered to be the essential philosophy of everyday life, the ultimate minimum that each must understand if he would gain his freedom from the Wheel, and this epitome he called the Four Noble Truths. On all other matters he gave his teaching from the negative point of view, either by entirely evading his enquirer's question, or by answering in the negative each aspect of the alternatively expressed demand. If neither of these two methods was practicable the Buddha would maintain a "noble silence." The point of such evasion, as is well brought out in the story of the poisoned arrow in the Majjhima Nikaya, was to dissuade his hearers from the futile dialectics in which they passed their time, and to make them realise that full enlightenment could never be attained by intellectual sophistry, or argument about the doctrines of this Teacher or of that, but could only be reached by the treading of that immemorial Path which leads in time to the feet of Truth herself. But the human mind is lazy, and rather than develop the latent faculties within and so cognise the Truth firsthand, humanity has ever sought to know the Infinite while bound upon the fretful Wheel of Change. Hence the human craving for a further and more satisfying revelation of the Blessed One's Enlightenment, and hence a slow development from fundamental principles taught by the Arhats who remained on earth when the Buddha passed into Nirvana, of that comprehensive system of philosophy and metaphysics that is to be found even in the published writings of the Mahayana School. To this extent the Mahayana was an evasion of the Buddha's clear intention that men should develop themselves to a point where they could grasp the deeper truths of life in all their purity, rather than attempt to understand them through the distorting glass of an undeveloped mind. That this was sound advice is shown by the way in which some of the purely metaphysical teachings of the Northern School have been degraded and materialised out of all recognition, as witness

the doctrine of "salvation by faith," which, essentially mystic and metaphysical in origin, has in some minds come to mean the senseless repetition of a simple formula which is guaranteed to lead the sinner to the highest Heaven! But, as Dr. Paul Carus says: "The Mahayana is a step forward in so far as it changes a philosophy into a religion, and attempts to preach doctrines that were negatively expressed in positive propositions." (*The Gospel of Buddha*, p. xiv.) On the other hand, as Mr. Johnston shrewdly says in "*Buddhist China*" at p. 79:—"In Mahayana there is an obvious tendency for morality to be subordinated to faith; and Buddhism, if it becomes more of a religion—as the term is commonly understood—is apt to become less effective as a practical guide of life."

Apart from doctrine, with which we have no room to deal here, the comparative attitude to the person of the Buddha supplies another illustration of the differing outlook of the Schools. The intellectual South, accurate in historic criticism, sees only a man; the metaphysical and more mystically gifted North discerns a Universal Principle incarnate as a Teacher of Gods and men. This is an example of the proposition so well expressed by Mr. Johnston (*Ibid*, p. 114) when he says:—"The Mahayana is higher and more philosophical than the former because, under the forms of religious or mystical imagery, it expresses the universal, whereas the Hinayana cannot set itself free from the domination of the historical fact. The Mahayanist would not, perhaps, admit in so many words that his form of Buddhism is unhistorical, but he would affirm, nevertheless, that it is independent of history because it transcends it." It is in this sense that the Northern School has claimed to be a Mahayana, or greater vehicle than the limited or Hinayana of the South.

As for their respective Goals, the apparent difference turns out on close examination to be no difference at all. It is said that those of the Thera Vada strive for self-perfection and Nirvana, while the Mahayanist is oblivious to his own salvation in his efforts for the welfare and enlightenment of all that lives. But wherein lies the difference? As the Bhikkhu Subhadra admirably says:—"In proportion as we elevate and perfect ourselves mentally and morally, we are enabled to help our fellow-men, and to be of use to them. All real culture comes from within, and every improvement of the world must begin with self-improvement. Keeping mankind in view, let everyone work at his own perfection, and let him consider that none can further his own weal at the cost of his

fellow-men; that on the other hand, only *that* benefits mankind which in the highest sense has been done for oneself." (*Message of Buddhism*, p. 62.) It is a truism to say that before we can govern others we must learn to control ourselves, and it would seem that before we can help our brothers to escape from Samsara we ourselves must needs have attained the first step on the Path which leads to liberation in Nirvana. As Lakshmi Narasu points out in the "*Essence of Buddhism*" (p. 113-114), there is a right form of selfishness as well as a wrong. Before we can lead others to perfection we must to some extent perfect ourselves, and is not personal example the best of all propaganda? And if this, the supposedly impassable gulf between the Schools, be spanned with such a little thought, what then remains to keep two halves of a united whole at variance? There was a time when the two Schools, with all the sects and sub-divisions into which each was divided, were working side by side in the same University of Nalanda, and it is only the foolish bigotry of men that prevents those in the East from doing what we Buddhists in the West are doing to-day, where students from all Schools work side by side in harmony. Where is that man who, claiming to be a follower of the All-Enlightened One, dares to consider that his School alone contains the one and only Way to Truth? Are not they all as complementary as the aspects of the human mind which they reflect? As H. P. Blavatsky wrote nearly forty years ago, "Buddhism in the present age cannot be justly judged either by one or the other of its *exoteric* popular forms. Real Buddhism can be appreciated only by blending the philosophy of the Southern Church and the metaphysics of the Northern School. If the one seems too iconoclastic and stern, and the other too metaphysical and transcendental, it is entirely due to the popular expression of Buddhism in both Churches, for both err by an excess of zeal and erroneous interpretations" (*Theosophical Glossary*, p. 63). Was not this "blending" to some extent effected by Col. Olcott in 1891 when he secured the signatures of representatives of most of the Schools of Buddhism to his famous Fourteen Points, which were accepted as the "common denominator" of all? For the rest, let each School seek the Truth in the way most suited to its followers' mentality, but let not either claim to represent the whole, else were they like the two young Knights who met in a forest glade. Said the first:—"That is a fine gold shield hanging from that tree." Said the second:—"You mean this silver shield which is hanging here?" "Nay," replied the other, "for it is of gold." "Thou

liest," cried the second, "for I clearly perceive it is of silver." So they argued, then they fought throughout the livelong day until at eyentide an aged hermit stepped from out the forest and enquired the purpose of the fight. Both showed him the shield, claiming it was of silver or of gold. "See," said the hermit, taking the first knight to where the other had originally stood, "on your side it is truly gold, but on this side it is silver." Then to the other he explained:—"See, on your side it was truly silver, but on this side it is gold."

In conclusion, it has been said that "Buddhism, like Science, has neither Rome nor Canterbury; no one man speaks with the voice of authority and no one country has the monopoly of its truth. It moves quietly across the world, knowing no home but the hearts of those who choose to make it the dominating factor in their lives. It belongs to no one period or place, and has no authority with any man save such as comes from the still, small '*Voice of the Silence*,' the intuitive authority within. In brief, the light of the Dhamma shines forth wherever there are persons who strive to embody its principles in their daily life."* If it be said that those principles seem to differ in the various Schools, let it be remembered that above all doctrine stands that which is common to them all, the dominating splendour of the personal example of the All-Enlightened One.

*From a text-book of Buddhism for the West, now being compiled by the Buddhist Lodge, London.

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A Reasoned Exposition of Buddhism from the Western Standpoint.

By The Buddhist Lodge, London.

Continued from Vol. 2, Page 227.

MAHAYANA DOCTRINES.

Q. Give me examples of exclusively Mahayana doctrines.

A. We doubt if there is any such thing, as nearly all Mahayana doctrines are to be found, in germ at least, in the Southern School. There are several, however, which appear in a developed form only in the Mahayana, and of these we may mention three in particular, as no text-book of Buddhism would be complete without some reference to them.

The first of these is the doctrine of *Trikaya*, or Three Bodies, the *Nirmanakaya*, *Sambhogakaya* and *Dharmakaya*. These are "bodies" or "vestures" composed of matter in a finer and more ethereal form than the physical, which are developed by the all-but-perfect man as he approaches Nirvana. With regard to the first, "the Bodhisattva develops it in himself as he proceeds on the Path. Having reached the Goal and refused its fruition, he remains on earth as an Adept; and when he dies, instead of going into Nirvana, he remains in this glorious body he has woven for himself, invisible to uninitiated mankind, to watch over and protect it. *Sambhogakaya* is the same, but with the additional lustre of 'three perfections,' one of which is entire obliteration of all earthly concerns. The *Dharmakaya* is that of a complete Buddha, *i.e.*, no body at all, but an ideal breath, consciousness merged in the Universal Consciousness. Once a *Dharmakaya*, a Buddha leaves behind every possible relation with this earth." (Footnote to p. 76 of the *Voice of the Silence*.) Therefore an Adept who wishes to continue to serve his fellow men renounces the *Dharmakaya* and continues as a *Nirmanakaya*, in which condition or state he can remain indefinitely as an active servant of mankind.

