

6

BUDDHISM IN ENGLAND

VOL: 4

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.

CONTENTS.

Editorial	49
Wesak in Paris	49
On Becoming a Buddhist	50
The London Buddhist Joint Committee	50
Buddhist Lodge: Meetings	50
Buddhism in the Light of Modern Thought. Lecture 2. Philosophy and Buddhist Doctrine	51
Wesak in London	55
History of the Buddhist Movement in Great Britain	62
Our New Feature: Train Yourself to Lecture	64
The Buddhist Glossary	66
Books—Reviews	69
The Buddhist Lodge, London. Annual Meeting	70
Bhavana	70
Correspondence	70

BUDDHISM IN ENGLAND

The Organ of
The Buddhist Lodge, London.

VOL. IV.

May, 1929—April 1930.



Published by
The Buddhist Lodge, London,
121 St. George's Road, Westminster,
London, S.W.1.

Peace to all Beings.

Index.

- Abbreviations, Glossary110, 135
- Absurd mis-statement215
- Addresses
- Broughton, B. L.*163
- Cleather, Mrs. A. L.*108
- Fu, Dr. Shang Ling*123
- Humphreys, Christmas*61, 162, 175
- London Buddhist Joint Committee*
81, 99, 123, 175
- March, A. C.*81
- Mettananda, L. H.*164
- Nandasara, Ven. Bhikkhu*99
- Payne, F.*55, 160
- Perkins, A. H.*58
- Rost, Dr. E. R.*160
- Ruh, H.*33
- Tai Hsü, Ven. Abbot*3, 51, 98, 122
- Vajirañana, Ven. Bhikkhu*57
- Zoysa, A. P. de*161
- All-India Buddhist Congress170
- Anatta46, 97
- Animal Welfare in China197
- Japan47
- Apathy, Our greatest enemy:32
- Bhavana, or Mind Purification70
- Books: Reviews:
- Addresses and Papers on Buddhism139
- Aryan Path218
- Bible of Bibles241
- Buddhism in Hawaii167
- Cheiro's Year Book (1930)190
- Christos189
- Kamma20
- Life of Buddha69
- Mahatma Letters to A. P. Sinnett218
- Milinda Questions241
- Path of Purity188
- Pre-existence and Reincarnation43
- Religion for Modern Youth217
- Science of Religion19
- Some Unpublished letters of
H. P. Blavatsky166
- Spirit of Buddhism91
- Tannisho240
- Temple in the Open188
- Vision of Kwannon Sama167
- Books Wanted74, 90, 97, 146
- British Buddhist16, 46
- British Maha-Bodhi Society121, 226
- Buddha and the Spread of Buddhism81
- Buddhism and Science3
- Buddhism applied40, 90, 175
- as the World Religion108
- in America110, 140
- in Daily Life149
- in Germany194, 230
- in Hawaii77
- in India203
- Buddhism in Java193
- in Light of Modern Thought
3, 51, 98, 122, 146
- in New York110, 140
- for the Young185, 216
- Buddhist Fundamentals33
- Buddhist Glossary 66, 93, 110, 135, 157, 159,
187, 211, 242
- Philosophy51, 123
- Revival94
- Sonnets39
- Temples for America and Sweden 119
- view of Christian Miracle193
- Calamus139
- Christian Bigotry80
- Christian Minister on Buddhism210
- Clemenceau on Buddhism2
- Concerning Zen178
- Conversion of Admiral Sato237
- Correction, A94
- Correspondence22, 70, 92, 115, 142, 168,
190, 220, 250
- *B. H.*223
- Bingham, V.*253
- Britisher, A.*190
- Colbourn, K.*143
- Crump, B.*220
- Day, Roland*224
- Grant, A. G.*222
- Grant, E. E.*168
- Harpur, C.*222
- Holmes, Edmond*221
- Humphreys, A. M.*251
- Humphreys, Christmas*250
- Isolated Buddhist*169
- Knight, G. E. O.*116
- March, A. C.*142, 246
- Marcuse, M.*23
- M.C.*23
- McKechnie, J. F.*93
- M.D.*224
- Mori, M. G.*253
- Nemo*142
- Oriental Buddhist*142
- Scrutator*116
- S.F.W.*71, 116, 222
- Strauss, C. T.*191
- Yoxon, G. H.*168, 252
- Cosmic Outlook (Poem)215
- Death (Poem)138
- Death Penalty174
- Dhammapada, Extracts from14, 104
- Discovery of Relics of the Buddha202
- Edison Scholarship91
- Editorial1, 25, 49, 73, 97, 121, 145, 173,
201, 229
- Esperanto44, 117, 198, 225, 254

Index (continued).

- | | |
|---|---|
| <p>Essentials of Buddhism231</p> <p>Essential Teaching of the Buddha Dhamma 12</p> <p>Farewell (Poem)184</p> <p>Fear130</p> <p>Fellowship of Faiths: Lecture231</p> <p>Fifth Precept234</p> <p>Finance (Magazine)26</p> <p>Five Precepts, The229</p> <p>Fourth Precept181</p> <p>Future of Hanging138</p> <p>Glossary66, 93, 110, 135, 157, 159, 187,
211, 242</p> <p>Glossary Index245</p> <p>Great Light, The44</p> <p>Great Pearl Robbery, The115</p> <p>Happiness45</p> <p>History of the Buddhist Movement41, 62</p> <p>Hunt, Rev. Ernest77, 80, 140</p> <p>Illustrationsface pages 145, 201</p> <p>International Buddhist Union49, 112</p> <p>Is the Universe Progressing?146</p> <p>Lectures (see Addresses)</p> <p>Les Amis du Bouddhisme170</p> <p>Life Stories from World History (Gautama) 43</p> <p>Light of Asia196, 211</p> <p>Light of the World208</p> <p>Lumo de Azio198, 225, 254</p> <p>London Buddhist Joint Committee ...2, 26, 50,
81, 99, 121, 123, 175</p> <p>Maha-Bodhi Society71, 226</p> <p>Mahayana, A New Outline of154</p> <p>Mahayana, Wisdom from the46</p> <p>Mandara145</p> <p>Mathematics of Buddhism159, 202, 214</p> <p>Meat Diet and Health15</p> <p>Misinterpretation37</p> <p>Misleading Criticism, A195</p> <p>My Self (Poem)105</p> <p>Obituary: <i>Miss Coralie H. Haman</i>138
<i>Dr. C. A. Hewavitarne</i>20, 93
<i>Sir Wm. Serjeant</i>253
<i>Dr. R. Wilhelm</i>230</p> <p>On Becoming a Buddhist50</p> <p>Only One Buddhism11</p> <p>Order in the West, The127</p> <p>Other Points of View: Dr. Walsh and the
F.R.M.74</p> <p>Our Greatest Enemy32</p> <p>Our New Feature: Train Yourself to Lecture 64</p> <p>Personal Announcement, A17</p> <p>Philosophy and Buddhist Doctrine51</p> <p>Philosophy, Buddhist123</p> <p>Play: The Wayside7
The Point of View155</p> | <p>Poems7, 39, 105, 138, 155, 184, 215</p> <p>Point of View, The155</p> <p>Principles of Buddhism99</p> <p>Precepts152, 181, 229</p> <p>Prohibition102, 190, 248</p> <p>Propaganda in the West169</p> <p>Purpose and Method of Learning98</p> <p>Quotations: <i>Aristophanes</i>138
<i>Blake</i>116
<i>Blavatsky</i>224
<i>Coomaraswamy</i>105
<i>Deussen</i>126
<i>Otto</i>126
<i>Religion</i>105
<i>Sarma</i>32
<i>Suzuki</i>11
<i>Swinnerton</i>226
<i>Whitman</i>23</p> <p>Relics of the Buddha202</p> <p>Science and Buddhist Doctrine3</p> <p>Science and God134</p> <p>Scripture Extracts14</p> <p>Search for Truth, The122</p> <p>Sekvu Post la Grandaj Kunuloj!117</p> <p>Selected Extracts from "Dhammapada"
14, 104</p> <p>Self-Sacrifice165</p> <p>Siam in London18</p> <p>Silacara, The Bhikkhu26</p> <p>Spirit of Christmas, The132</p> <p>Students' Buddhist Association: Dinner160</p> <p>Students' Section64, 106</p> <p>Study Plan of Buddhism21</p> <p>Suicide45</p> <p>Tai Hsü, Ven. Abbot3, 51, 98, 122, 146</p> <p>Takakusu, Professor, on "What is Bsm?" 165</p> <p>Third Precept152</p> <p>Tibetan Buddhism220, 246</p> <p>Transit (Poem)138</p> <p>Types of Religious Propaganda238</p> <p>U Ba Sein121, 146, 159</p> <p>Universal Disarmament174</p> <p>Universe, Progression or Retrogression of ...146</p> <p>Vegetarianism15</p> <p>Wayside, The (Play)7</p> <p>Wesak (1929)1, 22, 24, 27, 49, 55
(1930)201</p> <p>What is Buddhism? Prof. Takakusu on165</p> <p>What is Buddhism? Dwight Goddard174</p> <p>Wilhelm, Dr. R. (Appreciation of)230</p> <p>Wisdom from the Mahayana46</p> <p>Young Men's Buddhist Association118, 199</p> <p>Zen Buddhism174, 178, 226</p> |
|---|---|

Peace to all Beings.

SATYAN
NĀSTI
PARO
DHARMA

BUDDHISM IN ENGLAND.

SABBA
DANAM
DHAMMA
DANAM
JINĀTI

VOL. 4.
No. 3.

JULY, 1929. C. E.

ONE SHILLING.
Sub.: 7/6 per ann.
(10 Numbers).

Editorial.

Public Lectures in London.

The first two of the four Public Lectures on Buddhism now being given at the Lower Essex Hall in London under the auspices of the London Buddhist Joint Committee were not as well attended as we had hoped, but the Committee are satisfied that they are worth the expenditure of time and money involved. Forty-five persons attended the first Lecture on June 6th, given by Mr. A. C. March on the Life of the Buddha and spread of Buddhism, a number of books were sold, and the cost of the hall was nearly defrayed by the collection. The second Lecture, on June 20th, was attended by approximately the same number of people and produced about the same collection. The Ven. H. Nandasara, one of the three venerable Bhikkhus attached to the Buddhist Mission at Gloucester Road, N.W.1, spoke on the Principles of Buddhism, and the high standard of questions which followed his address testified to the interest aroused.

The third of the series will be given by Dr. S. L. Fu of China, on Buddhist Philosophy, dealing mainly with the Mahayana, on July 4th next at 8 p.m., and the fourth by Mr. Christmas Humphreys on July 18th. London readers are earnestly invited to attend these and to bring friends who may be interested.

* * *

The I.B.U. in Burma.

When Mr. Hoffman, now the Bhikkhu Brahma-macari Govinda, formed with the Bhikkhu Nyanatiloka of Ceylon the International Buddhist Union, he announced that its representatives would be known as Consuls, and Dr. W. A. de Silva became a "Consul-General" in Ceylon. The two German Buddhists then went on to Burma and held meetings, among other places, in Mandalay. We had advised our Burmese re-

presentative, Mr. U. Kyaw Hla of Mandalay, of the position, and he threw himself with his usual effective energy into the task of welcoming the travellers. The result of the meetings so organized is that U. Kyaw Hla and one Maung Maung Hmin were appointed Consul and Vice-Consul respectively. We hope to hear more of the meetings at a later date.

* * *

WESAK IN PARIS.

Miss Lounsbery writes us from Paris thanking us for making arrangements for the visit of the Ven. Bhikkhu Nandasara to conduct the Wesak Festival in Paris, and says that the event was a great success.

This was the first Wesak celebrated in Paris. About 60 persons representing 12 nationalities were present, including many distinguished in the intellectual, artistic and social life of Paris. There were French, German, Russian, English, American, Chinese, Siamese, Sinhalese, Hindus, etc., etc., and a very decided interest in Buddhism has been aroused in Paris through this Wesak meeting.

It is hoped that the learned French writer on Buddhism, Monsieur J. Marques Riviere, will become the Hon. President of the Paris group.

The Paris group intends to concentrate on drawing together the adherents of the two great schools and arousing a greater interest in the teachings of the Mahayana School amongst the adherents of the Theravada.

Meantime a committee is being formed and officers appointed, and a fuller report of the personnel and the programme they are preparing will appear in our October issue.

* * *

Our Readers are reminded that our next issue will be published on 1st October.

ON BECOMING A BUDDHIST.

At a meeting of the Lodge on June 10th, the Lodge determined its collective answer to the question often asked by correspondents: "How does one become a Buddhist?"

