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BUDDHISM IN ENGLAND

VOL. 8

No. 1



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, recognizing no authority for any statement or belief save the intuition of the individual. They consider that they represent a definite viewpoint, and claim their right to place it before the thinking world, whether or no these views be in harmony with the preconceived opinions of some other school.

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Peace to all Beings.

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THE BUDDHA AT KAMAKURA.

Peace to all Beings.

SATYAN
NÂSTI
PARO
DHARMA

BUDDHISM IN ENGLAND.

SABBA
DANAM
DHAMMA
DANAM
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WESAK GREETINGS.

On the 9th day of this month Buddhists commemorate the Birth, Enlightenment, and Parinirvana of the Buddha, the Supreme Teacher of Wisdom, Brotherhood and Peace. Would that the World might listen to His Message: so would strife and discord cease, and Harmony and Peace reign.



The **BUDDHIST LODGE, LONDON**

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

(on 24 'Bus Route).

MEETINGS:

Alternate Monday evenings, 7.15 for 7.30 p.m.

May 1st, 15th, 29th. June 12th, 26th.

July 10th, 24th.

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.

Our Frontispiece.

The illustration this month represents the famous "Daibutsu," or giant statue of Amida Buddha, at Kamakura, in Japan. Built in the year 1252 with plates of bronze nearly an inch thick, the statue is fifty feet in height and ninety-seven feet in circumference. We are indebted to Mrs. Suzuki for sending us this photograph direct from Kamakura.

* * *

Index to Volume Seven.

This is now ready and a copy will be sent with next magazine to any reader requesting same.

WESAK FESTIVAL.

Tuesday, May 9th, 1933.

The Annual Festival of Wesak will be celebrated as usual on the Full Moon of May at the Essex Hall, Essex Street, Strand, at 7.45 for 8 p.m. Details of the speakers are at the moment not arranged, but readers are asked to take this as their only notice. Those who can usefully display small posters, or distribute cards are asked to write to the Lodge, stating what number they require. As this is one of the very few public Buddhist meetings held during the year you are asked not only to attend, but to make a point of bringing a party of friends who may be interested.

* * *

Legacies to the Lodge.

A subscriber to "Buddhism in England" has kindly announced her intention of leaving a substantial sum to the Lodge in her will. It is suggested that legacies had best be left to the Lodge itself, as they can then be allocated to whatever branch of its activities most needs the money at the time. The following form of words will do: "I give the sum of £..... free of death duties to the Buddhist Lodge, London, now meeting at 121, St. George's Road, Westminster, to be applicable to the general purposes of that Organization, and I declare that the receipt of the person who professes to be the Treasurer or other proper officer for the time being of such Organization shall be a sufficient discharge for the same." Will other readers use this form in their wills, and so be of service to the work in life and death?

RELIGION AND WORLD PEACE.

Mr. Lloyd George, speaking at Sheffield last month, after a tribute to the efforts of Herr Stresemann and Herr Bruening in the cause of peace and in preventing a resurgence of militarism in Germany, asked: "What has happened? Read the newspapers. Bruening warned the Allies that unless they carried out their part of the Treaty of Versailles he could not keep down the spirit that was rising in Germany. Now it has come."

"Germany is tired of it. We are confronted with the resurrection of the old spirit of militarism in Germany, and there is no one to blame except those who broke faith having signed that Treaty.

"Everything depends now upon the action of the Christian Churches. I do not see any other means of arresting a flash. I wish it were possible to get a conference of representatives of all the Churches, not in this land but of all the Churches throughout Christendom, meeting in some central place to consider the whole problem, and, with the collective voice of all the Churches of Europe and America and the Seven Seas, cry 'Halt before it is too late.'

"The world is suffering from a recrudescence of materialism. We want to lift it up to the realms of the ideal. That is the task of the Churches of Christ."

As we asserted in our last issue, and quoted evidence in proof of the assertion, the Christian Churches are too deeply imbued with the spirit of rivalry and too engrossed in arguments about petty dogmas to make any united effort for world peace. Christianity has been "weighed in the balance and found wanting"; a new world religion that can discriminate between essentials and non-essentials must take its place: a religion based on reason and not on blind faith; a religion that insists upon the innate divinity of man and directs his eyes to his infinite possibilities of attainment, not one that teaches that he is a sin-tainted worm, which only "divine grace" bestowed capriciously can save from the "divine wrath."

