

7  
BUDDHISM  
IN  
ENGLAND

VOL. 4

NO. 4



AUM MANI PADME HUM



# THE EDITORIAL POLICY

OF

## “BUDDHISM IN ENGLAND.”

---

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

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

3. 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	73
Other Points of View : Rev. W. Walsh and F.R.M.	74
Buddhism in Hawaii : Rev. Ernest Hunt in London	77
Western Converts	78
“Christian” Bigotry	80
The International Buddhist Union	80
Silacara on Anatta	80 and 92
The First L.B.J.C. Lecture : The Buddha and the Spread of Buddhism	81
Buddhism Applied. II.	90
<i>Upasaka</i>	
Books—Reviews	91
The Edison Scholarship	91
Correspondence	92
The Hewavitarne Memorial Fund	93
The Buddhist Glossary	93
The Buddhist Revival	94
A Correction	94
The Buddhist Lodge, London. Meetings	95



Peace to all Beings.

ATYAN  
NĀSTI  
PARO  
DHARMA

# BUDDHISM IN ENGLAND.

SABBA  
DANAM  
DHAMMA  
DANAM  
JINĀTI

VOL. 4.  
No. 4.

OCTOBER, 1929. C. E.

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

## Editorial.

### The Buddhist Annual of Ceylon.

The "Buddhist Annual" for the current year has just come to hand. We have only had time so far to spend a half-hour in looking through it, but that first glance has assured us that we have in this year's annual, one of the best that has yet appeared. "Buddhism and the God Idea," by Ven. Siddhartha, "How to Balance the Mind," by the Ven. Nyanatiloka, "Thoughts on the Paticca-samuppada," by E. H. Brewster, are some of the subjects dealt with. There are some interesting illustrations also, eight views of the "Island Hermitage" at Dodanduwa being of especial interest. Amongst the portraits is one of Mr. Christmas Humphreys, who writes an interesting account of "Buddhism in Europe." We shall have more to say of the "Annual" next month, but meanwhile we counsel you to secure your copy. Post free 3/3 from our London address.

\* \* \*

### The Lodge Lecture Scheme.

Only one reader has sent in a list of names and addresses of societies at which it may be possible to arrange lectures. Will London readers please make enquiries of friends on the subject, and let us have any information they are able to obtain. A letter of enquiry is now ready to be sent out, and we hope to be able to arrange lectures early in the new year. These societies, as a rule, fix up their lecture lists for three or four months at a time, usually end of September to end of December and January to April, or January to March and April to June. It is obviously too late to arrange for lectures to take place this year, but it should be possible to fix up some for the first three months of the new year. Please assist us by sending names and addresses, and if you have any influence in any such society, please use it on behalf of our scheme.

### London's Buddha Rupa.

What is the significance of the strange fact that London's largest statue to Queen Victoria should become by night a vast though shadowy figure of the All Compassionate One? Enter the Mall by the Admiralty Arch when the day is over and advance a third of the way towards Buckingham Palace. The white marble figure of the Queen in front of the Palace, with the canopied throne on which she sits, will then be seen as a brooding, cross-legged figure of the Blessed One. Only when one reaches a point within a few hundred yards of the statue is the illusion shattered, and one looks on the figure of a Queen who, with all her virtues, would have been the last to declare herself a Pilgrim of the Middle Way!

\* \* \*

### Presents for the Lodge.

We have recently been fortunate in receiving several beautiful gifts from foreign countries which will only be appreciated to the full when we have room to display them to the best advantage. Through Mr. Westbrook we have received a set of coloured reproductions of ten episodes in the Life of the Buddha, by John Duncan, R.S.A., of Edinburgh. They have been given us at the request of Mr. Westbrook's daughter, Mrs. Hilda Kularatne, of Ceylon. Mr. March is making smaller photographic replicas for distribution among members of the Lodge.

Another welcome gift is an album of photographs of the largest Hongwanji Temple in Japan, the gift of Mr. Uchida, who was for many years in charge of the Hongwanji Mission on the Pacific Coast of America. We were very pleased to meet Mr. Uchida on June 10th, and only regret that he left for Japan before we had scarcely welcomed him.

Another recent acquisition at the disposal of the Lodge, though the property of Mr. and Mrs. Humphreys, is a scarlet kashmir robe, embroi-



dered in white silk, which was sent to Mr. G. E. O. Knight in 1921 by H.H. the Dalai Lama, with his regrets that Mr. Knight's expedition was not permitted to visit Lhasa. The robe has been worn by the Dalai Lama on State occasions. A gilded Buddha Rupa from the Drepung Monastery outside Lhasa and a second from Gyangtse have also passed into Mr. and Mrs. Humphreys' hands, and may be seen, together with the robe, which will be used as an altar cloth, at meetings of the Lodge.

\* \* \*

### A Borrowed Book.

Some months ago Mr. Humphreys lent his copy of Vol. 1 of the "Secret Doctrine" to a visitor to the Lodge, but omitted to make a note of the borrower's name. If this should catch his eye would he kindly let Mr. Humphreys know?

\* \* \*

### Complete Sets of the Magazine.

On an examination of the stock of back numbers, we make the following offer. All

orders to be accompanied by cash, with 1s. per volume for postage.

Two sets of Volume One, complete, 40s. each. Four sets of Volume Two, 15s. each. Eight sets of Volume Three, 10s. each. Two complete sets of Volumes One, Two and Three at £3 each set. Orders will be accepted in strict rotation.

\* \* \*

### Books Wanted.

Copies of the following books are required, either for the Lodge Library or to fill in response to personal enquiries. Readers having copies to sell or to lend are asked to communicate with the Editor.

Fo-sho-hing-tsan-king. S.B.E., Vol. 19.

Vajracchedika: The Diamond Cutter. Ed. Max Müller.

Dharma-Samgraha. Ed. Max Müller.

The Buddha-Charita of Asvaghosa. Cowell.

Vinaya Texts. S.B.E., Vols. 13, 17, 20.

Buddhist Mahayana Texts. S.B.E., Vol. 49.

Outlines of Mahayana Buddhism. Suzuki.

Early Buddhist Monachism. Dutt.

Buddha, Life and Doctrine. Oldenberg.

## Other Points of View.

### III.—Rev. Walter Walsh and the F.R.M.

In our previous articles under the above heading, we dealt briefly with two outstanding exponents of points of view other than our own: points of view, nevertheless, of interest and value to the seeker after truth. In Rev. J. Tyssul Davis of the Theistic Church, London, and Rev. Will Hayes of the Unitarian Church, Chatham, to which we devoted articles in our second volume, we have men of broad sympathies, earnest thinkers and fearless speakers—in a word, men of enlightenment, whose views, even when one may not accept them, are of interest, and worthy one's serious consideration.

In the Rev. Walter Walsh, Founder and Leader of the Free Religious Movement, we have a worthy companion to the two we have named, and in presenting our readers with a brief outline of the work of the Rev. Dr. Walsh, we are pleased to be able to include an appreciation by Rev. Will Hayes, who is well acquainted with Dr. Walsh and who whole-heartedly appreciates the value of the movement he has inaugurated and controls.

The full title of the F.R.M. is The Free Religious Movement towards World-Religion and World-Brotherhood. It was founded by Dr.

Walter Walsh in 1912, and its objects are set forth in a 24-page booklet, a copy of which may be obtained for threepence from Dr. Walter Walsh, "Northam," Athenæum Road, Whetstone, London, N.20.

Under fifty headings, this booklet briefly but adequately explains what the movement is and what it is not. The following few brief extracts from it will give our readers some idea of the aims of the movement, and all who are sufficiently interested should obtain the booklet and study it. Remember that if you are not *personally* interested, you may have a friend or friends who are seeking a movement such as this: to any such, make it known.

The Guiding Principles of the F.R.M. are: Absolute freedom of thought, speech, and judgment; and the spiritual unity of man, leading to political unity and a life of fraternity and peace for all mankind. The F.R.M. is a *Movement* because it is a thing that moves; not an institution that looks back or stands still. It moves away from churches, synagogues and temples, towards the goal of World-religion and World-brotherhood. It is not a "Next-world" religion, in that it anticipates no golden-gated



Jerusalem of chosen people, nor imperial Rome of dominant races, but an equal brotherhood of nations and an equal sisterhood of religions all united by the bond of love in a peaceful Republic of Man.

It is not solely a Christian movement, in that it welcomes all sincere spiritual endeavour whether of Jew or Gentile, Christian or Pagan, and hails all endeavours, Jewish, Muslim, Buddhist or Bahai, as being of its fellowship. It is far wider than is Christianity; for it includes all that is essential in Christianity equally with the other forms assumed by the common religious principle. It heeds Emerson's admonition: "Attach not thyself to the Christian symbol, but to the moral sentiment, which carries innumerable Christianities, humanities, and divinities in its bosom." In this attitude it departs widely from the Christianity of the churches and law-courts, in that one cannot be recognised as a Christian unless he affirms his belief that Christianity is the exclusively true religion. The Christian is not permitted to include (for example) Confucius or the Buddha with Jesus as his ideal; to embrace them is held to abandon him. Thus Christianity blocks the way to Universalism, and the law may be called in to confirm and uphold its sectarian character.

The F.R.M. holds that belief in the spiritual nature of man *is religion*. It seeks to make the practical oneness of the spiritual and ethical contents of all the great faiths manifest and operative for good. Without accepting Judaism, Christianity, or any other sect, *as an expression of final religion*, it includes all the great historic teachers and their followers, believing that at heart they all *mean* the same thing, and to the heart they all *speak* the same thing. When each shall acknowledge the truth that the others contain, and shall co-operate with them in works of justice and peace, sectarianism will have ceased. The F.R.M. makes its appeal to the general conscience of mankind. The human soul is a unity, and the racial solidarity of man follows. Universalism is the Goal of human effort.

So much for the aims and ideals of the F.R.M.

Dr. Walsh holds a religious service every Sunday morning at 11 o'clock in Lindsey Hall, The Mall, Notting Hill Gate, London, W., and those who are unable to attend and listen to him personally, may obtain copies of his published addresses, of which there is now a list of over 300. It would have given us great pleasure to have reviewed a few of these addresses, and given a few extracts from them, but lack of space forbids. We must content ourselves with a few titles to indicate the catholicity of their subject

matter, with a few brief notes on and extracts from one address: that entitled "The Hanging of Duncan Jopp."

#### THE HANGING OF DUNCAN JOPP.

(A Homily against Capital Punishment.)

Review of an Address by Rev. WALTER WALSH.  
(F.R.M. Pamphlet No. 333.)

To the Buddhist life is sacred, and every time he "takes Pansil" he vows to respect life and not to hinder the progress upward of its every expression which is, like himself, a Pilgrim on the Way. Whilst it is recognized that discrimination has to be used in the following of this Precept, there is no doubt at all to the mind of the Buddhist that under no circumstances is it right to take the life of another human being. The Christians, however, in spite of the direct injunction of the Master they profess to follow, still follow the decree of the brutal deity Jehovah, "an eye for an eye, a life for a life," a law which Jesus specifically abrogated.

Dr. Walsh, in the address under review, in characteristically straightforward language tells them that they are criminals in so doing. "Some murders," he says, "are grosser and more repulsive than others, but we cannot admit that they justify the taking of life in turn; for what is this but to avenge a crime by committing the same crime? One fundamental principle comprehends all cases." Taking as his text the story of the hanging of that "misbegotten caitiff, Duncan Jopp," as told in Stevenson's last work, *Weir of Hermiston*, he shows us the horrors, the injustice and the uselessness of taking our revenge on the murderer by depriving him of his life in turn. Quite truly he emphasises the fact that in murdering one man for the murder of another we do so out of Revenge, and "ALL REVENGE IS CRIME."