Mrs. Deighton, a new member of the Lodge, finding that the Buddha Dhamma, as no other religion or philosophy, solved for her the problems of life, expressed a wish to "become a Buddhist."

Speaking on behalf of the Lodge, the Chairman, Mr. Christmas Humphreys, explained to Mrs. Deighton that a Buddhist is one who lives the Buddha life and resolves to follow in the footsteps of the All-Enlightened One. Rites and ceremonies, vows and documents, are of no eternal value if they stand alone. At the best they are but symbols, outward expressions of an inward attitude of mind. Buddhism knows no "holy baptism," nor can a ceremony have any greater effect than is determined by the applicant.

Throughout the Thera Vada School, however, the recognised ceremony for "becoming a Buddhist" is a recitation of "Pansil" in the presence of other Buddhists. If amongst those present there is a Bhikkhu, he is the obvious person to speak on behalf of all present in reciting Pansil to the applicant, who repeats the phrases after him. But there is no magic in the presence of a Bhikkhu, for Buddhism knows no "apostolic succession," nor is a Bhikkhu a "priest" in the sense of an intermediary between "God" and man.

The Anagarika Dharmapala, though not a Bhikkhu, has officiated in England in the past in this capacity, and the Lodge had decided to regard the Chairman of the meeting at which the declaration took place as the proper officiant for the brief and simple ceremony. Anyone who expressed a wish to take "Pansil" before a Bhikkhu could take advantage of the presence of the Cingalese Bhikkhus in North London, but in the opinion of the Lodge the ceremony about to be performed was all sufficient for those who wished to declare themselves as "followers of the All-Enlightened One."

Mr. Humphreys then asked Mrs. Deighton: "Do you wish, in the presence of fellow Buddhists, to declare yourself a follower in the footsteps of the All-Enlightened One?" and the answer was "Yes."

Then, standing before the altar, in the presence of the meeting, the Chairman slowly recited "Pansil" in Pali to the applicant, who repeated it after him. Flowers were offered, "Pansil" was taken by all present, and the ceremony was complete.

THE LONDON BUDDHIST JOINT COMMITTEE.

The first activity of the L.B.J.C. is the arrangement of a course of four lectures on the History, Teaching and Application of the Dhamma. The lectures are:

- June 6th. "The Buddha and the Spread of Buddhism,"
Mr. A. C. March.
- June 20th. "The Principles of Buddhism,"
Ven. H. Nandasara.
- July 4th. "Buddhist Philosophy,"
Dr. Shang Ling Fu.
- July 18th. "Buddhism Applied,"
Mr. Christmas Humphreys.

The first and second of these have been given, and were very well attended. The four addresses will be published in the October, November, December and January issues of this magazine.



The BUDDHIST LODGE, LONDON

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

(on 24 'Bus Route).

MEETINGS:

Alternate Monday evenings, 7.15 for 7.30 p.m.

JULY 8th—Discussion.

JULY 22nd—Address.

VISITORS WELCOMED.

For information about Buddhism write for our free Pamphlet entitled "Buddhism and the Buddhist Movement To-day."

In this, will be found a list of books on Buddhism, including information regarding our own. Write to-day.

The October Number will contain:

Buddhism in the Light of Modern Thought.

Lecture 3. Shih Tai Hsü.

The Third Precept. Ada W. Wallis.

The First L.B.J.C. Lecture: The Buddha and the Spread of Buddhism. A. C. March.

La Grandaj Kunuloj. Esperanto version of poem "After the Great Companions."

Students' Section. Introductory Article.

Special Article explaining abbreviations used in "Buddhist Glossary."

Buddhism in the Light of Modern Thought.

A Series of Six Lectures by His Eminence Tai-Hsü.

Lecture 2.—Philosophy and Buddhist Doctrine.

This is a difficult subject to lecture on, because philosophy covers a wide field, with so vast a store of material that even in the exposition of one specific branch or phase of it, much confusion and complication is inevitable. Were we to take only the theories and work of one individual, and attempt thoroughly to discuss and criticise his system, it would mean a task of years. How, then, can we hope to handle this vast topic in one lecture; how hope in one short hour to expound its mysteries and discuss its doctrines?

Consider the enormous wealth of material we should have to examine, study, expound and criticise. Such a work as the Canonical Tripitaka alone is so voluminous and extensive that there are in the libraries of China, India, Japan, Corea and the South Seas, something like thirty thousand volumes of separate works. In the Buddhist Institute at Wuchang, half-a-dozen professors have been specially engaged during the last three years in the examination, analysis and explanation of some of these works with a view to a more thorough understanding of, and consequent ability to expound, these profound works; and yet after all this effort and labour they have barely done more than sketch out the main principles of the great philosophic systems upon which they are engaged.

To attempt in the hour at my disposal to deal with every aspect covered by the terms "Buddhism" and "Philosophy" would be an utter impossibility. We may, however, make a general survey of main principles and make a comparative and synthetic study of these.

Commencing, then, with the meaning of the word "philosophy," we find that this word was originally derived from the Occidental languages, and was first adopted in the East by Japan. When the Japanese Ministry of Education started to encourage the pursuit of Western learning the term came into general use. The literal translation of the original Greek term would be, according to Professor Yen Chi-tao, "The Science of the Love of Wisdom."

The Greeks were the earliest European philosophers, and European philosophy is derived from their opinions regarding the wisdom they sought. The Greeks were the original seekers for Truth; they literally *thirsted* for Truth, and

were indeed real lovers of all intellectual pursuits and social ideals. They sought Truth with untiring devotion, especially during their periods of peace and prosperity, and endeavoured to put their ideals into practice for the benefit of the community to which they belonged. Groups were formed for the enjoyment of life and for intellectual and artistic study.

Athens became not only the political, but also the scholastic centre where students and philosophers lived and studied in groups.

We had in China a somewhat similar state of things in the groups devoted to the study of science and Taoism by the scholars of the Chow and the Ch'in dynasties, which gave rise to the three famous metaphysical schools of Lao-Tze, of Chuang-Tze, and of the Yih-Ching (Book of Change) of the Six Dynasties; and later, by the scholars and students during the Sung and the Ming dynasties.

In India also similar conditions prevailed at one time, but the Schools were more numerous.

Under these different systems, philosophy had a wider meaning than it has to-day, for the "love of wisdom" included the study of metaphysics, science, theology, logic, grammar, etc.

In considering the History of Philosophy, we may divide it into three main branches, namely: Indian, Chinese, and Western. These had much in common, of course, but the theories of each stand out pre-eminently distinct and separate from each other, so that we must not think of them as branching out from one common stem.

For the time being we will confine ourselves to a brief resumé of the history of western philosophy, which we may classify into three periods, Ancient, Modern, and Contemporary.

Philosophy in Europe, as we have said, began with the Greeks, and when we trace ancient Greek philosophy to its source, we find that the early Greeks started with a scientific examination of the universe and sought for a basic principle. There were those who said that since water could freeze into ice, and change into vapour, it must be the basal element of the material world. Later there were those who claimed that since fire could be applied to a greater number of uses than water, it must be the basal element. Then the four—earth, air, fire and water—were

conceived to be primordial elements, creating by combination and disintegration the whole of the material universe.

Then followed schools which looked behind the material world for reality, asserting that the world as perceived by our senses was only a representation of some super-material noumenon.

Yet another school asserted that the individual is the only reality, and all the material world around him is only the sensations of the subjective self or ego. This conception was known as subjective idealism, which, in its extreme form of solipsism (Lat. *solus* alone, *ipse* self), taught a form of absolute egoism which asserted that the individual's subjective sensation is the only reality of the universe.

Into this welter of conflicting ideas came the great Western sage Socrates, who by his method of questioning and logical argument revealed the weaknesses and absurdities of the conflicting schools, and laid the foundations of Western philosophy. Socrates was the first pragmatist, he sought to harmonise and unify thought by a close study of the universe and man, and to ascertain the bearing of that relationship on human behaviour.

Plato, Aristotle, and other disciples succeeded the Master, and continued the propagation of his ideas, in one form or another.

Aristotle was one of the greatest minds in Western philosophy and the comprehensiveness of his philosophy may be judged from the following table of the sub-divisions of his works :

Physics	}	The First Cause
and		Physics
Metaphysics	}	Logic
		Psychology, etc.
Practical ...	}	Ethics
		Economics
		Political Science, etc.
Artistic ...	}	Poetry
		Rhetoric, etc.

The "First Cause" was a term handed down by Plato. As used by him and Aristotle it simply refers to the first cause of attraction and motion, and does not mean cause in the sense of a being as a creator. The Christians in taking over the ideas of Plato gave the term a theological meaning, and applied it to their concept of a personal God or Creator.

In their attitude to the "First Cause" Plato and Aristotle differed fundamentally, Plato basing his enquiry on that which is eternal, Aristotle basing his system on that which is actual in time and space. In other words, Plato propounded an

idealist ontology and rested upon it a theory of natural kinds, which should be the basis for the study of cosmic existences; whereas Aristotle, rejecting the idealist ontology, proceeded to restate the theory of natural kinds, resting it upon an ontology of his own.

The philosophy of the West is based on the theories of Socrates, Plato and Aristotle, all the later ethical and political theories were founded on these Greek foundations, which indeed had in them ideas of indestructible and permanent value.

MODERN PHILOSOPHY.

After the infusion of Greek philosophy into Rome it reached the Golden Age of its development; but as Christianity began to gain power, Greek philosophy began to lose its dominancy as such, and became more or less an appendage to Christianity. The Christian Church borrowed from Aristotle the framework of its theology, and the Schoolmen (the philosophical-theologians of the second half of the Middle Ages) hailed him as "the Master of those who know."

But with the close of the Middle Ages and the renaissance period of the fifteenth and sixteenth centuries of the Christian era, the method of theological studies underwent a change. The scholars began to realise that it was futile to attempt to understand the mysteries of philosophy through the Bible, and went instead direct to the study of the original philosophical works themselves.

Philosophy was declared independent of Christianity and the canonical scriptures, and the original works of Plato and Aristotle were subjected to study and examination. From the theories of the philosophers of this period evolved three main schools :

The *Continental School*, after the French philosopher, Descartes.

The *Empirical School*, after the English philosopher Bacon.

The *Rational School*, after the German philosopher Kant.

The Continental Schools of Descartes employ thought process in the search for truth and reality, and claim that the universe is composed of two factors—the subject (ego) and the object. Of the ego alone can we assert reality. *Cogito, ergo sum*—I think, therefore, I am—is the first and most certain proposition that meets everyone who attempts to philosophise. On this most certain of all propositions depends the certainty of all other objects of knowledge.

The ego, then, is assumed to be real and the objects it cognizes, as unreal.

From the proposition, *I think, therefore I am,*

there follows the whole constitution of the nature of spirit. The Cartesian philosophy (philosophy of Descartes) is theistic, and from the assumed fact of the reality of the ego or self follows its divine nature and the innate quality of apprehending truth, the reason. The Cartesian philosophy, therefore, may be described as a rationalized solipsism.

The Empirical School of Bacon relied upon the reality of sensation and laid special stress on the study of Nature as a corrective to the dreamlike intellectualism of the scholasticism which preceded it. The experience got from the study of nature they claimed to be real. The work of Bacon was rather a systematic classification of the sciences than a philosophy, and the schools which followed along his lines developed a kind of materialistic empirical philosophy.

The Rational School of Kant contains within it a combination of the above two schools, and it places importance upon the nature of the mental concepts of things.

Kant was remarkable in that his philosophy is not so much a system of dogmatic teaching as a "method of thought." Like Socrates he saw that criticism is a better method of helping man to think than is dogmatic assertion. The whole aim of his criticism seems to be the endeavour to discover "whether there exists knowledge independent of experience and even of all sense impressions." Kant distinguished between two kinds of knowledge, "empirical knowledge and pure knowledge." Empirical knowledge is the result of experience (knowledge *a posteriori*), whilst the knowledge not gained by experience he calls knowledge *a priori*. He defines pure reason as being the faculty which supplies the principle of knowing anything *a priori*. Kant defines nature as "not a thing in itself but a number of representations," but he does not consider nature as illusion in the manner of the dogmatic idealists. His final conclusion was that enquiry into ultimate origins is fruitless. We cannot know the "thing in itself"—ultimate reality or noumenon cannot be known. What can be known is only its representation, phenomena as presented to thought. In ethics Kant is famous for his assertion of the Categorical Imperative: man's freedom, and therefore obligation, to lead the moral life by following the best impulses in his nature.

