BUDDHISM IN ENGLAND

VOL: 2 NO. 3

AUM MANI PADME HUM

THE EDITORIAL POLICY

OF

"BUDDHISM IN ENGLAND."

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

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

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

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Peace to all Beings.

SATYAN NÂSTI PARO DHARMA

BUDDHISM IN ENGLAND.

SABBA DANAM DHAMMA DANAM JINÂTI

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Editorial.

Sacrilege.

From time to time instances are brought to our notice of images of the Buddha being used for purposes which suggest irreverence or even ridicule of the person of the Blessed One. The Lodge has been asked whether it cannot take steps to prevent desecration of this kind, but the matter is a more difficult one than many people think.

In two instances the Lodge did protest. One was in connection with an image of the Buddha used by Messrs. Lyons, the London caterers, as an advertisement. The protest was sympathetically received and the offending image was removed. The other instance was that of an image of very crude type intended to be used as an incense-burner, and sold by Messrs. Woolworths. The Manager of Messrs. Woolworths received our protest with the greatest courtesy and expressed regret that his firm should be instrumental in selling any article which wounded the religious susceptibilities of anyone, but he pointed out that his firm did not manufacture the article; that it was on sale at the establishments of other firms; and that it was made in Japan, a Buddhist country. He remarked that it was curious that a protest should arise in a Christian land, whereas Buddhists in Japan apparently did not object to the article.

This was a perfectly reasonable comment to make, and it makes us wonder what Japanese Buddhists think on the matter. Of course, it is possible that these images are not made by Buddhists, and also that they are made for export only; possibly they would not be tolerated in Japan. On the other hand, perhaps our co-religionists in Japan see nothing irreverent in such articles. We should like to hear from them on the matter, and suggest that our esteemed contemporary, *The Young East*, might ask for the opinions of their readers regarding the matter.

We have taken the opportunity of referring to this problem as we have just received a protest from a reader in England against a *Buddha Hatpin* now being advertised. A copy of a ladies' fashion journal sent to us contains an advertisement and a pictorial representation of the offending article. Our considered opinion on the matter is, that we cannot expect the West, in its present state of ignorance regarding Oriental religions, to appreciate the position which the Buddha holds in the hearts of millions of devout Buddhists in the East, still less can it understand that there are many in the West who hold the Buddha in reverence for his saintly life, even when they may not accept the doctrines he taught.

It is part of the work of the Buddhist Lodge, and the Maha-Bodhi Society in England, to endeavour to remove this prevailing ignorance, and we are not helped in this work when Buddhist countries like Japan, manufacture and send to the West such articles as those we have mentioned. We look to our brothers in Japan, therefore, to bestir themselves and make a determined effort to put a stop to the manufacture of any article likely to bring contempt on the Buddha and the Buddhist religion.

Some examples of the prevailing ignorance regarding Buddhism border on the humorous. When Miss Faulkner was endeavouring to find a hall for our Wesak Meeting last year, she made

enquiries as to whether a certain hall under the management of one of the Nonconformist Christian bodies would be let for the purpose. In reply to her letter of enquiry she was asked to call and interview the Secretary. She did so. This gentleman explained that the hall could be hired, but he would like to know more about the Buddhists, as he had *never heard of them before.* When Miss Faulkner went on to explain that Buddhism was a non-Christian religion, he said that that settled the matter; they would not even let their hall to Roman Catholics, and certainly would not to non-Christians.

Another instance brought to our notice recently was that of an image of a Chinese demon exposed for sale in a London curio shop labelled *Buddha, the Chinese God of War.*

* * *

Back Numbers. Urgent Appeal.

We do earnestly appeal to all who are in possession of Numbers 1, 2, 3 and 8 of Volume One, and who do not want them for binding purposes, to send such of these issues as they have to the Manager at 101a, Horseferry Road, S.W.1. If the envelope is not sealed up, two will go for 1½d. and three for 2d. There is a waiting list of subscribers who cannot bind their Vol. 1 until they are sent one or more of these missing parts, which the Manager can no longer supply. Must they wait in vain while those who have but do not want forbear to send?

* * *

Buddhism in Everyday Life.

Readers who have promised to write articles for this series are reminded of their promise, and as the next two months are blank ones, we suggest that the time is a convenient one for them to think out their ideas and prepare their contributions so that they may be in the Editor's hands by September.

* * *

Subscribers are reminded that the next number of this magazine will be published on the 1st October.

Jainism.

By H. Warren.

This subject is introduced in response to a request for an article on Buddhism and Jainism, for a brief presentation of the history of Jainism, and of the differences between it and Buddhism. There are here four subjects, Buddhism, Jainism, history, and differences. With Buddhism I am not acquainted, history does not interest me, and if I give such description of Jainism as I am capable of, those who are acquainted with Buddhism will be able to see the differences.

Jainism is a religion and a philosophy; it is the teaching of omniscient man. The name of the latest is Mahavira, but he has several other names, and " the now commonly accepted historical date of Mahavira's nirvana is B.C. 527." Let his teachings, then, be the present subject; in other words, the Jain doctrines as far as I believe myself to understand them. The question may be asked, Doctrines with regard to what? and the answer will be, doctrines regarding life and the universe: the universe, of course, includes life. The word life is an abstract one; the concrete term is living beings. As well as living beings there are in the universe inanimate things, one of which is matter. Space is regarded as something real, and with regard to time there seem to be two views among the Jains, one that it is real and one that it is only figuratively called a substance. Among inanimate things there are two recognised by the Jains, which I understand are not mentioned in other philosophies; they are two kinds of ether (one, the fulcrum of motion, the other, the fulcrum of rest). The universe is a system of itself subject to laws in its own constitution. And by " laws " is meant, not commands, but the results of observation, which teaches that certain phenomena occur regularly in certain circumstances. With regard to the above-mentioned six substances or things which make up the universe, space is that which contains the others and does not itself need to be contained, space does not have the nature of needing to be contained. The two ethers have coinciding boundaries and thus the moving and stationary things in the world are confined to one part and are not scattered throughout infinite space. Time, in the sense in which it is only figuratively called a substance, is the duration of the states of things. Matter is that which is tangible and visible and which has the other sensible qualities of taste and smell. These five things, space, time, two ethers, and matter, are insentient and unconscious, they are not alive. The remaining constituent of the universe is an infinity of living beings, and the characteristic which distinguishes them from other things is sentience or consciousness (chetana). These six substances exist, always did exist, and always will, are beginningless and endless, uncreate and indestructible.

Matter consists of ultimate units; if we call the ultimate unit an atom, it is in the sense that it is not composed of other smaller units. Living beings are individuals, of which there is an infinity. Each of these six substances is knowable, and is the subject of origination, destruction, and permanence; that is to say, origination of a new modification, destruction of the old modification, and permanence of the changing substance. For instance, when the adult has come into being, the child has gone out of existence, while the individual remains himself; or, if water is boiled, steam is originated, the water as water is destroyed, while the substance remains what it is. There never was a time when these six things were all one homogeneous substance, or when they were not differentiated. Each remains what it is, space never becomes matter; matter never becomes a conscious being. They are acknowledged as existing, and do not need a cause; events need causes; matter, space, and living beings, time, and the two ethers do not need causes, they are themselves the causes of events.

Of these six things, living beings are the ones to whom religion and philosophy apply. The distinguishing characteristic of living beings is consciousness, sentience, knowledge. " We may imagine a quantity of movements of material elements, and we may attribute to them whatever degree of complexity we choose; but we shall never reach a given moment at which we can say, Now it is obvious that this sum of movements can remain movements no longer, but must pass into sweetness, brightness, or sound. The only obvious change we could ever anticipate from them would be a fresh set of movements. We shall never succeed in analytically deducing the feeling from the nature of its physical excitant; we can only connect the two synthetically; and the physical event does not become a condition of the rise of the feeling until the sum of motions in which it consists meets with a subject which in its own nature has the peculiar capacity of producing feeling from itself " (quoted from the English translation of Hermann Lotze's Metaphysic, vol. ii, page 167, 2nd ed.). If we make one small alteration this is, as I understand it, the Jain teaching. Instead of saying " until the sum of motions . . . meets with a subject," we should say, " unless the sum of motions is associated with a subject," etc. The usual name for this subject is soul, and we may as well use it. The soul is the knower; it is the soul and not the body which sees, hears, smells, touches, tastes, imagines, remembers, conceives, judges, reasons, believes, feels, plans, chooses, and wills; the soul is the living being. He is either embodied or liberated; and the aim of the embodied soul is or should be to reach the liberated state. This aim is accomplished by means of right belief, right knowledge, and right action, the latter being summed up in the words non-injury; all the rules of life are based upon love (daya), and non-injury to living beings is considered to be the highest religion. The embodied state is regarded as a misery, and the liberated state is regarded as an ideal life. The embodied state precedes in time; liberated souls have all reached that condition from the embodied state by their own efforts. The embodied state is never preceded by a pure state of the soul, nor is the pure or liberated state ever followed by an embodied state. The pure natural state of the soul includes the following eight points, viz.: (1) full detailed knowledge of the present, past and future; (2) infinite detailless knowledge or indefinite cognition; (3) permanent blissfulness; (4) right belief and right action, there is no wrong belief or wrong conduct; (5) continued life, not broken by deaths and re-births; (6) the soul in its pure state has no material body; the inhabitants of the hells and of the heavens as understood in Jainism have bodies which though not visible to us are nevertheless material, consisting of matter finer than air, but they are visible to one another; (7) in the liberated or pure state of the soul there is equality of status, no superiors or inferiors, all are equally knowing; and (8) there is infinite capacity of activity. These eight qualities are mentioned, but it is to be understood that the qualities of the soul are infinite.

Before the liberated state is reached these qualities are more or less obscured. That which obscures them is the soul's attachment to matter, from which in the past it has never been free. These doctrines apply not only to man, but to all forms of living things, plants, animals. The embodied being is all the time doing things which obscure the natural qualities of the soul, and as soon as he leaves off so soon do these potential qualities come out or become actual. This is generally expressed in a technical way by saying that the embodied being is all the time attracting and assimilating that finest matter which is called karma or which becomes karma, the nature of which is to obscure his natural qualities. All pains and miseries, and all worldly benefits are the results of the working of these karmas, of actions done and consequences experienced. To quote another writer, " man and man alone is responsible for all that is good or bad in his life."