He castigates the leaders in the religious world and in the legal world. The former, for their hypocrisy and illogicality, in that they "consider they have prepared a man for death, while they yet consider him unfit for life, and who cannot see that, if he is really unfit to live, he is less fit to die." And the lawyers he condemns for their refusal to see that in the infliction of the death penalty they are helping to defeat the ends of justice. As he truly points out, the ends of justice are being defeated by the "growing aversion of juries to convict lest they hang the innocent, and by the eagerness of juries to accept a plea of insanity rather than inflict a penalty which is irrevocable. In the light of past experience it seems to me that the *certainty* of punishment is a more effective deterrent than its severity. Crime has not increased since hanging



for minor offences was abolished; nor has murder increased since public hanging was abolished; yet both of these reforms were stubbornly resisted on the ground that they would weaken the deterrent effects of justice. And after all, is it justice to hang one man in order to frighten another man?"

In an eloquent passage he pleads with those who so lightly take on themselves to judge their weaker fellows: "It is not any coward fear of death or the hereafter that moves the abolitionist. I can readily grant that some men and women might, for their own sakes, be better dead, but who is competent to decide between the fit and the unfit? What tests shall we apply? Who can estimate the springs of unfortunate tendencies, and weigh them against the possibilities of betterment? Every human being is made up of numberless untraceable instincts, heredities, emotions, sentiments, desires, upliftings, down-draggings; and who is there, in such a garden of tangled weed and flower, that will, with indiscriminating hoof, tread the place where Deity itself may step delicately? With the vanishing of spectacular judgment-seats and goblin tales of hell have gone any mawkish dread of 'launching into eternity,' or 'hurrying the sinner before his Judge,' as the phrases used to run. We now know that the distinction be-

tween time and eternity is unreal. We know that a man must meet his God here as actually as elsewhere. And we feel that, as Israel's king once put it, it is better for sinners to fall into the hands of God than into the hands of man."

So we leave this eloquent and earnest teacher and reformer. His theology may not attract the Buddhist, but his attitude to life will find a response in the heart of every follower of the All Compassionate and Wholly Enlightened Teacher of the Way.  
A. C. M.

### Addresses by Dr. Walsh.

298. A Christian's appreciation of other Faiths.  
311 and 312. "Nature Red in Tooth and Claw."

An earnest effort to reconcile the cruelty in Nature with the idea of a beneficent creator.

Interesting, yet as such efforts must ever be, inconclusive.

316. "If a man die, shall he live again?"

321. The Lying Spirit in the Church.

322. The Limits of Modernism.

326. Free Thought in Religion.

334. "The Future of an Illusion." A review of Dr. Freud's recent book.

All the above are obtainable at threepence each.

The Organ of the F.R.M. is "The Way." A Quarterly record of the Movement at Home and Abroad. Threepence.

## A Reconciler of Men.

By Rev. Will Hayes.

One of the Rock Edicts of King Asoka opens with these words: "The beloved of the Gods honours men of all sects." The Edict goes on to say that the king desires that "there should be a growth of the essential among men of all sects," and that for this reason he encourages the coming together of the various religious groups "in order that they may hear and desire to hear further one another's Dhamma."

This is the essence of true Buddhism, which is why I have peculiar pleasure in calling the attention of English Buddhists to the fact that there is in London a great preacher who has given his whole life to this very ideal. Dr. Walter Walsh has a passion for reconciliation, and for half a century this longing has worked itself out in ceaseless efforts to get men to live together in a spirit of goodwill.

In a small booklet Dr. Walsh has outlined his own life story, from the time when as a youth amongst the narrowest of narrow Christians he walked by the river Tay and "brooded over that hellish tragedy of the murdered god," to the

present day, when as leader of the Free Religious Movement he preaches his all-comprehending gospel to all who have ears to hear. It is a fascinating story of a two-fold conflict—an inner struggle with old beliefs and an outer struggle with old believers. The scene changes from Scotland to England (Newcastle), then back to Dundee and finally to London, but always we get a picture of a theological rebel and social reformer in the thick of the fight for freedom.

"My Spiritual Pilgrimage" tells of years of invigorating adventure, including a public trial for heresy and an ejection from a Christian Church for sharing the desire of Jesus "that they may be one!" Sometimes the rebel has carried his point; sometimes he has failed—gloriously. Always he has worked in the same spirit as "a broadener of boundaries, a wiper-out of unmeaning distinctions and unnecessary divisions," one whose instinct was for amplitude, breadth, comprehension, inclusion, solidarity. He has sought to bring men together and induce them to abandon sectarian creeds and class cries,



and meet on the common ground of their divine humanity. To use Asokan language, he has encouraged men to "listen to one another's Dhamma," so that there might be "a growth of the essential" among them. In a word, he has been a reconciler of men.

It is always interesting to know something of the formative literary influences in a good man's life. In the case of Dr. Walsh special mention should be made of Scott, Burns, Wordsworth, Jefferies, Thoreau, Whitman, Emerson and Tolstoy. The most powerful influence came through Tolstoy, who proved that the strongest drive towards social service and reform comes from religion. Tolstoy saved Dr. Walsh from the lamentable mistake of secularizing his career. But Dr. Walsh is no mere follower. He is made of the stuff of leaders and his pioneer work as founder and leader of the Free Religious Movement towards World Religion and World Brotherhood puts him virtually at the head of the world's true progressives.

The onward march of the Free Religious Movement may be followed in its publications. Over three hundred Sunday addresses have been published and the Movement now has its own

official organ in "The Way" (a word precious to all Buddhists). The very titles of Dr. Walsh's larger works are themselves sermons—"The Moral Damage of War," "The World Rebuilt," "The Golden Rule," "The Republic of God," "The Endless Quest." Of a truth the quest is endless. As I listen to the words of this rugged prophet I always feel that we live in Bible times. (And, of course, we do—for there are "saviours countless and Bibles incessant.") I feel that there was a time when the Voice spoke to Walter Walsh, saying: "Son of man, stand upon thy feet, and I will speak unto thee. . . . I send thee to a rebellious nation. . . . They and their fathers have transgressed against me, even unto this very day. For they are . . . stiff-hearted. I send thee unto them. . . . And they, whether they will hear, or whether they will forbear (for they *are* a rebellious house) yet shall know that there hath been a prophet among them."

That is the spirit in which Dr. Walsh does all his work—as one who has heard the Voice of God, and who is concerned above everything else to answer the Call.

WILL HAYES.

## Buddhism in Hawaii.

### Rev. Ernest Hunt in London.

On Sunday, September 1st, the Maha-Bodhi Society in London held a reception, at 41, Gloucester Road, N.W.1, welcoming Rev. Ernest Hunt. About 90 persons were present to accord him welcome, and they listened with great interest to the account of his work amongst the English-speaking Japanese Buddhists of Hawaii.

On Monday, September 16th, the Lodge Room at St. George's Road was filled with Members and Visitors assembled to welcome the Rev. Ernest Hunt of Hawaii. Speaking on behalf of the Lodge, Mr. Humphreys paid tribute to the great work done by Mr. Hunt in the last ten years towards reviving the spirit of Buddhism among the large population of Hawaiian-born Japanese.

In reply, Mr. Hunt gave the greetings of the Hompa Hongwanji Mission of Hawaii in the word "Aloha." Disclaiming the full credit of the work he had done, he referred to the able assistance of Bishop Yemo Imamura, of Mrs. Dorothy Hunt, his indefatigable wife, of Mr. George Wright who had become assistant Editor of the "Dobo," their monthly magazine, and of the many European correspondents who sup-

plied him with news and fresh enthusiasm. Asked to speak of the history of his work in the Hawaiian Islands, Mr. Hunt explained how the American schools taught only in English, with the result that Japanese children grew up in ignorance of the language and traditions of their native land. The result was a drifting away from the Japanese Buddhist temples and a corresponding increase in the English-speaking Christian fold. Such was the position when Mr. and Mrs. Hunt arrived. Grasping the situation, they at once prepared a simple Buddhist ceremony with Buddhist hymns for the benefit of the youthful Japanese and began an intensive tour of the Islands preaching Buddhism in every village in the English tongue.

Christian opposition soon made itself felt, and in spite of the efforts of the newcomers to cooperate with the Christians, their overtures were so brusquely refused that open competition was the only method left by which to give the young Japanese their spiritual heritage. At the same time there never has been any proselytising among the Christians born and bred.

Slowly the little manual devised in early days to meet the needs of the moment developed into the *Vade Mecum* of to-day, with hymns and



tunes and services of Buddhist origin. To-day, there is no single milestone in any of the Islands where Japanese are living that has not a Buddhist centre where the Dhamma may be learned.

These two indefatigable workers then turned their attention to the Occidental element. The open Forum which they instituted led to Westerners seeking permission to join the various Buddhist Temples, and in 1928 the first group of candidates were admitted to the Buddhist fold. Their numbers have trebled in one year, while the reaction on the Japanese element has been no less marked.

Mr. Hunt then stressed the need of right thinking, as taught to his children, and the power that such concentrated thought can bring to bear on international problems of all kinds.

After a period of questions and discussion, Mr. Humphreys left the chair, and refreshments were served.

To Mr. and Mrs. Hunt we send our greetings in their own way—Aloha!

### Western Converts.

On the evening of Sunday, July 8th, 1928, eight people of Western ancestry joined the Buddhist community in Hawaii, becoming Buddhists by publicly taking their Refuge in the Buddha, the Dhamma, and the Sangha.

We made a brief announcement of this event in our issue of October last, intending to give a fuller account of the proceedings in a later issue. Lack of space has prevented this earlier, but as the Rev. Ernest Hunt is now on a brief visit to England, after 25 years' absence, and we have had the privilege of a long conversation with him, we have decided to devote some space in this issue to an account of the ceremony, and to an account of another incident—a less gratifying one—in connection with his work amongst the Buddhists of Hawaii.

The following account of the Initiation Ceremony is taken from the English Section of the "Dobo," the organ of the Young Men's Buddhist Association of Hawaii.

#### THE INITIATION CEREMONY.

On the evening of Sunday, July 8th, at the English Ceremony held at the Fort St. Temple, eight people of Western ancestry took their refuge in the Buddha, Dhamma and Sangha publicly. About three hundred Occidentals and five hundred of Oriental birth and ancestry witnessed the proceedings.

On the platform around the Shrine sat thirty priests who were fortunate enough to be

in Honolulu from the other islands attending the annual convention.

A choir of twenty young girls, under the leadership of Mr. H. M. Uyeda, sang the hymns and responses very beautifully, and Miss Gloria Wall presided most ably at the organ.

The Right Reverend Yemyo Imamura and the Reverend Bhikkhu Shinkaku conducted the initiation and received the candidates into membership. During the ceremony nine candles were lighted, one symbolising the Light of the Dharma shining in the darkness of ignorance everywhere. Of the eight remaining, one burned for each of the candidates, the name of the candidate being written on silk and tied around each candle. After the ceremony that part of the candle unburned was presented to its owner as a memento of the occasion. Addresses were given in English and in Japanese respectively by the two officiants. The Blessing of the Sangha was pronounced and the service closed with the singing of the Vesper hymn, "We surround ourselves with Infinite Love and Wisdom."