Making a general résumé of the foregoing, we note that the solipsist and the materialist each stands out for his own theory, while the third school combines the two former schools and attempts to make a kind of synthesis of the ideas of all the preceding schools. Philosophy, however, has lost track of its original aim to seek and

find "the reality of the universe and the noumenon of all things," and has arrived at divergent points. The various theorists live each in a universe of his own creation which is a creation of his own ideal, so that the impartial student who stands outside, can only wonder at and pity the intellectual chaos, finding it a sea of purely intellectual fantasies difficult to navigate one's way across.

Contemporary philosophy. In the middle of the 19th century, when science was coming into prominence in the West. Herbert Spencer produced his "synthetic philosophy," which aimed at reconciling science and religion by basing his arguments on the fundamental they both possess in common, viz., an ultimate cause of phenomena. Postulating "reality" as his starting point, he asserted that there are in the universe perceivable or knowable phenomena and unperceivable and unknowable noumena. The perceivable phenomena have become the subject-matter of science, the unperceivable are left in the category of the unknown and unknowable. Cognition is the relation between subject and object, which relation cannot be transcended; therefore, the noumenon cannot become known.

Since Spencer, we have had Dewey's "Practical Philosophy," which goes a step further and casts aside noumenon altogether as not to be reckoned with at all. The argument runs somewhat as follows: The Truth we speak is solely experience applied to all human affairs. If the nation has disturbances, we find out a way to subdue the disturbances; if society has evil elements in it we devise means for eliminating the evil elements and for safeguarding the good. When once the attempt becomes effective, it becomes Truth. This Truth is like a tool, it may be taken up or discarded as need be. This is practical philosophy, why then should we seek to investigate the noumena of the universe? If we carry this argument a step farther it means, "The noumenon of the universe cannot be fully and clearly understood, it is therefore of no practical use, even if it were possible for one to clearly explain it." The theory of this School upsets the one thing philosophy sets out to investigate—noumenon. It upsets philosophy itself, as aside from this one great investigation there is no great goal to be sought and achieved in philosophy.

The road to philosophy seems indeed to end here, and there appears to be only science, materialistic science, worthy of our notice. At this "impasse," however, Monsieur Henri Bergson, of France, single-handed took up the view that if the real (noumenon) cannot be known it would be altogether unnecessary to discuss philo-

sophy at all. He claims, indeed, that the noumenon is really cognizable, and this cognition is perception. Perception he defines as "direct knowledge without having to pass through the intermediate ratiocinative processes of mental thought experience—the direct and immediate result of contact with a stimulus."

Mr. Bertrand Russell took mathematics as his starting point and laid importance on analysis—mental analysis, material analysis, etc.—carrying analysis to the extreme. According to him the universe is constituted of motions only and is without fixed or stable substance. His conception is therefore a purely materialistic philosophy.

Western philosophy having reached this point, we can survey it in its three periods of development—the ancient, the modern, the contemporary—and decide that it has produced some brilliant intellects and some remarkable findings. Some of the opinions and conceptions of its students are worthy of our investigation, but we do not find much light on the basic problem of philosophy, the nature of Ultimate Reality and its relation to the phenomenal world of which we form so important a part.

In the following outline an attempt is made to set forth in tabular form the most important points of the foregoing outline:

We may now make some comparisons with the Buddhist doctrine.

Buddha is the supreme absolute universal consciousness: that is to say, the absolute consciousness of the true nature of the phenomenal universe.

Philosophy has been unable to make clear, and has indeed had to abandon as impossible the task of finding the nature of Reality, whereas the Buddha intimately explained and made clear the Way to that end.

That is the secret of the Buddha's disregard of philosophical enquiry and discussion: the effort to discover ultimate truth by the intellect, by sense perception, is futile.

From the earliest times philosophy has relied upon mental concepts or hypotheses to solve the final problems of life; this has led to fallacies and endless controversies, and the task has had to be abandoned along the old lines, as some of the modern philosophers like Bergson are beginning to suspect. Some new line of approach is necessary, but whatever new line it may be it will have to follow the basic principles laid down in the Buddha Dharma, or it will be no more successful than the preceding efforts have been.

Philosophy in its search has formulated every possible hypothesis or theory and has made dogmatic claims that each theory or hypothesis is

indisputable truth, but they have all been "weighed in the balance and found wanting."

Such philosophers are similar to the blind men each examining and disputing on the portion of the elephant he is holding, and each dogmatizing as to the nature of the elephant from that portion. It is, of course, possible to find one blind person more experienced, and therefore comparatively more accurate in judgment than another, but even his knowledge is incomparable to that gained by a person who with perfect sight views the elephant in its entirety. In the case of the blind man there is always present "fallacious perception."

This fallacious perception being absolutely opposed to the supremely absolute perception of the Buddha, its findings cannot be reconciled with truth.

Philosophy looks outward on the multiplicity and seeming chaos of the phenomenal universe and seeks to find a unifying principle therein, it has yet to learn that things are nothing but the mental creations of conditional consciousness, and that the universe, the *triloka*, the planes of existence, are nothing but the creation of this conditioned consciousness. In other words; *Reality is That which IS, the universe is That which we Think it is.*

When conceptions and perceptions are gained through the analytical mind they cannot be accurate, for the things seen and the worlds sensed are nothing but the creations of the consciousness, and unless consciousness is enlightened by the experience of reality itself, only error and folly can result from its interpretation.

The Buddha said we must look within and realize our unity with that Ultimate Reality in which all seeming diversity is unified. And this synthetic vision we achieve by following to its goal the Eightfold Noble Path, the last steps of which, Right Meditation and Right Contemplation, remove the last limitations of conditioned consciousness, with its dreams and illusions, and reveal to the Fully Enlightened Understanding the secrets of life and the laws of existence.

It is useless to endeavour to find a unifying principle in the phenomenal world. It is the essential nature of the phenomenal world to be conditioned, and as it is conditioned mind which investigates the phenomenal, the fault lies in the mind; the mind must be enlightened, purified from conditionality.

So we may contrast the two opposing ways: the erroneous perception of philosophy resulting in fallacious conceptions: the Right Perception of the Buddha Dharma resulting in the removal of illusion and the attainment of Enlightenment.

End of Lecture II.

We may summarize the foregoing thus :—

Scope and Aspect	}	ANCIENT	... Socrates } The Comprehensive School	{ Period of greatest scope ; comprising all the sciences.	} Noumenon sought and studied but not understood.
			Plato }		
			Aristotle, etc. }		
		MODERN	... Descartes ...	The Continental School ...	} Science and philosophy more widely differentiated ; scope of each contracting.	
	Bacon ...	The Empire School ...				
	Kant, etc. ...	The Rational School ...				
	CONTEMPORARY	Dewey ...	The Practical School ...	Philosophy as such ends, science begins. Philosophical hypotheses discarded, the noumenon not considered.	} From science back to philosophy. A new path opened for the investigation and understanding of noumenon. Investigation still unproductive of enlightenment.	
		Royce ...	The Analytic School ...			
		Bergson, etc. ...	The Perception School ...			

NOUMENON	}	Multi — principle	All elements and substances combined.
		Duo	Mind and matter.
		Mono	Idealism, Materialism, Solipsism or Realism.
		Non	David Hume of the British Empirical School and the Modern Practical or Vitalistic School, who claim that outside of phenomena and sensation there is no noumenon. Russell's analytic view also somewhat similar.
COGNITION OR KNOWLEDGE	}	Sensation School	The dogmatic and empirical school laying stress on sensation.
		Conception	The rational school attaching importance to conception.
		Rational	The rationalist or idealist school and the analytic school combining rationality and empirical knowledge as of importance in true rational knowledge.
		Perception	Immediate cognition by mind without previous empirical knowledge: advocated solely by Bergson.

Judging from an examination of the above tables we can arrive at one conclusion only, namely, that as regards their ideas concerning the ultimate nature of reality, western philosophers have at one time or another held and advocated every possible viewpoint.

Wesak in London.

As reported in our last issue, the Wesak Festival held in London was a very successful one, certainly the most successful we have yet held. As promised, we are publishing a fuller report of the proceedings than we were able to give last month.

The meeting was conducted by Mr. Francis Payne, who introduced the ceremony of taking "Pansil" by a brief account of the origin and significance of the ceremony.

The Invocation, the Refuge Formula and the Five Precepts were then recited by the audience sentence by sentence after being chanted by the two Bhikkhus who were present.

Mr. PAYNE then said:

I feel bashful in accepting the honour conferred upon me this evening. I presume those who invited me to preside at this meeting did so in recognition of my long connection with Buddhism in this country. This is my 22nd Buddhist Birthday: for two and twenty years I have been privileged to celebrate Buddha Day in London amongst you.

The effect of the Dhamma upon my life has been a great one, so great that I have been content to give up a great deal of my time in order to make its teaching known in England.

I will try to show you the reason for this influence and why I ask you to accept the Buddhist teachings and to follow them.

I will prefix my remarks with a brief extract from the Buddhist Scriptures.

"Then in the mind of the Blessed One sitting in contemplation in the solitude there arose the following thought: 'I have pondered this doctrine which is profound, difficult to perceive and to understand, which brings quietude to the heart, which is exalted, unattainable by mere reasoning, abstruse, intelligible only to the wise. This people, on the other hand, are given to desire, are intent upon desire, are held spell-bound by the lust of desire. Therefore the Law of Causality and the Chain of Dependent Origination will be hard for them to understand. Impossible for them to understand will be the extinction of the constituents of being, the getting rid of passion, the acquirement of quietude

of heart, the attainment of Nirvana. If I were to proclaim the Doctrine they would not understand it, and the result would be but weariness and vexation to me.'

"Thus did the Blessed One ponder in his mind; and so did he incline not to preach the Dhamma to the world.

"Then Brahma Sahampati, perceiving what was in the mind of the Enlightened One, said, 'Lo, the world is lost! The Tathagata, the Supreme Buddha, is disinclined to proclaim the Truth he has found.' Then did Brahma Sahampati appear to the Blessed One, and raising his hands in supplication to him, entreated him to preach his doctrine; 'for there are,' he said, 'beings whose mental eyes are scarcely covered with the dust of ignorance, who, if they hear the Doctrine, will understand, and who will attain liberation.'

"And so the Blessed One hearkened to this appeal, and decided to preach. 'For,' said he, 'if only two or three listen and understand, it will be worth while.'"

And so he gave out his message.

The messages all around the Buddha in his day were nothing but endless disputes on philosophical notions, speculations as to the nature of God, the origin of the universe, the destiny of things, the power of the unseen world over humanity; the weaving of cob-webs of vain dissension that had nothing to do with the problem before humanity. What was that problem?

The Buddha found that every living thing is subject to old age, disease and death, with the suffering which is their inevitable accompaniment. Up to that time philosophers and pundits had said that this mystery of suffering was the work of a God, was due to the will of God, and that it was useless to seek to end it, for it was in the nature of things, and must be accepted patiently and submitted to quietly and without enquiry or protest. The Buddha, the most courageous being in the history of the world, said, "I will not accept the ideas of the learned men, I will go forth into homelessness and find the origin and source and cure of suffering. And after a long search he attained the goal he sought.

And the discovery the Buddha made and announced to the world was simply that all sorrow is due to egoistic selfishness, to clinging, to craving, to desire: the positive assertion of your wilful will. And sorrow is cured by a denial of the wilful will, by giving up craving and desire, by ceasing to live for self, and by living instead for others. But the Buddha did not merely set

forth this theory. He did not merely state this fact, he gave us also the *practical* part of his teaching, namely the Way to the elimination of this selfish craving,—the Noble Eightfold Path. The Path of Right Views, Right Aims, Right Speech, Right Conduct, Right Livelihood, Right Exertion, Right Mindfulness, Right Meditation.

Of this Path, Rhys Davids once said to me:

"I have examined every one of the great religious systems of the world, and in none of them have I found anything to surpass in beauty and comprehensiveness the Noble Eightfold Path of the Buddha. I am content to shape my life according to that Path."

So the Buddha taught suffering and the way to get rid of suffering; the way out of suffering to happiness and peace. He taught the great Law of Causation—you reap as you sow. Do good, be kindly, be merciful, and happiness is bound to follow as the night the day.

Some people say religion is not necessary. Well, to them I say, "Go on in that frame of mind until a great war breaks out; then you begin to get down to the elemental passions of life and you realize that some chart for the stormy seas of life is necessary in order to direct our lives aright and lead us to the haven of happiness. Do not listen to those who say, 'I need no guide in life.'"