The way to reach the pure state is by stopping

the inflow of this finest matter or karma, and by removing that which is already combined with the soul. If we wish to do this we must know how, and it is the firm conviction of the Jains that only the omniscient can tell us. Believing it possible would be right belief, knowing what to do would be right knowledge, and doing it would be right action. The rules are divided into those for beginners and those for the more spiritually advanced; that is to say, rules for laymen and rules for monks. These rules are not commands. Deity in the Jain doctrines does not mean issuing laws which must be obeyed, nor does it mean creating worlds. It means the highest ideal state which we keep before the mind with the object of ultimately attaining it as seen in the person of Mahavira and in others. The rules for laymen consist of ordinary and of special ones. The ordinary rules lead to right belief. There are four states of mind which prevent right belief. They are anger, pride, deceitfulness, and greed of an intense degree, anger, for instance, which would make us feel that in all our life we could never forgive some particular person. Right belief comes out when this intense degree of these passions does not rise, but is controlled by the mind when felt to be rising.

The ordinary rules are some thirty-five in number; they form the first step which a person desiring to make some spiritual progress should adopt. The practice of these rules is the way to commence working out the karmas, and the practice must be accompanied always by an internal state of fellow-feeling for other living beings, love, sympathy, pity, and compassion. All living beings are social, and the ultimate object of these rules as far as they are social is that we may be able to do some good to the people around us. To mention a few of these rules, the person should follow some clean business and do it honourably; the business should not be that of a butcher, fisherman, brewer, gun maker, or anything which involves wholesale destruction of life. He should marry; he should give up eating meat and drinking alcoholic liquors; he should not undertake more than his strength will allow him to carry out; he should avoid practices, the bad results of which are seen all around us, gambling, crime, etc., and those the bad results of which can be known by thinking; his expenses should be in proportion to his income; he should respect the parents; he should not speak words which unnecessarily cause ill-feeling in the mind of another; should maintain those who are dependent upon him; he should appreciate (though he may not be able to follow) the conduct of the wise, *i.e.*, the spiritually superior; he should keep the company of only good persons; he should study the philosophy every day; he should be critical regarding beliefs, philosophy, religion, and should solve and reconcile the questions and doubts arising out of the critical attitude; he should have all his energies directed for virtue. One of the experiences which has to be passed through in the process of development is the feeling that this whole embodied life is a misery; this is followed by a desire to remove the worst or life-long degree of the four passions already mentioned, and when this is actually removed or controlled the right attitude of mind towards life and the universe comes out, there will be right belief. We are then in the fourth out of a classification of fourteen stages of development, and in this fourth stage we are not liable to generate karmas which will cause us to be reborn in hell, or as an animal, or in low class human society.

The special rules are for the layman who is exercising a middle degree of control over the sense-pleasures, the mind, and the next less intense degree of the above-mentioned passions. If the person exercises full control he is not a layman, he is a monk. These special rules are choices of courses of conduct, choices requiring the exercise of much care in making them and in undertaking to follow them. Choice implies that the person has before him several ways of conduct, and that he picks out one from among them. As the layman exercising a middle degree of self-control is a person with a right attitude of mind (samyaktva), his selection will be a proper one. It necessitates the exercise of judgment and discrimination, and doing this is not following the path of least resistance, but, as distinguished from leading a life where no such choice is made, implies an effort of the will. So the making of these choices implies these three factors: (1) actual selection, (2) exercise of the judging faculty in distinguishing right from wrong courses, and (3) the effort of the will. This procedure is called a vrata, approximately translated by the English word vow. The idea of the vrata as thus described is peculiarly Jain; there is no promising on oath to a deity or superior person; it is not a command or decree issued by a deity to his subjects or creatures. Of these special rules there are twelve; the first five are lesser vows, lesser in comparison with the strict vows of the monk; the layman undertakes to avoid only the gross forms of killing, lying, stealing, immorality, and greed, while the monk avoids them absolutely. Of the remaining seven special rules, three help the first five, and four prepare the person for the monk life.

To end this article we may say that there are in it three main divisions; one gives something about the whole universe; the second, taking man as we know him, tells us what he may become (omniscient, blissful, and immortal), and the third part tells us how; the theory and practice form a consistent system which may be summed up by saying, " Do these things and you will reach that state," and the teaching is by one who has done it.

The God Concept of a Mahayanist.

Reprinted from the "Buddhist World" (Hawaii).

A modern writer says, that " the religion of the twentieth century thinker is very much like Buddhism because it offers no theory about the origin of the universe, it does not reach behind the appearance of time and space."

Lord Buddha taught that however we reason, at the back of all known things is an impenetrable curtain and behind it a veiled Being. Whether it is simple complex or divine we do not know.

Man's mind being finite is unable to grasp the idea of a Being without personality, so that the very act of thinking of Him makes Him personal or limited. For when we try to define Him we can only do so in terms which we can understand. Thus many conceive of Him as a sort of superman possessing the same thoughts and desires that they themselves possess, but in an exalted and perfect way.

The God a man worships is really that man's ideal, and this ideal differs with each according to his stage of mental development. Thus we can see that the God of the Australian Savage would be the crudest kind of God and, although slightly higher than himself, would bear little resemblance to the God of the scientist or professor.

Men conscious of weakness see their God strong and able to supply that which they lack, failing to do what is right they see Him perfect. Fearing the result of wrong-doing they see Him merciful. Desiring justice they call Him the all-just. He is the God of their hopes and desires, differing with the needs and education of each individual, and no matter how high their conception of Him be, it cannot begin to compare with the reality. As a man looking only at the shadow cast by some large building obtains only the haziest idea of what that building really looks like, so are the thoughts of men regarding the Infinite Mind (that Power in the universe that makes for betterment) nothing more than dim shadow pictures cast across the stage of Life.

Yet the teaching of our Lord Buddha is that we and all forms of life are parts of this great Power, if this were not true, we would surely be content to remain as we are, but we are constantly striving upward seeking for that which is better and higher, although in some this striving and seeking is almost unconscious it is there all the same.

Again our Lord teaches that as this Power is with us, we must seek within before seeking without, for as another man once said, " The divine within man is the bridge by which man goes to the divine beyond." As we gradually clear away the false idea of separateness and realise the Oneness of all Life, we shall approach a fuller and wider consciousness of that great Power " who is closer to us than breath, nearer than hands and feet."

Again and again our Lord Buddha emphasizes the necessity of understanding the laws of life and of living in harmony with them, for these laws are the expression of that Infinite Mind and Power, and the more we realise the working of these laws, the greater will be our consciousness of the Power which lies behind them, called by some God.

The reason that Buddhists do not care to use the word God is, that owing to a narrow but popular conception of the meaning of the word in orthodox revealed religion, it seems to fall short of what they desire to express. But let us remember that however crude and dim man's conception of this Power may be, it has been the means of raising him higher and is a part of the great process of evolution, and the most striking quality of evolution is direction. It moves intelligently. Whatever else wanes and ebbs, knowledge increases, and man worshipping an ideal that is higher than himself unconsciously becomes that ideal. " All that we are is the result of what we have thought."

The finding of this God-Power (Amitabha) within is the realisation of Lord Buddha's teaching, for once finding, we place all our trust in it and little by little let go of the illusion of the separate or false self, and finally like Him attain Enlightenment in the forgetfulness of self and the service of others.

A Reasoned Exposition of Buddhism
from the Western Standpoint.
By The Buddhist Lodge, London.

Continued from Page 6.

Q. But when you speak of " self "-reliance, what is the " self " on which you rely?

A. Let us briefly consider man as he is somewhat loosely analysed in the Buddhist Scriptures, and so, by process of elimination, find an answer to your question.

The Skandhas.

In the Buddhist Scriptures, then, man is described as being composed of five " groups " of qualities or attributes, called " *skandhas.*" These groups of qualities are variously translated and described, but here we have adopted the minimum upon which all appear to be agreed. They may be considered as aspects or expressions of man's consciousness. The first is *Rupa*, form or body; in this sense, the physical body as including the organs of sense. It is the bundle of material qualities, properties or attributes. The second is *Vedana*, which includes the feelings or sensations, whether pleasant, unpleasant or neutral. The third is *Sañña*, comprising all perception or recognition, whether sensuous or mental. It is reaction to sense stimuli, described as " awareness with recognition," or the idea which arises from such reaction.

The fourth bundle, the *Sankharas*, includes all tendencies, mental and physical, the elements or factors in consciousness, the mental processes of discrimination and comparison between the ideas so brought into being.

Of all these bundles of attributes, so classified according to the function each performs, we can unhesitatingly say that this is not the Self we seek, for it is changing every moment, and having come into being must ultimately be dissolved. " Impermanent are *all* component things."

The fifth of the *Skandhas*, *Viñnana*, is as perishable and fleeting as the others, but in its nature it presents more difficulty. It is variously translated as consciousness, mind, and mental powers, including the " mental, moral and physical predispositions." It is the equivalent of the " Higher Manas " of the *Secret Doctrine*, and of the Christian " soul " as understood by St. Paul. It is never the same for two moments together, being in a constant state of flux. It is the centre of conscious existence in its ever-changing forms, and as such, is as Mr. S. Z. Aung points out, " like the current of a river, which still maintains one constant form, one seeming identity, though not one single drop remains to-day of all the volume which composed that river yesterday." (Intro. to *Compendium of Philosophy*, p. 8.)

In this connection the word has a different meaning from " *Viñnana* " as a link in the Chain of Causation or " Twelve Nidanas," as we shall see later. As one of the *skandhas* it appears to be equivalent to self-consciousness, the perception by the individual that he is at the moment different from his neighbour, the belief that " I am I and not you." This, as we shall see, is one of the " Fetters " that have to be broken before the aspirant attains Nirvana, and is known as *Sakkayaditthi*, the heresy of separateness, that is, of separate individual existence, the belief that the separated " personality " is the real man. But though this state of *Viñnana* is necessarily impermanent, it is, during the long pilgrimage towards perfection, a fact which must be recognised. To this extent alone it may be treated as the soul of man, always remembering that it is impermanent and changing every moment of the day. " It is an aggregate of inconceivable complexity, the concentrated sum of the creative thinking of previous lives beyond all reckoning. It is the descendant of the forces generated in the past, a composite of millions of existences . . . From life to life these elements never combine in exactly the same way . . . Its force is cumulative; it becomes deepened and enriched with each successive experience." (*From a Lecture. Anon.*)

All consciousness is thus a constant flow, and " individual consciousness is the adaptation to specific purposes, by the body as an organ of action, of the flow of the universal consciousness." (Charlotte Woods epitomising Bergson in *The Self and its Problems, p.* 63.). The same writer (ibid p. 61) describing Wm. James' Transmission Theory, speaks of his belief in a " universally diffused eternal World-Soul whose pure white radiance is broken by the prism of the human body into the differentiated entities we call men," thus echoing Shelley in *Adonais*:

" The One remains, the many change and pass;
Heaven's light forever shines, Earth's shadows fly;
Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity,
Until Death tramples it to fragments . . . "

This we believe to be a Western presentation of the Buddhist point of view.