Surely this marks the beginning of a new era for Buddhism in Hawaii and July 8th should be a red-letter day in our Buddhist calendar. While we have had an unaffiliated Occidental membership, for some years, of people more or less in sympathy with the Buddha-thought, this is the first occasion in these islands where a definite Western connection has been brought into being. From the nucleus thus formed there will doubtless grow a Western department which will take its rightful place in this community, building into the character of the race to come, those elements especially emphasised in the Lord Buddha's Teaching. With this infusion of new blood from the West, we are confident that the Buddhist life stream in Hawaii will grow healthier and stronger.

#### OUR NEW MEMBERS.

The "Dobo" extends its heartiest greetings and congratulations to those who were received into the Brotherhood of Buddha on Sunday evening. Their action in standing up publicly and coming out into the open was the test of their courage, their loyalty, their freedom from race and colour prejudice, their love and their intelligence.

The fact that they were admitted to the Sangha in our temple does not, however, identify them with any particular sect. They represent several schools and have come together into one organisation because they realise that in the Brotherhood of Buddha there is liberty of thought, they know that in the Brotherhood each



is free to develop along the lines best suited to his or her state of spiritual development. While it may be the Way of Meditation to one, to another it is the Way of Devotion, to yet another it is the purely philosophical aspect that appeals, but each respects the other's method and all are one in admiration for the Great Teacher Buddha and attachment to the Truth.

With the organisation known as "Hongwanji" for a background, we prophesy a great future for our newly-formed Western department, and we believe that a wonderful influence for good will radiate from it to the community, to the territory and to the world at large.

All honour to the eight pioneers!

The following letter, written by the eight converts referred to, appeared in the local "Star-Bulletin," on July 16th, 1928.

"WHY WE ACCEPTED BUDDHISM."

Editor, the "Star-Bulletin."

Sir,—Since considerable publicity was given to the fact of our admittance into the Buddhist Brotherhood through the columns of your paper, will you please allow us an opportunity to make our position clear and correct certain wrong impressions that appear to have been created in the minds of those who are not well informed, as a result of the publication of the story of our initiation?

Although we were admitted to membership in the congregation of the Hongwanji Temple and accepted into the Brotherhood by ordained priests, it was with the distinct understanding that we were not indorsing any particular creed or dogma, but were merely signifying our acceptance of the general principles of religion, ethics and philosophy that were given to the world through Prince Sidartha, known as The Buddha, and taught in India over 2,400 years ago.

The fact that we were admitted to the Brotherhood freely upon these conditions is the best evidence of the broad and tolerant spirit that characterises this religion, even in its sectarian aspects. It is a fact that though there are many different sects among the Buddhists there are no narrow lines of demarkation and no insistence upon the acceptance of certain creeds or dogmas as the condition of salvation.

The reason that we joined the Buddhist Brotherhood through the vehicle of the Hongwanji organisation is that it is a representative Buddhist body authorised to take in new members, and there was no distinctively Caucasian organisation in existence in the territory. It was for the purpose of forming the nucleus for such an English-speaking Buddhist body that we became regularly admitted members at the special

service held at the Hongwanji Temple of July 8th.

The ceremony of initiation was wholly public, and we regarded it as simple, beautiful and symbolical. The obligation that we took was one that any right-thinking individual can readily indorse, if he knows the facts upon which it is based. It has the special merit of leaving us with our intellectual and spiritual liberty unimpaired.

It is time that Western people understood that there is nothing alien or even characteristically Oriental in the Buddhist philosophy of life. There is nothing that is incompatible with the highest ideals of Western civilisation, and much that would exert a redeeming influence upon the gross materialism of the age if it could be rightly applied. In England and on the Continent of Europe there has been in recent years a re-awakening of interest in Buddhism, and many lodges have been formed and temples built among the white populations.

Much has been made locally of the fact that we who joined the Buddhist Brotherhood here in Honolulu were Caucasians. In this connection it might be well to point out that fact that Buddhism is the only great religion that is distinctively Aryan, having originated in India, the starting point from which our own Indo-European branch of the Caucasian or white race spread westward into Europe. It is more directly and intimately the religion of our own race than any of the offshoots of Semitic origin that have been grafted with the paganism of the early Mediterranean tribes!

It is the intention of those of us who have started this English section at the Hongwanji Temple here in Hawaii to welcome all who feel the need of a religion or a philosophy of life that is based upon simple commonsense and that is in full accord with all that modern science has to teach. We shall be glad to welcome those who wish to study Buddhism and learn more about the theory of existence that explains the facts of life without the necessity of resorting to miracles. We shall be glad to point out to those who are in earnest the law that holds each individual responsible for his own acts under a universal relation of causes and effect, and to show the path by means of which each one may finally attain to complete freedom and happiness.

In conclusion, we wish to express, through the medium of your paper, our sincere thanks to the Rt. Rev. Y. Imamura, to the Rev. Ernest Hunt, and to the Hongwanji congregation, for their uniform kindness and for the many courtesies shown us during the past year, while we were merely visitors and guests. We appreciate all



that has been done for us and we assure all those who have helped us that it is our sincere desire to co-operate in every way possible in spreading the teachings of Buddha in this territory. It is our hope that the English language section that we are starting may spread to all the islands and eventually include all the followers of Buddha whose medium of expression is English, regardless of their race or colour.

#### THE CAUCASIAN BUDDHISTS.

#### "Christian" Bigotry.

The Englishman's first sight of America is, more often than not, the harbour of New York, and the first object which strikes his eye is the figure of Liberty which dominates the harbour. America is proud of the liberty of her citizens, and they in their turn are never tired of talking of the liberty of the land of the Stars and Stripes. In the matter of religious belief, however, America is far behind many other lands which make less boast of their liberty. In no other country than America has a school teacher been prosecuted for teaching an ordinarily accepted scientific fact, because it appears to contradict certain Biblical teachings. A few years ago a great commotion was aroused because it was proposed to set up a statue of the Buddha in a public place in New York, a "Christian" clergyman declaring on that occasion that Buddhists advocated throwing girl babies into the dustbins to die. Education appears to be very backward in America.

A recent example of religious bigotry comes to us from Hawaii, one of America's dependencies.

The Rev. Ernest Hunt, who is in charge of the English-speaking section of the Buddhists of Hawaii, received an invitation, in common with the leaders of other religious bodies in Hawaii, to attend a luncheon where a matter concerning education in the public schools was to be discussed. He accepted the invitation and duly attended the luncheon. On being announced on his entrance into the luncheon hall,

the head of the Roman Catholic community in Hawaii, Bishop Stephen Alencastre, rose and protested against his admission, saying: "I hate Buddhists, and I will not remain here if Mr. Hunt is allowed to stay." Dean Ault, the head of the Protestant Episcopal Church in Hawaii, then arose, and, although with apparent unwillingness, sided with the Bishop. The situation was an embarrassing one for the authorities who had convened the meeting, but Mr. Hunt saved the situation by saying that he did not wish to be the cause of any dissension, especially where a matter of the education of children was concerned, and as the presence of the Rev. Bishop and Dean was much more important than his own, he would withdraw. This he at once did, and the meeting presumably discussed their problem in amity.

Reviewing the matter impartially, three features of the event impress us. Firstly, the impartiality of those who convened the meeting. Whoever they were, obviously the problem of education came first, sectarianism for them was a matter of no moment. Secondly, the action of Dean Ault, who did not hesitate to support the representative of the "Scarlet Woman" his sect so fears and abominates. And thirdly, we are impressed by the simple dignity of Mr. Hunt's protest. No hatred, no intolerance, was displayed by the despised Buddhist. An example of "Christian" forbearance lost, we fear, upon the Reverends Alencastre and Ault.

We are not wholly surprised at the bigotry displayed by this priest of the Roman Catholic Church. He is a Portuguese by nationality, and is doubtless under Jesuit influence. The Jesuits are especially fearful of Buddhism and have an organised campaign against it. They usually act, however, in their customary subtle way, by inducing their agents to join Buddhist communities as converts, who introduce discord into them for the purpose of breaking them up. Is this "Christianity"?

#### "IBU"

#### The International Buddhist Union.

Much to our regret, we are compelled to hold over until next month a lengthy article on the personnel, objects, program, and recent activities of the newly-formed IBU. Meanwhile those desiring information regarding it may obtain same from the Consul of the IBU for England: Christmas Humphreys, Esq., London, W.1.

#### SILACARA ON ANATTA.

Silacara's valuable contribution to the *Anatta* discussion this month deserves very careful study. Apart from its suggestive ideas regarding *Anatta*, it raises several interesting points concerning the Dhamma. We hope our readers will let us have their views on the points raised.



# The First of the Four Public Lectures given under the Auspices of the London Buddhist Joint Committee.

## I.—The Buddha and the Spread of Buddhism.

Arthur C. March.

Given at the Essex Hall, June 6th, 1929.

MR. CHAIRMAN AND FRIENDS: I am to tell you the story of the rise and spread of Buddhism throughout the world. It is not my purpose to tell you very much about the teaching: that comes in the next lecture, which will be given by one of the three Bhikkhus who are over here from Ceylon, and whose special work it is to tell you exactly what Buddhism teaches. They, of course, are in an ideal position to tell you that, as they devote the whole of their lives to studying and living the Buddhist teaching; so my talk to-night is principally concerned with the *History of Buddhism*.

History can be a very uninteresting subject, but its interest or lack of interest depends very much on the way in which it is expounded. In any case, I think that if you study the history of Buddhism you will find it very far from uninteresting. It is a record, a great record, of a noble life, a great teaching, and a wonderful effect of that life and teaching, extending over one-third of the world for a period of two thousand five hundred years, in which time it has embraced the greater part of what we call the Orient, and has moulded the destinies of many nations. It has produced a wonderful line of great saints, teachers and reformers in many lands, and the record of their lives and their work is a very inspiring record indeed, one well worthy of your interest and study.

I shall have to give you a certain number of cut-and-dried facts which may, perhaps, not appear very interesting, but if I can induce you to take some interest in a movement with so great a record, a movement which is still a great and a living movement to-day, I feel sure that I shall be introducing you to something which, if new to you, will be full of interest and inspiration. A good deal of what I am going to say is doubtless well known to some of you, but I have to assume that my audience knows nothing of my subject to-night.

Buddhism started in India in the sixth century before Christ—somewhere about 500 B.C.—which was a very striking period in the history of the world. It was a great period of seeking for light, and there were a number of great teachers and prophets in the world at that time. In Judæa, the prophets Jeremiah and Isaiah were preaching, and Confucius and Lao Tsze

were teaching in China. India also was in a state of spiritual ferment, and numbers of minor teachers were proclaiming the need for the individual search for truth, and were either egotistically proclaiming that they had found the truth or were humbly looking for a light-bearer who should show them the path they should follow in their search. Then appeared one who stood out from amongst them as an Enlightened One. One whom India recognized as worthy to bear the revered title of Buddha—a supremely enlightened teacher: and that India was right in conferring this title upon him, the record of his life and teaching bears witness.