Do not believe anything on hearsay, test for yourself. Lead a good life simply and solely for the extinction of sorrow. Let your criterion for every act be: Does it increase or decrease suffering to the world? If it will reduce suffering then I will devote my energies to it. Why? Because the Law of Causation rules in the universe. We reap what we sow. That is the religion we have to pursue and to follow.

We have been through dreadful times. Something we have done brought that great disaster upon us. Perhaps it was neglect of the Buddha's teaching. But we are a little nearer recognizing that teaching to-day than we were only a few years ago. I can look back on this Buddhist movement through the last 22 years, and to-day I can rejoice to see East and West joining hands in the acceptance of the Buddha's teaching. "East is East and West is West," but both have met in the acceptance of the teaching of the Blessed Buddha. To-day we have met to show our reverence for the wisest, most kindly, most gentle and compassionate of men; the finest flower of the human race. We of the West unite with our brothers of the East in doing homage, and saying,

NAMO TASSA BHAGAVATO ARAHATO SAMMASAM-
BUDDHASSA.

The senior Bhikkhu, the Venerable Parawahera Vajirañana, will give you an address on the teaching of the Buddha.

THE VENERABLE BHIKKHU VAJIRANANA :

We are assembled here to-day, the Full Moon Day of the Month of May, to commemorate the Birth, the Enlightenment and the Passing Away of the Great Blessed Sakyamuni, the Teacher of the World, and the Founder of the ethical-philosophy which is known to Europe by the name of Buddhism, and which is followed and practised by more than five hundred million people in every part of the globe.

To-day the whole Buddhist world turns with happiness and heartfelt veneration to do homage to the completely enlightened teacher, who with universal wisdom and compassion showed us the Way to liberation from the sorrows of life, and the attainment of the Peace of Nirvana.

In monastery and temple, before the shrines of the Buddha, flowers are laid, and the inspiring story of his wonderful and beautiful life is told and heard with joy and contentment.

I will tell you something of the life of the Buddha, our great Master.

In the remote past, India, the motherland of religions, had a great variety of doctrines, but the people, depressed by the misery of the burden of life, found no peace from the teachings of the many philosophers of the time; teachers who were themselves only groping in the valley of ignorance.

Blood sacrifices and self-mortification and other equally useless ritual formed the religion of the time, when 2,553 years ago the first Wesak day dawned upon the world. On this day the Prince Siddhatha was born in the flower garden of Lumbini, near Kapilavatthu, on the borders of what is now known as Nepal. He belonged to the Sakya dynasty, his father was King Suddhodana and his mother Queen Maya. He was brought up in luxury and was educated according to the customs of the Sakya race. At the age of 20 he married his cousin, the Princess Yashodhara.

From his birth he was contemplative and thoughtful, and when he discovered the suffering prevailing in the world, suffering due to birth, old age, death and re-birth, he wished to find a way to relieve humanity from its burden, and so earnest was his search, and so sure was he that a Way was to be found, that he at last renounced his home, wealth, power and kingdom to lead the life of a homeless recluse seeking for

the light. After six years of fruitless search, studying the teachings of the most renowned teachers of his time and practising the most extreme forms of asceticism, he yet found no peace, and so he put aside these ways, went alone into the forest, and there in deepest meditation at the foot of a great peepul tree, the light came to him. In the dawn of the Full Moon of May he attained Supreme Enlightenment and freedom from all the passions and illusions of the mind. He realized the tremendous truth of the law of causation and its implications, and in the ecstasy of his enlightenment gave forth this stanza:—

“ Long have I endured the cycles of rebirth, seeking in vain the architect of this house of life: But now I have found the builder, and never again shall he build. The beams are broken, the pinnacle destroyed. Now to Nibbana has my mind attained, and in me all craving is destroyed.”

He, who was then the Buddha, the Enlightened One, passed 49 days near Gaya enjoying the happiness and tranquillity of mind consequent on enlightenment, and then he arose and went to Benares where he proclaimed his teaching and started his long life of ministry.

Here, in his First Sermon, he expounded the Four Noble Truths: the Truth of Suffering, the Cause of Suffering, the Ceasing of Suffering, and the Way to the Ceasing of Suffering.

This was the whole of the Dhamma he taught. He preached to the people to abandon the extremes of asceticism or indulgence in sensuality, and to walk the Middle Path, the way to happiness. He taught that salvation depends on oneself. He taught that happiness depends on oneself. The more good one does the more one diminishes the suffering and misery of the world, the more one does evil, the more one increases the misery and suffering of the world. He founded the Kingdom of Righteousness, and laid down the law of universal compassion and love, breaking down the barriers of caste and creed.

For 45 years he taught the people these truths, and at the age of 80, again on the Wesak Full Moon day, he died, the great Master of men and devas, and his last words were: “ Hearken, O Bhikkhus, all compounded things are subject to decay, work out your salvation with diligence.”

For nearly 2,500 years this teaching has enlightened this world, spreading throughout it by its spirit of tolerance and love. Friends, follow this teaching of reason and love and you will reap happiness and peace.

May Great Blessing be to all of you.

MR. A. H. PERKINS.

Friends, and Brothers in the Dhamma,—

To-day, as you all know, the whole Buddhist World, Ceylon, Burma, Siam, China, and Japan, in company with many thousands in Europe and America, in the Icy North, and in the midst of the Sunny Southern Seas, have once more met together to celebrate in fitting manner the Birth, Enlightenment and passing of the greatest of the Sons of Men—the Blessed Buddha.

It is indeed satisfactory to note that the glorious Trinity, so dear to the hearts of us Buddhists, *The Buddha*, *The Dhamma*, and *The Sangha*, has become a great reality in the Western World to-day: let each one of us in the coming year recognize that it is our duty to help spread our Religion of Love, Compassion, and Brotherhood amongst the thousands here in England who are waiting to be taught a philosophy that will satisfy both the critical minds of those who have thrown over the crude superstitions of the so-called "Christian" Church, and are lost in the mist of a materialistic world of thought, and those of a devotional nature who need a personal ideal of the very highest to adore.

Of Him who attained to the highest pinnacle of Wisdom and Enlightenment, my colleague, Mr. Payne, has just spoken, and he has given you a resumé of the unselfish and wonderful ministry the Blessed One carried out in ancient India those long centuries ago.

Of the work done by the Sangha, and its endeavour to carry out the command of the Enlightened One, when he said:

"Go ye, Bhikkhus, and wander forth for the gain of the many, in compassion for the World; for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure," this is well demonstrated by the presence in our midst of the Venerable *Bhikkhus*, who have come from far-off Ceylon to carry out their Master's Message. Their presence is a practical demonstration that the Noble Brotherhood is still strong and determined in its effort to help the World.

But it is especially of the Buddha *Dhamma* that I want to say a few words to-night;—the *Dhamma* from its Ethical aspect.

It is admitted, even by the opponents of Buddhism, that it is impossible to conceive a higher standard of ethics than that insisted on in the Noble Eightfold Path which is the very Foundation of our Lord's Teaching: and why? Because Ethics and Morality are part and parcel of that conception of life that makes Buddhism unique in religious history.

Buddhism takes its stand on the absolute Unity and Brotherhood of all sentient life, and it therefore follows that any injury inflicted on any unit, or series of units, which in the aggregate make up the stupendous whole, will produce a repercussion that will be felt by the whole Organism; hence a perfect system of ethics is not only necessary, but is the basis of a philosophy, which though given to the world some twenty-five centuries ago, has proved itself so true, that to-day it is becoming more and more recognized by modern scientific analysis and research. Even the recent discoveries in Psychology have proved that mental processes were correctly diagnosed and explained by the primitive School of Buddhist philosophy.

Now there are three possibilities or hypotheses, which may be offered to explain any phenomena.

Firstly: That they simply happen by blind chance.

Secondly: That they are caused by the command of an outside being, a God, who acts in a more or less arbitrary manner.

Thirdly: That they are the result of Universal Law, in which action and reaction result in a chain of Cause and Effect.

From the Buddhist point of view this latter statement is undoubtedly the correct one, for it can be verified by scientific investigation, while our whole experience goes to show that the Law of Causation reigns supreme in the whole Universe.

Taking the materialistic idea that nothing but chance has produced the phenomenal world, this certainly contradicts the very facts upon which all observation is based, and is a confession of ignorance about that very sequence of Cause and Effect which has resulted in the mighty Stellar Universes that can be seen in process of evolution in the nebulae of Orion, Andromeda, and many others that modern astronomy has discovered, or in that chain of causes we call Evolution that has produced the multitudinous forms of sentient life. These processes reveal an ordered Universe, not a chaos due to or governed by the caprice of any personal God who can be placated by prayer, or ritual, or sacrifice. The contrary conception will not bear investigation at all.

The whole of Buddhist Philosophy that is offered as the explanation of life is called the *Dhamma*, that is the Law, or Norm, as it is sometimes termed, of the Universe, and that universal Law is applicable to both the mental and physical realms of Nature, for everything that happens is the result of a chain of Causation set up in the Mental World in the first place. As we sow, so do we reap. This is only another way of expressing that great Law known to the

Buddhist and Hindu Philosopher as the Law of Karma. Sir Edwin Arnold, in the "Light of Asia," states as follows:—

"Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,
Its tire of tears, its nave of nothingness.
Behold, I show you truth! Lower than Hell,
Higher than Heaven, outside the utmost Stars,
Farther than Brahm doth dwell,
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.

And while considering the subject of Karma, it will be interesting to consider, for a moment, the observation of Professor Eddington, Professor of Astronomy at the University of Cambridge, which he made last evening at the Friends' Meeting House, when speaking on the subject "Science and the Unseen World."

"In comparing," he said, "the certainty of things spiritual and things temporal, let us not forget this;—Mind is the first and most direct thing in our experience; all else is remote inference."

Consider the first verses of the *Dhammapada*, the best known of the Buddhist Scriptures, in the light of this statement by the learned Professor:

"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. If a man speaks or acts with evil thought, pain follows him as the wheel follows the ox that draws the carriage.

"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. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."

These two verses of this ancient script tell us that our deeds are the outcome of our thoughts, and that their results show forth again in fresh lives and create the new conditions fashioned by ourselves under the Law of Karma.

Therefore it follows that we ourselves are responsible for the Past, the Present and the Future, and no act of God, no vicarious atonement can possibly help us to evade the effects of our deeds, for they alone have moulded our character and settled our destiny.

"By oneself is evil done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. The pure and the impure stand and fall by themselves. No one can purify another."

Men, driven by fear, go to many a refuge, to mountains and forests, to groves and sacred trees:—

"But that is not a safe refuge, that is not the best refuge; a man is not delivered from all pains after having gone to that refuge.

"He who takes refuge with the Buddha, the Law, and the Church; he who with understanding sees the FOUR NOBLE TRUTHS, viz.: Pain, the origin of Pain, the destruction of Pain, and the Noble Eightfold Path that leads to the quieting of Pain:—

"That is the safe refuge, that is the best refuge; having gone to that refuge, a man is delivered from all Pain."

Thus we can see in the beautiful words of the *Dhammapada*, that the whole code of Buddhist Ethics, so wonderful in their conception and so far-reaching in their application, is simply another way of expressing one or the other of those Golden Steps, which form the Noble Eightfold Path, which was the very basis and foundation of the teaching of the Blessed One. Characterised by brevity, instinct with wisdom, volumes of commentaries have been written on their teaching, but they contain in themselves the whole Law of Life, and the whole rule of conduct necessary to raise man from the errors and illusions based on ignorance. They free him from all fear, all doubt and confusion of thought, and will eventually lead him through his own self-control to the perfect peace of a well-ordered life, till eventually he knows, and contacts for himself the Great Reality, which is synonymous with the Truth that never dies, and he attains the state which is beyond the realms of Birth and Death, Nirvana's Deathless Peace.

Let us consider for a few moments this doctrine taught by the Buddha, which he himself summed up on numerous occasions in one short sentence: "One thing only do I teach, now as heretofore;—Suffering, and the cessation of Suffering"; and when he preached his first sermon at Benares after he had attained Enlightenment, he made that simple statement that he had found out that physical Life all tended toward sorrow and suffering. How it was caused; how it might be cured; and then the most important of all: The Cure itself.

THE FOUR NOBLE TRUTHS are:—

Firstly, that *Samsara*, that is being or existence, is characterized by three attributes or properties. These are often termed the Three Signata and are as follows:—ANICCA, or impermanence; all life is in a continual state of flux, continually becoming, and passing away, nothing in heaven or earth is permanent.

The second principle of existence is DUKKHA,

that is disharmony, which is the producer of the suffering and sorrow bound up with existence in any form.