Q. Then it is not on *Viñnana* that we can rely?

A. Clearly not, for, as Bradley says *Appearance and Reality*, p. 307). "The body and soul are phenomenal arrangements, which take their proper place in the constructed series of events, and in that character are both alike defensible and necessary. But neither is real in the end, each is merely phenomenal, and one has no title to fact which is not owned by the other," the soul or mind in fact, is mortal even as the outward body of clay.

Q. What then remains? What of the human will?

A. The Will, or volition, is usually given as one of the *Sankharas*, or factors of consciousness. This is apparently because, while functioning on all planes, it is most noticeable as a quality of the mind, and this close relationship, bringing about the dynamic power of thought, is well expressed in the opening words of the *Dhammapada*, where we read: "All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts." Will is, therefore, the chief element in the bundle of *Sankharas*, and is, in fact, "the most dominant aspect of consciousness, the basal element of human life." Radhakrishnan, *Indian Philosophy*, Vol. I., p. 404, where this complicated subject is discussed in its relation to other terms in Buddhist psychology.) Will, however, as with all else in the Universe, is sevenfold in outward form, and may appear as abstract energy or animal desire according to the plane or level of consciousness on which it is made manifest.

It is in itself an abstract and impersonal force, and as such is neither good nor bad. In the metaphysics of the Mahayana it is *Fohat*, that which binds together the two poles of Reality, Spirit and Matter, making with them a Cosmic Trinity which is the basis of all Trinities in every school of thought. But as *Fohat* is the same as *Mahat*, the Cosmic principle which manifests as Mind, we can see why the Buddhist places Will among the *Sankharas* or qualities of mind.

Will, then, is the driving force or energy which in a thousand forms controls the Universe, and gives the semblance of perpetual motion or becoming to that which always is about to be but never is. As such, it clearly cannot be regarded as the Self.

Q. But he who strengthens and develops his will is more self-reliant than his weak-willed neighbour?

A. Undoubtedly. Will being a universal force, exclusively possessed by none, "my will" and "your will" are strong or weak to the extent that each reflects, embodies or acts in harmony with the Cosmic Will. There is but one Will, or Universal Force, and he who cultivates the faculty of rightly directed Effort learns to draw increasingly upon that boundless store. But will is colourless. It is the motive with which it is used which makes it good or bad. As Terence says: "Things are according to the mind of him who possesses them. To him who knows how to use them they are good; to him who does not use them aright they are ill;" and as Shakespeare's *Hamlet* says: "There is neither good nor bad but thinking makes it so." Strength of will is but a potent instrument to be used for good or evil at its user's choice. To the extent that he dedicates "his" will to purposes in harmony with the Universal Law, will he find his power for good increasing day by day, but if he strives to turn "his" will against the whole, he will meet with ever greater suffering, until, like a swimmer worn out with his efforts to overcome the current, he decides to swim downstream.

Q. Then what remains besides the *Skandhas* and the Will?

A. That is the question which we ask the Christian dogmatist. Where is there any room in man as he is cognisable to our intelligence, for any principle or faculty which is other than impermanent and, therefore, subject to decay? If then, there is a Self, it must be abstract and impersonal, unchanging and eternal, utterly beyond the senses and the analytic faculties of mind. The Self is, therefore, nothing less than that Ultimate Reality of which each human being sooner or later comes to feel the need, but which none can prove to another to be true. This only is the Self on which we may rely in fullest confidence; the exclusive property of no man yet the heart of all. It is, of course, no God, no person to be worshipped, but a Cosmic Principle, at once the Goal of mysticism and the source of all. It dwells in every man, yet none may call it his. Its vehicle is *Buddhi*, or *Bodhi*, the faculty of intuition, which, though latent as a higher aspect of the mind, has yet to be developed by the average man in the later stages of the Noble Eightfold Path. Ultimately all will use it for contacting this Reality in fullest consciousness, but this *Samadhi*, as the state of consciousness is called, is on the threshold of Nirvana, therefore for the vast majority of men a promise for the future rather than a faculty for present use. Whether or not, however, any man can at the moment realise the Self, at least its outward semblance is for all to see. Each varied form from mineral to man is but a fragmentary expression of this Self, and by its power slowly "moves to righteousness," to ultimate reunion with the

source from which it came. It is of the realisation of this Unity that Krishna speaks in the great Hindu epic, the *Bhagavad-Gita*, when he describes true knowledge as distinct from false. We quote from Sir Edwin Arnold's poetic version, *The Song Celestial*:

"There is true knowledge. Learn thou it in this:
To see one changeless Life in all the Lives,
And in the separate, One Inseparable.
There is imperfect knowledge: that which sees
The separate existences apart,
And, being separated, holds them real . . ."

From this concept we get the great antithesis, the false self and the true. The false self is the egoistic self, the fleeting personality, the actor's mask through which the true man speaks. The true Self is One, being an aspect of the Universal Law; the Not-Self in its myriad forms, the countless units of evolving life, opposes, owing to the personal desires which spring from ignorance, the mighty purpose of the Whole. From this in turn comes friction, *Dukkha*, only to be removed by transmutation of these personal desires from selfish, separative ends, to those in harmony with all.

Q. Then Self-Reliance means reliance on the Buddhist equivalent of God?

A. You may put it that way if you please, so long as you remember that it is the "God within." It is the One Unknowable, no person but a Universal Law, which men have variously described as Wisdom, Beauty, Love, Truth, the Dhamma, and a thousand other names for That which is unnameable.

Q. Then the Universe as we know it is unreal, the Not-Self, an illusion?

A. That is so, for nothing in the Universe is constant for one moment; all is in a process of becoming; nothing *is*. "Coming to be, coming to be; ceasing to be, ceasing to be." So the Buddha summed up all existence.

Q. Presumably there is some Law inherent in this seeming chaos?

A. The basis of existence is, in Buddhist teaching, an intricate net-work of causation, or, more accurately, interrelation of events and actions on all planes. This vast conception is presented in the symbol of an ever-turning wheel, the Wheel of Life, *Samsara*, having twelve spokes, the Twelve Nidanas or component factors in its ceaseless turning. The subject of Causation is, however, far too deep to be considered fully here. The Buddha himself described it as profound, not easily to be completely understood, and H. P. Blavatsky, having touched upon the Twelve Nidanas in her *Glossary*, remarks (p. 213):

"Belonging to the most subtle and abstruse doctrines of the Eastern metaphysical system, it is impossible to go into the subject at any greater length."

The spokes are usually enumerated as follows: Old Age and Death and all the suffering which life entails are caused by *Jati*—Birth. The cause of *Jati* is Becoming, coming into being, *Bhava*, which is the karmic agent of rebirth, as caused in turn by powerful Attachment or *Upadana*, which is the craving for and clinging to life. "It typifies attachment to worldly things which the human being ignorantly grasps at, supposing they will quench this craving thirst which has arisen from sensation." (*Buddhism.* Rhys Davids, p. 159, S. P. C. K. ed.) The cause of this attachment, then, is craving, *Tanha*, or desire for sentient existence,

"That thirst which makes the living drink
Deeper and deeper of the salt sea waves
Whereon they float—pleasures, ambition, wealth,
Praise, fame or domination, conquest, love;
Rich meats and robes, and fair abodes and pride
Of ancient lines, and lust of days, and strife
To live, and sins that flow from strife . . ."

So says the *Light of Asia*, yet desire is brought about by *Vedana* or Feelings. This perception by the senses is in turn produced by *Phassa*, Contact, the connecting link between the organs of sense and the objects they cognise, while the organs of sense, six in number, are produced by *Nama-Rupa*, literally Name and Form. The Organs of Sense are the usual five, with the addition of the mind. Nama-Rupa is more difficult. It is the Form and its significance, or, conversely, the meaning and the form through which it is expressed. But although a self-contained conception it is usually considered in conjunction with its cause *Viñnana*, Consciousness in general, which to become self-conscious needs a form or vehicle through which to gain experience and be "itself." Even as a river is only such by virtue of the limitations of its banks, else would it be but a nameless undivided portion of the sea, so must this abstract consciousness submit to limitation in order that it may express itself in terms of time and space. This Nama-Rupa, then, becomes equivalent to personality, a symbol of the necessary "body of illusion" which the abstract must indue before it can appear in concrete form. It therefore is the birth of egoism, of the sense of separateness possessed by each fragment of reality which imagines that *its*

" self " is separate from the Universal Self from which it came. *Nama Rupa* and *Viñnana*, therefore, are more closely interdependent than any others of the endless chain, for whereas Name and Form imply the life which they express, the consciousness within could never be made manifest without its vehicle or form.

Viñnana, of course, has many forms. We have seen how it precipitates *Nama-Rupa* in the same way as thought precipitates action on the physical plane, but *Viñnana* is in turn the outcome of the *Sankharas*, here equivalent to Karma in the sense of action in the three worlds of illusion, the mental, emotional and physical planes. But Karma, in this sense, is in turn the child of Ignorance, *Avidya*, which is the father of all human suffering, and the basis of causation regarded from whatever point of view.

Such are the Twelve *Nidanas* which Dr. Paul Carus has helpfully though loosely paraphrased in the following way (*Gospel of Buddha*, p. 40): " In the beginning there is existence blind and without knowledge; and in this sea of ignorance there are stirrings formative and organising. From this there arises awareness . . . which . . . . begets organisms that live as individual beings. These develop the six fields, that is, the five senses and the mind. The six fields come in contact with things. Contact begets sensation which creates the thirst of individualised being. This creates a cleaving to things which produces the growth and continuation of selfhood. Selfhood continues in renewed births. These renewed births of selfhood are the cause of suffering, old age, sickness and death. They produce lamentation, anxiety and despair."