This doctrine of *Trikaya* appears, of course, in many forms. It may, for example, be viewed in a descending scale. "The Three Bodies of Buddha are (1) the *Dharmakaya*, or Essence-body; (2) its heavenly manifestation in the *Sambhogakaya*, or Body of Bliss; and (3) the emanation, or projection thereof called *Nirmanakaya*, apparent as the visible, individual Buddha on earth." (Coomaraswamy's *Buddha and Gospel of Buddha*, p. 238.) We thus have a Buddhist Trinity comparable to the Christian Trinity, *Dharmakaya* representing the Fatherhood of God, the Norm of the manifested

universe; *Sambhogakaya* the figure or concept of the Resurrected Christ, and *Nirmanakaya* as the visible Jesus, a particular manifestation or Son of the Father. The Trinities of all religions will be found to resolve into these three constituents, for they are all based on the metaphysics of that *Maha-Bodhi* or Supreme Wisdom which they feebly represent. Whether we call these aspects of the Absolute Brahman, Vishnu and Shiva, or Osiris, Isis and Horus, or Adi-Buddha, Avalokiteshvara and Manjusri, the principle is the same, for all alike are a triple reflection in manifestation of that Ultimate Reality which, being All, can have no name. In the Mahayana it is, however, referred to in metaphysical works as *Sunya*, the Void, or "Suchness." This imperceptible and unknowable basis of all things is the "Absolute" of the Secret Doctrine and, as in Indian philosophy, is the basis on which all is built. From it the Universe proceeded, to it the Universe will in time return, and all the wisdom of men is only concerning the laws and processes by which this vast "return" is brought about.

Our third peculiarly Mahayana doctrine is that of the Two Paths, which tells of the existence of an esoteric teaching behind its exoteric or popular form. The former is known as the Doctrine of the Heart, the latter as the Doctrine of the Eye, and as is said in the "Voice of the Silence," the Doctrine of the Eye is for the crowd, the Doctrine of the Heart for the elect. The latter will ultimately be learnt by all, but for the vast majority of men the lessons of the daily round have yet to be fully mastered. Even when the time comes for the study of the Heart Doctrine in one of its many written forms, it does not follow that it will be understood. "Yet if the Doctrine of the Heart is too high-winged for thee, thou of timid heart, be warned in time: remain content with the Eye Doctrine of the Law. Hope still. For if the 'Secret Path' is unattainable this 'day' (or incarnation) it is within thy reach 'to-morrow'" (or the next). (*Ibid.*, p. 34.)

Q. What is this Secret Path?

A. All enlightenment is a process of becoming, which some Mahayanists would describe as a process of self-realisation or realisation as the Self, whereby we "become what we (really) are." This process is referred to as a Path which each must tread for himself. This Path, as we have seen, may be considered as having a lower

or preparatory, and a higher or advanced, aspect, corresponding with the knowledge therein obtained. As trodden by the vast majority of seekers after Truth it is the Noble Eightfold Path as generally understood. For the single-minded, resolute, fearless few it is the Four-fold Path or "Four Paths" which we described on pp. . . . This is the "Secret Path" which all in time must tread.

Q. Does not the Southern School recognise this "Secret Path"?

A. Certainly, for it teaches the existence of the Four Paths of which we have already spoken, but for some reason most of its adherents deny the existence of an Inner Teaching only accessible to those who have reached these higher stages of the Path. They prefer to cling to a phrase in the *Maha-Parinibbana-Sutta* which is usually translated, "The Buddha has no such thing as the closed fist of a teacher, who keeps something back." The explanation would seem to be that given by Colonel Olcott in his *Buddhist Catechism*, a book which was passed by the leaders of the Thera Vada for use in their Buddhist Schools. "The Buddha evidently meant that he taught everything freely, but equally certain is it that the real basis of the Dhamma can only be understood by him who has perfected his powers of comprehension. It is therefore incomprehensible (that is to say, in its fulness) to common, unenlightened persons" (p. 59). A wise man does not attempt to teach the Integral Calculus or Einstein's Law of Relativity to a child of ten. Why should we suppose that the All-Enlightened One differed from all other teachers of whom history holds record, who gave but elementary principles to the multitude and reserved the deeper Wisdom for the few disciples who had shown themselves to have reached a stage at which they would understand it and be trusted not to use it to improper ends?

Always there is the distinction between the "strong meat" for strong minds and the "milk for babes." Mr. Edmond Holmes puts the matter clearly. "When Buddha told Ananda that he had kept nothing back from his disciples, he was doubtless contrasting in his mind his own methods with those of the Brahmanic teachers of his day, who sought to regulate the lives of the people down to the minutest detail of conduct, yet gave no reason for what they prescribed, and so crushed the spiritual life of India under the burden of an apparently meaningless ceremonialism. He doubtless meant that he had told his disciples everything which it was possible for him to disclose to them. More than that he did not mean: or the stores of his silence are all untrue."

(*Creed of Buddha*, p. 152.) The Buddha's Teaching was a re-presentation of an immemorial Truth, a truth which underlay the Vedas and Upanishads on which the Brahmin philosophy was built, as surely as it underlies all other great religions and philosophies. But the Brahmins of his day had claimed this Truth's monopoly, and only doled out to the people such fragments as they chose to give. The Buddha in his infinite compassion for all forms of life dared to make public, for the benefit of all, more than had ever been given out before, stressing, however, the Way which leads to Truth rather than such portions of it as he thought it safe to give. As Mr. Holmes concisely says: "The spiritual thought of India, in the days when her soul was awake and active, was, at its highest level, strictly esoteric. In the teaching of Buddha we have the nearest approach to popularising it that was ever made." (*Ibid.*, p. 248.) That the Buddha taught to the multitude but a fraction of what he knew is well brought out in a story in the *Sutta Nipata* (quoted in *Some Sayings of the Buddha*, p. 308): "Once the Exalted One, taking up a handful of simsapa leaves, said to the brethren: 'What think ye, brethren? Which are more, these few leaves that I hold in my hand, or those that are in the grove above?' 'Few in number, Lord, are the leaves in the hand of the Exalted One: far more in number are those in the grove above.' 'Just so, brethren, those things which I know by my super-knowledge but have not revealed are greater than those things which I have revealed. And why have I not revealed them? Because, brethren, they do not conduce to profit, are not concerned with the holy life, do not conduce to perfect calm, to the perfect wisdom, to Nirvana. Then what have I revealed? The Four Noble Truths have I revealed, . . . because, brethren, they conduce to profit, to perfect wisdom, to Nirvana.'"

Q. You spoke of occasional conflict between the doctrines of the different Schools. What is your final authority for deciding which is Buddhism?

A. A Buddhist recognises no authority on this or any other point save the intuition of the individual. By this power of *Buddhi* or *Prajna* alone can we transcend the limitations of reason and know the truth first hand. This intuitive conviction is, however, of slow growth, but during its development there is, for use each moment of the day, a lesser but quite sound criterion, sanctioned by the Buddha, which we in the West would call "broad-minded common sense." He expressly told his followers not to accept anything as true because another said

that it was true; nor because it was a tradition handed down through the centuries; nor because there was a rumour to that effect; nor because it was to be found in the Scriptures or was one of the sayings of an ancient sage; nor because one would like to believe it or because it was a superficially attractive point of view; nor because it was the teaching of a holy man or teacher of any kind. Our sole criterion is that to be found within. If what is written or said be reasonable and in accordance with what we have already found to be true and with our own considered judgment, let it be tested in the crucible of daily life. If when so tested it seems to be conducive to our welfare and the welfare of our fellow men, let it be added to our system of philosophy as a rational belief until such time as the light of intuition turns belief into conviction, and we may truly say we *know*.

Q. Is nothing to be accepted on faith?

A. That depends on what you mean by faith. On "blind faith" certainly not, but if it be coterminous with a provisional acceptance of a reasonable belief while it is being tested by experience, it is of course an ingredient in the Buddhist character, while if it be taken as a translation of *appamada*, which is usually translated "earnestness," it is accepted as a basic principle of the holy life.

Q. But do you not even regard your own Scriptures as authoritative?

A. Certainly not. The tendency of modern research is to show that the Buddhist Scriptures, like the Christian Bible, consist of a miscellany of writings, compiled by different authors in different centuries, nor can any, or any part of these be relied upon as being the All-Enlightened One's own words.