The Third Principle of the First Noble Truth is that everything is lacking a permanent Self or Entity. In other words, we are not isolated units but part of one great Unity of life, and therefore the idea of a separate self is an illusion. This is termed *Anatta*.

These three characteristics produce that suffering which is part of all Life, and which is expressed by the First Noble Truth.

The Second Noble Truth teaches the cause of Suffering is selfish desire arising from ignorance of the three Signata, from which arises the illusion of self, and the craving for things which we hope will give permanent satisfaction. But as nothing is permanent, we can never satisfy that craving or thirst.

The Third Noble Truth is the elimination of self and selfish desire which gives rise to that craving which produces Sorrow.

While the Fourth Noble Truth is the Eightfold Path which leads to the cessation of Suffering. It is composed of Eight Steps as its name signifies; they are Right Views, Right Aspirations, Right Speech, Right Actions, Right Livelihood, Right Effort, Right Mindfulness, and Right Meditation.

Right Views, or Knowledge is the understanding of the Three Signata, that the Universe is governed by unalterable Laws and nothing is permanent.

Right Aspirations include the aim to live a life that is consistent with Right Views.

The next three govern our moral outlook on life, and are those on which our individual and collective life should be built.

Right Speech, that is to abstain from lying, scandal-mongering, abusive language and idle chatter. If we are not helping others by wise and courteous conversation it is better to remain silent.

Right Actions are those which are helpful to our fellow beings; to refrain from killing, stealing and immorality.

Right Livelihood is gaining our living without bringing a fresh crop of suffering to any living thing, therefore we must avoid evil trades which necessitate killing, hunting, or snaring of any being, or which provide the means of enabling others to do so. Therefore the trades of the Soldier, the Butcher or Hunter, the Slave Dealer, the brewing or distilling of intoxicating drinks or the selling of narcotics, these and many others may be classed as unclean, and are not considered by any true Buddhist as means of Right Livelihood.

Right Effort is to live an altruistic and a self-disciplined life which will be of assistance to others.

These steps will eventually lead to a state of mind-control which is termed *Right-Mindedness*, which brings us to the last step, that of *Right Meditation*, in which the mind is gradually evolved until we know for ourselves that the message of the Blessed One is founded on strictly scientific facts, and we are brought to the state of perfect Enlightenment—Nirvana.

The precepts which we have just taken are all based on a practical application of that Eightfold Path; in fact the whole of the Buddhist outlook on life can be summed up and applied by considering the results of our deeds on our fellow beings. All deeds that tend to increase Sorrow and Suffering are evil; those that in any way assist to alleviate Sorrow and to bring happiness, they are indeed praiseworthy.

We Buddhists recognize the Brotherhood of all life, and this attitude should be infinitely more real to us than to the average Christian who talks of the Brotherhood of Man, and then proceeds to classify his Brothers into warring creeds and castes, to raise social and colour barriers, which in their turn breed mutual distrust and suspicion and which gradually develop into national and international hatred, and usually finish by war.

Let us therefore recognize the Oneness of Life, that the life in one man is no different from the life in another; and even in the animal the same consciousness is struggling for expression, though in a form more crude. Let us learn to know, to love, and to forgive our fellow creatures, ever striving to keep faith with our Brother Man, oneself, and our younger Brethren, the animals, and to assist them in their upward climb through many lives, and many struggles, till at last the other shore appears, the fetters of *Samsara* have been broken, no longer are we tied to the ever revolving wheel of Births and Deaths, but have reached the unutterable Peace of the Great Unity, where difference is not, but where the drop has melted into the great ocean of Nibbana.

It is this essential recognition of the Unity of all life that is the very keynote of our Lord Buddha's teaching, and provides the vital necessity for the very high standard of ethics that is insisted on, and when we have fully recognized this primary truth we shall have indeed attained to the first step of the Path, that of Right Views.

"All Consciousness is one. There is no break, no gulf life does not fill.
No single atom self-subsisting, sole Kingdoms
of Stone, Plant, Animal or Man,
All from one origin and fountain spring.

The Boundaries separating each from each are not impassible, but mark the steps,

The stages thro' which each and all must pass. This is the Law unswerving, none may change nor set aside, nor rightfully deny;

The Law by which imperfect forms of life pass to increased perfection, wider fields of Consciousness and Will.

There is no stage in life's unbroken chain, no single point

At which progression's upward sweep is barred. Man, still imperfect, holds a mid-way place; thro' every stage before him has he passed, Mounting by imperceptible degrees, slowly through an unmeasured weight of time and vast experience.

Nor can he stay, nor surcease find from progress toward those peaks which lie cloud-veiled in ultimate divinity.

Like as steam rises from a vessel's vent, in column, widening as it soars to heaven in vaporous cloud, dissolving and re-forming,

O'er leaping boundaries, free and unconfined, Ever expanding, tenuous, more rare, Till lost in sunshine and the upper air, it still exists, outranging earthly sight;

So Consciousness ascends to wider views, endures and passes, and passing through evolving form, reaches to formless levels, unconfined as space itself.

For Consciousness is Life, and nought that lives 'can ever cease to live.

To know and realize this truth, is to hold the key to Knowledge of the Law.

PEACE TO ALL BEINGS.

MR. CHRISTMAS HUMPHREYS.

I suppose every living being shares one thing in common, the desire to achieve something which we cannot describe, but which we call Truth, Peace, Perfection. Because life is one the whole universe is slowly progressing and evolving as a whole. But there is an evolution parallel with the outer or physical evolution, an inner or spiritual evolution, which is part and parcel of the other and intertwined with it.

As man is in advance of the animals, so there are amongst men those who are as far advanced in spiritual evolution as man is physically ahead of, say, the beetle. Those "just men made perfect," called by many names, Masters of Wisdom, Mahatmas, Arahats, Perfect Ones, are those who by their own efforts in innumerable lives have brought themselves to self-perfection. These men, living always, for there is no death, form a guardian wall around the imperishable

wisdom, and yet these great ones call the Buddha their Patron and their "Chief."

The Buddha was more than the Enlightened One. He went farther than finding Truth itself, for having seen the suffering of man he renounced the guerdon of a thousand lives to lead humanity along the Path which he himself had trod. That is why the Buddha is called the All-Compassionate One as well as the All-Enlightened One.

Had he been merely enlightened he might have kept his knowledge to himself, but that would have been futile, for the only purpose of attaining enlightenment is to share with others the wisdom you have yourself so laboriously gained.

There is but one Truth, one Wisdom, though it has a thousand forms, and innumerable religions and philosophies have expressed a portion of it. No one of them contains all truth; each contains but a part of it; only the perfected person knows all truth, for only he can understand it.

Therefore all the Buddha could teach was all that the people of his time could understand.

Buddhism, being part of Truth, is not only compatible with Science—it is Science, even as it is religion. In the same way it is the finest in all philosophy because it is philosophy. It is Truth, a new presentation of truth, a new point of view. It has no dogmas, no creed, nor does it proselitize. It makes no attempt to force its ideas on others, but having the solution to the problems of life the Buddhist believes it his duty to place that truth before his fellow men.

As those principles are studied and applied, we come to *understand*, and as we understand the problems and sufferings of others we learn to love them and so desire to help them. Therefore those who are true Buddhists dedicate themselves not out of emotional enthusiasm or foolish sentiment, but because the driving force of compassion forces them to dedicate their time, and money, and energy to sharing with others that joy and inward peace of mind which comes to those who have found a solution to life's problems.

For two thousand five hundred years Buddhism in its present form has been before the world. Within a few centuries of its inception it had spread all over the East; throughout Ceylon, Burma, Tibet, Siam, Cambodia, China, Japan and Corea: to-day one-third of the human race in one way or another take the Buddha and his Teaching as their refuge and guide: they reverence the Buddha as a man, the man who points the way, the road to Truth; the Path which he himself has trodden and which every one of them may, and must, follow to the self-same goal.

The Buddhist Movement is very much alive to-day. There is a great revival throughout the East, and it has reached the West. In England, and throughout the whole of Europe and America, there are signs which those who know interpret to mean that Buddhism has come to stay. Whether one calls himself a Buddhist or not does not matter; the name is of no importance. What is important is the fact that the West has grasped at the Wisdom of the East to help her in her solution of the innumerable problems with which she is faced. The Buddhist Teachings are becoming part and parcel of the philosophy of the West.

One of the greatest of modern prophets is a Chinese Buddhist Abbott, His Eminence Tai Hsü, who is an example of a real Buddhist working in the world to-day.

Inheriting a fortune of twenty-five thousand pounds, he set forth at the early age of 18 to prepare himself to work for the world, and he found after long search and a study of Eastern and Western religions and philosophies that Buddhism had a message which humanity needs.

Working day and night for the spread of Buddhism, he has done a tremendous work in China, and has now come to the West to hand on the message to those who will listen to it.

One of the first results of his work in this country has been the synthesization of the various Buddhist organisations and elements here into the London Buddhist Joint Committee. This has started its work by arranging a course of four Lectures which will be given in the smaller hall downstairs on four alternate Thursday evenings in June and July.

There are those who walk from lecture hall to lecture hall, listening to this point of view and to that (like the Athenians of old, ever eager for some new thing), but taking in nothing at all of what they hear. If there are any such here I have no message for them. But there are those

who glean from such lectures a desire to study more of this presentation of wisdom and so to decide for themselves whether it is able to solve the problems of daily life.

Buddhism is a practical philosophy for everyday life, but very little of its message can be given at a meeting like this in a couple of hours. Therefore I invite you to read more of its message. On our bookstalls here you will find Buddhism expounded from every point of view. I especially recommend the little book, entitled "What is Buddhism?" It is a presentation of Buddhism from the Western point of view, written by a group of Buddhist students in London who took two years to compile it. There are two monthly magazines: the *British Buddhist* and *Buddhism in England*, which will enlighten you as to what Buddhism teaches and keep you up-to-date with the Movement month by month.

But it is not enough to attend lectures and read books—one must *live Buddhism*. One must digest its teachings and apply them to life. It is helpful to associate with those working along similar lines to oneself, and so likeminded persons form themselves into groups. The first of the existing Buddhist groups in London was the Buddhist Lodge, London: the Maha Bodhi Society was formed soon after. You will find information of both these societies in the pamphlet on the seats, *Buddhism and The Buddhist Movement To-day*. You will find also plain cards on the seats. If you are not sure that we already have a record of your name and address, write it on the card and leave it on the seat when you leave. You will then be kept advised of any activities arranged in London.

One thing more. This is the only opportunity in the year to get into touch with new friends in the Buddhist movement. Every one here is interested in some way in Buddhism or he would not be here. Talk to one another, discuss Buddhism, arrange to meet one another elsewhere, make new friends.

History of the Buddhist Movement in Great Britain.

(Continued from p. 43.)

In the autumn of 1925 the Ven. Anagarika Dharmapala, who is well known all over the world for his work in the propagation of Buddhism, to which he has devoted his life, who was then in Switzerland on account of his health, heard of the latest attempt to revive the Movement in this country, and paid us a visit. The Lodge had then been in existence for about a

year. It was holding fortnightly meetings for lectures and discussions at 23, Bedford Square, and had a Shrine Room for meditation at 62, Lancaster Gate, W., later removed to 26, Hart Street, Bloomsbury. The Anagarika gave his first public lecture at a meeting of the Lodge at 23, Bedford Square.

It had long been the wish of the Anagarika to see the Dhamma firmly established in England, and finding an active nucleus already in exist-

ence he decided that the time was opportune to commence his work here. He decided to purchase suitable property to serve as the Headquarters of the Movement here, and in June, 1926, purchased a house at 86, Madeley Road, Ealing, W., for this purpose, and there founded a British branch of the Maha-Bodhi Society.

It was soon found, however, that this house was inconveniently far from the centre of London, so that steps were taken to find more suitable accommodation. It was not until the end of the year 1927, however, that a more suitably situated house was found, when a house was purchased at No. 41, Gloucester Road, Regent's Park, N.W., and on Sunday, 5th February, 1928, the British Maha-Bodhi Society commenced its work at that address, a report of the inaugural meeting appearing in the March issue of this magazine.

The Anagarika was not present on that occasion, as he had left England for Ceylon shortly before, his return home being due partly to ill-health and partly for the purpose of raising funds for the building of a lecture hall on the land attached to the house at Gloucester Road, the completed establishment being intended to form a *vihara* for the accommodation of *bhikkhus* and a training college for those desirous of studying and working in the movement in Britain.

A monthly magazine, "The British Buddhist," was started in October, 1926, so that there are now two periodicals devoted to the dissemination of the *dhamma* in Britain.