He whom we know as the Buddha was born in the northern part of India in the town of Kapilavastu, in the kingdom of Magadha, about one hundred miles from the town of Benares. His father was the Raja of an Aryan tribe, the Sakyas, which was under the suzerainty of the King of Magadha. His family name was Gotama, and the name conferred upon him at birth was Siddhattha. He was, of course, trained in the arts and customs of the warrior caste into which he was born, and was the heir to the kingdom over which his father ruled. It was not a great kingdom, but it played an important part in the history of the time. One important thing to remember about the Sakyas was that they were very independent, and very proud of their Aryan birth. Remembering this, we can the more readily understand the favourable reception given to the Buddha's teaching when he commenced his mission.

Siddhattha was then a Prince, but he was different from the majority of the princes of his day in that he displayed little interest in the affairs of state, despised the prevailing ideas of caste, and ignored pomp and luxury. His mind was set on higher things, he was an earnest seeker after truth: so earnest in his quest after truth, so that he might help humanity to rise out of its superstitious beliefs and degrading customs, that at the age of about 29 he renounced his home and his kin, and went forth into the forest to lead the life of a wanderer, and thus endeavour to find, away from the distractions of worldly interests, the cause of the world's suffering and whether some way could not be found to alleviate it.



The prevailing religion of the time was a form of ceremonial superstition, and the mass of the people were degraded by the blighting influence of priestcraft. Siddhattha devoted six long years to his search. India, as we have said, was seeking for light, and he studied at the feet of all the teachers of his day, and devoted himself assiduously to every method which they put forward, but in none could he find the peace he sought, the enlightenment he desired, so that at the last he left them and set forth to seek a way of his own. And then, after long and deep meditation, there came to him a very wonderful experience, one which we cannot understand, which is so beyond our own experience that we can only listen to the message he gave after he had gone through that experience, and through the greatness of that message try to realize how utterly supernormal it must have been. The difference in *his* method and the methods of the teachers under whom he had studied was that they sought *without* but he sought from *within*. They relied on external means, he relied upon the light within. He could find no message in the outer world, but in deep meditation he found in his own self the secret which he sought.

So he attained Supreme Wisdom, and set forth as an Enlightened Teacher to give his message to the world. For 45 years he travelled up and down northern India giving that message and living the life of the perfectly wise and compassionate teacher, and he gathered around him many who were willing, like himself, to devote themselves wholly to living and teaching the truth he had found. So he established the Order of the Sangha. The members of that order are often called monks, but the name is not quite an accurate one to use. They are not monks in the sense in which the term is used in connection with the Christian religion. They are under no outside dominance and are bound by no vows. They strive to live in accordance with a certain teaching, that is all. They are at perfect liberty to leave the order at any time. That is important to remember, because it really gives you the keynote to the whole of the Buddhist teaching: the keynote of freedom. There is no compulsion in Buddhism: there is absolute freedom in every way. Freedom of thought: freedom of action. As a Buddhist, you are not bound by any commandments, you are bound by your own self; your conscience, as we should call it.

Now at the end of the 45 years of his mission, when the Buddha passed away, he left his movement a very strong one in India. It had probably not spread beyond the boundaries of India, at least not to any great extent, but after his

passing it spread over the whole of the East, and, as I have said, had a very great influence on the history of many countries. I want to run briefly over the way in which this teaching of the Buddha—the Buddha Dhamma, as we call it—spread, and the way in which it influenced the many countries in which it took root.

The first country into which it spread was Ceylon. According to actual historical records, Buddhism was introduced into Ceylon in the time and under the direct influence of King Asoka. There is a legend that the Buddha himself visited Ceylon, but there is no historical evidence for that: we do know, however, that Asoka sent the first mission to Ceylon, and that Buddhism was firmly planted there as the result of his mission. I need hardly tell you that King Asoka was one of the greatest rulers who ever lived—H. G. Wells classes Asoka among the six greatest men of the world, and he was certainly the greatest lay Buddhist who ever lived. He did more for the spread of Buddhism than any other ruler, and he was really the first Buddhist missionary, in that although he did not go himself, he did the next best thing, he sent his son and his daughter as missionaries to Ceylon, and it was their teaching and influence which converted Ceylon to the Dhamma.

At the time when King Tissa was ruling in Ceylon, he sent an embassy to Asoka soliciting his friendship. King Asoka in return sent an embassy to Ceylon reciprocating the friendly overtures, and inviting Tissa to study the Buddha's teachings and see whether he did not think them worth adopting as the religion of his own country. King Tissa sent back a favourable reply, and Asoka in return sent his son Mahinda as the first missionary, who by his wise exposition of the Dhamma converted Tissa and most of his court. One of the Royal Princesses accepted the Dhamma and asked that she might be admitted to the Sangha—there were women members of the Order. In order that this might be done, Mahinda sent to Ceylon asking his sister, who was the head of the *Bhikkhunis* or nuns, to come to Ceylon. She went, and founded a branch of the Sangha there and established a nunnery for the women. One interesting thing in connection with that event was, that King Asoka sent a branch of the original Bodhi tree, under which the Buddha sat on the night of his enlightenment, and King Tissa planted it there in Ceylon, and that tree is there to this day—the oldest tree in the world; over two thousand years old: the oldest, and certainly the most interesting tree in the world. Anuradhapura, the capital of Tissa's kingdom, is now a ruined city, but it is one of the most interesting of the



ruined cities of the world. In it may still be seen wonderful records of Buddhist architecture, and whilst the sculpture and painting have been falling into decay, the Bodhi tree has grown and flourished, a silent witness to the spirit of the world's greatest faith. Buddhism, wherever it has spread, has encouraged art, especially architecture, and although Anuradhapura is in ruins to-day, it still shows how Buddhism inspires its followers to produce beautiful works of art. There was a very great monastery at Anuradhapura, where Buddhaghosa, one of the greatest of Buddhist scholars, lived and wrote. Ceylon has preserved the Buddhist teachings in their original form, and the Pali Canon and the *Visuddhi Magga*, the great commentary thereon written by Buddhaghosa, are accepted as the standard text-books for the study of the teachings of the Buddha by Buddhists in all lands to-day.

Buddhism is still flourishing in Ceylon. It has had periods of decline and periods of progress, and it is interesting to note that its present flourishing condition to-day, after a long period of decline, was due in great measure to the efforts of a Westerner. It was the work of Colonel Olcott, one of the founders of the Theosophical Society, which set Buddhism on its feet again in Ceylon. When Col. Olcott started his work there, about fifty years ago, there was not a single Buddhist school in Ceylon; to-day there are over 300. and Buddhism is once more in a flourishing condition, so flourishing, indeed, that she can now think of reciprocating the efforts of Colonel Olcott, and has sent us a Buddhist Mission to England to pass the message of the Dhamma on to us in the West. We have a Buddhist Mission here with three Bhikkhus in charge—they came from Ceylon—and if you attend the next of these lectures you will hear one of them give you an account of that message.

Buddhism passed into Cambodia, which was then a great empire, about 500 years after Christ, where it had a hard struggle against Brahmanism. That was the work of Ceylon passing on the Teaching. It spread from Ceylon and Cambodia into Siam. Sinhalese Buddhism is still the religion of Cambodia, although complete religious toleration prevails, and the members of the Sangha are renowned for the blamelessness of their lives and are held in the highest esteem by the people. Siam is especially interesting in that it is the only Buddhist Kingdom existing to-day. The Siamese are very fervent Buddhists and there are no less than 20,000 monasteries in Siam to-day. Siam has been fortunate in having had during the last seventy or

eighty years very enlightened rulers. King Mongkut, a former *bhikkhu*, made great and necessary reforms in the Sangha, organized the study of the Pali language and scriptures in the monasteries, and encouraged the application of the fundamental Buddhist teachings to the national life. His son, King Chulalongkorn, who died a short time ago, is renowned as having had the whole of the Pali *Tipitaka* printed in Pali and published at his own expense, copies of which were sent all over the world, especially to the Universities of England and America, and to that fact we owe to a great extent our knowledge of Buddhism in the West. Before that edition of the scriptures was available, our students had to rely on fragments of the scriptures, and on the opinions of those who had lived in Buddhist lands and had obtained their knowledge of its doctrines from its followers. As these were mostly Christian missionaries, it was not to be wondered at that very erroneous ideas of Buddhism prevailed in the West.

The story of the introduction of Buddhism into Burma is a somewhat contradictory one, but this is due to the fact that there were several attempts at widely different times to establish the Dhamma in that country. The first introduction was due to the efforts of some of the missionaries of King Asoka, about 240 B.C. Later, the Mahayana form of Buddhism was introduced by missionaries of King Kanishka, whose date is somewhat uncertain, but who can be placed with a fair amount of confidence at about 100 A.C., and tradition also asserts that the great Buddhist scholar Buddhaghosa also visited Burma and established the Dhamma there. Buddhaghosa was living in Ceylon in 450 A.C., and if he really went to Burma it must have been as a revivalist and not as a founder of the Dhamma. Probably his influence was more powerful than that of his predecessors, for from what we know of the character of Buddhaghosa, we can be sure that he did not leave his post until he had seen the Dhamma firmly established in the land.

The name of Asoka, under the form of Dhammathawka, is still highly revered in Burma, whereas that of King Kanishka is hardly recognized in connection with the establishment of Buddhism. This is probably because Kanishka favoured the Mahayana form of Buddhism whereas Burma accepted and retained the primitive or Theravada form.

Burma has consistently held a very high place in the interpretation of the Pali scriptures, and from the eleventh century onwards, great numbers of religious works and dissertations on



philosophy have been produced and have attained great respect in Buddhist lands. Palm leaf manuscripts in the Burmese language may be found in almost every Buddhist monastery in the East, and for centuries monks from Siam and Ceylon have gone to Burma to study the Commentaries on the Abhidhamma.

Burma is one of the most interesting Buddhist countries to-day, and if there is any member of my audience who has not read that delightful work on Burma, *The Soul of a People*, by Fielding Hall, I recommend him or her to do so without delay.

One of the most interesting of Buddhist cities, and in its day one of the most wonderful in the world, was the ancient capital of Burma, the city of Pagân. Even to-day, in its ruined state, it is a thing of beauty and wonder. One of its finest buildings was the Temple of Ananda, still one of the most beautiful buildings in the world.

The introduction of Buddhism into China is very interesting. In the year 64 after Christ, the ruling emperor in China, the Emperor Ming-ti, had a remarkable and impressive dream which was repeated several nights. He dreamed that a man stood before him dressed in golden raiment, holding in his hand a bow and arrows, and pointing to the West.

The emperor was so impressed by this vision that he sent an embassy to the West to seek for the man in the golden raiment. He sent 18 of his counsellors, and they went over the mountains into India, and as they were crossing these mountains, they met two men who were leading a white horse. Entering into conversation with them they found that they were missionaries going to China. On their white horse they had a copy of the Buddhist scriptures and images of the Buddha, and they said they were going to preach the gospel of the enlightened Buddha in China. The emissaries, deciding that these were the men they sought, turned back with the strangers, and so Buddhism was established in China. We have the names of these two men—they were Kasyapa Matanga and Dharmaraksha—and we know that they reached China in the year 67 of the Christian era, and that they both died in China three years later. We also know that a monastery was built to house them which was named the White Horse Monastery, and which exists to this day, the oldest temple in China.