Q. Then you do not consider every word of them as Buddhism?

A. By no means.

As an example of their unreliability, reference is sometimes made therein to the rebirth of a man in animal form and such a belief is widely held throughout the East. We consider it, however, a degraded rendering of a metaphorical or symbolic teaching found in many parts of the world. That this is so is clearly shown by Dr. Evans-Wentz in his "Tibetan Book of the Dead," which is a translation of what was until recently an esoteric manuscript. (*Introduction*, pp. 42-58.) He there points out that the life-principle and the form through which it finds expression are interconnected lines of evolution, and that no "life-flux" can "incarnate in a body foreign to its evolved characteristics." Nature moves but slowly, whether in progress or degeneration, and though in exceptional cases a

long series of lives of retrogression may banish from the human animal everything which makes it human, it is repugnant to all nature's laws that man, whose outward form is animal but who in essence is something more, should forfeit in a single life his precious heritage.

The widely scattered stories of such obviously abnormal happenings can be shown to be symbolic, and not literal, presentations of the ancient Wisdom. For example, Dr. Evans-Wentz gives extracts from the "Republic," wherein Plato tells how the Grecian heroes chose the type of body for their next rebirth; how one desired to be a lion and another a nightingale, symbolic of a desire to be renowned for strength or the gift of song respectively. "With the assistance of symbols and metaphors," he says, "Pindar, Empedocles, Pythagoras and Socrates also taught the rebirth doctrine," and, we should add, the laws which governed it. This use of symbolism is well exemplified in the famous Buddhist *Jatakas*, or Birth Stories, which purport to be told by the Buddha of his former lives wherein, as a dog or elephant or snake he performed great deeds of virtue and self-sacrifice. This immemorial way of teaching ethics through the power of story, like the parables of Christ or Æsop's Fables, can hardly be accepted by the scholarly as literal truth, though the people's error in so doing can be easily understood. All will agree that "in the human world we find the bloodthirsty tiger-man, the deceitful fox-man, the grovelling worm-man, the industrious ant-man . . ." and while the animal virtues, such as the ant's prodigious industry, are always held to lead to better lives, is it not excusable that he who shows forth bestial vices should be thought to return to a corresponding body in a life to come? This wide belief, then, is a typical example of the way in which the language of the ancient Wisdom, Symbolism, has been taken by the people in its literal sense and in this form embodied in their Scriptures. If, however, the Buddha's advice be ever borne in mind, such errors are of no importance, for that which remains is no less valuable.

Q. But Scriptures are either true or untrue.

A. Yes and no, for Truth to us is relative. Until we are perfect, "even as Our Father in Heaven is perfect," as a Christian would say, that is, until the part is merged into the Whole, nothing can for us be absolute. Hence no statement is necessarily true for every person at every minute. As we grow, so does our knowledge of the Truth, and what is true for us to-day may to-morrow be seen as only partially true, while the truths of to-morrow are but the tenta-

tive beliefs of to-day. It follows that truth and falsehood are rarely found apart, and if one word of the Scriptures be found in error, of what "authority" is all the rest? Better by far to rely entirely on the discriminative faculty which lies within than the frail authority of any written word.

Not that the source of a statement is irrelevant, for it will materially affect the probability of its being true. The statement of a wise man is more likely to be true than that of a fool. Such teachings as are said to be the words of the All-Enlightened One will, therefore, be received with the greatest respect. Even here, however, the Buddha's advice holds good: "Be ye lamps unto yourselves. Be ye a refuge to yourselves. Look to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to anyone besides yourselves. Work out your own salvation with diligence." Nowhere does he say: "Have faith in me and I will save you." His method was to point out certain facts which all could prove for themselves and then draw simple inferences therefrom. Having found by experience that his previous teaching was true his followers naturally accepted any further teaching as so likely to be true as to be worth provisional adoption and experiment. In such a way they step by step absorbed the teaching as a tested system of philosophy whose value and validity depended on no other authority than reason in its highest form, and practical experience. Salvation by the blind acceptance of a creed or dogma is to the Buddhist mind unknown. Even in those Mahayana sects in which salvation is attained by calling on the name of Buddha it is, at least in the minds of its enlightened advocates, a symbolic invocation to the faculty of *Buddhi* or Enlightenment, which is the "God within." In brief, a Buddhist recognises no authority for any statement save its inherent reasonableness and the extent to which it is ratified by the intuition.

Q. Then presumably you allow to others the same freedom in accepting or rejecting the doctrines which you lay before them?

A. Certainly. Buddhism claims to be, and history has shown it to be, the most tolerant, in principle and in practice, of all the known religions of the world, for the Buddha's followers have always appealed "not to the sword, but to intellectual and moral suasion. We have not a single instance, throughout its history of more than two thousand years, of even one of those religious persecutions which loom so largely in the history of the Christian Church. Peacefully the (Buddha's) Reformation began, and in peace,

so far as its own action is concerned, the Buddhist Church has continued till to-day" (*Buddhism*, S.P.C.K., Rhys Davids, p. 116). Such has ever been the policy of Buddhist missionary pilgrims and such was the policy of the great Buddhist Emperor Asoka who, in his efforts to spread the Dhamma throughout Asia, widely decreed, in graven monuments which can be seen to-day, the following command: "No decrying of other sects nor depreciating of others without cause, but on the contrary, a rendering of honour to other sects for whatever in them is worthy of honour. By so doing both one's own sect and all others will be benefited; by acting otherwise one's own sect will be destroyed in the injuring of others." The reason for this is obvious. A Buddhist seeks enlightenment for himself and all that lives, and in so doing claims the right to choose what path he shall follow to that end. Recognising an equal right to spiritual freedom in all other forms of the universal life he naturally grants to them that which he claims for himself. He knows the futility of trying to convince another against his will, for none can truly enlighten another, even at his own request. At the best he can but point the way to self-enlightenment. This attitude of mind extends to differences of outlook within the Buddhist world as much as to the doctrines of other religions, which is in a way a deeper test of tolerance. Tolerance has been defined as "an eager and a glad acceptance of the way along which others seek the Truth." To apply this to the utterly different outlook of another religion is one thing. To accept as eagerly, as being just as likely to be true, a widely differing interpretation of the Dhamma itself bespeaks a greater tolerance still. Yet there are Buddhist monasteries in the East in which exponents of widely divergent points of view on Buddhist doctrine and its application dwell together in perfect harmony. This is made possible by the fact that a Buddhist monk, on entering the Order, only binds himself to obey the regulations of his monastery; his mind is always free. As Mr. Johnston says in "Buddhist China" (p. 308): "He binds himself to no Articles and no formulated Creed, and he is perfectly at liberty to use his own judgment in interpreting the sacred books and traditional doctrines of his school." In the absence of any orthodoxy or "authority" it never occurs to any Buddhist to persecute his neighbour for holding a different point of view.

Q. Yet surely Buddhists seek to convert all other men to their own beliefs?

A. You will find that they do nothing of the kind. A Buddhist regards the Dhamma as an expression of Truth, therefore as a message of

universal application. Striving as he does for the welfare by enlightenment of his fellow men, he considers it his duty to place before them such of the Dhamma as he has tested and found to be true, and thinks to be suited to each individual's requirements and mentality. In so doing he has done all which it is his duty and all which he has any right to do, for each man's spiritual progress is no one's business but his own, and any attempt to make him change his point of view is regarded in the East as sheer impertinence. Where a man seems dissatisfied with his hitherto accepted doctrines and beliefs a Buddhist seeks by simple reasoning to make him understand the Dhamma, and the solution it affords to the problems which are worrying him. If the offer is refused his duty is for the moment ended, and he returns to the strenuous task of self-enlightenment.

Q. Yet Buddhism is classified as a proselytising religion?

A. Whatever a man believes to be true he will naturally wish to share with his fellow men, but a Buddhist would never have the impertinence to *force* his views on anyone. That it is his duty to spread, in the sense of making known, the existence of the Dhamma is clear from the specific injunctions of the Buddha to his followers: "Go ye, O Bhikkhus, and wander forth for the gain of many, for the welfare of the many, in compassion for the world. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure." (From the *Mahavagga* of the *Vinaya Pitaka*.) And again, in the *Voice of Silence* it is said: "Point out the Way—however dimly and lost among the host—as does the evening star to those who tread their path in darkness. Give light and comfort to the toiling pilgrim and seek out him who knows still less than thou, who in his wretched desolation sits starving for the bread of Wisdom—let him hear the Law" (p. 36). To teach but never to compel; to be ready to assist without attempting to convert, such is the Buddhist ideal.