In the month of July, 1928, three Bhikkhus arrived from Ceylon and took up their residence at the Maha-Bodhi Headquarters. Whilst perfecting their knowledge of the English language they are giving addresses and conducting classes in Buddhist doctrine, meditation, and the Pali language. Meetings open to the public are held every Sunday afternoon and also on special festival dates.

Yet a third organisation to further the Buddhist Cause has been started within the last two years. This is the Students' Buddhist Association, which works amongst the students at the several educational centres situated in central London, uniting those who are Buddhists, and spreading a knowledge of Buddhism amongst those who are not.

A special feature of the S.B.A. is an annual dinner, the first of which took place in December, 1927. On this occasion the chief guests were His Excellency the Chinese Chargé d'Affaires, and His Excellency the Siamese Minister. The second annual dinner was held in December of last year, Dr. Wm. Stede, collaborator with Dr. Rhys Davids in the production of

the Pali Text Society's Pali Dictionary, being the guest of the evening.

These three organisations, the Buddhist Lodge, the British Maha-Bodhi Society and the Students' Buddhist Association, each works independently along its own special line. It is recognised by all that it is more satisfactory to work independently than by combining into one organisation. Organisation tends to limit the freedom of action of a movement, and to hinder its natural growth; it must not be allowed to retard the progress of the spread of Buddhism in the West, so the more societies we can have working each in its own way to spread a knowledge of Buddhism in the West, the better. The formation of a Japanese Mahayana Society in London is under consideration, as a result of a visit from Rev. Kawasaki of Japan in the early part of 1928, and we hope to see this become an accomplished fact before long.

All these movements, however, unite once a year, on the Full Moon "Wesak" Festival in May, to render homage to the All-Enlightened Teacher, showing an example of religious unity to sectarian "Christian" England, which it might well endeavour to emulate.

An invaluable ally in our work in Britain is the movement known under a trinity of titles, the "Fellowship of Faiths," the "Union of East and West," and the "League of Neighbours." Popularly known as the "Threefold Movement," its objects are sufficiently indicated by its titles. Its value to our movement lies in its efforts to persuade every great religion to look upon the others as brothers and not as rivals. When we look back on the history of the West and consider the enmity and bitterness Christianity created by its obstinate assertion that it was a unique revelation by God, and that every other religion was a conglomeration of superstition and error, we can but rejoice to see the more enlightened attitude prevailing to-day. The foundations of this more tolerant attitude were laid by those great breakers-down of superstition, Bradlaugh, Ingersoll, Tom Payne, J. S. Mill, and others, and that great builder-up H. P. Blavatsky, and the noble work they set in being is being ably carried on to-day by the "Threefold Movement."

Mr. Kedar Nath Das Gupta, the energetic organiser of this movement, arranged a course of lectures on the Great Religions of the World, when in London last autumn, and His Eminence Tai Hsü and Mr. Christmas Humphreys were the speakers on Buddhism. One result of this course was the founding of a literary organ of the "Threefold Movement," called "Calamus," which under the editorship of Rev. Will Hayes is

spreading a deeper interest in the subject of comparative religion amongst the thinking people of this country.

Coming now to the year just ended by our annual Wesak festival of 1929—undoubtedly the most successful Wesak yet held—we have very definite progress in the Movement to report as a result of a visit to Europe of the Ven. Abbot Tai Hsü, the leader of Buddhism in China, and the originator of the wonderful Buddhist revival in that country. His Eminence was touring the world for the purpose of arousing an interest in Buddhism in non-Buddhist lands, and on his visiting London and explaining his ideas for spreading the *Dhamma* in the West, the interest aroused was so great that a Committee was formed consisting of Siamese, Burmese, Chinese, Japanese, Sinhalese and British Buddhists, the main object of which is to act as the representative of the "*Sih Kai Fuh Hsiao Yuan*" or "International Buddhist Union" founded by His Eminence, the Committee at the same time retaining its independence so that it may act for and on behalf of any other person or movement, or to undertake any work which it considers likely to further the Buddhist Movement in the West.

This organisation is known as the "London Buddhist Joint Committee," and its first public activity has been to arrange a course of four lectures on the Buddha and his Teaching and its practical application. These are being given by Mr. A. C. March; the Ven. Bhikkhu H. Nandasara of the Maha-Bodhi Society; Dr. Shang Ling

Fu, of the *Sih Kai Fuh Hsiao Yuan*; and Mr. Christmas Humphreys. These are now in progress, and will be published in this magazine in the issues of October to January.

We might add that as the result of his visit to Europe, His Eminence Tai Hsü founded several groups here, that at Paris, known as "*Les Amis du Bouddhisme*," being the recognized headquarters of his movement in Europe.

We commenced this brief sketch of the History of the Buddhist movement in Britain with a reference to its founder, Dr. Ernest Rost: it is with pleasure that we are able to record that Dr. Rost is still an earnest worker in the Cause. He joined the Buddhist Lodge in the early part of this year, and is working enthusiastically to further its Objects.

It will be seen from the foregoing outline that the Buddhist Movement in Great Britain is in a stronger and more active state than at any time in its history. Conditions are more favourable to-day than they have been since the movement was founded. We have many earnest workers here who will do their best to pass on to their countrymen the Truths enshrined in the Teachings of the greatest of the Masters of Wisdom and Compassion. But for a successful issue of their efforts, the confidence and support of the Buddhists of the East is essential. **TO THEM WE APPEAL.** Buddhists of the East, you cannot demonstrate your reverence and love for your Master and his *Dhamma* better than by helping in every way you can those societies which exist to spread his message in non-Buddhist lands.

Our New Feature.

Train Yourself to Lecture.

We referred in our last issue to a proposed new feature which we hope to commence in this magazine in the near future. At the Lodge Meeting held on the 10th June, Mr. March outlined the scheme, and asked for the co-operation of members in order to make it a success. The idea was discussed and was favourably received.

Briefly, the plan is this:

There are in London a very great number—several hundreds, in fact—of small societies, clubs, groups, guilds, etc., which meet from time to time for intellectual discussion. These societies meet once a week, once or twice a month: they meet in the drawing rooms of members, or they rent rooms or halls permanently or temporarily. Their audiences may consist of members of the society only, or they may admit the public, and may number from 10 to a hundred persons at a meeting. During the course

of a year there must be hundreds of such meetings held in London. It is possible to give a lecture at least once in a year at almost all of these societies. Many of these groups exist for the study of some particular subject, but even when that is the case, they often invite lectures on other themes, especially if they think such subject likely to throw some light on their own pet subject. Some of these groups are literary societies connected with a religious organization or church, and one might think there would be little hope of lecturing on Buddhism at such as these, but that is a mistaken idea. Such groups *do* have lectures on other religions than Christianity, and will listen with keen interest to an address on Buddhism, provided the subject is presented in the right way. One must be prepared for keen criticism at such a meeting, of course, and, as a rule, only the experienced lec-

turer and debater should attempt to address an audience of this type.

However, to conclude this part of the subject, we can say that, had the Buddhist Lodge ten lecturers available, each of whom would be willing to give, say, one lecture a month, there would be over a hundred lectures given in the course of a year, reaching an audience of, say, 3,000 people, and at a cost of practically nothing. It must be remembered, also, that what we have said of London applies in a lesser degree to the provinces. Practically every provincial town offers similar opportunities on a smaller scale.

When we realize that it costs between £15 and £20 to run a course of four lectures, such as those now running at the Essex Hall, a course at which not more than 150 different persons will attend, it must be agreed that the idea presents decided advantages and is well worth our serious consideration.

In our present condition there is, unfortunately, one great obstacle to the scheme. It is not difficult to get into touch with such groups as we have described, and it is not difficult to arrange for a lecture to be given, the difficulty is, that we have at present only two or three persons willing and capable of lecturing.

This is where the second part of our scheme comes in. We propose to help readers to train themselves to become lecturers.

“Go ye,” said the Blessed Master we revere, “teach the perfect Dhamma, in the spirit and in the letter. There are beings whose mental eyes are covered with scarcely any dust. . . . They will understand.”

It is true that he gave this admonition to those who had devoted their lives to living the Dhamma in its entirety, but we cannot all be bhikkhus to-day, and having found the light it is our bounden duty to pass on to others the light we have found. “We must study before we can teach, but having studied, it is our duty to live up to and to spread abroad such truths as we have learned, for the benefit of those who know even less than we.”

So the Lodge wrote in its exposition of the Dhamma, and every earnest Buddhist should feel it a duty and a privilege to hand on the Truth he has made his own.

You may feel that you do not know sufficient regarding the teaching to get up and expound it, but you may take encouragement from the example of Assaji, who falteringly declared he could tell “only the substance of the doctrine,” but whose simple exposition of that “substance” carried conviction to Sariputta, who became known as the “Captain of the Faith.”

Now, as to the second part of this scheme, the idea we have in mind is this. We shall draft out skeleton lectures suitable to appeal to different types of audience, with guidance on reading, and putting one's ideas into words, so that any serious student can prepare his or her own written lecture, and without slavishly copying the examples, give his presentation that individual touch so necessary to carry conviction to the hearer.

We are aware that some people object to written papers, they prefer an indifferent extempore address to a carefully prepared and well-thought-out written paper. It must be admitted that when the ideal combination of the earnest teacher, the clear thinker, and the natural orator, are found in one person, the reader of a written paper shines dim beside him, but these ideal persons are few and far between, and meantime we must make the best use we can of the talent, be it mediocre talent, that we have. A well-written paper *can* be read, *should* be read, *carefully and impressively*, so that its effect does not fall short of the extempore address. It is infinitely better to listen to a well-written paper than to hear a feeble attempt to explain one's ideas extempore.

Every person who has studied Buddhism sufficiently to accept it as his Guide through Life should be able to explain what it teaches. It only requires a little guidance and practice; and having written your address, very little guidance and practice are required to read it in a dignified and effective manner.

We invite you to examine carefully our first article on the preparation of a lecture on Buddhism, and see whether you will not decide to make an effort to carry its object into effect.

The great bugbear of the novice in lecturing is, we know, the “Question Time,” which usually comes at the end of the lecture. Many say: “I would not mind writing a paper and reading it, but I am afraid I might not be able to answer the questions at the end.”

That difficulty is a very real one, we admit, but there are several ways of overcoming it. In the first place, many groups of the kind we have mentioned do not permit questions after the lecture. This is usually because they invite people to come and tell them something of their particular subject, but do not wish to encourage a debate on the pros and cons of the subject. In that case there is no trouble for the nervous lecturer. Where questions *are* invited and the lecturer is asked whether he will answer any put to him, he can always disarm criticism by saying that he comes before them not as an expert but only as a student, but whilst he is not prepared

to give authoritative replies to questions, he will be pleased to answer them to the best of his ability.

Further, with regard to Buddhism, some of the questions put are almost invariably on some abstruse or debatable philosophical point, such as the nature of Nirvana, and so on, and these can always be disposed of by reminding your hearers what you will no doubt have already told them in your lecture, that the Buddha never encouraged questions of this kind, as they were unprofitable, they could not be understood by the finite mind, and they may be all understood by following the teaching he gave and arriving at direct knowledge of these ultimate problems for and by oneself.

There are, however, certain questions which the lecturer on Buddhism is always sure of meeting with at some time or other in his experience. These should be noted and thought out, and the replies either written out ready for use when required, or committed to memory. It is quite an easy matter to give extempore replies to questions, provided you have a definite opinion on the matter.

So we leave the matter for the moment. In our October issue we shall deal with it at greater length, and we hope to start our series of skeleton papers before the end of the year. It is obviously impossible to put the lecture scheme into operation this winter, but we can make preparations for a campaign next year.

Meantime, will every reader in London make an effort to get names and addresses of groups such as we have described. We cannot, at present, undertake to arrange lectures in the provinces. We shall be glad to have information about any body of people like the Adult School, the Y.M.C.A., the Working Men's College, the Emerson Club, the Forum Club, and such-like groups, which might permit a lecture to be given. Will any reader please forward names and addresses of any such groups known to him to the Editor, "Buddhism in England," The Lodge, St. John's Terrace, St. Peter Port, Guernsey.

Remember Asoka's favourite admonition, "Let one and all exert themselves," and do your "bit" to help on this scheme to spread the knowledge of the Dhamma and the Buddhist Movement in the West.

The Buddhist Glossary.

In our April issue, the concluding number of Volume 3, we announced that the "Buddhist Glossary" would commence in the new volume, and we gave a brief outline of the kind of work we have in mind, and illustrated it by a few specimen items.

Those who have read that description will have some idea of the kind of work we have in preparation, but for the benefit of our new readers who have not had an opportunity of reading what we have previously written on the subject, we are repeating what has already been said.