That is how Buddhism entered China, and these men, although they lived there only three years, in that time translated sufficient of the Buddhist scriptures to make an anthology of them which is known as the *Sutra of Forty-two*

*Chapters*. They used the *Análects* of Confucius as their model, which were the chief scripture of the time, and made their anthology on similar lines, and with that converted China to Buddhism. Buddhism has had tremendous influence in China. The mass of Buddhist literature produced there in the last thousand years, and the schools of thought which have arisen there are enormous. It has had its periods of spiritual decline, and is just now passing out of one of these periods. The progress it has made in the last few years, chiefly owing to the efforts of His Eminence the Ven. Abbot Tai Hsü and of Mr. Ouyang of Nanking, is remarkable, and there is little doubt that although complete religious toleration will obtain, Buddhism will become the prevailing religion of the Chinese Republic. The crude form of Christianity taught by the China Inland Mission has made little appeal to the educated class in China, and what little influence it has had is on the decline. To those interested in the religious conditions in China to-day I would recommend two very interesting books: "China her own Interpreter," written by various Chinese scholars, and published by the Students' Christian Association, and "The Pilgrimage of Buddhism," by J. B. Pratt, published by Macmillans. That is all I can tell you about Buddhism in China at the moment; it is a subject of very great interest and one well worthy of your study.

From China, Buddhism passed into Korea in the year 372. It was a very long time before it took hold there. About 150 years after its introduction one of the kings became a convert and he made it the state religion, enacting that the five precepts: that against the unnecessary taking of life, those inculcating honesty, purity, sincerity, and that against poisoning the body with alcohol and drugs, should be the basis of the national life. For a thousand years Buddhism was the prevailing religion in Korea, and under its benign influence the country prospered. It is difficult for us in the West to-day, who live under conditions which we consider so highly civilized and who are inclined to look with disdain on Eastern lands which we consider less civilized than ours, to realize the high state of civilization that has been attained in these lands in past times. I cannot, perhaps, impress this fact upon you better than by quoting a few lines from a modern book of travel, written by a Westerner—an American. Speaking of this land of Korea, Mr. J. B. Pratt, in his *Buddhist Pilgrimage* to which I referred a few moments ago, says: "The modern village of Kyong Ju, far from the tourist route, still preserves many impressive remains of its ancient splendour and of



the Buddhist zeal of its monarchs and nobility at the time when it was one of the world's most cultured capitals."

As is invariably the case with a religion when it becomes successful in the worldly sense it becomes effete, weakens and eventually dies. So it was with Buddhism in Korea. A period of revival has now set in, new schools are being opened, and the education of the girls is receiving special attention, and social reforms are being planned, so that we may look for a general upliftment of the social life in the near future and a revival of the great culture of the past. It will be interesting to see the effect of the Buddhist revival in Korea in the next decade or so.

Tibet is the next country I want to take you to. Tibet has not a very favourable reputation in this country: those who know little or nothing about it look upon it as a land of darkness and ignorance, but as a matter of fact it is not so unenlightened as many of us think. An amusing instance of the naively illogical viewpoint of a certain type of missionary was exemplified in a talk broadcast from 2LO some eighteen months ago by a Miss Mildred Cable of the China Inland Mission. She told her hearers how she had visited some of the towns in Tibet and how courteously the people had received her; also how tolerant the Buddhist Lamas were, even permitting her to hold a Christian service in a Monastery. Then she finished her talk by saying that Tibet is a land of degrading superstition and ignorance, dominated by the Satanic Hosts of Darkness. I would recommend all who are desirous of knowing the truth about Tibet, to read Sir Charles Bell's book published recently: *The People of Tibet*. Sir Charles Bell is a personal friend of the Tashi Lama, and he speaks from first-hand knowledge of the country.

The original religion of Tibet was a cult called the Bön religion, an animistic cult degraded by necromantic practices. Buddhism was introduced about 640 after Christ by King Srong-btsan Gam-po. He married a daughter of the King of Nepal, and also an Imperial Chinese princess, both of whom were Buddhists, and it was through their influence that Buddhism was introduced and became the State religion. The same king also introduced the Tibetan writing, which is derived from an alphabet current in Northern India at that time.

It is not to be supposed that the State enforcement of a religion so far advanced over the indigenous cult as Buddhism was, affected the people very deeply. King Srong-btsan did not do a very great deal to advance it, and we know that the Sangha was not established in the

country until over a hundred years after his death. King Khri-Srong De-btsan, the fifth in succession after Srong-btsan, was, however, an ardent Buddhist, and it was at his invitation that the first of the two great Tibetan reformers, Padmasambhava and Tsong-khapa, went to Tibet, reformed the religion and established the Sangha. Padma-sambhava belonged to the ritualistic and mystical Yoga school of Mahayana Buddhism, and he established the ornate ritual of Lamaism. He founded the first monastery at Sam-yäs in the year 749, about 30 miles south-east of Lhasa, and installed seven Tibetan novices as the nucleus of the Order. One of these, Dpal-brtsegs, became abbot of the monastery and was the first Tibetan Lama. He supervised the translation of the Sanskrit Buddhist canon into the Tibetan language. Padma-sambhava initiated an era of great literary activity and scholarship in Tibet, and the Tibetan translations of the Sanskrit Buddhist canon are now of great value and importance, as they preserve many Indian texts, the originals of which have been lost. Furthermore, they preserve them with most remarkable accuracy. A modern authority on the religion of Tibet, Dr. L. A. Waddell, tells us that: "The Tibetan translations of these texts, as tested by the few surviving Sanskrit fragments and by isolated texts preserved in Nepal, display such scrupulous literary accuracy, even down to the smallest etymological detail, as to excite the admiration of all modern scholars who have examined them. Thus their authoritativeness is placed beyond dispute. These canonical texts thus afford, along with the less precise Chinese and Japanese translations of the same originals, invaluable means for controlling, supplementing, and correcting the less detailed Pali versions of the early scriptures, and explaining ambiguous terms in the latter, thereby enabling us to gain a more correct knowledge of Buddha and his doctrine than has been forthcoming from purely Ceylonese sources. On this account the study of the Tibetan language has become indispensable to students of Buddhist Sanskrit and of Buddhism in general." (ERE. vii. 785.)

Tsong-khapa, the second of the two great religious reformers of Tibet, was a Lama who reformed the Sangha, purged the religion of Bön influences, and effected a far-reaching and permanent influence for good on the national life. His work, however, would have been impossible without the previous reforms of the Indian monk Atisa, who swept away a multitude of evil Bön practices in the early eleventh century, and founded the Order known as Ka-dam. Tsong-khapa, four hundred years later, reformed the



Ka-dam, altered its title to Ge-lug-pa, and made it the most powerful religious body in the land. Ge-lug-pa (the Virtuous Order) is now known as the Yellow Hat Order, and to it both the Dalai and Tashi Lamas belong, and also the most enlightened and progressive people in Tibet to-day.

A word should be said of Tibet's great saint Milarepa, who was a disciple of Marpa, a fellow-worker with Atisa in his reforms. A life of Milarepa has recently been translated into English and published by the Oxford University Press.\*

Coming next to Japan, we have in the Buddhism of Japan a striking contrast to the Buddhism of Tibet. Although both Tibet and Japan adhere to the catholic or Mahayana School of Buddhism, usually though inaccurately called the Northern School, yet the Buddhism of Japan really forms a distinct school, in that it has developed along a line distinct from and, on the face of it, opposed to the doctrines prevailing in other Mahayana lands, such as China and Tibet. This unique teaching, a form of vicarious salvation, has developed in what are called the Amida sects of Japan, and superficially it is so contrary to the original teaching of the Buddha that many refuse to class it as Buddhist teaching at all. The Buddha insisted that every man can, and indeed must, work out his own salvation: no one can be a vicarious substitute for the wrongdoing of another. How the original teaching has become so perverted in Japan is a debatable point, the two prevailing theories which try to account for it being wholly at variance with one another. The one theory, held mainly by Christians, is that Buddhism came under the influence of Christianity through Nestorian missionaries who, we know, were working in the Far East as early as the year 636 A.C. The followers of the Amida sects, however, reject this idea, and argue that the doctrine of faith in the saving grace of Amida is a logical development of the doctrine of Anatta, one of the basic principles of primitive Buddhism. From the principle of the fundamental unity or non-separateness of humanity, they have developed the doctrine of *parivarta*, the passing on or handing over of merit. This doctrine the Bodhisattva Amida utilised for the salvation of humanity, by renouncing final Nirvana and placing his accumulated store of merit to the credit account of the karma of humanity. So similar is this doctrine to that of belief in the saving sacrifice of Jesus, that it is easily understandable that astute Christian mis-

sionaries have made successful use of this aspect of Japanese Buddhism to convert many of its adherents to Christianity. It is desirable to explain that only a few sects in Japan accept this teaching, and that on the other hand we have a remarkable development of Japanese Buddhism on quite other lines, namely, that known as Zen. Zen, however, was not really of Japanese origin; it was a development of the Chinese *Ch'an* doctrines. *Ch'an* is the Chinese form of the Sanskrit Dhyana (inner contemplation), and in working along the lines of this inner contemplation, a form of mystical experience was attained which opened the gateway to pure enlightenment. This, of course, is not new nor is it unique, it is the Way the Buddha himself followed, and it is the Way all who aspire to enlightenment must follow, but in Japan and China, the practice of this Way has taken on national characteristics which make its methods appear strange to the Western student. It is impossible now to explain the principles of Zen Buddhism. Suffice to say it dispenses with all external aids such as books, doctrines, ritual, and even rises above differences of credal or sectarian doctrine, so that its principles may be followed by the devotee of any religion. "The basic idea of Zen," says Dr. McGovern, "is that all formulated doctrines, all books, all speech, and even all thought, are inadequate to express the full nature of absolute truth. Consequently Zen refuses to place complete credence in any one book or collection of books. It refuses to tie itself to any doctrine or creed." A brief, but sufficiently adequate explanation of the basic principles of Zen may be found in the Buddhist Lodge text-book, "What is Buddhism?" and a complete exposition of its teachings in the standard book on the subject: "Essays in Zen Buddhism," by Dr. Suzuki, published by Luzac & Co.

The date of the introduction of Buddhism into Japan was about 500 years after Christ, and with its introduction and acceptance Japan entered upon a new phase of culture and moral life. Prince-regent Shotoku (573-621), one of the wisest and greatest men Japan has ever produced, recognised the value of the moral teachings of Buddhism in the national life and did all in his power to advance the religion. His memory is held in the highest respect by Buddhists of all sects in Japan.

Buddhism entered Japan from Korea, at the period when one of its kings made it the State religion, as I have mentioned to you, and Korea then was a much more highly civilised country than Japan. Prince Shotoku invited learned

\* See review B. in E. March, 1929.



monks from Korea to teach the Dhamma, and opened up direct communication with the learned Buddhists of China. He sent Japanese students to China and Korea for study and gathered around him the most enlightened men of his time, who by their united efforts brought the religion into the closest possible contact with the national life, and produced the most marked upliftment of the national art and the social conditions, the effects of which permanently affected the character and polity of the Japanese nation. To Buddhism is to be traced the national characteristic of Japanese art and poetry, that of looking at things "beyond their appearances" and endeavouring to express the reality of which they are temporal expressions only.

Prince Shotoku is renowned in Japanese history as having compiled a "Constitution" of seventeen articles relating to the duties of rulers and officials. It is one of the most enlightened constitutions recorded in history.

He regarded the government of the country as being of paramount importance, and its first duty that of providing for the moral and intellectual advancement of the people. Under the influence of Buddhism he introduced laws which promoted the education of the people, provided asylums and hospitals for the sick and needy, and promulgated laws prohibiting the needless slaughter of animals.