Q. Then you welcome Christian missionaries in Buddhist countries?

A. If in all sincerity they consider, having studied Buddhism, that their own religion has proved, and would prove in the East, more practical in helping men towards enlightenment, by all means let them preach the Message of their Master, as they understand it, where they will. Such a qualified mission in the name of Jesus is, however, all too rare, for the average missionary's intolerance and ignorance betrays him from the first. Is it surprising, then, that the immemorial East, with its heritage of spiritual

wisdom, regards as gross impertinence the efforts of the youthful West to save them from a fate in which no thinking man believes, by methods which no Christian nation has adopted for itself? Why is the West so anxious to export the wisdom for which it has no use at home? Our Eastern brothers, for example, know that life is one and therefore sacred. We in the West kill animals not only for food and clothing and for personal adornment, but even for the sake of killing, so that it be honoured with the name of sport, and who but Christians would torture animals in the utterly mistaken belief that by such means they are entitled to discover knowledge useful to humanity? Yet these are they who preach to the East of love to all that lives!

It is said that life in the East is lightly held, but what is the murder of an individual by his ignorant and foolish brother compared to the wholesale murders, committed in the name of God by nations claiming to be civilised, which, in the name of War, befouls the pages of our Western history? Again, Brahmins, Buddhists and Mahomedans abstain from alcohol as part of their accepted code of life, and it is only Western influence which has made so many of them faithless to their principles. Yet Westerners, whose cities flaunt a public-house at every turn, go forth to preach to them of abstinence and self-control!

Most Christian missionaries seem to think their Message is a new one, yet all which they believe, the Sages of the East had either proved or disproved centuries before the "Prince of Peace" was born in Galilee, and have moreover, to an extent unknown in the West, applied to daily life such principles as proved acceptable. It follows that where missionaries preach, and practise, the ethics of the Sermon on the Mount they will be well received. To the extent, however, that they try to spread the dogmas of a Church which has forgotten Christ they will be quietly ignored, for in the East religion is, to all but the most degraded, a matter of experience and reasoning, and not of blind, and unapplied, belief.

Q. Then you deny the teachings, as apart from the ethics, of Christianity?

A. What are the teachings of Christianity? Does any Christian know? If by Christianity be meant such doctrines as vicarious atonement, confession and absolution of sins, a Divine incarnation unique in history, the existence of an everlasting Heaven or Hell to follow on a single life on earth, an apostolic succession of representatives of "God" on earth, and the creation at birth of a new and original soul, utterly distinct from every other soul, created by

a personal Creator and placed at birth in a palace or a slum as it pleased His arbitrary Will, we say not only that such doctrines are, as popularly taught, untrue, but that any reasonable man can prove for himself their foolishness.

But if by Christianity be meant the personal example of the man, a life which was the embodiment of what he taught, we answer that this Jesus is accepted by many Buddhists as a Bodhisattva, one who through innumerable lives has worked towards the liberation and perfection of his fellow men. To follow such an one, in the sense of striving to live a life of equal purity, compassion and goodwill, is only following the Buddha in another name, for in the end the process of enlightenment consists in finding and developing that Buddha—or Christ—principle within, which is the faculty of self-enlighten-

ment. It has been said that no religious teacher founds a religion or formulates a creed. He only reiterates forgotten principles and points a Way. It is the foolish zeal of those who follow him which slowly turns a guide to conduct into a rigid body of doctrine, from which the life blood gradually ebbs away and leaves but a vast disintegrating corpse, while the life finds self-expression in a more fluidic form. It is because Buddhism is something which must be experienced before it can be understood that it is still so vital in the world, and it is to the credit of the few real Christians to whom religion is a spiritual experience, a treading of the Way to Selfhood in the death of self, that the Christian Church retains such life and influence as lingers on in it to-day.

(To be continued.)

PRE-EXISTENCE AND REBIRTH From the Western Viewpoint.—II.

The observant Masonic student is made aware by the formula used at Lodge-closing, that by some great Warden of life and death each soul is called into this objective world to labour upon itself, and is in due course summoned from it to rest from its labours and enter into subjective celestial refreshment, until once again it is recalled to labour. For each the "day," the opportunity for work at self-perfecting, is duly given; for each the "night" cometh when no man can work at that task; which morning and evening constitute but one creative day in the soul's life, each portion of that day being a necessary complement to the other. Perfect man has to unify these opposites in himself; so that for him, as for his maker, the darkness and the light become both alike.

The world-old secret teaching upon this subject, common to the whole of the East, to Egypt, the Pythagoreans and Platonists, and every College of the Mysteries, is to be found summed up as clearly and tersely as one could wish in the *Phaedo* of Plato, to which the Masonic seeker is referred as one of the most instructive of treatises upon the deeper side of the science. It testifies to the great rhythm of life and death above spoken of, and demonstrates how that the soul in the course of its career weaves and wears out many bodies, and is continually migrating between objective and subjective conditions, passing from labour to refreshment and back again many times in its great task of self-fulfilment. . . . In the course of its task of self-perfecting, the soul is periodically summoned to alternating periods of labour and

refreshment. It must labour and it must rest from its labours; its works will follow it, and in the subjective world every Brother's soul will receive its due for its work in the objective one, until such time as its work is completed and it is "made a pillar in the House of God and no more goes out" as a journeyman builder into this sublunary workshop.

W. L. WILMSHURST (33°)
(The Masonic Initiation.)

THE COMRADES.

Over the wide fields of Time at random looking,
Who are these I see
Moving among the mass of other men like kings,
With free, royal steps, heads erect, and faces
ever turned to the East?
O, these are the Great Comrades, the limitless
lovers of men,
The Saviours of the world.
(Did you suppose that there was only one
Saviour of the world?)
These are they that are afraid of none, and
ashamed of none, for they love all.
And wheresoever they go they draw the regards
of all men after them.
And here and there in the crowd they touch one.
And he touched, he turns and looks and silently
follows them,
Follows them through nights and follows them
through days,
Follows them through shadow and follows them
through sunshine,
To become even as they are,
A Comrade and Lover of men,
A Saviour of the world.

J. F. McKECHNIE.

Books: Reviews.

ESSAYS IN ZEN BUDDHISM. By D. T. Suzuki. First Series. Luzac and Co., 1927. 400 pp., at 17/6.

The importance of Zen cannot be over-estimated and this is by far the best book on the subject. It consists of a bound-up series of Essays, most of which have already appeared in the Eastern Buddhist. Unfortunately, it has the defects of such treatment. There is a lamentable amount of repetition and discursiveness which might be remedied in later editions, as the result of which we should have the same material confined to 300 pages with a corresponding decrease in the somewhat heavy price. This book should be in the hands of all practising Buddhists, but the number who can afford the sum of 17/6 is strictly limited. One further comment and our adverse criticism is at an end. On pp. 4-5 the author makes a serious blunder in psychology, due, we think, to a careless method of expression rather than to erroneous thought. He speaks, and quite irrelevantly, of the birth of sexual love as the beginning of the end of egotism, whereas sexual love is, in its passion to possess, the very summit of exclusive egotism. What we think the writer has in mind is love, not "love aflame with all desire, but love at peace," wherein the adolescent character finds something which it values more than self. We only mention this because other reviewers, not appreciating the danger of his remarks as they stand, have, by giving emphasis to them, turned a number of potential purchasers away.

For the rest, the book is all which one would expect from one who is as fluent a writer in English as he is an acknowledged master of Zen. The Essays deal with Zen itself from different points of view, its History and genesis, Practical Methods of Instruction, and the Meditation Hall and Ideals of the Monkish Discipline. At the end is given, with appropriate comment, a sample of the gradual acquirement of enlightenment as shown in pictures which, excellently reproduced, aptly illustrate the pure simplicity and practicality of Zen.

Of its nature we need say little here, as we have used this volume as the basis of our account of Zen in the Text Book now being written by the Lodge. (See Vol. 2, No. 10, at p. 225.) We have there described it as the synthesis of all the schools of Buddhism, for it stands above all argument and doctrine, being the process of Enlightenment itself. It is "the art of seeing into the nature of one's own being," self-realisation in its highest form. It

scorns the use of "authority" and argument, for it calls forth and develops something higher than the mind, the faculty of *Buddhi*, of direct cognition or at-one-ment with the subject of our thought. It cannot therefore be explained in words, for only in Zen, which is Enlightenment, can Zen be understood. "Zen is to be explained, if at all explained it should be, rather dynamically than statistically," but for what words are worth it is traditionally described as:—

"A special transmission outside the Scriptures;

No dependence upon words and letters;

Direct pointing to the soul of man;

Seeing into one's own nature."

These four, when fully understood, will lead in time to Buddhahood. It is thus the very essence of Buddhism stripped of its wrappings of doctrine and intellectual belief. To find the Buddha we must look within, for nowhere else can Enlightenment be found.