The next great civilization will be built upon Buddhism. It will be the greatest civilization the world has ever known. Let all who "see the vision from afar" rally to the banner of its "peaceful army" and take their part in the building.

SHAMBHALA.

Let the Past be forgotten as a long-vanished cloud,
 And the wrongs of former years be buried in the shade
 Of Long Ago. Let us waken to the Future's trumpet-call,
 And shout a mighty challenge to the stars, and ride
 To the Kingdom of Shambhala with the Banner of the Just.
 Take heart, O Blessed Conquerors, the Advent is at hand
 When Maitreya shall lay His Hand upon the World and sooth
 The troubled hearts of living things with messages of Peace.

ALAN W. WATTS.

* * *

All things have their being in Tao, which is the true Mind. That which arises in Tao comes not up again; even so, the mind of the highest form of man is like unto Tao, keeping pace with Tao; passing on with Tao, neither lingering behind nor hastening ahead. Tao is the Path of Thought which manifests the innumerable objects; Tao is the unclouded mind which is straightforward on the Path knowing that all things are but manifestations of Tao.

From *The Meditations of Ronin Aranu.*

* * *

TRUTH.

There is a truth that cannot e'er be told
 For words contain it not. From mind to mind
 It needs must pass.—And yet friends you will find
 This truth in sunsets and in stars of gold;
 In crested surges, mountains, high and cold
 Beneath the moon; and, too, where blooms are twined
 About a lofty tree—where tendrils wind
 In early morning as the flowers unfold.
 Hark! From dim coverts clearly it will ring,
 And in the fair bird-voices shall be heard;
 Where low amid the grasses wild flowers cling
 Behold the blossoms by the sweet wind stirred;
 In gayest sunshine they their petals fling—
 So shall you learn to hear the hidden word.

CORALIE H. HAMAN.

What the Buddha Really Taught.

R. A. V. Morris.

A Lecture delivered before the Progressive Thought Society of Brighton and Hove.

Buddhism is the name given to the teachings of Gautama, who was called the Buddha, or Enlightened One. He was born about the year 600 B.C. in the North Indian city of Kapilavastu, of which his father was king. Regarding his life we have innumerable legends, but the main facts are without doubt historical. Suffice it to say that, after a very shielded boyhood and youth, the young prince was brought face to face with some of the uglier facts of life—old age, disease and death. These things made a profound impression on his mind, and to seek a remedy, he left his father's court and retired into the forest, where he lived the life of a hermit ascetic, hoping to gain wisdom by mortification of the flesh after the manner of the Hatha-Yogis. After some years spent in ascetic practices, Gautama came to the conclusion that enlightenment was not to be gained in that way. He ceased to starve and torture himself; and at length, when engaged in profound meditation under the famous Bodhi-tree, he achieved that inner illumination, that knowledge of the inwardness of things, the possession of which led to his being called the Buddha. The remaining years of his life—and he lived to a ripe old age—he spent in travelling about with his disciples preaching and teaching.

It is not possible in a short address to do more than touch briefly upon a few aspects of Buddhism, which is an immense subject. During the 2,500 years of its existence, Buddhism has produced an enormous literature in Sanskrit, Pali, Tibetan, Chinese, Japanese, and other languages, of which the scriptures in Pali, which were reduced to writing in their present form in Ceylon, somewhere about 300 B.C., are said to be the oldest. Many of these books have been translated into English and other European tongues, and Western Orientalists have commented learnedly upon them; but, as I will endeavour to show, those of our scholars who have approached the subject equipped with scholarship only, have sadly misunderstood and misinterpreted some of the Buddha's basic teachings. The subject is further complicated by the fact that Buddhists are divided into several schools, each with its distinctive outlook. The two main divisions, known as the *Mahayana*, or "Great Vehicle," and the *Thera-Vada*, or "Teachings of the Elders," are usually referred to in the West as the Northern and Southern Schools, or Churches, respectively. Both *Mahayana* and *Thera-Vada* have their sub-divisions, all of which have developed the doctrines of the

Buddha in varying, and sometimes conflicting, directions. Then again, we have to distinguish between the philosophical schools, founded by learned metaphysicians, each of whom had worked out his own particular interpretation of the *Dharma*, or teachings; while in every country that adopted Buddhism, its doctrines have tended to become coloured, or corrupted, among the masses by the indigenous superstitions and cults. A notable example of this is to be found in the Red-Cap Lamaism of Tibet, which is a curious mixture of Buddhist doctrine and pre-Buddhist black-magic and superstition. The result of the differentiation and development of twenty-five centuries is that we find very marked unlikeness between such typical groups as, for example, the Thera-Vadists of Ceylon, the Gelugpas, or Yellow-Cap, reformed Lamas of Tibet, and the Dhyana, or Zen, Buddhists of China and Japan; but all the Buddhist sects have certain fundamental concepts in common, and many of them are exceedingly interesting and worthy of study.