In the *Sañyutta Nikaya* we have the twelve links analysed in terms of time. Ignorance causes actions which in turn produce fresh moments of awareness or percipient consciousness. So much for the past, but these produce the necessity for another life on earth, the Present, when *Nama Rupa*, product of *Viñnana*, causes sense organs to appear which lead to contact, then to feeling, craving and grasping. So much for the Present, but this grasping, *Tanha*, causes a fresh life in the Future, from which rebirth come suffering, disease, old age and death. " *That* being present, *this* becomes; *this* being present, *that* becomes . . . Such is the coming to pass of this entire mass of suffering."

The basic root is sometimes given as Avidya, Ignorance, but sometimes as Desire. Both may be used according to the type of mind and the point of view from which the Wheel is regarded, as is well explained in Warren's *Buddhism in Translations* at page 175, but desire itself is caused by ignorance, and hence to this extent, the two are one.

Thus, like the revolutions of a wheel, there is a regular succession of death and birth, the moral cause of which is the cleaving to existing objects, while the instrumental cause is Karma.

To stop the turning of the wheel, we must therefore remove its moral cause, desire, or cleaving to illusion. From this point of view, as Professor Rhys Davids pointed out, the doctrine of causation " with its positive formula of uprising and its negative formula of passing away, covers the ground of the second and third of the (Four Noble) Truths." (*Dialogues of the Buddha*, Part 2, p. 44.)

It must be noted that the " spokes " of the wheel are not to be considered only in the order given; still less are they necessarily sequential in time. They are rather the interrelated factors in an endless whole. As Professor Anesaki says in his brilliant Appendix on Reality in " Nichiren the Buddhist Prophet " at page 154, "The Buddhist conception of causation is applied to any relation of interaction, interdependence, correlation or co-ordination, founded on an intrinsic necessity. . . . The Buddhist would not confine the *causal* relation within the idea of *time* relation."

Note the dual aspect of the Wheel from the viewpoint of the purpose for which its existence was taught. It is at once a way of explaining phenomena in general, and *Dukkha* in particular, and in its reversed form the method by which the causes of *Dukkha* may be destroyed.

The law of causation is co-extensive with the Universe in place, time and subject. With regard to this last " dimension " of causation Dr. McGovern says: " Buddhism distinguishes itself from other systems by applying the doctrine of causality and non-substantiality to the mind as well as to the body." (*Manual of Buddhist Philosophy*, Vol. I., page 167.) Even the Buddhas cannot change the operation of this Law. They can but show a Way which leads to a state of consciousness beyond its power, the spiritual counterpart of the centre of the hub, where in the midst of motion there is peace.

Q. But is there no purpose behind this ceaseless movement?

A. Buddhism accepts the principle of evolution, as against that of creation, and the existence of a plan or ordered purpose behind its operation, without examining in any detail what this vague conception means. Evolution is an interconnected growth of the life and the form. In the latter, slowly growing as it does from mineral to vegetable, through vegetable to animal, and so in time to man, the Buddhist takes

comparatively little interest, seeing that it is but a consideration of the " fetters of illusion " from which he struggles to be free. With the indwelling life, however, he has all to do, for he is ever striving towards that state of consciousness, Nirvana, when the Spirit or the Life within will have reached complete emancipation from matter in all its forms. Therefore he concentrates his attention on the treading of the Path which leads thereto, and leaves to those who think it worth their while the task of analysing how this matter is itself evolving, or, shall we say, *in*volving downwards before, on the returning arc, it enters on its *evolution* back to the perfection whence it came.

" All trees and grass, these also shall in time be Buddha," says a Japanese proverb, " Buddha" meaning here, we think, " enlightened," even as Gautama was called the Buddha, the Enlightened One.

For further description of this cyclic motion of the Universe, this forward motion from illusion to enlightenment, we can but quote from the Eighth Book of the *Light of Asia*, where the author says :—

" Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good.
Only its laws endure.
. . . . . .
It will not be contemned of any one;
Who thwarts it loses, and who serves it gains;
The hidden good it pays with peace and bliss,
The hidden ill with pains.
. . . . . .
Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is peace and consummation sweet. Obey! "

But this world-order is a moral one. The converse is unthinkable. On man's intuitive belief that all existence is, however slowly, and by whatever devious ways, moving towards the Ideal, is based his ethics, culture, and moral codes, and all the spiritual greatness which his finest representatives have shown forth in the past.

The trend of science and the dogmas of religion in the West agree that evolution tends to a definite and a moral end, while differing as yet upon the nature of that end. Indeed, one of our leading philosophic writers, William James, has said of religion itself, as apart from any of its countless forms, that it consists in " the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto," and in a later chapter headed The Religion of Healthy-Mindedness (*ibid* p. 101). he quotes that leader of " New Thought," Ralph Waldo Trine, as saying, " To recognise our own divinity, and our intimate relation to the Universal, is to attach the belts of our machinery to the power-house of the Universe. . . . We can rise to any heaven we ourselves choose; and when we choose to rise, all the highest powers of the Universe combine to help us heavenward." (*In Tune with the Infinite.*)

Nor are the poets silent on man's destiny.

As is said in " The Conversion of the King " (p. 21):

" No God of Fortune, neither Luck nor Chance
Decrees the narrow circle of our days.
The eyes of evolution are not blind.
There is a Plan, a vast and noble Plan
Behind the seeming chaos of our lives.
The rise and fall of Empire, birth and death,
And every little happening that seems
Of nothing worth, acts but a chosen part
Within the mighty drama of that Plan.
All is a slow becoming. Nothing is.
No living thing but moves with silent feet
Slowly towards its pre-appointed end,"

which is that " one far-off divine event to which the whole creation moves," which men have called by many names, but the Buddhists by the name Nirvana. Of this we will speak later.

The Voice of the Silence.

(*Continued from Page* 40.)

16. Ere thy Soul's mind can understand, the bud of personality must be crushed out; the worm of sense destroyed past resurrection.

Thou canst not travel on the Path before thou hast become that Path itself.[32]

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed.

17. These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that

grows the midnight blossom of Buddha,[33] more difficult to find, more rare to view, than is the flower of the Vogay tree. It is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through the fields of Being unto the peace and bliss known only in the land of Silence and Non-Being.

Kill out desire; but if thou killest it, take heed lest from the dead it should rise again.

Kill love of life; but if thou slayest Tanhâ,[34] let this not be for thirst of life eternal, but to replace the fleeting by the everlasting.

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

18. Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of Matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

Then will she show thee the means and way, the first gate and the second, the third, up to the very seventh. And then, the goal; beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.

19. There is but one road to the Path; at its very end alone the Voice of the Silence can be heard. The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe, then, to thee, Disciple, if there is one single vice thou hast not left behind; for then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to lave thy feet in Waters of Renunciation. Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot; and like a bird caught in the wily fowler's lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.

20. Kill they desires, Lanoo, make thy vices impotent, ere the first step is taken on the solemn journey.

Strangle thy sins, and make them dumb for ever, before thou dost lift one foot to mount the ladder.

Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest.

Merge into one sense thy senses, if thou would'st be secure against the foe. 'Tis by that sense alone which lies concealed within the hollow of thy brain, that the steep path which leadeth to thy Master may be disclosed before thy Soul's dim eyes.

21. Long and weary is the way before thee, O Disciple. One single thought about the past that thou hast left behind, will drag thee down and thou wilt have to start the climb anew.

Kill in thyself all memory of past experiences. Look not behind or thou art lost.

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mâra. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

The rose must re-become the bud, born of its parent stem before the parasite has eaten through its heart and drunk its life-sap.

The golden tree puts forth its jewel-buds before its trunk is withered by the storm.

The Pupil must *regain the child-state he has lost* ere the first sound can fall upon his ear.

NOTES.

32. This "Path" is mentioned in all the Mystic Works. As Krishna says in the *Dnyaneshvari*: "When this Path is beheld . . . whether one sets out to the bloom of the east, or to the chambers of the west, *without moving*, O holder of the bow, *is the travelling in this road.* In this Path, to whatever place one would go, *that place one's own self* becomes." "Thou art the Path," is said to the Adept Guru, and by the latter to the disciple, after Initiation. "I am the way and the Path," says another MASTER.

33. Adeptship—the "blossom of *Bodhisattva.*"

34. *Tanhâ*—"the will to live," the fear of death and love for life, that force or energy which causes rebirth.

The 2516th Anniversary of the Dharmachakra Festival will be celebrated by the Mahi-Bodhi Society and the Buddhist Lodge, at the Essex Hall, Strand, W.C.2, on 15th July, at 7 p.m. Speakers will include the Ven. Anagarika Dharmapala and Mr. Christmas Humphreys.

To all our Readers.

Our Financial Position.

At the Meeting of the Lodge held on the 13th June, the financial position of the magazine was placed before the members and discussed. In order that our readers may see for themselves the result of the experiment of publishing a magazine to serve as a link between the English-speaking Buddhists and also as a means of propaganda, the figures for the first year of its existence are here placed before them.

	£
Printer's account for the ten months, ...	209
Other expenses:	
Stamps	13
Envelopes	4
Petty cash	2
Total cost	228

Against this outlay we have received:

	£
Annual subscriptions and sale of single copies	95
From advertisements	25
From Donations	30
Total receipts	150

The Editorial Committee had, therefore, to find a further £80 to cover this deficit.

Convinced of the value of the work they are doing they managed to raise this amount, but, of course, to the detriment of other Lodge activities in which the money might have been usefully spent.

It is, of course, difficult to judge of the success or failure of a work of this kind in one year. We intend, therefore, to carry on until next April, when we shall be better able to judge whether the magazine is needed and whether it may be expected to pay its way.

The estimated expenses for the present financial year are:

	£
Printer's account, ...	185
Stamps	12
Envelopes	3
Extras	5
Total	£205

It will be noticed that the cost of printing has been reduced. This has been achieved by printing smaller editions and by ourselves undertaking part of the work originally done by the printer.

Let us now consider our estimated receipts for the current year:

	£
200 subscriptions at 7/6	75
Income from advertisements	25
Donations	25
Total	£125

Note: Readers must understand that only a small part of the advertisements which appear in the magazine are actually paid for. A good many are "exchanges" for advertisements of our magazine in others.