From the commencement of the publication of our magazine, we had enquiries from time to time regarding a Glossary which explained the meaning of technical terms, etc. We had to reply to these enquiries that no such work existed. It is true that there are brief glossaries appended to certain works on Buddhism, such, for example, as that at the end of Carus' *Gospel of Buddha*, but none of these is in any sense complete, and in every case the explanations are very brief. We decided, therefore, that we would undertake the work of compiling a Glossary, and we decided also that while we were about it, we would endeavour to produce

one that would be a really useful work for the serious student.

We are, therefore, planning it on comprehensive lines, and in its complete form it will be a miniature encyclopædia dealing with everything appertaining to Buddhism. It will include a history of Buddhism, from the birth of the Buddha down to the present day. Lives of the chief disciples and supporters of the Buddha; of the great philosophers, teachers, saints and patriarchs of Buddhism. The history and doctrine of all sects. Accounts of places of historical interest. Buddhist Art. History of the Sangha. "Who's Who" in the Movement today; including the workers, writers and authorities in West and East. Finally, it will include a complete Bibliography of all works and magazine articles on Buddhism which have been published in the English language.

This "Glossary and Bibliography" forms a part of a complete Handbook or Students' Guide to the Study of Buddhism. When completed, it will comprise in concise form all the essential information for an understanding of the teaching and history of Buddhism, and will also be a guide for those who seek to make a deeper study of that teaching and history.

As projected, the complete Handbook will include:—

(A) An Exposition of the Teachings of Buddhism.

(B) An Anthology of Excerpts from the Buddhist Scriptures.

(C) A Glossary of Technical Terms.

(D) A Bibliography of all works on Buddhism in the English language.

The first part of this projected work has already appeared in the pages of this magazine, and has also been published in book form under the title: "What is Buddhism?"

Parts C and D are now about to be started, and as before said, will be a miniature encyclopædia of information regarding all phases of Buddhism.

It is necessary to say a few words as to the method we purpose following in the publication of this work.

An instalment of from two to eight pages will appear each month, according to the material ready and the space available.

It is important to note that *the words will not appear in strictly alphabetical order.*

At first sight this may appear to be a great disadvantage, but there are good reasons for adopting this course, as explained later, and its disadvantages to the reader are more apparent than real.

Each item in the Glossary will be numbered, and at the end of each volume of the magazine, all the words dealt with in that volume will be given in strictly alphabetical order with the index number against each, so that any term

* * * * *

1. Anâgata-Vamsa

The Anâgata Vamsa (Record of Future Events) is a poem of 142 stanzas written in the Pali language, the authorship and date of which is unknown. As it deals with the Buddha's prophecy of the coming of the next Buddha, the Buddha of Compassion, Metteyya, the date of the work is important. The Gandha Vamsa states that the work was composed by Kassapa, who also is stated to have written the Buddha Vamsa (q.v.). Beyond the statement that Kassapa lived in the Chola country, we have no information regarding him.

The Anâgata Vamsa is a non-canonical work, and the only reference in the canon to Metteyya is in the 26th dialogue of the Digha (*Cakkavattisihanada-sutta*), where the Buddha says that the followers of Metteyya would number thousands where his own would number only hundreds.

and its definition can be referred to easily and quickly.

If and when the completed work is published in volume form, the items will, of course, appear in it in strictly alphabetical order.

In our issue for February last there appeared a list of words under initial "A." There were over 150 words in that list, and others have since been added. It is true that the definitions of many of these will be quite short, but it is evident, nevertheless, that with over 150 words to be dealt with under one letter of the alphabet alone, the work will take some considerable time to complete. We *hope* to complete it in three years, but we are quite prepared to find that it will take considerably longer than that.

The reason we decided not to attempt to adhere to a strictly alphabetical order is that by the method proposed we shall be free to leave certain items, concerning which information is required or verification of the information we possess, until our information is complete or our doubts are removed. From time to time we shall appeal in the magazine for information, and we trust that our readers will assist us to the best of their ability.

We appeal to all our readers to make this new feature widely known and so help to increase our circulation and help forward a knowledge of the Dhamma in the world. The work is being undertaken solely for the benefit of students, as a means of encouraging the study and propagation of the Dhamma. It is the bounden duty of every earnest Buddhist to help us in this work in every possibly way.

For further details of the prophecy see under "Metteyya," and also Warren's *Buddhism in Translations*, pages 481-486 (1896 edn.) which summarises one recension of this work.

The Anâgata Vamsa was edited for the P.T.S. by Professor Minayeff of Petrograd, and was published in J.P.T.S., 1886, pp. 33-53.

One MS. of the poem gives the title as Anâgata-Buddhassa Vannanâ (Record of the Future Buddha). There is another work with the title Anâgata Vamsa, which gives an account, in prose and verse, of ten future Buddhas, of whom Metteyya is one. This has not yet been edited.

2. Asava (P.) Asrava (Sk.)

mental intoxication.

A technical term in Buddhist psychology for certain erroneous ideas which intoxicate the mind so that it cannot rise to the contemplation

of Truth, and become enlightened. Freedom from the *āsavas* constitutes arahatship.

The term is one which in its technical sense is impossible to translate into English. Lord Chalmers in "Further Dialogues of the Buddha," used "cankers" as the most suitable equivalent; moral cankers being, of course, understood.

Rhys Davids preferred to leave the word untranslated.

The Four "Asavas" are *kāmāsava*, *bhavāsava*, *ditthāsava*, and *avijjāsava*.

kama = sensuality :

bhava = lust of life :

dittha = speculation, delusion : and

avijjā = ignorance (of nature of life).

Khinasava = one whose asavas are destroyed.

Anāsava = one who is free from the asavas; an arahat.

3. Ananda

Skt. and Pali, a word meaning joy or bliss.

Often a personal name.

The name of the Buddha's first cousin, who entered the Sangha in the second year of the Buddha's ministry and who acted as his personal attendant for many years. He was not distinguished for his intellectual attainments, but was of a kindly and courteous disposition, as the many references to him in the scriptures show, especially the fifth chapter of the *Mahāparinibbana-sutta*. He did not attain arahatship until after the *Parinibbana* of the Buddha. It was by his influence that women were admitted to the Sangha, as recorded in *Culla-Vagga*, x. 1. (see B.T. p. 441). In the *Theragatha* there are 33 verses ascribed to Ananda.

In Brahmanical philosophy, the Bliss aspect of the one manifested Supreme Being. Sat = Being or Activity. Chit = Intelligence or Wisdom. Ananda = Bliss or Love.

4. Ananda Temple

The Temple of Ananda at the ancient ruined city of Pagān (q.v.) in Burma, is one of the most wonderful and beautiful buildings in the world. It was built in the 11th century A.C. in the reign of King Kyansittha. The central square measures 200 feet on each side, and has four projecting transepts on each side, fronting to the four cardinal points of the compass. The crowning pinnacle is 183 feet high. In each of the four transepts is a shrine containing a statue of a Buddha over 30 feet in height: they represent the four Buddhas of this world cycle. A striking feature is the narrow slit windows to these shrines, which are so placed that a shaft of light falls on the benign features of each Buddha.

The architecture of the temple shows Greek influence, probably the Bactrian-Greek of the time of King Milinda.

Bibliography :

J. G. Scott, "Burma as it was, is, and will be." London, 1886.

R. Curle, "Into the East: Notes on Burma and Malaya."

Hammerton (Putnam), "Wonders of the Past," pp. 927-931 (illus.).

5. Arimaddana

A name given to Pagān, the ancient Buddhist wonder city of Burma.

6. Abhidhana Padipika

A vocabulary of Pali in 1,203 verses, used by Robert C. Childers (q.v.), as the basis of his Pali Dictionary. This work had been edited by a Ceylon scholar, Subhūti Unnānsē, and Childers rearranged the matter alphabetically and added other material from other published texts, and published it in dictionary form in two volumes in 1870 and 1873. This was the first Pali-English Dictionary to be published, and it remained the standard work until the Pali Text Society's more complete work was published 1922-25.

7. Abishekha (P.) Abhishekha (Sk.)

anointing: consecrating (as king).

A form of baptism administered with water and incense, known in Japanese as *Kwanjo*, used by Shingon sect. It may be administered vicariously on behalf of the dead. The Rules of this rite are secret.

8. Ajanta (or Ajuntha)

The celebrated Buddhist caves of Ajanta are situated some four miles from the village of that name in Hyderabad. (Lat. N. 20.32, Long. E. 75.48.)

They consist of numerous halls and temples hewn in the rock on the bank of the river, and were used as a Buddhist training college and monastery for over a thousand years. The oldest caves date from about 200 B.C., the latest being as recent as the seventh century A.C.

In its prime the monastery must have accommodated several hundreds of pupils and teachers.

There are about 30 caves in all, the largest being 95 × 41 feet.

The walls were covered with frescoes, mostly illustrating scenes from the Scriptures, many of them being of considerable merit. The style

approximates closely to that of the early Italian painters. Where explanatory inscriptions exist they are in the Sanskrit language.

When these caves were first discovered in the year 1817, the frescoes were in a fair state of preservation, but owing to neglect they have now almost disappeared. They were copied before their final disappearance and reproductions exist in the Bombay School of Art.

The caves were visited by Hiuen Tsiang in the year 641 A.C.

Bibliography.—J. Fergusson and J. Burgess. "Cave Temples of India." London, 1880.

J. Burgess and Bhagawanlal Indraji. "Inscriptions from the Cave Temples of Western India." Bombay, 1881.

J. Griffiths. "Paintings in the Buddhist Cave Temples of Ajanta." London. Two vols. 1896-1897.

Dey. "My Pilgrimages to Ajanta and Bagh." London (1925).

Yazdani. "Ajanta: Reproductions of the Ajanta Frescoes": Part I. London (1929). To be completed in Four Volumes at ten guineas per volume.

(To be continued.)

Books: Reviews.

Watchword: Sincerity.

THE LIFE OF BUDDHA according to the Legends of Ancient India. A. Ferdinand Herold. Translated from the French by Paul C. Blum. Thornton Butterworth. pp. 285. 7/6 net.

It is difficult to criticize a work of this kind unless one knows just what object the author had in writing it. The publishers' announcement tells us that it is "neither a scientific biography nor a biographical romance," but that "the author has gone to the original sources and with no tampering touch has drawn from them the most beautiful of the old stories that set forth the acts and teachings of the Buddha."

As a record of the legends which have entwined around the Buddha's life the work may be justly described as an excellent and interesting compilation, but as a contribution to serious Buddhist literature, it is of little or no value. It is interesting to know in what high esteem his contemporaries and immediate followers held the Enlightened One; so highly that they exercised to the utmost the wondrously fertile imagination of the Orient in compiling miraculous stories of his life and doings; but it does not advance the Buddhist cause or help the Occident to a more accurate knowledge of who the Buddha was and what he taught, by writing lives based on these legends.

Some of the stories have not even an ethical value to recommend them. We read, for instance, that the Blessed One turned the three beautiful daughters of Mara, the Evil One, into ugly hags, as a punishment for having tried to tempt him. They implored him to restore their beauty and youth, pretending they were repent-

ant. He then made them even more beautiful than they were before, so that they were then able to tempt men more easily than they did before. Of what value is a story of this kind? and why put it into the life of one who spent his life showing the ugliness of evil and the beauty of virtue?

M. Herold tells us that he has gone for his sources of information to the *Lalita Vistara*, the *Buddhacharita*, and the *Avadanastataka*; all very wonderful and beautiful works, but works, nevertheless, which the student has to con with critical eye, ever bearing in mind the admonition of the Enlightened One himself, not to believe unless guided by reason and intuition. Both reason and intuition rebel against the absurd and often puerile stories the scholastics of the Buddhist schools loved to compile and dilate upon. Thinking they were doing honour to their Master, they were really doing him dishonour, and now we, who are endeavouring to impress the truth and rationality of Buddhism upon a people who have been surfeited by the miraculous and turn from it with suspicion and disgust, have these stories as obstacles in our path.

We do not like the style of the book either. It is either badly translated or badly written. Here and there are some fine passages, most of which are, however, quotations from Buddhist Scriptures. If M. Herold wishes to do Buddhism a service, let him set pen to paper once more, and endeavour to atone for his latest literary effort by compiling the ideal life of the great Teacher which Buddhist literature lacks, and which the faithful in East and West eagerly await.

A. C. M.

THE BUDDHIST LODGE, LONDON.