The Essay on the History of Zen tells how the secret of Enlightenment was transmitted by the Buddha to the venerable Mahakasyapa, by him to Ananda and through him to a series of Zen Masters, of whom Ashvaghosha was the twelfth, Nagarjuna the fourteenth and Bodhi-Dharma the twenty-eighth and last. All these, however, are no privileged dispensers of salvation, but, like the All-Enlightened One himself, mere "pointers of the Way."

In Practical Methods of Instruction we are given copious illustrations of the curious methods used by Zen Masters to stimulate the Buddhist faculty to proper functioning, but fortunately "nothing is stereotyped in Zen and somebody else may solve the difficulty (of transcending thought) in quite a different manner. This is where Zen is original and creative."

In the Meditation Hall we realise how far the Chinese have diverged from the methods of their Indian predecessors in the study and use of Zen. As opposed to silent meditation far from the haunts of men Zen followers "believe in the sanctity of manual labour," for "the basic principle of the Zendo life is 'learning by doing.'" Of course they meditate, but "they put in action whatever reflections they have made during the hours of quiet-sitting, and test their validity in the vital field of practicality" (Italics ours). They practise what most Westerners ignore, a wise and temperate poverty. They consider that the "impulse to acquisitiveness" is the cause of most of the misery in the world, and therefore regard each

one of their possessions, intellectual as well as physical, their bodies not excepted, as being "given us for the unfolding of the highest powers in us, and not merely for the gratification of our individual desires." This poverty is the reflection of a spiritual poverty which is another word for "emptiness, *sunyata*. When the spirit is all purged of its filth (of prejudice, beliefs and fixed ideas) it stands naked, with no trappings. It is now empty, free to assume its native authority. And there is joy in this . . .

Zen is, in brief, the very life-blood of the Dhamma, and is found in this name or in that wherever religion is a vital force and not a school of dogmas, creeds and ritual. It follows that for many who buy this book it will be the last which they will ever buy, for Zen leads one away from books to the feet of self-Enlightenment.

CHRISTMAS HUMPHREYS.

* * *

THE CONCEPTION OF BUDDHIST NIRVANA with Chandrakirti's Commentary. THE SOUL THEORY OF THE BUDDHISTS, both by Th. Stcherbatsky, Ph.D. Published by the Academy of Sciences, Leningrad. Obtain through Luzac, London. Price 21s. and 2s. respectively.

These two works are translations from two very important Buddhist classics, Nagarjuna's Treatise on Relativity, with Chandrakirti's Commentary, and the appendix of Vasubandhu's Abhidharmakosa. The first named is prefaced by an exceedingly able introduction from the pen of the translator.

Professor Stcherbatsky begins by remarking that despite more than fifty years of investigation European scholars are apparently as far as ever from understanding the true meaning of Buddhist philosophy, and mentions particularly Professor L. De Valleé Poussin, who confesses that the more he enquires, the less he understands the real meaning of Nirvana. Probably the reason is not far to seek. The very originality and greatness of the Buddha thought, raises it so far out of the line of ordinary comprehension that it needs not only earnest and sympathetic study, but a radical readjustment of viewpoint. A dynamic view of life requires a great effort, for the human mind, as Bergson shows, naturally thinks geometrically since it is evolved in order to act on matter.

Stcherbatsky commences by pointing out the importance of Yoga in the Buddhist scheme. Buddhism was not mere rationalism, and to

ignore the mystical super-rational side of the Dhamma, is to miss one of its most important features. "There are things profound, hard to realise, hard to understand, yet tranquilising, sweet, not to be grasped by mere logical reasoning, subtle, intelligible only to the wise." (Digha Nikaya.)

Professor Stcherbatsky proceeds to refute writers like Berriedale Keith, an English "expert," who in language of studied offensiveness speaks of Buddhism as "the product of a barbarous age," and the Buddha as "a magician of a trivial and vulgar kind." This in face of the Kevaddha Sutta, wherein the Lord Buddha distinctly declares that he loathes displays of supernormal power, in face of his fine scorn of tricksters and droners out of charms, and of his absolute prohibition of supernormal power by the Bhikkhus! But we presume that "experts" like Berriedale Keith will simply assert (of course without proof, for none is forthcoming), that the Kevaddha Sutta and other passages prohibiting magic, formed no part of "primitive Buddhism," but were forged by mendacious monks and "little hook-nosed pagans."

At the hands of such "experts" as Berriedale Keith and Mrs. Rhys Davids, no man's reputation would be safe, and we should be driven to the conclusion that there never has been a great man in the world. All human triumphs in religion, philosophy, and the arts and sciences were the work of syndicates of nonentities working in more or less loose collaboration to produce a result far above the ability of any one of them ordinarily, and then, from a motive of modesty, we presume, attributing their work to a man of straw. Such a dismal and cynical philosophy is a poor incentive to human effort.

Happily, Professor Stcherbatsky is not of the class of Berriedale Keith and Mrs. Rhys Davids, but is a real scholar anxious to discover facts, although he sometimes reaches conclusions at which a Buddhist must demur, and totally fails to grasp the view-point of Buddhist philosophy. For instance, in one passage he states that the Buddha was "deeply impressed by the contradiction of assuming an eternal, pure, spiritual principle, which, for incomprehensible reasons must have been polluted by all the filth of mundane existence in order later on to revert to original purity." After such a splendid flash of insight it is sad to read a little further on, "Matter and mind appeared to him as split into an infinite process of evanescent elements, the only realities beside Space and Annihilation, since it is clear that the Buddha understood by

'elements' or *dharmas* what modern science would call 'forces.' "

This radical mistake vitiates the whole of Stcherbatsky's otherwise excellent exposition of yoga; *e.g.*, since the elements are *ex hypothesi* separated momentarily they cannot really influence one another. True, if the elements were entities, but if they are forces, it is a well-known law of physics that forces *can* act upon one another. The mistake is often made by non-Buddhists that *anicca* implies the existence of momentary entities that come into existence, pass out in a moment, and in doing so produce by some mysterious means other momentary entities in much the same way as scholastic philosophy imagined one substantial form to produce another. The true Buddhist view is that Life, and indeed the Universe, is a continuous stream of energy, and a motion cannot be divided, as is demonstrated by Zeno's famous error of the impossibility of motion, illustrated by the example of the flying arrow, wherein the philosopher, betrayed by the natural tendency of the mind to geometrize, confused the motion of the arrow with the space traversed. "That all is existent is one extreme, that all is non-existent is another extreme. The Tathagata, avoiding the two extremes, preaches his truth, which is the Middle Path."

Following the exposition on Yoga, our translator deals with the question of Buddha's belief in immortality and his alleged agnosticism. In the first named section we find the startling assertion, "the words 'immortal place' simply mean changeless, lifeless, and deathless condition. . . . People enter Paradise by being re-born in it, they disappear for ever in Nirvana, by being extinct." Therefore, when the Buddha spoke of the immortal, he meant the exact opposite, *viz.*, the absolutely mortal!

The Buddha—all theological theories as to his exact nature apart—was the keenest thinker that ever lived, and surely it is unthinkable that he should have been guilty of such an absurd illogicality, especially since any philosopher in ancient India could express his views openly without fear of authority, and indeed, a sect of professed materialists, the Lokayatas or Charvakas actually existed.

In discussing the question of the Buddha's agnosticism Stcherbatsky ably shows in refutation of Vallee Poussin, that the Buddha was neither an ignoramus nor a dishonest quibbler who posed as a materialist as against the eternalists, and as an idealist as against the materialists, but agrees that he remained silent as to the Ultimate because human language is inadequate to describe such things.

The rest of the Introduction gives a short history of the Buddhist schools of thought clearly and concisely, although from the viewpoint of an orthodox Buddhist, Stcherbatsky, like most European authorities, leans too much to the view that the various Buddhist philosophies are woven out of the fancy of their exponents, whereas all can be shown to be founded on the Buddhist Scriptures. Where they erred, it was through over-emphasis of some particular point of Dhamma; thus, the Sarvastivadins and their successors the Vaibhasikas, over-emphasised the impersonal objective view of Dhamma, relying on such texts as, "Whether Buddhas arise or whether Buddhas do not arise, it is Dhamma that all things are impermanent," thus showing that the cosmic operation is independent of anyone's recognition of the fact. But the Sarvastivadins by over-insisting on this truth, lost sight of the essential significance of the Buddha, without whose Enlightenment the Dhamma would never be known, and by operating without being realised and comprehended by an enlightened mind, it would be an imperfect manifestation of its own nature. In their extreme objectivity the Sarvastivadins and kindred schools reduced all phenomena to a combination of seventy-five fundamental elements, which were unchanging, thus coming perilously near to materialism, and even to denying the fundamental doctrine of *anicca*, although we cannot agree with Stcherbatsky that they maintained Nirvana to be the annihilation of all life, more probably regarding it as quite separate from the phenomenal world with its seventy-five elements: they refused to speculate as to its exact nature, deeming it ineffable and incomprehensible to ordinary men. Indeed, as Professor Anesaki suggests in his work on Nichiren, the Buddhist Prophet, the materialism of the Sarvastivadins was probably exaggerated by their opponents.