It will be seen that to cover our liabilities we must find either 200 more subscribers at 7/6 each or else Donations or Guarantees to the amount of at least £80.

We appeal, therefore, to every reader to help us to the best of his or her power. Either get us more subscribers, or help us with money. If you cannot send us money now, agree to guarantee a certain sum, and pay it later in the year when we may need it. It may be that we shall not need it, but at least let us have your promise of support, so that we can call up your aid if and when it is really required.

We *know* that the Magazine is appreciated and that it is doing good work. **We rely upon you with confidence.** Help us to weather this year, and our future success is assured.

Donations or promises should be sent to Miss A. M. Faulkner.

One of our readers, who was not at the above-mentioned meeting, but who has since had the situation placed before him, has opened our Fund with a most generous promise of help. We are confident that others will quickly follow when they understand our position and give the matter their earnest consideration.

We hope to be able to announce in our next number that this appeal has been successful and that our financial stability for the current year is assured.

EDITORIAL COMMITTEE.

* * *

The Gift of the Dhamma exceeds all Gifts.
The Sweetness of the Dhamma exceeds all sweetness.
Delight in the Dhamma exceeds all delights.
The extinction of tanha eliminates dukkha.

DHAMMAPADA 354.

THE BASIS OF BUDDHISM.

The Four Noble Truths.

The Four Noble Truths are the basis of Buddhism, and a realisation of them and an earnest endeavour to order one's life in accordance with their teaching makes one a Buddhist.

The **Four Noble Truths** are:

I. Samsara (being, existence) is characterised by three attributes or properties—

anicca: impermanence, transience, continuous change,

dukkha: dis-harmony,

anatta: non-separateness.

These characteristics produce suffering. This is the first of the Four Noble Truths.

The **Second Noble Truth** teaches the Cause of Suffering. The origin or Cause of Suffering is selfish desire.

Arising from ignorance of the three characteristics of existence comes the illusion of self, and the craving for the things of this illusory self produces individual ill or suffering.

The **Third Noble Truth** teaches the elimination of the illusion of self, and the eradication of selfish desire and its consequent suffering.

And the **Fourth Noble Truth** is concerned with the Way to the elimination of the idea of self; the Path to Enlightenment.

And this Way is the **Fourth Noble Truth,** the Noble Eightfold Path.

The Noble Eightfold Path leads to the Goal of Enlightenment: and the Path has to be followed as one unwinds a rope of eight strands, both one by one and simultaneously at the same time. And the eight strands are:

1. Right Views. A right outlook on life, free from prejudice, superstition, delusion.
2. Right Aspirations. Earnest endeavour to live the life consistent with Right Views,

resulting in

3. Right Speech. Kindly and truthful.
4. Right Actions. Peaceable and helpful to one's fellow beings.
5. Right Means of Livelihood. Not harmful to oneself or to others.
6. Right Effort. Altruistic. Self-Discipline,

leading to

7. Right Mindfulness. Mind control by means of
8. Right Meditation and Contemplation.

Productive of Harmony, Peace and Well-being.

with consequent

Enlightenment.

NIRVANA.

QUESTION TIME.

By The Editor.

The letter No. 1 which appeared in our May number under the signature "A Seeker after Truth," is concerned with the subject matter of Question No. 4 which appeared on page 41 of our first volume, and to which no reply has yet appeared. Reference to this fact gives me the opportunity of making a few observations regarding the purpose of the feature "Question Time." As explained in the introductory paragraph on page 17 last year, the object was to give questions such as a lecturer on Buddhism in the West might expect his audience to put to him. It was hoped that readers would give replies to these, and we intended to publish such replies, or the sum and substance of them, at least. Unfortunately the idea did not receive the interest we anticipated, and only one reader has ever written on the subject, and his reply showed that he misunderstood the object we had in view. That particular writer was one of our brothers in the Far East, and he seemed to think that these questions represented certain perplexities which Western Buddhists had regarding their religion. Such is not *necessarily* the case. They represent typical questions which would be put to a lecturer on Buddhism here in England. I have already given replies to questions 1 and 2, partly as an incentive to readers to interest themselves in the questions, and partly because both questions had actually been put to me when lecturing on Buddhism.

I now intend to give my *personal opinion* regarding the question No. 3, and in our next issue (October) will deal at some length with question 4, incidentally replying to "A Seeker after Truth" therein.

Meantime, I invite readers to consider questions 5, 6, 7 and 8, and send along any expressions of opinion they may care to make concerning them. Questions 5 and 6 appeared on page 69; 7 and 8 on page 135 of our last volume.

I repeat question 3 for the benefit of later subscribers who have not the original.

Q3. It appears to me quite impracticable to keep the Precept against the taking of life, as it is impossible to live the ordinary life in the world without doing so. Is it possible that this may not have formed part of the Precepts binding on the lay disciple, as laid down by the Buddha, and that it has been added since his time? What scriptural proof is there in support of the first Precept being for the lay disciple: may it not have been originally a Precept against cruelty, which over-zealous adherents extended to include the taking of life in any form?

I agree that it is impossible for any person living the ordinary life of the world to keep this precept with meticulous adherence to the letter,

but it may be followed in the spirit of compassion in which it was, doubtless, originally given. To understand the purpose of this Precept we must look at life from the Buddhist standpoint, and view all life as a Unity seeking expression in diversity of forms. Buddhism sees every form as a manifestation or expression of the One Life seeking ever wider and more perfect expression, and it considers that no one is justified in interfering with or hindering any creature on its pilgrimage. Such a viewpoint is wholly different from the Occidental view that looks upon the lower forms of life as created by a God for the benefit of man. Father Rickaby, for example, whose book on moral philosophy is the recognised text-book of the Roman Catholic sect of Christianity, denied that animals have any rights at all; they may be used by man in any way he pleases to use them: a man has no moral obligation to avoid cruelty to animals. This viewpoint accounts for the callousness and cruelty displayed in Roman Catholic countries.

Buddhism adopts the other extreme and denies that man has any rights at all over the animal world; or that he is entitled to take animal life for his own purposes. But we are bound to admit that if we carried out the precept against the taking of *life* to its logical conclusion we should have to include plant life, for, as the researches of Sir Jagad Chandra Bose has demonstrated, and as the East has known for millenniums, there is no inorganic matter. Man is, therefore, compelled to kill in order to live. What he has then to consider is not the actual killing, but the *suffering* that killing involves. We come now to the crux of the matter. Suffering is one of the basic facts of life according to Buddhism, and if we are to eradicate suffering we must not only seek to eliminate it for ourselves, but also endeavour by all legitimate means in our power to avoid inflicting it on others, human and animal.

If pests and vermin have to be abolished, they must be abolished as painlessly as possible. If necessity compels us to eat meat, the animals must be killed expeditiously and painlessly, and transport avoided as far as possible, or rendered reasonably comfortable as far as lies in our power.

That this difficulty in keeping the First Precept to the letter is a very old one is evidenced by the fact that there is scriptural guidance on the subject. We are told that the Buddha permitted the use of meat as food, if the eater knew it had not been specially killed for him. To a logically minded man this is pure sophistry, and I consider it derogatory to the Enlightened One to assume that he ever gave such teaching at all. If such an argument salves the scruples of anyone, he must have a very elastic conscience indeed.

As to the question of Scriptural authority for the Precept, I leave this for someone to elucidate who has a wider acquaintance with the scriptures than I have. My own *feeling* is that one can only follow it literally when one has separated oneself from the worldly life, but that one can follow it in the spirit by encouraging kindness to one's fellow men and compassion to the animal kingdom, by encouraging the movements towards food reform (not necessarily wholly fruitarian or vegetarian) and by discountenancing the wearing of furs, skins, tortoiseshell, etc.

No one can argue that the wearing of skins is necessary in a civilised community, whereas one *may* argue that meat may be in certain places at certain times an essential item of food.

The transport of cattle and worn-out horses, and the practice of vivisection entail a vast deal more cruelty and suffering than does the slaughter house, and practically every form of hunting—which is a form of pleasure and not a necessity—also entails great cruelty. Unfortunately it is the so-called educated and cultured classes which set this example, and so long as they indulge in it there is little hope of abolishing it. If they cannot learn by precept they must learn by personal suffering. as assuredly they will.

There is, however, a very important reason for abstinence from flesh foods to be considered, apart from the injunction of the first precept. An earnest endeavour to follow the Eightfold Path includes meditation and contemplation, and the continued practice of these refines the vehicles of consciousness, gross and subtle. This practice and development may be followed by the disciple whilst living his life in the ordinary world, but it means that his vehicles must be kept pure and healthy, and they cannot be so kept if meat and alcohol are taken as foods. This *suggests* a reply to the latter part of our question. The Precept is not intended only for the recluse, but for the ordinary lay disciple also, for the lay disciple is supposed to be endeavouring to follow the Path in all its eight steps, and he cannot safely and satisfactorily do this if his body is coarsened and poisoned by impure foods. So we find here a possible reason for Precepts one and five, and it behoves all who are endeavouring in any degree of earnestness to follow the Path, to consider how they are keeping these Precepts and the effects of their negligence in hindering them from attaining the goal at which they are aiming.

To sum up, then. The Buddhist should endeavour to follow the First Precept in the spirit, and so far as he is able to the letter, by discountenancing suffering to man and animal. He should support movements advocating the abolition of the Death Penalty, the abolition of Vivisection, the abolition of Cruel Sports. He should discountenance the wearing of furs, skins, feathers and tortoiseshell. He should encourage movements tending towards a natural diet of fruits, nuts and vegetables, without adopting a bigoted attitude against those who eat meat or fish. It is going a long way towards reform when you induce a person to substitute fish for meat, remember, for there is very little actual suffering involved in sea fishing and the business is a very different one from the degrading one of butchery.

As I have before said, these views are purely a personal expression of opinion, but they may be helpful to other professing Buddhists who find difficulties in deciding how they are to keep this or that precept; who wonder whether it is right to compromise between the demands of life and the demands of conscience.