At the Annual General Meeting of the Lodge held at 101, St. George's Road, S.W.1, on Monday, the 24th June, the Secretary's and Treasurer's reports for the year were read, and the following changes in the official personnel were arranged:—

Mr. Christmas Humphreys: President of the Lodge and Sub-Editor of the Magazine.

Mrs. Humphreys: Secretary of the Lodge.

Mr. Chas. Galloway: Vice-President of the Lodge.

Mr. A. C. March: Vice-President of Lodge; Treasurer of Lodge; Editor and Manager of the Magazine.

Will readers please note that all Lodge dues and Magazine subscriptions should now be sent direct to Mr. A. C. March, The Lodge, St. John's Terrace, St. Peter Port, Guernsey, as from 20th July.

* * *

BHAVANA or MIND PURIFICATION.

A discussion took place at the Lodge, on the evening of the 24th June, on the subject of *bhavana* or mind control and purification. The subject arose out of a question put at the public lecture given on the preceding Thursday evening, and the discussion showed that the keenest interest in the subject prevails amongst our members. It also showed that reliable information and guidance on the subject are needed.

At the conclusion of the discussion it was decided that readers of our magazine should be invited to express their views on the subject.

There are two great systems of Yoga or Mind Control, namely, Hatha Yoga and Raja Yoga. The former aims at control of the physical vehicle: it is dangerous and is usually unproductive of spiritual advancement. The latter is mind control pure and simple. The method is slow and arduous, but is safe and is productive of real spiritual unfoldment and enlightenment. The latter is the Buddhist Way.

We invite our readers who can offer reliable information as to the best methods of practical Yoga which are harmless and are productive of good results, to write us on the subject.

* * *

We regret that we have not yet received the MS. of the concluding portion of Dr. Wickremasinghe's article on "Misinterpretation," which was to have appeared this month. Dr. Wickremasinghe has returned to Ceylon, and doubtless was too busy to finish his article before leaving. We hope to receive it in time to publish in the October issue.

CORRESPONDENCE.

(3)

To the Editor, "BUDDHISM IN ENGLAND."
Kingston-on-Thames.

Dear Sir,

Some time ago you reported an interesting discussion on the question as to how Buddhism should be presented to the Western world. May I venture to indicate a difficulty which I believe to be serious from the Western viewpoint? This is the doctrine of "Anatta" or the denial of the self and the apparently contradictory teachings with regard to it. The objections usually urged against the doctrine are (1) That if there is no self which is re-born when an individual dies, there is no moral sanction, as according to the theory, the life which follows death is not that of the person who dies, but is his "Kamma." "Kamma" is apparently the equivalent of "character" which results from thoughts, words and actions, either good or bad. (2) That "Kamma" or character cannot exist, or be conceived to exist, save as the sum of the attributes of some subject. Without a subject there can be no character and Kamma cannot exist "*in vacuo*." (3) That Buddhist books make frequent reference to rebirth in the sense of a real being who is reborn. We are told, however, that this is merely a conventional concession to popular notions and that it is not philosophically correct. It is urged by some that the fact that it is necessary to put the matter thus is an indication that the philosophical concept is unsound and that the popular view is the true one. To use the words of Epictetus, "Beliefs which are sound and manifestly true are of necessity used even by those who deny them. And perhaps a man might adduce this as the greatest possible proof of the manifest truth of anything that those who deny it are compelled to make use of it."

In the "Questions of Menander" the Buddhist monk Nagesena uses the analogy of a chariot which, when taken to pieces, would cease to exist as such. Self-consciousness, however, is not a mere collection of faculties like the parts of a chariot, which are a collection of pieces of wood and iron, but is that which gives unity to the life of experience. The self is conscious of its limitations and of the impulses which limit and resist it, and it seems, therefore, that it must be in itself *something beyond them*. We should not feel the desire for liberation unless we knew and recognized the state of bondage; and that which feels and knows the discord must be a unity which transcends it and aspires to a perfect harmony.

In Sir Edwin Arnold's poem, "The Light of Asia," the "Anatta" teaching is thus given:

“ Say not I was, I am, or I shall be,
 Think not ye pass from house to house of
 flesh
 Like travellers who remember and forget, etc.
 ”

but further on we read :

“ Yet onward lies the Third stage : purged and
 pure
 Hath grown the *stately spirit* here, hath
 risen
 To love all living things in perfect peace, etc.
 ”

Here we have definite mention of “ the spirit,” which has grown until it has reached the exalted state in which the prison is broken and freedom is at length in sight. The real existence of this “ spirit ” appears to many to be what the doctrines of rebirth and spiritual evolution manifestly require, but Buddhism (at least in what is held to be its most orthodox form) appears to offer but a logical paradox which is not an easy matter for the ordinary Western mind to disentangle.

Personally I believe that I really existed in the past, that I exist now, and shall exist in the future for the reason that my present existence would of necessity be pre-supposed were I to attempt to deny it. As, however, this may be a Buddhist heresy, may I ask what is really the true teaching so that enquirers may be en-

lightened? I believe the “ Anatta ” viewpoint in its extreme nihilistic aspect will command little rational assent in the West, save perhaps in the case of those few who may be intellectually convinced materialists, but who are, at the same time, full of appreciation of Buddhist ethics and in sympathy with the general outlook of Buddhism.

Yours faithfully,
 S. F. W.

* * *

Change of Address.

Mr. A. C. March is removing from his present address, and from 20th July until further notice his address will be: The Lodge, St. John's Terrace, St. Peter Port, Guernsey, Ch. Isl.

* * *

BRITISH MAHA BODHI SOCIETY.

On Monday, July 15th, at the Small Essex Hall, at 8 p.m., Sir Hari Singh Gour, M.A., LL.D., will lecture on “ The Spirit of Buddhism.”

All are welcome without ticket.

A few reserved seats at 2s. on application to 41, Gloucester Road, N.W.1.

ORIENTAL BOOKS

INDIAN & PERSIAN ART, MINIATURE PAINTINGS, MSS., BRONZES, ETC.
 INSPECTION OF OUR ART GALLERY IS INVITED.

We specialise in all books for the study of Oriental Languages and other branches of Oriental Literature, of which we keep a large stock.
 Catalogues issued periodically, and sent gratis on application.

NOW READY.

THE SPIRIT OF BUDDHISM

BEING AN
 EXAMINATION—ANALYTICAL—EXPLANATORY AND CRITICAL
 OF

The life of the founder of Buddhism. His religion and philosophy, its influence upon other religions, philosophies and on the ancient and modern social and ethical schools, social upheavals and revolutionary movements,

BY SIR HARI SINGH GOUR, M.A., D.Litt, D.C.L., LL.D., M.L.A.,

First Vice-Chancellor of Delhi University.

Roy. 8vo., 600 pp., cloth gilt, 24 illustrations, £1 10s.

NOW READY.

CATALOGUE OF BOOKS ON BUDDHISM (Sent free on Application.)

LUZAC & CO.,

ORIENTAL AND FOREIGN
 BOOKSELLERS

Phone :
 Museum 1462.

46, GREAT RUSSELL STREET, LONDON, W.C.1.

Please mention Buddhism in England when answering Advertisements.

(See our review in January issue.)

BUDDHISM AND FAITH

By M. G. MORI.

150 pp. Crown Octavo at Yen 1.50 or 3/-.

"Mr. Mori's book reveals a mind at once widely cultivated, tolerant and rich in fine feeling—in fact a typically Buddhist mind."

PROF. CHAMBERLAIN.

"Mr. Mori's essays are a welcome contribution to a clearer understanding of Buddhism in modern Japan, and should be read by all keen students."

"BUDDHISM IN ENGLAND."

Published and Sold by

THE HERALD-SHA,
HIBIYA PARK,
TOKYO, JAPAN.

The Quest.

A QUARTERLY REVIEW.

Edited by G. R. S. MEAD.

SINGLE COPIES, 2/6 NET; 2/8 POST FREE. ANNUAL SUBSCRIPTION 10/- POST FREE

Vol. XX.

JULY, 1929.

No. 4.

A Modern View of Omar Kayyam - Col. A. M. Mantell
Concerning the Cleophas Scripts - Geraldine Cummins
Lorenz Oken's Conversion of Spirit
into Matter - Capt. E. J. Langford
Garstin

The Fetters of Fateful Familiarity - The Editor
The Personality of Plato - Marie V. Williams
Two Fragments - Moysheh Oyved
The Hidden Spiral - E. Hughes-Gibb
The Sun Bath - Francis H. A. Engleheart
Freewill - Cloudesley Brereton
The Chemist - Ian Forman

Correspondence: Canon Box, Dr. Gaster, F. C.
Constable. Prof. Macchioro.

Reviews and Notices.

JOHN M. WATKINS,

21, Cecil Court, Charing Cross Road, LONDON, W.C.2.

THE MAHABODHI.

DEVOTED TO BUDDHISM,
HISTORY AND ETHICS.

Original Translation of Pali Texts is a
special feature.

Editor:

THE ANAGARIKA H. DHARMAPALA.

Some of our Chief Contributors:

J. F. MCKECHNIE, Esq. (Bhikkhu Silacara).

Prof. A. R. ZORN.

Dr. B. C. LAW, M.A., Ph.D.

A. D. JAYASUNDARA, Esq.

PANDIT S. NARAIN.

BHIKKHU SHINKAKU.

SIR HARI SINGH GOUV, M.A. D.Litt., D.C.L.

Annual Subscriptions:

Europe: 6 shillings.

America: 2 Dollars,

Far East: 4 Yen.

Subscriptions may be booked through any of the
Branches of the Maha-Bodhi Society, or through the
Buddhist Lodge, London, for Great Britain only.

MAHA-BODHI SOCIETY,
4a COLLEGE SQUARE, CALCUTTA, INDIA.

WHAT IS BUDDHISM?

An Answer from the Western Point of View.

Compiled and Published by

THE BUDDHIST LODGE, LONDON.

Cloth 3/3 post free.

TWO SHORT PLAYS with strong Buddhist interest.

By a Member of the Buddhist Lodge, London.

THE CONVERSION OF THE KING. A Play in blank verse.

Covers most of the principles of Buddhist philosophy.

THE UNSWERVING LAW. A Drama of reincarnation.

In three scenes:—Egypt. Rome. London.

1/2 each post free from 121 St. George's Rd., Westminster, S.W.1.

THEOSOPHICAL, OCCULT and ORIENTAL
BOOKS of all Kinds. New and Second Hand.

CATALOGUES POST FREE ON APPLICATION.

SECOND-HAND BOOKS PURCHASED.

JOHN M. WATKINS,

21, Cecil Court, Charing Cross Road, London, W.C.2

BUDDHISM IN ENGLAND

(With which is incorporated the Buddhist Lodge Monthly Bulletin)

The Organ of

The Buddhist Lodge, London, an independent organisation,
the Object of which is:—

To form a nucleus of such persons as are prepared to study,
disseminate, and endeavour to live the fundamental principles
of Buddhism.

Membership of the Lodge is open to all who accept its Object, but all who are interested in Buddhism are welcome at its Meetings, which are held on alternate Monday evenings at 7.30 p.m.

Further details may be obtained from the Hon. Secretary, Mrs. Christmas Humphreys, at
121, St. George's Road, Westminster, S.W. 1.

Officers of the Lodge—

President: Mr. CHRISTMAS HUMPHREYS.
Vice-Presidents: Mr. A. C. MARCH.
Mr. CHAS. GALLOWAY.
Hon. Sec.: Mrs. CHRISTMAS HUMPHREYS.
Hon. Treas.: Mr. A. C. MARCH.

Editorial Committee—

Editor: Mr. ARTHUR C. MARCH.
Sub-Editor: Mr. CHRISTMAS HUMPHREYS.
Hon. Sec.: Mrs. CHRISTMAS HUMPHREYS.
Advertisement Manager: Mr. A. C. MARCH.

The price of the Magazine is One Shilling per copy, or an annual subscription of Seven Shillings and Sixpence for ten monthly numbers, there being no issues in August or September. Those who are able to do so are asked to subscribe Ten Shillings per annum, the extra amount being placed to the credit of a Fund, which will reimburse the Magazine Fund for any losses incurred in allowing less fortunate Buddhists to subscribe at a lower rate than 7/6.

The Lodge is not responsible for any opinions expressed in the Magazine unless contained in the Editorial or over the President's signature as such.

Articles in the Magazine may be reprinted with due acknowledgment on notification being sent to the Editor.

All articles, letters and books for review, also all business communications and enquiries regarding advertising, should be sent to the Editor and Manager of the Magazine:—

Mr. A. C. MARCH,
The Lodge,
St. John's Terrace,
ST. PETER PORT,
GUERNSEY, Ch. Isl.