The greatest names in the annals of humanity are not those of conquerors or statesmen, but those of the great teachers of religion, ethics and philosophy, who have appeared from time to time as far back as history reaches. To mention but a few of them: Lao-Tze, Confucius, Krishna, Gautama, Pythagoras, Plato, Zoroaster, Jesus. In order to understand the teachings of any one of these great men, we must consider those teachings, not as isolated and original, but in their relation to the whole spiritual and intellectual background of the age in which they were given. It is a striking fact, and one worth pondering, that not one of the founders of religions claimed to bring a new message. It was Confucius who said: "In me knowledge is not innate. I am but one who loves antiquity and is earnest in the study of it." Lao-Tze said of his predecessors: "The skilful philosophers of the olden time were subtle, spiritual, profound and penetrating." Jesus was constantly referring to the writings of the Jewish prophets. Did he not say: "I come not to destroy the law, but to fulfil it." Plato was the disciple of Pythagoras and Socrates; and Pythagoras himself is reputed to have travelled to India in search of wisdom. Zoroaster is supposed to have been, not one individual, but the generic name of a succession of Persian teachers. Gautama never claimed to preach a new doctrine, but to be repeating the truths which had been enunciated

by the Buddhas of the past. To appreciate the real and full meaning of his words, we must know something of the ancient wisdom of India, in the tradition of which he had been brought up.

It is curious that a people with a literature as voluminous and as ancient as that of the Hindus—who have been producing books on religion, philosophy, grammar, medicine, as well as poetry, tales and drama, for at least 4,000 years, and probably longer—should have paid no attention at all to history; but so it is. To reconstruct the Indian past, we have the evidence of monuments, inscriptions, coins; but little or nothing in the way of written records. Among other things, nothing is known positively as to the origin of the caste system, which, in its main features, had been in operation for ages before the birth of the Buddha. The four original castes, which, in the course of centuries have been sub-divided into hundreds, were the *Brahmans*, who claimed a monopoly of the priestly functions and of learning; the *Kshattriyas*, who were rulers, warriors, statesmen; the *Vaishyas*, merchants, and middle class; *Shudras*, labourers, peasants. Although thus apparently based on differences of economic or political function and status, it was plausibly suggested by the late Mr. Charles Johnston that the four castes may have had their first beginnings in a racial distinction. Thus, according to his theory, the *Brahmans* were the representatives of the invading white-skinned Aryans, who came into India from the North as conquerors at some unknown date in the past. The *Kshattriyas*, or *Rajputs*, were, he thought, the descendants of a reddish race, perhaps akin to the Egyptians or Chaldeans, who had occupied the N.W. corner of the peninsula long before the coming of the Aryans, and who were never conquered by them. The *Vaishyas* were a yellowish people of Central India; and the *Shudras* the dark-skinned aboriginal people of the South. Mr. Johnston goes on to suggest that much that is extraordinary and anomalous in Hindu religion may be accounted for by this theory. If the Indian people, with its four original castes, is made up of four main racial elements, then each of these may have contributed its quota to that vast and complicated congeries of philosophies, rituals, and cults, which are collectively known as Hinduism, inside the loosely-knit framework of which are to be found at once the noblest metaphysic and ethics, the loftiest of the world's scriptures, on the one hand, and on the other, the tyranny of an hereditary priesthood over an ignorant and superstitious populace.

Mr. Johnston's theory has an important bearing upon our present subject; for the Buddha

came of a *Kshattriya* family, and there is evidence to show that the highest elements in Indian religion were derived from the ancient wisdom of the old *Rajput-Kshattriya* race, and not from the *Aryan Brahmans*.