I think we are keeping well to the *spirit* of the Precept if we interpret it as an injunction against the infliction of suffering. Let us therefore use every legitimate means of reducing the suffering of the world—especially really useless suffering. Recognising that *dukkha* is an integral part of life, let us bear our burden of it bravely and try to lessen it for others. Let us not be *too* intent on thinking how *I* may or may not be keeping the precepts, but strive to live that others may be assisted in the following of them. Let us think less of *my* karma, *my* merit, and more of *their* ill, *their* suffering.

Translation of the Article Esperanto and Buddhism in Japan

by Kenji Ossaka.

Vol. 1. No. 10. Page 232.

I have come from Japan, that eastern land, where the people possess their own history of three thousand years, and also their own distinctive culture and literature which is entirely different from such in the west, and is even yet not fully disclosed to dwellers in western lands. Since we—in the middle epoch—came into touch with the Chinese, their culture and literature exercised a great influence on us, and further, through them we received instruction in the great Indian culture, *i.e.*, Buddhism. We adapted Chinese culture to our own conditions, and similarly Buddhism underwent a wonderful evolution among the Japanese people, and it began to blossom in different colours, which, perhaps, were more beautiful than those which it displayed in the land of its origin. Indeed, all students of this wonderful world-religion cannot now guide themselves without the study of Buddhism in Japan. The most popular and typical sect of Buddhism amongst us is the " Sin su," or " True sect," which was founded by Sinran, who based his teaching mainly on the so-called " Jodo Tri Sutras." Zensin, whose verse is quoted above, also belongs to that sect.

But a formidable barrier exists in the path of Western peoples who would study Japanese Buddhism. And that barrier is the Japanese language, a knowledge of which is needed for such study. It would be impossible for Western peoples thoroughly to learn the Japanese language, just as it is impossible for us Japanese thoroughly to learn a Western language; for example, the English language, which seems to us to be a ridiculously absurd and difficult language. It is now a century since the Western world came into contact with Japan, but Japanese culture and literature are still very little known to Western peoples. The cause of this regretable fact is the language difficulty.

There is only one way out of this impasse, viz., the adoption of Esperanto, an international language which is easily acquired—even by Eastern peoples. It is indeed no wonder that the Esperanto language has made marvellous progress in Japan during the last few years. Many University Professors, chiefly in the faculties of Medicine, have already issued their publications in the Esperanto language. A Meteorological Observatory has issued its first report in Esperanto. Several experienced Esperantists are now engaged in the translation of Japanese literature, chiefly modern literature, and some volumes have already appeared, to the delight of lovers of the world's literature. I, myself, published two booklets a few years ago—the first is a collection of some Japanese, Chinese, and other literary works, chiefly classical, in which one will find the story of the Buddha-birth, *i.e.*, the birth of the Buddha, Sakya, Muni. While the second booklet is the first half of " The words of Confucius " (the great Chinese philosopher, 551 to 479, B.C.). I might say that Esperanto is, as it were, a tongue given again to the peoples of the World, who, after the Tower of Babel, lost their power of intercommunication, and that it is the true firm foundation on which they will be able to work together in an wholly fraternal manner, hand in hand for the common goal of world-culture in the promised glorious future, and for ever.

I was indeed delighted when, on arriving in this country, I found that there exists in this distant Western land a beautiful magazine devoted to the blessed Buddhism, viz., " Buddhism in England," and that this wonderful gazette has an Esperanto section. In regard to the latter, I wish heartily to congratulate you on your wise foresight. Certainly this will cause Esperanto to progress among Buddhists, and will thus accelerate the wider dissemination of this wonderful religion. In two Buddhist Universities of the " Sin su " sect in Kyoto, in Japan, where are the chief Temples of this sect, there are, and have been for many years, Esperanto groups, because those who control the Universities consider that it is necessary to study the international language, for the universal propaganda of Buddhism throughout the world. I promise that on my return to Japan, I will impress upon my co-religionists the importance of the study of Esperanto so that in the future we may be in easier and closer touch with you, and more effectively work together for the happiness of mankind.

MORE MEDITATIONS OF KOMO KI.

And we walked together, I that am I and I that am not I, and the hand of Beauty lay upon the waking dawn. Before us rose the mountains, mantled with an unstained purity; beneath us at our feet, the fertile valley redolent with sleepy-headed flowers; while in the distance, in the hollow of the immemorial hills, lay the wide spaces of the endless sea. We paused awhile upon our way, and lo, the world was very still. Man was not, and the scene was beautiful, even as I that am I. But elsewhere, ran the current of my thought, presumptuous man has placed on Nature's handiwork the fretful finger of his immaturity, and all is harsh, imperfect, and of a most distasteful crudity, even as I that am not I. Wherefore it seems to me that this frail flower at my feet is more myself than all the cold magnificence of men. Is not the flower of the field the image of our own evolving life? See how it welcomes all that comes, or wet or fine, or cold or warm, bowing to all, resisting nothing. Yet through the changing fortunes of the day it grows unceasingly towards a swift perfection that was pre-ordained. Yet man is surely greater than the flower. I must think upon these things.

* * *

There is an inmost centre in us all,
Where Truth abides in fulness;
And around wall upon wall,
The gross flesh hems it in,
This perfect, clear perception—which is Truth.

ROBT. BROWNING.

* * *

THE FINAL CHOICE.

To live for self or for the Universe,—
This is my choice, supreme for good or ill:
To live for self till self becomes a curse,
Or live in oneness with the world's one will:
To live for self, with ever-narrowing scope,
Till, one by one, into its vortex fall,
Drawn slowly downwards, love and faith and hope;—
To live for self till self becomes my all:—
This—or to die to self and live again,
Breathing an ampler life with every breath;
Transmuting toil to triumph, loss to gain;
Wresting life's secret from the deeps of death:—
This is my choice—to live for self alone,
Or, losing self, to make all life my own.

Reprinted from "Sonnets to the Universe," by Edmond Holmes. By kind permission of the Author.

LEAGUE OF NATIONS UNION.

The Buddhist Lodge becomes a corporate member of The Religions and Ethics Committee of The League of Nations Union.

In response to an invitation to the Lodge to become a corporate member of the above Committee, the question was duly considered and two objections were raised:

1. That the League of Nations was reported to be actively supporting the practice of vivisection, and

2. That the Lodge objected to Clause 3 of the said Committee, by which corporate bodies who joined the Committee were pledged to persuade individual members to join the League of Nations Union.

These obstacles have now been surmounted, and the Lodge is now a member of the Religions and Ethics Committee, Mr. A. H. Perkins being the accredited representative of the Lodge.

Mr. Perkins, who is himself a member of the Anti-Vivisection League, after correspondence with the League, has satisfied himself and the Lodge that the League is concerned with the practice of vivisection only in so far as it is an international question and raises problems of international import. With the rights or wrongs of the practice it has no concern.

With regard to the second question, the Committee has permitted the Lodge to interpret the clause in a manner agreeable to itself, namely, to bring the matter before the notice of its members, and to commend individual membership of the League.

The President, therefore, in the name of the Lodge, recommends that every member of the Lodge should consider the advisability of supporting the League of Nations Union, either by becoming a member of the Union, or at least by obtaining from the Secretary, League of Nations Union, 15, Grosvenor Crescent, S.W.1, a copy of the declaration printed below, signing it, and returning it to the said Union.

CHRISTMAS HUMPHREYS,
Pres., Buddhist Lodge, London.

The Religions and Ethics Committee of the League of Nations Union appeals to the adherents of all religions and to the members of all races, to unite in the interests of universal righteousness, brotherhood and peace, in support of the League of Nations, and to work for it, irrespective of religious, racial or political differences. Such ideals are common to all religious and ethical systems, and form a natural basis for spiritual co-operation. It is not the object of the Committee to bring politics into religion, but to secure the submission of all

policies to religious and ethical standards by each individual, in accordance with his own faith. In the past, the religion of most people has been too much divorced from the practical problems of life. This is especially true in the sphere of international politics. The Committee urges that the spiritual point of view must predominate. The great international and racial problems of the day can be solved only as every man puts the highest beliefs he holds into practice. It is essential that those who consider that all religion ought to be applied for the benefit of mankind should unite in bringing the full weight of their influence in support of the League of Nations. The Committee calls upon all people of goodwill, who accept these principles, to work in upholding them.

If you agree with the above and wish to receive further information, will you please sign below, and send the form to the Secretary, League of Nations Union, 15, Grosvenor Crescent, London, S.W.1.

Signature .....

(Mr., Mrs., Miss or Title).

Address .....

Any member requiring further information regarding the League is requested to write to the Lodge representative:

Mr. A. H. PERKINS,
"Eastfield."
3, Keswick Avenue, Copnor,
Portsmouth.

* * *

Buddhist Lodge Meetings.

Dates of Lodge Meetings during the rest of this year are as follows:—July 11th and 25th; September 12th, 26th; October 10th, 24th; November 7th, 21st; December 5th, 19th.

Obituary.

It is with regret that we have to record the passing of Dr. Joseph Estlin Carpenter, who died at Oxford on the afternoon of June 2nd.

Dr. Carpenter was born in the year 1844 of a family famous for its learning and philanthropy and was himself widely known and deeply respected for his activities as a scholar and reformer.

His breadth of view and eminence of learning found recognition in degrees conferred upon him by many Universities, and by his appointment at Oxford University as Wilde Lecturer on Natural and Comparative Religion. In the course of his long life he had seen many profound changes in the attitude of "orthodoxy" towards schools of thought formerly outside its pale. A striking example of this is to be found in his own experience, the University of Oxford having conferred the degree of D.D. upon him in 1923, indicating that "divinity" at Oxford does not now necessarily coincide with theological orthodoxy.

Dr. L. P. Jacks, in delivering the address at the funeral service, beautifully summed up the religious beliefs of his friend in the following words:

> "His confidence in the Great Order that is behind all our experiences here was perfect to the last. Again he showed the Way, sure of the road, now in the Valley of Shadow as on the heights of old. If of any man it could be said he had 'finished the work,' truly it could be said of him."

Dr. Carpenter was greatly interested in Indian religious and philosophic thought, as is evidenced by his lectures on *Theism in Medieval India* and *Buddhism and Christianity*, and from his labours with the Pali Text Society.

It will be of interest to readers of this magazine to know that he was one of the Committee of the P.T.S. which is examining and criticising the Lodge *Exposition of Buddhism*.

Concerning his work in connection with the Pali Text Society we cannot do better than reprint from the Unitarian Journal, *The Inquirer*, the following letter by Mrs. Rhys Davids:

FROM THE PALI TEXT SOCIETY.