The history of Buddhism in India is a theme that deserves a lecture in itself. For over a thousand years Buddhism was a power in the land of its birth, and profoundly influenced the social life, art and literature of India. From its acceptance by the Emperor Asoka about 250 before Christ, until the commencement of its decline after the Muhammedan conquest of Sindh by the Arabs in 712 A.C., Buddhism was the prevailing religion in India. Two great opponents arose in the eighth and ninth centuries in the persons of Kumârila and Sankara, who strove to suppress Buddhism and effect a revival of the ancient Hinduism. By the efforts of these reactionary teachers many of the superstitious beliefs and rites of Hinduism became incorporated into Buddhism, and partly on this account, partly through the persecution of the Muhammedan conquerors, the Dhamma declined and eventually died out in India. It received its death blow from the Muhammedan invasion in 1200 A.C., when its life blood was cut off by the destruction of the Sangha, all the monks being either killed or compelled to escape to other countries.

Buddhism, throughout its history, has been remarkable for the number of rulers who became

converts to its teachings and encouraged its acceptance in their dominions. India alone provides four outstanding examples. The first of these was the celebrated Emperor Asoka, who made Buddhism the State religion about 250 B.C. Then the Greco-Indian monarch Menander (better known to us as Milinda) who reigned in northern India about 100 B.C., and who became a convert to Buddhism by the persuasive eloquence of Nagasena, a celebrated teacher of his time. The account of his discussions with Nagasena has been handed down to us in the celebrated "Questions of King Milinda" which, although not accepted as canonical by any Buddhist school or sect, is recognised as a work of the highest importance. The celebrated Buddhaghosa himself four times quotes it as an authority, and is the only work outside the canon which he does so recognise. We next come to the Indo-scythian monarch Kanishka, king of Northern India and Afghanistan, who became a convert to the Buddhism of the Mahayana school about the year 100 A.C. He had an image of the Buddha placed on his coins, convened a council to decide on points of Mahayana doctrine as compared with Theravada, at which the celebrated Asvaghosa is said to have defeated all the Hinayana exponents in argument, and erected magnificent sacred buildings to the honour of Buddhism. His kingdom extended into Chinese Turkestan, and his influence undoubtedly promoted the spread of Buddhism in both India and Turkestan. In the seventh century we have the powerful monarch Harsa-Vardhana (606-648 A.C.), also a convert to the Mahayana. The celebrated Chinese pilgrim, Hiuen Tsiang, visited King Harsa, and tells us that the Mahayana doctrines were flourishing under the encouragement of this monarch.

Buddhism in India was much affected by internal dissensions, especially between the adherents of the two great schools, and also by its ceaseless fight against the superstitions of orthodox Hinduism. Buddhism never became recognised as an orthodox school. It also suffered at the hands of Moslem invaders, and, as we have said, was finally driven from the land by Muhammedan fanatics. Only in Nepal does Buddhism exist to-day as the dominant religion.

There are, however, considerable numbers of Buddhists in India to-day and they are increasing in number, and are active in their endeavours to revive their religion in the land of its birth. The late Professor Max Müller predicted a revival of Buddhism in India, and it is not improbable that his prediction will be realized. Many of India's leading men are Buddhist at heart and use their



influence to direct Indian thought along Buddhist lines. If a strong Buddhist movement could be built up in India it would help to weld India into a united nation, and would do much to solve India's political problems.

Now, that is all I can say at present on the historical aspect of Buddhism. My outline has been very sketchy, I fear, but I have tried to give you an idea of the way it spread slowly but surely over the greater part of the Eastern Hemisphere. What is very important to note in its progress is, that in its spread it has always relied on the spirit of its teaching. It has never forgotten its basic teaching that we reap as we sow—individuals, organisations, nations, reap as they sow. Buddhism has spread without violence, without bloodshed, without force. Such methods would be wholly contrary to its nature and spirit. Buddhist doctrine is not set forth in a dogmatic form which compels acceptance: it is an innate realization of its truth which impels one to accept it. There is a very fine passage in that little book I have mentioned to you: "What is Buddhism?" which admirably sums up the way in which Buddhism has spread throughout the world. I will read it to you. "Buddhism, it has been said, has neither Rome nor Canterbury; no one man speaks with the voice of authority and no one country has the monopoly of its truth. It moves quietly across the world, knowing no home but the hearts of those who choose to make it the dominating factor in their lives. It belongs to no one period or place, and has no authority with any man save such as comes from the still small 'Voice of the Silence,' the intuitive authority within. In brief, the Light of the Dhamma shines forth wherever there are persons who strive to embody its principles in their daily lives."

Now I have said that it is not my purpose this evening to say anything about Buddhist teaching, but I have been asked by the committee which has arranged this course of lectures to conclude with a brief explanation of what Buddhism is *not*: to say a few words which may help to remove certain misconceptions regarding the nature of the Buddhist teachings. Buddhism is, unfortunately, very much misunderstood, especially in the West, and certain very definite accusations have been brought against it. These have been classified under five headings, thus: Buddhism is said to be (1) *māterialistic*, *i.e.*, Buddha denied the soul or ego: (2) *atheistic*, *i.e.*, there was no place for God in his system of thought: (3) *pessimistic*, *i.e.*, he regarded all existence as intrinsically evil: (4) *egoistic*, *i.e.*, in his scheme of life he taught men to think of

themselves and their personal welfare: (5) *nihilistic*, *i.e.*, he regarded *Nothing* as the supreme reality. That is all misunderstanding and misconception: Buddhism teaches nothing of the kind.

MATERIALISM teaches that only that which is cognised by the senses is real. It identifies *self* or *soul*, the real self of a man, with his body and his mind. It teaches that man is the sum total of his bodily attributes and his mental conceptions, and nothing more. Buddhism absolutely denies these views. The Buddha was very positive in his condemnation of the Chârvâkas (lokâyatikas) as the materialists of his day were called, because of their errors, and as he condemned them for these errors, it stands to reason that he himself taught the opposite. But we do not even need a logical surmise to support us, we have the Buddha's very definite exhortation, repeated in varying form time and time again: "Put aside that which is *not you*, that which is *not of you*, your body, your senses, your mental faculties." He did not attempt to explain what that *You* was, but he emphatically asserted that the body, the senses, the mental concepts, were *not the real man*.

ATHEISM denies a reality behind the phenomenal world. It says, the world is as we sense it to be. The world cognised by the senses is the "real" world. The Buddha never taught that. He taught that the mind cannot apprehend ultimate reality, thus inferring its transcendental nature. And the whole aim of the Eightfold Noble Path is to lead the aspirant gradually to an understanding of the transitory nature of existence and to a realization of the fundamental reality of which it is an expression; to know beyond the limited conceptions of the mind, the nature of Ultimate Reality itself. That is what the Buddha called the attainment of Nirvana. Why the Buddha never taught about a God was not because he did not know there is reality beyond that which the mind can grasp, but because all conceptions of God are limited ones, and it is useless to try to explain to the mind ideas utterly beyond its conception. In other words, the Buddha taught that reality can only be known by *experience*, and Nirvana is the *experience of Reality*.

PESSIMISM teaches that existence is evil, that it has no purpose and no good end. Buddhism is pessimistic to the extent that it realizes that all existence as we know existence, is subject to the limitation of *anicca*, *anatta*, and *dukkha*. If Buddhism taught that existence, the whole of



existence, is an end in itself, and that it is evil in its nature, then it would be rightly condemned as pessimistic. But it does not so teach: its teaching is diametrically opposed to this idea. Existence is not reality, and is not to be confused with reality. Nor is it an end in itself. The great aim of the disciple is to get out of existence, to that state which transcends its limitations and which brings peace and joy unutterable. "Existence is suffering," said the Buddha, but what does the word *ex-istence* mean? What does it imply? *Ex-istence* implies BEING behind that which *ex-ists*. If existence is evil in itself, and we are to strive after release from it, the opposite nature of that after which we strive is assumed. In a word, existence implies limitation, and limitation is the only evil which Buddhism knows. Good and evil are purely relative terms to the Buddhist, limitation is evil, release from limitation, implying progress and growth, is good. Buddhism teaches that this universe is a cosmos (*dhammatā* is the word used), a cosmos as opposed to a chaos. Buddhism teaches that at the heart of Being there is peace and love. That is the meaning of Nirvana, the Buddhist Goal, and it is the aim of the Buddhist way of life for everyone to achieve in his own experience a knowledge of that ultimate reality in which suffering is eliminated and supreme peace and joy attained. "One thing only do I teach," said the Buddha, "suffering, the extinction of suffering, the Way to the extinction of suffering," that attainment of the peace of Nirvana which passes the understanding of the mind.

EGOISM.—Buddhism is said to be egoistic because its followers are enjoined to seek their own salvation. It is true that the Buddha taught that each must work out his own salvation. His last words before his passing into final Nirvana were: "Be diligent in seeking your own salvation." But that injunction simply means that the aspirant after spiritual liberation must be self-reliant. That he must act himself, must be virtuous and compassionate himself, that he must not rely upon another acting for him, must not expect salvation from the ills of life if he does not himself follow the path which leads to joy and peace. In the Buddha's time it had become a generally accepted doctrine of the prevailing religion that one might attain liberation through the good deeds of another. That is why India so respected holy men—and still does today, very much for the same reason, I suspect. The Buddha said that the ideal of attaining Nirvana by the good deeds of another was an illusory idea, but so ingrained was the idea that

he had constantly and emphatically to impress the opposite idea upon those he taught. But there is no need to dwell upon this fact, there is a more emphatic refutation of the egoistic misconception to be found in the very nature of the goal itself. In Buddhism one does not seek liberation for oneself. The object of seeking salvation from the woes of existence is not for one's personal gain or benefit, it is that the whole of life may benefit from your liberation. *There is no personal limited self to reap the benefit*, all life shares in the joy of the liberated disciple. No one acts for or lives to himself alone. Every good deed you do helps the whole of humanity, every right act and thought profits the whole cosmos. You are taught in Buddhism to do good for that reason alone, not that you may benefit, not for your own gain. You strive to lead the virtuous and perfect life in order that the whole of life may be better for your so doing. You reduce suffering by living unselfishly. Those who assert that Buddhism is egoistic wholly fail to understand the significance of the doctrine of *Anatta*, the doctrine of no-self. The idea of self is the great illusion, the great heresy. It is the first of the ten fetters which bind the aspirant upon the wheel of life and death. It is the first great fetter which you have to cast off. *Sakkayaditthi*, the delusion of self, "has its ethical counterpart in egoism, and egoism is the beginning and end of sin," writes a modern exponent of Buddhism.

We have to attain that state in which all idea of self vanishes, the idea that "I am I," that I am separate from and independent of all other forms of life. That being so—and no one can deny that that is the ideal the Buddhist sets before him—how can anyone assert that Buddhism is egoistic. How can one so misunderstand Buddhism as to assert that Buddhism taught one to strive for one's own selfish ends, that the Buddhist ideal is a selfish one, when long before the goal is attained all idea of self has to be entirely effaced? As long as any idea of self remains the disciple cannot reach the goal.

And lastly, a few words on Nihilism.