Such over-emphasis, however, provoked inevitable reaction, and the movement began with the Sautrantikas, who by insisting on the Dharmakaya doctrine (which is, of course, found in the Scriptures, but was neglected by the Sarvastivadins and Vaibhasikas in their concentration on the one point of objective phenomena) were moving distinctly in the direction of Mahayana, and in fact, the Sautrantikas ultimately coalesced with the Mahayana.

The next move away from the Vaibhasika attitude was the Yogachara School of Vasubandhu, wherein the elements were shown to be purely relative, being manifestations of the *alaya vijñana* or "store consciousness," a universal energy corresponding to the *élan vital* of Bergson. Hence all phenomena are unreal,

i.e., relative; relative to the universal energy and to the logical categories of the human understanding, but real when viewed *sub specie eternitatis*, thus approaching the fundamental unity of relativity and universality, which the Vaibhasikas had separated so widely and completely as to amount almost to dualism.

Lastly, we have the Madhyamaka School of Nagarjuna, definitely Mahayana. This great philosopher, one of the greatest thinkers the world has ever seen, brought Buddhism back to the true doctrines of *anatta* and *anicca* by his masterly exposition of the doctrine of relativity, and justly earned the title of Bodhisattva and a place beside Kumarajiva, Deva, and Asvaghosha, as one of the Four Suns that illuminate the world. He taught that all phenomena are *sunya*, void; *i.e.*, relative, *anicca*; the only eternal is the Dhamma, the Cosmic Principle, and all things are *dharmata*, subject to the Cosmic Principle, and Buddha is one with Dhamma or Norm. (*Aggañña Suttanata*.) He alone is eternal and in intimate relation with all phenomena, hence Nirvana is Buddha, to be grasped intuitively, whereby we become immortal with him.

Stcherbatsky professes astonishment at the fact that a highly devotional Church like the Mahayana could have developed out of a system of atheism like "primitive Buddhism," and if the facts were like what he imagines them to be, such an evolution would indeed be almost miraculous. Would it not be juster to say that the keen intellect of Nagarjuna saw clearly what was implicit in the Scriptures? It would be well if European scholars would pay more attention to the statements of Buddhist authorities such as Chi Hai and Dengyo Daishi.

Stcherbatsky gives a scholarly comparison of Mahayana and European philosophy and concludes by summing up his position thus: "The Philosophic tendency of the Buddha's age was towards materialism, and he taught the existence of a congeries of separate elements evolving towards final extinction," a conclusion from which we wholly dissent and which is almost refuted by the next sentence. "A tendency to convert Buddha into a superhuman eternally living principle, manifested itself early among his followers, and led to a schism." Why should such a tendency have arisen in regard to a notorious materialist? None such ever arose in regard to Charvaka, Democritus, or Epicurus. "After the Buddhist adaptation of Vedanta, the Buddha was converted into a full-blown Brahman." Quite inaccurate: the Buddha was never a Brahman, but a Cosmic power potential in the Universe and realising and fulfilling itself

through every part thereof, the leader in a universal evolution: a dynamic view of the universe, whereas the Vedanta is always static. But despite the glaring mistakes we have mentioned, Professor Stcherbatsky deserves the gratitude of every Buddhist for his translations of Nagarjuna's *sastra* on relativity, Chandrakirti's Commentary thereon, and the section of Vasubandhu's *Abhidharmakosa*.

We feel that Professor Stcherbatsky is not only a great scholar, but that his finest work is yet to be given to the world.

B. L. BROUGHTON.

BOOKS WANTED.

Mahayana Suttas. S.B.E. 39.
Vinaya Texts. 3 vols. S.B.E. 13, 17, 20.
Fo-sho-hing-tsang-king. S.B.E. 19.
SOUL OF INDIA. Howells (Clarke).

FOR SALE.

Some Sayings of the Buddha. Woodward. 3s.
Buddhist India (Story of the Nations). 3s. 6d.



The BUDDHIST LODGE, LONDON

121, St. George's Rd., Westminster, S.W.1

(on 24 'Bus Route).

MEETINGS:

Alternate Monday evenings, 7.15 for 7.30 p.m.

MAY 7th, 21st; JUNE 4th, 18th.

STUDY COURSE: THE LODGE TEXT BOOK.

VISITORS WELCOMED.

THE QUEST.

The April number of the "Quest" now before us is an exceptionally interesting one. The poem by Leon Picardy first strikes our notice. *Thou hast no Saviour but Thyself*, naturally appeals to a Buddhist.

Professor Nicholson writes an interesting article on Sufi mysticism. G. C. Barnard, M.Sc., contributes a suggestive article on "Precognition" with some striking illustrative examples. Under the title of "Sumer: The earliest known source-land of the general Gnosis," the Editor reviews Dr. Alfred Jeremias' recently published work *Die ausserbiblische Erlösererwartung*, giving a summary of the section dealing with the Saviour-Expectation in Sumer and Babylon, such being of great value to the student of comparative religion who seeks

to get to the root of the World-Saviour tradition, with its concomitant Virgin-Birth and Resurrection myths.

Darwinism in the Melting Pot, by H. Reinheimer, is another striking article in which the writer urges the importance in the evolutionary process of the "struggle for the benefit of the community," named by him Symbiosis. "Without symbiosis progressive evolution could not have been achieved." Prince Kropotkin, of course, emphasised the same principle in his work "Mutual Aid"; finally Tomb-Lore in China and Egypt shows some striking similarities between the burial customs and beliefs of these two countries; widely separated by time and space as they are.

The Review Section is, as usual, a valuable guide to the most striking of recent publications.

INTER-RELIGIOUS CONFERENCE FOR PEACE

July 31st—August 2nd, 1928

The Hague.

Even after the terrible war and the economic collapse succeeding this, despite the League of Nations, the race in armaments is continually increasing and hence the danger of a new war is always becoming greater. To avert such a catastrophe all forces must be exerted.

In the Spring of 1927 an International Conference, "Peace through the school," was held at Prague. In November of the same year the women gathered at Amsterdam to throw a light upon the question of peace from the economic and political point of view. In March, 1928, the International Women's League for Peace and Freedom will confer concerning "Scientific Warfare."

For the purpose now of allowing the voice of the spiritual leaders to be heard, a committee has been formed at The Hague with the intention of convening a conference where foreign speakers will be invited and foreign visitors will be welcomed.

Representatives of various creeds will demonstrate what the churches and non-clerical religious currents have effected and may effect in this sphere.

Setting aside all criticism of non-denominationalists, these will be the interpreters of the deep longing of people of the most divergent persuasions for Universal Peace and, according to their views, they will indicate the course along which this common purpose may be achieved.

Let all work together. Now there is still time.

The Recommendatory Committee: Dr. J. M. J. F. Andreoli, Mrs. C. Bakker-van Bosse, LL.D., Mr. Hilbrandt Boschma, Miss Dr. Nic. Bruining, Prof. Dr. J. A. Cramer, The Rev. J. D. Dozy, The Rev. G. Horreus de Haas, The Rev. H. de Jonge, The Rev. F. Kleyn, Prof. Dr. Ph. Kohnstamm, The Rev. J. J. Meijer, Mrs. C. Ramondt-Hirschmann, Prof. Dr. C. G. van Riel, The Rev. N. J. C. Schermerhorn, The Rev. J. J. Stam, Dr. N. W. Stufkens, Chief Rabbi J. Tal, Miss Joh. Westerman, Dr. J. C. Wissing.

The speeches delivered in French, English, German and Dutch, will be translated into Esperanto only.

Congress fee f. 3.—(postclearing 10866 of J. R. G. Isbrücker, The Hague). Gifts and contributions will be gratefully received at the same address, for the guarantee fund.

For accommodation visitors are requested to apply to Mrs. J. C. Isbrücker, 22 Oostduinlaan, The Hague, as soon as possible, as the hotels, having in view the Olympic Games, will be very full.

Amsterdam is preparing a similar gathering for August 13th, 14th and 15th, organised by an "International Congress of Anti-militarist Clergymen," which was formed at Geneva in August, 1926. Here is the suggested platform:

1.—To unite the anti-militarist ministers of all churches and of all denominations and of all countries, and if possible to create new groups and to prepare the way for an international congress.

2.—To study thoroughly the question of war from the theological and philosophical standpoint.