To the Editors of *The Inquirer*.

Sirs,—To such tributes as you will in your columns be paying to the character and work of the very worthy man and friend, Joseph Estlin Carpenter, whose passing, timely as it is, leaves many forlorn, I would add, as President of this Society, a brief word. Dr. Carpenter, till last week the last surviving friend of my husband's early years of storm and stress, was invited by him in the year 1886 to join the Committee of the Pali Text Society, started in 1881. This was the year in which he and my husband began their joint contributions to the Society's issues of first editions of the Buddhist texts: the Commentary on the Digha Nikaya, Vol. I. Four years later they published the Digha Nikaya itself, Vol. I.; the second volume followed in 1903. The third (and last) volume Dr. Carpenter asked to do alone, that he might present it as thesis for his degree of Litt.D. The Commentary is only now in process of being edited. But the basis for the whole work was completed by Dr. Carpenter in a collated manuscript, in his own beautiful handwriting, so that virtually he will still be its editor, if not its sole editor.

On our committee he remained till earth lost him. His ready and able help in compiling the memoir of my husband in 1923 I shall never forget. His ever willing aid in advice, in sympathy, in concerted work, I shall miss sorely. He leaves a vacant chair hard to re-occupy.—Yours, &c.,

C. A. F. RHYS DAVIDS.

Chipstead, Surrey.

BOOKS: Reviews.

AN ANTHOLOGY OF MODERN INDIAN POETRY. Edited by Gwendoline Goodwin. "Wisdom of the East" Series. John Murray. 1927. pp. 125. 3/6.

The generic term of "Indian" covers many races and religions. Bengali and Hindu, Muslim, Christian, Sikh, are all contributors to this delightful garland of the flowers of modern Indian poetry. The Editor is clearly right in saying that "the Indian poet of to-day is torn between admiration for Western models and the inherent Indian tradition that will not be denied." On the one hand Tagore's "Urvasi" could only have been born in India; on the other hand "Imperial Delhi" might have come from any of a score of Western poets of the present or preceding century.

In commenting on the *vers libre* of some verses, and the rhythm, rhyme and metre of the rest, one must distinguish the limiting effects of the language used. Some of these verses are translations in the usual sense; others, mental transpositions from the indigenous idea to foreign forms of utterance. While *vers libre* may be right for Oriental tongues, the West prefers the limitations of more complex forms. Hence criticism must be confined to judgment in imagination of the writer's thought as manifested in his native tongue. "Myvanwy," on page 96, exemplifies this principle.

Though divers both in form and origin, these verses nearly all display the same ingredients of thought. A love of nature as the source of metaphor, an innate and deep-rooted interest in, amounting sometimes to absorbing passion for, the spiritual; and an ingrained tendency to philosophic mysticism which bubbles out even in poems of the purely "love" variety. Always is the "Beloved" double-meaninged in religious-minded India, even as in the finest of the Christian mystics centuries ago.

These pages claim to be replete with poetry. Alas, that all is not poetry that sells as such. Both East and West are filled each year with ever-flowing verse, good, bad and indifferent; but Oh! for the white flame of poetry that lights the drab expanse of verse as gleams of sunlight on a winter's day. Verse may be national, but poetry outsoars the barriers of time and place, of colour, sex and creed, and when we say that in these pages the rays of sunlight are more frequent than in any modern verses yet reviewed by us, we have paid to Miss Goodwin's taste the highest compliment of all.

The influence of the West is heavy on these pages, yet for good, for when Eastern feeling mates with Western form, we have not only the finest poetry but the symbol of a greater world-wide need, such need as the Editors of this Series strive to satisfy, a lasting marriage in each sphere of intercourse until, in the union of East and West, we manifest on earth that "marriage made in Heaven," Spirit and Matter, Life and Form, the temporal with Eternity.

It is invidious to choose from such anthology the best, either of poets or of individual poems, but for ourselves we liked Mr. Chattopadhyaya's poems best, especially "Worship," "Ego," "Steps," and, loveliest of them all, "Beyond the Verge of Time." Of the rest we most preferred "The Island Grave," and "Transience," the former for its atmosphere, the latter as a perfect union of life and form. The lines on p. 104 would most appeal to the poetic Buddhist, with their calm insistence on impermanence, while the intense mysticism of "Voice in the Air" reminds one of Krishna's outbursts in the "Song Celestial," Arnold's poetic version of the *Bhagavad-Gita*. Space forbids that we should here reprint any of this latest addition to an admirable Series, but we hope to include in later issues some of the shorter poems, if only to assure our readers that our thanks to Miss Goodwin are not misplaced.

T. C. H.

* * *

KINGSHIP. A. M. Hocart. Oxford University Press. 1927. 240 pp. at 19/6. With Illustrations.

"The conclusions arrived at in this book may be right or wrong," says the Author, "but they make sense out of apparent nonsense without doubting the statements of the ancients themselves." It aims, he says, at "suggesting in broad outlines the development and ramifications of a system of ideas which we may express by the term 'Divine Kingship'." Have these scattered forms and theories a common origin? "Ultimately we shall, I think, be driven to the conclusion that they have."

The book consists in a great variety of examples culled from Samoa to Egypt and from Germany to Ceylon, showing, mostly by quotation from extant ritual, the intimate relationship between such concepts as the Divinity of kings and priests, the history of initiation and the common origin of marriage, coronation and burial ceremonies.

It is a pity that while in his Epilogue (p. 236)

the Author comes to the conclusion that the "institution of divine kings is not an accidental conglomeration of ideas, but an organism of many parts, mutually interdependent," he has not made use of the ideas and references collected in H. P. Blavatsky's "Secret Doctrine," which ideas are there offered, not as material needing an explanation, but as a fragment of the immemorial Wisdom of the great Initiates, as verified for those who need such proof by illustrations from each corner of the world. Mr. Hocart offers us material and a theory to account for it. "The Secret Doctrine," fifty years ago, accounted for the facts by setting out such fragments of man's history as might then be told, and letting facts, wherever necessary, prove these fragments true. Space forbids that we should quote here from that great Cosmic history, but under the heading "Our Divine Instructors" in Vol. II. of the Secret Doctrine, at p. 365 (1st and 2nd ed.), will be found the basis of the above remarks for such as seek to know man's lineage. If further reference be needed there are *The Mahatma Letters* themselves, in which (p. 48) a great Initiate of the Maha-Bodhi speaks of the "primeval one Truth, taught humanity in the infancy of its races by every First Messenger, and whose remembrance lingered in the memory of man as Elu of the Chaldees, Osiris the Egyptian, Vishnu, the first Buddhas, and so on."

Mr. Hocart has, however, considered the question from his own viewpoint, and the result is an ably written volume of great value to all students of comparative mythology and custom.

The Author represents, we feel, a good example of the illogical reaction of the scientific mind to symbolism. Again and again, while giving full weight to the Eastern love of symbolism, he accepts symbolically some otherwise extravagant metaphor, and then, in the next line maybe, discusses solemnly the literal interpretation of some metaphor, which to the Eastern mind, is clearly only symbol once again. This, it seems, is one of the inevitable limitations of the Western mind.

To the Southern Buddhists, unsympathetic as they are to lines of thought outside their own philosophical domain, the way in which these universal echoes of the past have influenced their own mythology and ritual, will be disturbing. The symbolism of the Wheel of Law, the worship of the Sun, and such like matters are discussed in scattered passages throughout the book. The Northern School, however, whose sweep of intricate Cosmology is, with differences of terminology, one with the Upanishads and the latest presentations in the West of the one Wisdom-Religion itself, will willingly accept the Author's findings. So, too, will they agree with his conclusions of a world-wide system by which man progresses on the upward Path, showing a common origin and basis of these multitudinous phenomena, independent of the accidents of physical migration. The self-same custom in ten widely separated countries cannot be coincidence, nor is the likeness solved by "tribal wanderings," unless mythologists accept the existence of Atlantis and Lemuria, as "once upon a time" providing dry ground for a custom to cross the many thousand miles which now is ocean. The Sun, for example, has ever been a symbol of the Spirit, while everywhere the Dragon, Fish or Flying Serpent is the symbol of that Wisdom which was ever for the few. Only such fragments of forgotten history as Mr. Hocart now has re-produced, such as the now proven theory of initiated Priestly-Kings proclaiming to the infant races such basic principles of the Universal Wisdom as was suited to their growth, can solve these mysteries, and such the Author proves to have been the case.

After demonstrating the omnipresence of the memory of Divine Kings and adding chapters on such matters as the King's Evil and the King's Justice, Mr. Hocart in Chapter VII. develops his main thesis by the method of giving each recurrent factor a letter of the alphabet, and checking off their presence in the various countries concerned. Thus in the Coronation Ceremony: *E*, The King must fight a ritual combat; *I*, is invested with special garments, and *U*, receives a new name. The same most interesting system is followed in the marriage and burial ceremonies and in the installation of priests in every religion and clime. The Chapter on Initiation merely proves a world-wide memory of the days when the Mysteries, Lesser and Greater, were true Schools of Wisdom open to all who cared to incur the strenuous self-discipline involved, and before, —at least in Europe,—the darkness of the Middle Ages drove such Teachers as there were, to more enlightened latitudes.

The later chapters include discussion on the Gods and divers views on the Creation. With his views upon the former every Buddhist would agree, but much would, we think, be gained by the Author from a cursory perusal of the "Secret Doctrine" on the question of Cosmogenesis, in which the Creation is well shown for what it is. A most unusually interesting and thought-provoking book, as all such clear presentment of unknown but equally undoubted facts must ever be. We leave to our readers the task of squaring these facts with their pre-conceived theories. The difficulty in some cases will, we fear, be immense.

T. C. H.

THE YOUNG EAST.

Our esteemed contemporary has just arrived. We note several interesting articles therein.

Firstly, we thank the Editor for the kindly notice of *Buddhism in England*, and for his good wishes for the success of our efforts to spread the Dhamma in the West.

Mr. Sten Konow, of Norway, writes emphasising the importance of Buddhism taking an active part in social reform if it is to have any influence on the thought of Europe. It is, he says, because Buddhism is now taking an active interest in social and philanthropic work that it is showing signs of renewed vitality. If Buddhism should stand aloof from the life of the world it will never influence the West. "We cannot draw a strict line between spiritual and national welfare. If we are to have a religion at all, it must be one which recognises that it is the same current, the same *santana*, which leads from eternity and *through life* to eternity. Religion cannot stand aloof in the struggle of daily life."