NIHILISM means extinction. Akin to atheism, it implies that there is no reality behind phenomena; as applied to the individual, that there is no being behind the transient and impermanent personality, so that the supreme goal after which the Buddhist so earnestly strives is ultimate extinction. The Buddhist scriptures do not support this idea. It is true that Nirvana is derived from the root to extinguish, but the idea is



not that of blowing out or snuffing out, but that of *ultimately extinguishing by ceasing to supply fuel*. As applied to man, it means the extinction of passion and desire, which are the cause of re-birth, by the practice of virtue and selflessness. The Buddha once asked his disciples: "In what sense can it be said that I teach extinction?" and they replied: "Only in the sense that you teach the extinction of the three fires of lust, hatred and pride, which bar the way to liberation."

The Buddha, then, set before us the Path leading to the extinction of suffering, and leading

to the attainment of that peace and joy which are beyond the conception of the limited mind of man. He could tell us nothing of the nature of that reality to which he had attained, with which he had become one, he could only set it in contra-distinction to all that we experience of life which could be included under the word *dukkha*, suffering. He could do no more than turn the eyes of his disciples to the infinite distant goal of Nirvanic peace and bliss, and keep silence as to what the nature of that goal might be.

END OF LECTURE I.

## BUDDHISM APPLIED. II.

How is it that the phrase, "He means well," spoken of a fellow being, has come to imply a half contemptuous reproach? What does it in fact mean? That whatever the skill, or lack of it, a man may show in planning and carrying out his daily affairs, and in particular his relations towards his fellow men, the motive behind that relationship is good. In addition, the term implies that the skill displayed is negligible; in other words that a kindness of heart has not yet developed the ability to express itself in tactful and effective action. Yet how shall this inchoate, because undeveloped, virtue be deemed a term of reproach, a quality to be placed on the debit rather than the credit side of Karma's balance-sheet? Is not an incomplete virtue better than the least, though perfect, vice? And are we so sure, we who sneer at our neighbour's good intentions, that even in the absence of the power to express it usefully, this kindness of motive is not a virtue in itself, and a finer quality than many another which in our ignorance of spiritual values we rate too high? What Teacher of mankind but ever stressed the tremendous value of goodwill? Was not *Metta*, in the sense of an all-embracing, understanding love, the greatest of the Buddha virtues, and has not the loveliest flower grown from the humblest seed? Who shall limit the power of kindness to lighten the load of *Dukkha* which lies on the shoulders of mankind? And even if the intention be ill-expressed at the moment, what of the lives to come?

As is said in the *Dhammapada*, as we think so we become, and action is precipitated thought. To think well is ultimately to act well, and right action leads to the Goal of the Path of which it is in a way a synthesis. Right Motive, the father of Right Action, is in turn the outcome of Right Understanding. Once let

the deeper meanings of the Four Noble Truths be grasped by the thinking mind and the will to do well is born. The result is profound though gradual. The whole current of one's being receives a new orientation, and becomes an outward-, instead of an inward-turning flow of force, from the individual to the whole community, from the littlest part to the limitless and deathless whole. Selfishness becomes an obstacle in the path of a true perception of one's self, an aggravating product of wrong thinking in the past, whose resistance to our spiritual progress becomes the recognized cause of all our suffering. To mean well, to will wholeheartedly to help each living thing to follow in the footsteps of the All-Enlightened One, becomes the absorbing interest of each waking hour. What though the wisdom which is only born of experience is slow in helping us to express our good intentions in the most perfect form, the driving will to do well is present in the heart, and "where there's a will there's a way," though patience may be needed before the perfect way is found.

UPASAKA.

\* \* \*

### Wanted.

The Editor is trying to collect an Editorial set of the old *Buddhist Review*, and thanks to the generosity of a subscriber has already got vols. 1 to 5 complete and Volume 8 complete. He now wants Vol. 6 No. 1, Vol. 7 No. 1, Vol. 9 Nos. 3 and 4, Vol. 10 Nos. 1, 2 and 3, and Vol. 11 Nos. 2 and 3. Any of these as a gift or for sale at a reasonable price will be very welcome.

In addition, the Librarian is trying to collect for the Lodge a set of *Buddhism*, published in Rangoon between 1903 and 1908, and edited by Ananda Metteya. He has Volume One complete and Vol. 2 Nos. 1 and 2. Were any numbers published beyond these? He also has duplicates of Vol. 1 Nos. 3 and 4, and Vol. 2 No. 1, to exchange or sell for the Library Funds.



**BOOKS: Reviews.**

The Spirit of Buddhism. Sir Hari Singh Gour, M.A., D.Litt., M.L.A., etc. Lal Chand & Sons, Calcutta. 1929. 550 pp. 30s.

In his Preface to this voluminous work the Author suggests that there may be room in Buddhist literature for a work compiled "by one who, though not an orientalist, had yet lived in a system out of which Buddhism had grown," and who might therefore be better fitted to write of Buddhism than a Westerner. In our opinion the writer has failed to rise to this undoubted opportunity. While emulating the scope and style of Professor Radhakrishnan he lacks his scholarly attainments, and yet in attempting to be "popular" he destroys his object by the weight, bulk, and expense of his book. All this would be excusable if the subject-matter were original, but its sole claim to originality lies in its curious blending into a by no means happy whole, of all the stories, theories, so-called facts and obvious phantasies which in a dozen Buddhist countries have sprung into being in a score of centuries. The book shows signs of elaborate care and trouble, but in his honest confession that he is no Buddhist the Author betrays his inability to know, much less to describe, the spirit of Buddhism. He writes throughout objectively, that is, he examines the Buddha and his teaching as a scientist might analyse a flower, and makes the mistake so common to writers of his kind, of ignoring the prime factor in the whole subject under review, that the Buddha was the BUDDHA, the Enlightened One. How can a man presume to write on the spirit of Buddhism when he considers the Buddha as one who ignored the questions put to him on God and Soul and Life and Death because *he did not know!* To the Author, the Supreme Enlightenment of the Buddha, the Goal of a thousand lives of unremitted effort, was merely "a sudden flash of his mind." In the same way his teachings are set out as so many interesting theories, many of which are actually true, an attitude common enough among the self-styled savants of College Lecture Rooms but strange as coming from one who claims descent from the Buddha himself and attempts to expound the spirit of the Dhamma which he came to give.

The volume begins with an excellent Bibliography and Glossary and contains a number of reproductions of Indian art. After a lengthy Introduction we are given the soil, mental and social, into which the Buddha was born, and then his Life, solemnly analysed with insuffi-

cient discrimination between fact and obvious allegory. Throughout the exposition of the Dhamma which follows, the Author stresses the incomparable ethics of Buddhism but falls into the well-filled trap of Buddhist "pessimism." Is it possible that the Buddha's clarion call to self-salvation by a high road clearly pointed out and open to all is still set down as pessimism?

In dealing with "Later Developments" the Author betrays, for example in his thumbnail sketches of Lao Tze and Confucius, a breadth of learning with but little depth. The politician and the thinker are seldom met together in one man's mind.

Two of the best Chapters in the book then follow, that on the Secret Doctrine, in which the Author proves, for those who need any proof, that such exists, and "Precepts and Parables," which well deserve to be published separately. Of the comparisons which follow between Buddhism and other faiths, the portion dealing with Buddhism and Christianity is very well set out, while "Buddhism and Modern Progress" provides much food for thought.

In brief, as a lengthy exposition of certain aspects of Buddhism from the Hindu point of view the book will be welcomed by not a few, but judged from the viewpoint of its title it completely fails, for though he will find much else of value herein the reader will seek in vain for the Spirit of Buddhism.

CHRISTMAS HUMPHREYS.

\* \* \*

**THE EDISON SCHOLARSHIP.**

The "Daily Express" of the 9th August had an interesting article on the examination questions set in the much-discussed "Thomas A. Edison Scholarship."

When we consider that the object of the examination is to find the most suitable young men to act as Edison's personal assistants, and so to become successors in his business, one perhaps to take Edison's unique place in the great business he has built up, we are struck with the nature of the questions asked. *Character* is all that matters to those who compiled the questionnaire. The character is the man, and the building up of character the object of life. When we remember that two of the principal examiners, Thomas Edison himself, and Henry Ford, are believers in reincarnation, we see the significance of the questions they ask.

Here are some of the questions: Would some of our readers, especially the younger ones, like



to send us in their opinion of them, and give us some idea of what their replies would be? We will publish those we consider interesting enough.

When do you consider a lie permissible?

Which of the following would you sacrifice for the sake of being successful: happiness, comfort, pride, honour, health, money and love?

Is the present relation of capital to labour fair?

If an acquaintance accused you unfairly of cheating, what would you do, if anything?

What three men, not now living, particularly deserve your respect and admiration; and why?

\* \* \*

## CORRESPONDENCE.

( 4 )

To the Editor: "Buddhism in England."

Sir,—

The letter of S.F.W. in your July number, on account of its evident sincerity, deserves some sort of reply from somebody. Yet no one can ever furnish its writer with a *completely* satisfactory reply, for the reason that the ignorance, the nescience out of which the question is raised, is *his* nescience, not another's. For the ultimate and only satisfying answer to all sincere, earnest questioning about ultimate things lies, not in "answering" the question, or trying to "answer" it, but in clearing away the nescience from which it springs, and this no one can do for any man but himself.

"Everybody's Nibbana is different," a Burmese Buddhist Bhikkhu once remarked to the present writer; which was just his way of saying that every individual's nescience is different, and so, each individual's removal of nescience is a different thing. But, to come down to concrete assistance on this particular matter which S.F.W. is disturbed about:—

The doctrine of Anatta—or any other doctrine in Buddhism—is not a statement of absolute truth. Such statements are impossible for relative creatures such as we are in a relative world. That doctrine is only a means to an end—this end, the removal of self-ness or selfishness from the thoughts, words, and deeds of men, which means, the removal of suffering from their lives.

There is, and there ever will be, an irreconcilable contradiction in logic between telling men that they are nothing, and, that they will suffer the consequences of their deeds. But in practice, he who seriously acts—tries to act—upon the principle that his own individual existence is nothing, therefore, that his own

personal wellbeing is of no moment, will have no time to spare for consideration of questions of logic.

The intellect is *not* life, is *not* the supreme arbiter at whose bar everything in life must obtain approval in order to pass as acceptable and valid. Intellect is only *one limb* of life; it is not *the whole body* of life. Let us satisfy our intellect to the full extent that we are able, with its own proper nutriment, logic; but if in any particular case—such as the present—we are unable to do so at all, let us not be over-much distressed. We can still *act* upon principles approved of by the Wise; and, when we find such action tending to promote happy life for ourselves and others, go on pursuing it, looking upon the satisfaction of the demands of our intellect as merely a side-issue of life, not to be compared in point of importance with life itself.

At this point, I can fancy I hear S.F.W. exclaiming with just a trifle of impatience in his accents: "Yes, yes; quite so! I've heard all this before, and lots more like it. You're not the only one who has read Kant and Schopenhauer and Bergson. But the point is, my intellect here *does* want satisfaction, *does* demand to have its wants met. What are you going to do about it?" And to this the only thing one can say, but say quite plainly, is: "Here your intellect just *cannot* get this that it wants."

For if we think a bit we shall see that the intellect with its logic is very much in the position of a calculating machine. Provided *all* the factors in the sum to which an answer is desired, are presented to such a machine, then the result arrived at by its working will be infallibly correct, if the machine is in proper working order. But, except in the case of pure mathematics, the human intellect cannot always be certain that it has presented to it *all* the factors in a case. Hence its truths are not always assured of infallibility; and hence its questions are not unfailingly entitled to an answer.