3.—To demonstrate without delay by word and deed in and outside the churches against war and the preparations for war.

"A new war must not find us inactive as in 1914. Therefore, we call upon all colleagues over the whole world of all Christian churches and denominations, to unite themselves with us in the battle against war and militarism.

"The world is waiting for a decided testimony, which blames not only war, but which also condemns militarism as a sin against the Kingdom of God."

Dr. Josiah Oldfield, the veteran Food Reformer, is appealing for financial help for the Babies' Ward Guild of the Lady Margaret (Fruitarian) Hospital, at Doddington, Kent. A descriptive leaflet may be obtained from the Hon. Treasurer, Lady Margaret Hospital, Doddington, Kent.

BUDDHISM FOR THE YOUNG.

NOTE. I must apologise to my readers for an error in last month's article. Will you kindly correct the word Kapilavatthu in the 14th line of the text, to Rajagaha. ED.

For six long and weary years the Prince-ascetic Siddartha devoted himself to his search. With unshaken determination he neglected no opportunity to learn wisdom from those who professed to have it. He sat at the feet of every great teacher of his time, earnestly devoting himself to the study and practice of their various teachings and methods. Especially did he study and practice the systems of the two most famous teachers of the day, whose names were Alara Kalama and Uddaka. Tradition tells us that he thoroughly mastered the systems of both these famous men, and became their equals in learning and wisdom; but he found no permanent peace, no abiding satisfaction from their teachings. Finally he decided to abandon teachers, and to test the practices of the ascetics. As I have before told you, it was a common belief in those days, not only in India, but in other parts of the world, that the practice of asceticism would bring enlightenment and wisdom. In its minor forms, as practised in the West, the idea is that a man pleases God by making himself miserable here, and that God will reward him with happiness in the world to come. In its extreme form, as practised in the East, it is believed that by subduing the body and controlling the senses by means of ascetical practices, it is possible for a man to enter into higher states of consciousness, in which states he is able to learn all the mysteries of life.

The first of these beliefs is pure superstition. Creating misery here is foolishness, and there is no reason at all to suppose that by being miserable here one can ensure being happy in the state after death. If there is a life after this, it is surely more reasonable to suppose that we shall reap happiness there by making other people happy here, and we cannot make other people happy if we cut ourselves off from them and devote ourselves to being miserable.

But with regard to the second idea, it is true that by certain ascetical practices, it is possible to enter into a state of consciousness in which abnormal happenings occur. The consciousness functions on another plane of existence, but that plane of existence is as subject to illusion as is this, and no real wisdom or enlightenment is to be learned from such practices.

To-day, in India, there are people who follow these practices: they are called fakeers, and they are able to perform many wonderful feats by

control of their bodies. They can stop the beating of the heart, they can go without food for long periods, they can walk barefoot over red-hot coals, and they can even be buried alive for several days and then be dug up and revived. But they have not by their practices acquired any real wisdom, or helped anyone else to be noble and happy.

These practices Siddartha followed, and he, doubtless, acquired the power to do many wonderful things. But he soon found that these powers did not bring him the truth he sought, nor the peace of mind he craved. On the contrary, he found to his dismay that his body was being weakened by the lack of proper nourishment and the strain put upon it. To such extremes did he go in these practices, that one day he fainted away from exhaustion. A shepherd boy found him lying at the foot of a tree senseless, and gave him goat's milk, which revived him, and then, as he sat thinking, doubting whether he was on the right track, and yet unwilling to give in, he heard the singing of a band of dancing girls who were passing along the roadway near his retreat, and the words of their song were wafted to him on the evening breeze. They sang the Song of the Lute—the instrument they were playing—and the song said that if the strings of the lute are too slack they will give forth only tuneless music, but that if they are too tightly stretched they will snap and give no music at all. For perfect result they must be moderately taut. As he listened to these words he saw in them a message for himself. "I strain too much this string of life," he said to himself. So he decided to renounce the practice of asceticism and to take sufficient food to keep his body strong and healthy. As he gradually recovered his strength his brain grew clearer, and in reviewing every method of seeking he had tried, he came to the conclusion that all of them were wrong. He had sought for the Light in books, in the teachings of other men, in the neglect and the torture of his body, and all were useless.

He now realised that this seeking outside himself was wrong. In the depth of his own heart he might find that which he sought. He emptied his mind of all preconceived ideas, renounced all thoughts of self, all ideas of striving for his own salvation, and concentrating on the one idea of the basic unity of all life, he finally achieved his goal.

The books tell us in simple language this wonderful story. How at last strong in body and mind once more he decided to make this final effort to achieve. How he selected a suitable

spot under the shade of a mighty fig-tree, called by his followers ever since the Bodhi Tree, or tree of Wisdom, and there sat in meditation until the light dawned.

What this wonderful experience was like, words cannot describe. It could not be conveyed to the understanding of his own disciples. He had been through the most wonderful experience which man can achieve, and only he who has been through it can possibly understand in the least its transcendent wonder, beauty, glory and

peace. "Insight arose, ignorance was dispelled, darkness was vanquished, the Light dawned; I sat, strenuous, awake, ecstatic, Master of myself." So, in a few simple words he tells us all that can be told of this great spiritual experience.

The Prince Siddartha no longer, the wandering ascetic no more, he had found the Light, had become a Supremely Enlightened One—a Buddha.

(To be continued.)

ESPERANTO ALDONO.

LA LUMO DE LA DHARMO.

Organo de Budhana Ligo Esperantista.

NIA PROGRAMO.

Dum ni konsideris la preparadon de tiu-ĉi skizo pri niaj ĝisnunaj faroj en la Esperanta Fako, kaj pri tio, kion ni esperas entrepreni en la volumo, kiun ni nun komencas, ni ricevis, de Esperantisto el la Nordo de Anglujo, leteron, en kiu li petis sciigon pri la Budhana Movado en tiu-ĉi lando, kaj precipe pri ĝiaj agadoj Esperantaj. La informis nin, en sia letero, ke li jam studis Budhismon dum tri jaroj, kaj faris paroladon pri la temo ĉe la loka Grupo Esperantista. Unu el liaj aŭskultantoj poste sendis al li kelkajn malnovajn ekzemplerojn de "Buddhism in England," kiujn li ĝoje ricevis, precipe pro la Esperanto Fako, kiun ili enhavis.

Ni ĝojas ricevi tian komunikadon, kaj per ĝi konstati ke niaj penoj por la disvastigado de la Lumo de la Dharmo en la Okcidento atingas iom da sukceso. Precipe ni interesiĝas scii ke nia Esperanto Fako estas ŝatata, kaj efektiviĝas kiel rimedo por la diskonigo de informoj pri nia Movado.

Rezultis el korespondado kun tiu-ĉi demandanto ke li promesas traduki, en ritma formo, la 100 strofojn el la Oka Libro de la "Lumo de Azio." Pluaj detaloj aperas sube.

Dum la du-jara ekzisto de nia gazeto ni jam aperigis Esperante:—

1. Tradukon, en prozon, de plej granda parto de la Ses Libro de la "Lumo de Azio."
2. La Unuan Predikon.
3. La Unuan Ĉapitron de la "Dhammapada."
4. Elĉerpaĵojn el la Rezonata Klarigo de la Budhismo.
5. Apartan artikolon de Japana Budhano, kiu tiutempe vizitis Anglujon.

6. La mallongan "Bazo de la Budhismo," kompilata pro la peto, kaj sub la gvido de D-ro. de Silva.

Ni projektas eĉ pli ambician programon por la estonta jaro. Ni esperas prezenti:—

1. Pluajn Elĉerpaĵojn el la Rezonata Klarigo, kun la intenco formi per ĉi-tiuj elĉerpaĵoj resumon de la tuta verko.
2. La plej grandan parton de la Oka Libro de la "Lumo de Azio"; t.e., la cent strofojn komence de la vortoj "OM, AMITAJO"! kaj finante kun la Kvin Reguloj, Tiu-ĉi aperos, en ritma formo en kvin partoj, t.e., la strofoj 1-15, 16-38, 39-49, 50-73, 74-100.
3. Elĉerpaĵojn el la "Dhammapada."
4. Artikolon pri "Karmo" el la verko "Lumo sur la Vojo," de Mabel Collins, kun aparta laŭvorta traduko.
5. La poemon, "La Grandaj Kunuloj" de Pastro Will Hayes.
6. Vortaron de Budhanaj esprimoj teknikaj.

Ni precipe celas interrilatiĝi kun la multaj Budhanoj en Ĉeĥoslovakujo, sed ĉar oni tie ne multe komprenas la anglan lingvon, nur per nia Esperanta Fako ni povas ĉi-tion atingi.