Prof. Takakusu, who has now retired from his professorship in the University of Tokyo, concludes his article on the Eight Fundamental Principles of Buddhism.

The Outlook for the Christian Religion, by Daljit Singh Sadaharia, is too exaggerated for serious notice. Christianity is being *transformed* by its own leaders, not *exterminated* by Socialists and Bolsheviks.

The account of the formation of a Society for the study of the works of Rabindranath Tagore is interesting news. In his article Ina Metaxa says, "A Westerner said to me, 'In future they will speak of Tagore as of Homer, and study Bengali as we study Greek, to read him in the original.' True."

Another interesting article is that on *Remedy by Moxa Cautery*, by I. Yamagata. Some of our medical readers may like to tell us whether the West has used this ancient Oriental system, and whether or not it has any value. The writer says that "there can be no question that western medicine is very highly advanced and reliable to a great extent." In view of the multitudinous medical systems and theories, and the utter failure of each and all to cope with the ravages of consumption, cancer, diphtheria, and other deadly diseases, the unprejudiced thinker in the west may be excused if he doubts the advancement and reliability of western medicine, and thinks that its exponents might with possible advantage follow the leaders of religion and look to the East for some Light in their gloom.

We commend THE YOUNG EAST to our readers and will be pleased to book their subscriptions to the new volume now commencing.

THE JOURNAL OF THE PALI TEXT SOCIETY. (1924—1927.) In one vol., pp. 278. Issued free to subscribers.

We have received the above journal, the contents of which deal with the work of the Society for 1926, with the programme of the work of the Society for the future, and with the position and prospects of the study of Pali and Pali-Buddhism in Europe. The greater part of the Journal, however, is taken up with the *Padas of Thera- and Theri- Gatha*, which is edited by Dr. Stede, and consists of I. Introductory Remarks. II. Index of Padas, and III. Synoptical Table of Repeated Padas. The complete article runs to nearly 200 pages, section 1 being in English and the remainder in Pali.

This contribution is, of course, of interest to Pali scholars only.

There are three articles of interest to the general student of Buddhism. namely, *Memories of Ceylon*, by Dr. Geiger, of Munich University. *Buddhism and the Negative*, by Mrs. Rhys Davids, on which article we hope to comment in our next issue; and *Maya in a Greek Papyrus*, by Dr. O. Stein.

We note with interest that Vol. IV. of *Kindred Sayings* is now in Press, that Mr. Maung Tin has nearly completed Part II. of the *Path of Purity*, and that Mrs. Rhys Davids is now completing her work on a Reconstruction of Gotama, the Man and his Time. Also that Dr. Stede is at work on a Pali Grammar.

Another item of interest is that the International Oriental Congresses, which like many other desirable activities were stopped by the War, are to be resumed. The next will take place in 1928 at Oxford.

* * *

THE MAHA-BODHI JOURNAL.

Limited as is our space, we must congratulate our fellow Journal on its Wesak Number (May and June). Larger than usual, complete with illustrations (which, alas, we cannot afford), and packed with many excellent articles from many points of view, it is an inspiring symbol of the reawakening interest in the East of the Message of the All-Enlightened One. So excellent and varied is its original matter that we regret the presence at the end of two reprints, the first of which, by Mr. Har Dyal,* is both misleading in its facts and highly unbuddhistic in idea, and the second, "The Buddhist and Christmas," by A. R. Zorn, being by now somewhat out of date. Of the remainder, special mention must be made of Mr. Jayasundere's "Dana, or the Buddhist Idea of Giving," and the Bhikkhu Nyanatiloka's "Dependent Origination," in which the essential

inter-relation, as apart from mere temporal causation, of phenomena is well brought out. J. F. McKechnie (the Bhikkhu Silacara) contributes two interesting articles on "Wesak" and "Every Man his own Father," and the Lama Dorje Prajnanda usefully lays stress in "The Universal Buddha" on the unity of life and consequent brotherhood of man, without the ever-present consciousness of which all self-development is clearly, though more subtly, selfishness. We make our Editorial salaams to our well-fed, not to say plump, contemporary.

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* A detailed criticism of this article, by Mr. Christmas Humphreys, appears in the current number of *The Young East*. We had hoped to reprint this criticism, but are unable to spare the space this month. We may, perhaps, do so in our next issue.—Ed.

The *Anti-Vivisection Review*, the Organ of the Animal Defence and Anti-Vivisection Society, has been revived, under the Editorship of Miss L. Lind-af-Hageby. Specimen copy free from the above Society at 35, Old Bond Street, W.1.

The March-April number of the magazine contains a portrait of Mabel Collins, which will be of interest to many of our readers.

BOOKS: Reviews.

We acknowledge copies of the following works received for review. These will be reviewed in our October issue.

THE HINDU VIEW OF LIFE. S. Radhakrishnan. Allen & Unwin. pp. 130. 3/6 net.

THE PRIEST AND HIS DISCIPLES. A Play. By Kurata Hyakuzo. Transl. from the original Japanese by Glenn W. Shaw. Benn. 7/6 net. A Play based on the Life and Teaching of Shinran Shonin, the Founder of the Shin sect of Buddhism.

PSALMS OF THE EARLY BUDDHISTS. II. Psalms of the Brethren. Mrs. Rhys Davids. P.T.S. pp. lii. and 446. 10/- net.

We learn with interest that Dr. Suzuki's eagerly awaited volume of *Essays in Zen Buddhism* is now available. We hope to review this in our next issue. Copies may be ordered through the Lodge, or direct from Luzacs.

* * *

I can but show you the Way to go; the Vision is for him who will see it.

PLOTINUS.

CORRESPONDENCE.

(6)

12, Milk Street,
St. Paul's,
Bristol.

Dear Sir,

The Masters and The Path.

I should like to answer the letter of "F" published in the May number of "Buddhism in England." The contention of "F" is that having lived in Tibet and mixed considerably with the people—which I do not for a moment doubt—he is able to state that most of Mr. Leadbeater's statements contained in the above-mentioned book are entirely wrong and misleading. I will deal with some of his, "F's," arguments in the order he stated them :—

1. "A Ravine in Tibet." Because the building in the picture has Roman and Gothic arches, which are unknown in Tibet, why should it not be true that this house possesses them? There is a Dutch house situated in the main street of the very heart of our city. It is used as an up-to-date haberdashery emporium, side by side with some of the very latest in shops. Suppose a visitor from another country exhibited it in a picture as a modern shop in the principal street of a large town in England; might not a traveller declare such a building to be unknown in England and without parallel in other towns?

"——the crowning blunder is to depict a tropical palm growing in front, a tree which is unknown in the locality he describes.——" Anyone who takes in a periodical gardening book is well aware of the seemingly freakish productions that folk can rear in the most unlikely surroundings and the photographs published are frequent. Why should this not be a similar case?

2. "The description of Lord Buddha and first initiation is quite un-Tibetan." So far as I remember, the book was intended to portray what actually happened, whether it was Tibetan or not being a matter not concerned.

3. Seeing that the frontier of Nepal covers some hundreds of miles, I find it difficult to believe that it is possible to find out that no person has ever seen the Lamasery mentioned in the book. Go to!

4. It is not unusual to use a language for chanting religious passages which is not known to the common people. One has only to refer to the practices adopted in Persia of using Arabic, not understood by the ordinary folk, and the Latin in Roman Catholicism.

5. What if the Northern Buddhists *do* say that the Lord Maitreya will appear only after some thousands of years; Mr. Leadbeater hasn't denounced their belief, has he?

6. Surely if the Lord Buddha *does* appear as stated, he will not enquire of the monks of Tibet as to what manner of dress he is to appear in?

I have taken these items as I thought fit and have used no determined course in replying. On some matters mentioned I have no knowledge of the subject at all, so cannot attempt any comparison. I am not trying to defend Mr. Leadbeater—I don't think he needs it—but am merely endeavouring to show that it is likely that things are not quite so incorrect as "F" is inclined to think.

In conclusion I would like to recommend "F" to take another journey to Tibet, this time looking for some of the "accuracies" contained in "The Masters and the Path."

Yours faithfully,
J. H. WILLIAMS.

"It is the duty of every cultured man to read sympathetically Scriptures other than his own."—*Mahatma Gandhi.*

In the UNITARIAN CHURCH, HAMOND HILL, CHATHAM,

On Sunday mornings at 11 o'clock

A Three Years' Course of Lectures on COMPARATIVE RELIGION is being given by

Rev. WILL HAYES

(Author of "The Larger Bible," "The Cure of Souls," "A Book of Twelve Services," "The Gospel According to Thomas," "Walt Whitman: The Prophet of the New Era.")

THE THIRD SESSION of this Course will begin on SUNDAY, JULY 17th, 1927, and will deal with

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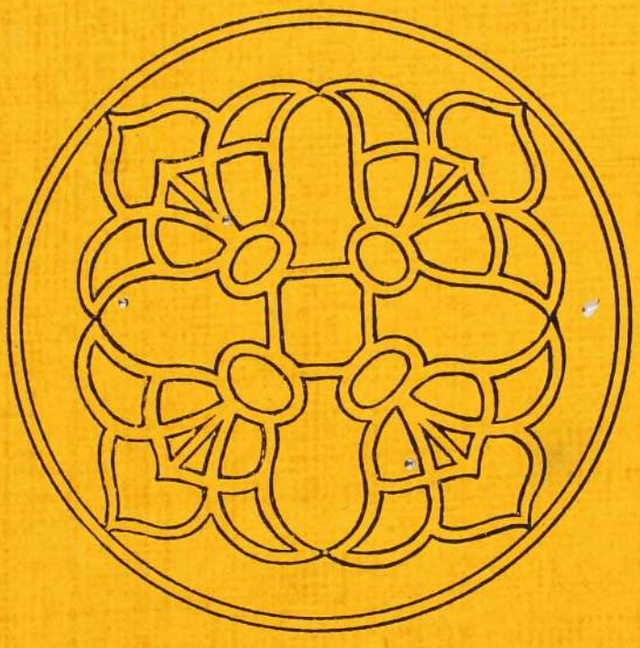
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