Bearing this in mind, S.F.W. will do best not to worry too much if he is unable to discover logical consistency in the Anatta, or any other doctrine connected with higher things than the physical. Such doctrines, as already said, are set forth for the sake of their *practical effect* on those who accept them. They are meant to serve a purpose, the up-rooting of the selfishness of men, and when that purpose is served, *to be cast away*. Let S.F.W. read again and ponder—for the next few lifetimes, if need



be!—the “Parable of the Raft.” “The Doctrine (Dhamma) do I set before you,” said the Exalted One, “as a raft: useful as a means of passage, *not as a constant possession.*” This which holds good of the Doctrine as a whole, must equally hold good of any and every part of it, *i.e.*, of this very Anatta doctrine which is troubling S.F.W. and possibly others as well.

Trusting that it is understood that this letter commits no individual—or body of individuals—to the views therein expressed, but the writer himself.

I am,  
Yours faithfully,  
J. F. McKECHNIE.

## THE BUDDHIST GLOSSARY.

### 9. Anuradhapura

*Anuradhapura*: also erroneously spelled *Anurajapura*, *Anarajapura* (the city of Anurâdha).

One of the most famous Buddhist cities in the world; for nearly 1,500 years the capital of Ceylon. According to the accounts handed down in *Dipavamsa* and in *Mahavamsa* (q.v.), the city was founded by a chieftain named Anurâdha in the sixth century B.C. A century later, King Pandukabhaya removed his capital from Upatissa to Anuradhapura, and it remained the capital down to the reign of Aggabodhi IV in the eighth century A.C. It was again recognised as the capital for a short period in the eleventh century, but was then deserted, and has remained a deserted city ever since, its wonderful buildings and statues being entirely neglected until the British Government took up the work of clearing the ruins and preserving some of the buildings and statuary.

King Tissa, a contemporary of Asoka the Great, extended and beautified the city. Tissa embraced the Buddhist religion, through the mission sent to him by Asoka, and erected ten great buildings in its honour, all of them being enumerated in the *Mahavamsa* (ch. xx). The chief of these was the Stuparama (Thuparama) now in ruins, but still a beautiful and striking object. Another of the ten still existing is the Issara Muni Vihara, constructed for the use of the Nobles who had entered the Sangha.

The most famous object still existing in Anuradhapura, however, is the famous Bodhi Tree. This grew from a branch of the original Bodhi Tree at Budh Gaya, which was sent by Asoka to Tissa, who planted it with his own

## HEWAVITARNE MEMORIAL FUND.

From the current “Maha-Bodhi Journal” we learn that at a meeting of the Dr. Hewavitarne Memorial Committee held last month, the following proposals were adopted:—

(1) Erection of Memorial Hall in Colombo named “Dr. Hewavitarne Memorial Hall,” to house the Ceylon Cottage Industries Society’s Salesroom, a Museum of Arts and Crafts of Ceylon, and a small workshop for artisans and craftsmen.

(2) Award of Industrial Scholarships.

(3) Erection of Statue.

It was decided to launch a campaign to collect subscriptions at once, to be wound up with a “Dr. Hewavitarne Day.”

hands. The tree is therefore over 2,200 years old.

The Maha Vihara or Great Monastery was situated at Anuradhapura, and it was here that Buddhaghosa (q.v.) in the fifth century A.C. wrote his famous commentaries. Fa Hian, the Chinese Buddhist pilgrim, stayed in the city during the two years 411-412 A.C. and gives us a glowing account of the grandeur of the city, the culture of the Bhikkhus, and the piety of the king and people. Its great university rivalled in fame that of Nalanda on the banks of the Ganges. Law, astronomy and astrology, medicine, agriculture and irrigation, poetry and literature, were the principal subjects of study; the Bhikkhus also studied the canonical books and commentaries preserved in Pali, already then a dead language.

The earliest references to Anuradhapura in English literature appeared in Robert Knox’s *Historical Relation of the Island of Ceylon* (1681). Knox was a prisoner in the island for twenty years, and escaped in 1679.

### *Bibliography:*

R. Knox, *Historical Relation of the Island of Ceylon* (1681), republished in 1817.

Fa Hian, trsl. Legge (1886).

T. W. Rhys Davids, *Buddhist India* (1903).

H. W. Cave, *Ruined Cities of Ceylon* (1900), with plates.

M. de Z. Wickramasinghe, *Epigraphia Zeylanica*, pts. i-iii, London (1904-7).

A popular account of the ruins is given in the local Guide Book “Buried Cities of Ceylon” by S. M. Burrows, who recommends those wish to make a study of the subject to purchase the seven Archæological Reports by H. C. P. Bell (Archæological Commissioner) which are furnished with admirable plans and diagrams, and can be purchased at a most reasonable price from the Government Record Office, Colombo.



**10. Agama**

A source of reference, text, scripture, canon.

*Agama* is the name now generally used for that division of the *Sutta Pitakas* originally called *nikâyas*. The word *âgama* originally meant tradition, and is used so in *Vin.* II, 249, *Ang.* II, 147, and elsewhere, and also in *Q.K.M.* and in the *Mahavastu* II, 21.

The reason why the term *âgama* supplanted *nikâya* seems to have been because the latter word had acquired the meaning of division in the sense of a sect and so became ambiguous.

**11. Agat-agama** handed down in the canon.

**12. Abhaya** (Sk. and P.)

free from danger or fear; safe; fearless.

An epithet given to every Buddha.

**13. Abhayagiri**

*abhaya*: fearless, *giri*: mountain.

An ancient monastery in Ceylon near Anuradhapura, situated on a mountain of the same

name, in which the famous Chinese traveller Fa-hien found 5,000 Buddhist monks in the year c. 400 A.C. and a school called the Abhayagiri Vâsinah: school of self-mastery. The Brotherhood called themselves "Disciples of Kâtyânâna" (q.v.), and studied both the greater and the lesser vehicles. For this reason they were regarded by the more orthodox Maha Vihara as heretical, and there was considerable rivalry between the two monasteries.

Tradition says that this Brotherhood eventually left Ceylon on account of the intolerant attitude of the orthodox schools and migrated to the recesses of the Himâlayas, where they have remained ever since.

*Abhayagiri dagaba.*

A great dagaba or stupa (q.v.) erected at Anuradhapura by King Vatta Gamini over relics of the Buddha. It was nearly the height of St. Paul's Cathedral and its ruins are still one of the sights of the ruined city.

**THE BUDDHIST REVIVAL.**

Another example of the world-wide Buddhist revival is the establishment of a Buddhist Society in Java.

The "Association for the Propagation of Buddhism in Java" has been organized by Mr. W. Josias van Dienst, a native of Holland who became a convert to Buddhism some six or seven years ago. In an interesting letter, he tells us that he was very anxious to do something to spread a wider knowledge of the Dharma in Java, and so gathered around him ten people of different nationalities and founded the organization named. They intend holding public meetings and lectures once a week, and are also relying on using the local press for propaganda purposes. Mr. van Dienst has already had considerable experience in writing on Buddhism and Oriental philosophy for one of the newspapers in Bandoeng, and he is confident that with patient and earnest effort a strong movement can be built up in this ancient stronghold of our noble religion. The still surviving glories of Boro-Budur bear witness to the power of the Dharma in the past; we earnestly hope that the efforts of our brothers, Mr. van Dienst and his co-workers, may result in a revival of the Dharma in Java and the Archipelago.

Readers wishing to help this organization by advice or donations, should address: Mr. W. Josias van Dienst, Hotel du Pavillon, Weltevreden.

**A CORRECTION.**

We regret that in editing Mr. Martin Steinke's article on "Women in Buddhism" which was printed in our April No., we misunderstood one statement by him. Mr. Steinke requests us to publish the following correction. We regret the misunderstanding, and have pleasure in publishing his correction, which we print exactly as received.

"One part of my article, 'Woman in Buddhism' is not quite clear. The idea that it is foolish to produce new life, because new life brings new suffering is a limited one so long as life's process is not fully recognized in meditation. If the woman has the possibility to gain meditation then she will experience that all life is only suffering. Then she will not want and will not be able to give new life. In the state of meditation she experiences the meaning of *parinibbana*, not only of *kilesanibbana*. *Parinibbana* is absolute extinction and a flame, which is absolutely extinguished has reached its last aim and it is impossible that it can give a new flame, as only a burning flame can light a new flame. When *parinibbana* is reached it is not possible to give new life or to come to new life. As long as life's process is recognized only through thinking and not through eliminating of karma she must renounce herself for the sake of her children, but as soon as the arahatship is reached she will and must renounce to any giving of new life."

MARTIN STEINKE.





## 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.

October 7th: Mr. A. G. March—The Glossary.

(*Anatta; Anicca; Atheism; Attainment;  
Arahat; Asceticism; Architecture.*)

October 21st: Mr. Christmas Humphreys—  
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.

### WHAT IS BUDDHISM?

Cloth 3/3, post free.

The Buddhist Lodge, London.

## 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. XXI.

OCTOBER, 1929.

No. 1.

Time, Foreknowledge and Free Will	-	Maud Joynt
A New Quest of the Jesus of History	-	The Editor
Alchemy and Economics	-	H. Stanley Redgrove
Ex Cornubia	- - -	M. U. Green.
Sonnet of Illusion	- - -	H. Knight-Eaton
Nature's Hidden Spiral	- - -	E. Hughes-Gibbs
A Strange Adventure in Switzerland	-	H. R. Ecroyd
I am . . . . . God	- - -	Anita U. Maris Boggs
Destiny	- - -	Irene Petch
The Sun Bath	- - -	F. H. A. Engleheart

Reviews and Notices.

JOHN M. WATKINS,

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

## 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.



**SPECIAL OFFER.**

CLOTH, Cr. Svo., pp. 117. 2/- net, Post Free 2/4.

**THE DIAMOND SUTRA  
(Chin-Kang-Ching)**

OR

**PRAJNA-PARAMITA.**Translated from the Chinese, with an Introduction  
and Notes, by**WILLIAM GEMMELL.**Of this famous Buddhist philosophical treatise a  
small number of copies are offered for sale at the  
affixed low price, which is strictly net.This treatise is of profound interest and is of high  
reputation in the Far East. It is closely studied in  
the Monasteries of Tibet, Mongolia, China and Japan.**JOHN M. WATKINS,**

21, Cecil Court, London, W.C.2.

PHONE: TEMPLE BAR 2182.

**WHAT IS BUDDHISM?****AN ANSWER**

from the Western Point of View.

*Compiled and published by***THE BUDDHIST LODGE,  
LONDON.**

240 pp.

Cloth bound in pocket size.

**3/-, (post free 3/3).***To be obtained from—***CHRISTMAS HUMPHREYS,  
121, ST. GEORGE'S ROAD.**

— or —

**JOHN M. WATKINS,  
21, CECIL COURT, LONDON, W.C.2.****THE YOUNG EAST**A monthly Review in English, of life and thought  
in the Far East. Indispensable to all those who desire  
correct information concerning, and right understanding  
of, the Asiatic peoples.Contributors to "The Young East" include some of  
the best-known Japanese, Chinese, and Indian writers,  
thinkers and philosophers.

Annual Subscription: Eight shillings, or four yen, or six rupees.

**THE YOUNG EAST PUBLISHING OFFICE,  
HONGO, TOKYO, JAPAN.**

or through the Office of "BUDDHISM IN ENGLAND," 121 St. George's Road, Westminster, S.W. 1.



# 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,  
St. John's Lodge,  
ST. PETER PORT,  
GUERNSEY, Ch. Is.