Ni fidus al la helpo de niaj kunlaborantoj de la "INTERNIARO" en tiu-ĉi tasko. Jam ni sukcesis fari la unuan paŝon. Ni esperas ke ni baldaŭ povos raporti pluan progreson.

Intertempe ni petas ĉiujn Esperantistajn legantojn ke ili helpu al ni per reklamado de la gazeto inter siaj amikoj Esperantistaj, kaj precipe per la atentigo de alilanduloj kiuj eble estos interesataj. Kun plezuro ni sendos specimenajn ekzemplerojn al iuj nomc' kaj adresoj senditaj al ni.

TEXT AND TRANSLATION.

It has been suggested that a course of lessons in ESPERANTO should be given in our magazine, similar in style to those now running in the educational magazine, "The New Era." We do not consider this course advisable, firstly because we cannot spare the space, and secondly because it is not necessary. Good text-books are available for a few pence. We have decided, however, to give a short article each month, with a parallel literal translation into English, to serve as a reading exercise for learners. The subject matter will be of interest to readers apart from its use as a reading exercise.

A careful study of this article each month will assist students in acquiring a wider vocabulary,

KARMO.

Konsideru kun mi, ke la individua ekzistado estas kvazaŭ ŝnuro etendiĝanta de senfino al senfino, kaj estas egale senkomenca kaj senfina, kaj neniel kapabla rompiĝi. Tiu ĉi ŝnuro formiĝas el sennombraj plej delikataj fadenetoj, kiuj, intimege kunigitaj, formas ĝian dikecon. Tiuj ĉi fadenetoj havas nenian koloron, kaj estas perfekte rektaj, glataj, kaj fortikaj. Trapasante ĉiuspecajn lokojn, kiel ĝi efektive faras, tiu ĉi ŝnuro spertas plej strangajn akcidentojn. Tre ofte, iu fadeneto kaptiĝas, alkroĉiĝas, aŭ eble nur perforte fortiriĝas de sia kutima vojo. Tiam ĝi troviĝas longatempe en malordo, tiel ke ĝi malordigas la tuton. Ifoje iu el ili malpuriĝas per koto aŭ per la koloraĵo, kaj la makulo ne sole etendiĝas de la tuŝloko, sed ĝi ankoraŭ, makulas pluajn fadenetojn; kaj memoru, ke tiuj ĉi fadenetoj efektive vivas, ke ili estas kvazaŭ elektraj fadenetoj, aŭ pliĝuste kiel nervoj vibrantaj. Kiel malproksimen do devas etendiĝi la makulo, la malordigado! Fine, tamen, la longaj ŝnureroj, la vivantaj fadenetoj, kiuj en sia seninterrompa kontinueco formas la individuon, pasas for de l'ombro en la lumon. Tiam la fadenetoj ne plu estas senkoloraj, sed oraj, kaj jen denove ili troviĝas kunaj kaj glataj. Refoje la harmonio regas inter ili, kaj el tiu harmonio interna oni perceptas harmonion senfine pli vastan.

Tiu ĉi ilustraĵo prezentas ja nur unu etan parton, unu solan flankon de la tuta vero; ĝi estas efektive malpli ol fragmento. Lasu tamen vian menson konsideri super ĝi; ĉar per ĝia helpo vi eble lernos ekkoni ankoraŭ pli multe. Kion oni bezonas kompreni tutunue ne estas, ke la estonteco estas arbitre formita de iuj apartaj agoj de l'nuntempo, sed pliĝuste, ke la tuta estonteco troviĝas en seninterrompa kontinueco kun la nuna tempo, same kiel la nuna ligiĝas al la pasinteco. Ĉe unu ebena, de unu vidpunkto, la ilustraĵo de la ŝnuro estas ĝusta.

(Daŭrigota)

and will also aid them in perfecting their style of expression.

The first selection is taken from that beautiful work given to the world through the agency of Mabel Collins entitled "Light on the Path." Students should compare the original English with the literal form translated from the Esperanto version.

This article on "Karma" will be completed in three instalments.

KARMA.

Consider with me, that the individual existence is, as it were, a rope stretching from infinity to infinity, and is equally without beginning and without ending, and in no manner capable to become broken. This rope becomes formed out of innumerable very fine threads, which, very closely combined, form its thickness. These threads have no kind of colour, and are perfectly straight, level, and strong. Passing through every kind of place, as it actually does, this rope experiences very strange accidents. "Very often a thread becomes caught, hooked, or even violently becomes drawn away from its accustomed way. Then it becomes for a long time in disorder, so that it disorders the whole. Sometimes one out of them becomes soiled by mud or by colour and the stain not only extends from the point of contact, but it also stains other threads; and remember that these threads actually live, that they are, as it were, electric wires or more accurately like vibrating nerves. How far, then, must extend the stain, the disorder. Finally, however, the long strands, the living threads, which in their unbroken continuity form the individual, pass away from the shadow into the light. Then the threads are no longer colourless, but golden, and behold! again they are together and level. Again harmony reigns between them, and out of that internal harmony one perceives a harmony infinitely more vast.

This illustration presents, indeed, only a small part, a single side of the whole truth; it is actually less than a fragment. Allow, nevertheless, your mind to consider upon it; for by its aid you perhaps will learn still more. What one needs to understand firstly, is not that the future is arbitrarily formed from any separate acts of the present, but more exactly that the whole future is in unbroken continuity with the present, in the same manner as the present is linked to the past. On one plane, from one viewpoint, the illustration of the rope is correct.

(To be continued.)

LA LUMO DE AZIO.

(Daŭrigata de Vol. II., paĝo 191.)

Versoj 587-618.—Sed kiam jam alvenis la kvara vaĉo, tiam elklariĝis al li la sekreto de l'Ĉagreno, kiu, pere de l'malbono, obstaklas la leĝon, kvazaŭ malsekeco kaj skorioj sufokantaj la fajron de la oraĵisto.

Tiam riveligiĝis al li la *Dukha-Satja*, la unua el la "NOBLAJ VEROJ"; li vidis, ke la ĉagreno estas ĉiam la ombro de la vivo, ĝin sekvanta ĉiuloke, ne flankelasebla antaŭ ol tiel lasiĝas la vivo mem, kun ĝiaj ŝanĝiĝemaj modoj:—naskiĝado, kreskado, kadukeco, am-malamoj, plezur-doloroj, esto kaj klopodado. Kaj li rekonis, ke neniu sukcesas forsaviĝi de tiuj malgajaj plezuroj, de tiuj ĉagrenoj maskitaj sub allogaj formoj, se mankas al li la saĝo por vidi en ili ĉiuj nur kaptilojn de la peko.

Sed tiu kiu scias, ke tiuj ĉi kaptiloj elmetiĝas de *Avidja* (delogiteco), ne amegas plu la vivon, sed penas forsaviĝi. La okuloj de homo tia estas larĝe malfermitaj; li vidas, ke delogiteco naskas *Sankhara'n*, tendencon pervertitan; ke tia tendenco plue naskas *Viññana'n*, persistan, egoisman energion, kiu siavice rezultas en *Nama-rupa*, ekstera formo kaj nomo, kiu ja elmetas la sendependajn sentojn de la homo al la allogaj sent-objektoj, tiel ke li senhelpe respegulas ĉion pasantan tra la vanta koro.

Tiele kreskas en li *Vedana*, sent-vivado, trompa en sia ĝojo, terura en sia ĉagreno, sed kiu—ĝoja aŭ ĉagrena—estas ĉiam Patrino al *Triŝna*, deziro, de tiu soifo kiu instigas la vivulojn trinki, pli kaj pli profunde, la trompajn sal-ondojn sur kiu ili naĝas—plezurojn, ambiciojn, riĉaĵojn, gloron, famon, estrecon, konkeradon, amon, riĉ-maĝaĵojn, belajn robojn, luksajn domojn, fieron pri naskiĝ' nobela, la ĝojon de la vivo, la vivluktado, kun ĝiaj pekoj, jen dolĉaj, jen maldolĉaj.

(Daŭrigota)

CORRESPONDENCE.

The Editor, (1.) London, S.E.19.
Dear Sir,

Could you tell me in brief, or refer me to any authority telling, how it was that Buddhism died out in India, while in Ceylon, which is racially and geographically so closely allied to India, it has continued to flourish?

Yours faithfully,
H.H.

We might reply: ISLAMIC PERSECUTION and BRAHMANIC TYRANNY, but the subject cannot be disposed of so easily. Would any readers like to reply? Especially our Sinhalese friends might enlighten us. Meantime we refer our enquirer to the last half-dozen pages of Rhys Davids "Buddhist India," and also Vincent Smith's "Early History of India." (See Index for refs.)

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