The Vedas, with their hymns to the nature deities of the ancient *Aryan Pantheon* and their elaborate sacrificial rituals, were the sacred books of the *Brahmans*; but the *Upanishads*, which Mr. Johnston considers to be *Sanskrit* versions of originals in some unknown language, embodied the traditional wisdom of the *Rajput* race. Supporting this contention are two famous passages in the *Upanishads* in which *Brahmans* are described as coming to *Rajputs* for instruction in the secrets of their traditional wisdom. In one instance the *Rajput King-Teacher* tells his *Brahman* pupil that

“Never before thee did this teaching reach the *Brahmans*, but among all peoples it was the hereditary instruction of the warrior *Kshattriyas*, the *Rajputs* alone.”

Now the distinctive doctrines of the *Upanishads*, which, in the course of time, became woven into the fabric of the Hindu religion, were:—

1. That the essential, innermost Self in man (*Atman*) is identical with the fundamental principle of the Universe (*Brahman*).

2. The law of Karma, which means roughly that a man is what he has made himself by his actions and thoughts in the past; and will be in the future what he is making himself in the present. The idea is expressed in the *Buddhist Dhammapada* in the following words:

“All that we are is the result of what we have thought: it is founded on our thoughts; it is made up of our thoughts.”

3. Reincarnation, or Re-birth, the governing factor in which is our Karma—actions and thoughts, and their results.

4. The possibility of winning release from the cycle of Reincarnation by following a certain course or path, by which the unity of the individual and the Universal may be realized.

It will be at once evident that, although most people are capable of grasping, at any rate partially, the meaning of Karma and Reincarnation, a right understanding of the basic principle of the *Upanishad* philosophy—the unity of *Atman* with *Brahman*—is only possible to a comparatively tiny proportion of mankind. Whether in ancient India or modern Europe and America, only the few who are capable of abstract thought and introspective meditation, can assimilate it. The great mass of humanity, when face to face with truths so subtle and metaphysical, would either pass them over unheeded, or materialize and vul-

garize them. Thus it happened in India, where the higher teachings were in competition with the Vedic system of ceremonial and priestly intervention, "just as in the economic sphere, when a debased coinage is launched side by side with a coinage of pure gold or silver, the pure is driven out of circulation by the debased; the good coins tend to be hoarded by the few, while the base ones alone remain in general use.

By the time that Gautama was born, then, the religion of the Indian masses appears to have become almost as much a matter of ritual observance and priestly intervention as is that of, shall we say, the Irish peasants of to-day. The philosophy of the Upanishads had become virtually esoteric: the property of the thoughtful minority alone.

In his book, "The Creed of Buddha," Mr. Edmond Holmes proves with luminously clear logic and a wealth of illustration, that Gautama did not, as some Orientalists have supposed, make a clean break with the spiritual past of his people. Such a fundamental misconception makes nonsense of much of his teaching, which, as Mr. Holmes shows, becomes at once intelligible and convincing on the assumption that he—a Kshattriya-Rajput prince—had been brought up in the traditional wisdom of his race, and always assumed its fundamental principles as true. The fact that the Buddha invariably refused to discuss metaphysical problems in the course of his public mission cannot be taken to prove—as the late Dr. Rhys Davids and others would have it—that he had no metaphysical belief himself; much less does it substantiate the contention of Dr. Paul Carus that he was a materialist on modern lines.

The master-key to an understanding of the Buddha's teachings is that they were designed to make the ancient wisdom-philosophy available for the great mass of mankind. To effect this he rigidly refused, in his public preaching, to discuss metaphysical problems at all. We may take it that his reason for this was the conviction that such discussions would only fog the minds of the uneducated, while the educated for the most part would merely derive from them materials for argument and controversy. To understand them is a matter, not of dialectical ability, but of the *inner illumination that comes of spiritual growth*. Once get people growing spiritually and they will inevitably, in the course of time, reach real, as opposed to merely notional, understanding of metaphysical truth. As the Buddha himself put it, "these (metaphysical) questions are unprofitable, are not concerned with the holy life; do not conduce to calm, to supernormal wisdom, nor to Nirvana."

To get people to adopt a way of life conducive to spiritual growth, the Buddha devised a sequence of teaching which is known as the Four Noble Truths. Assuming only that his hearers believed in Karma and Reincarnation and had gone through the ordinary vicissitudes of life, he began with a direct appeal to experience. The first Noble Truth is that sorrow predominates in life in the world. We spend our time and energies in trying to obtain happiness by grasping selfishly at such things as riches, love (personal love), and so forth; but all these are impermanent. If we *fail* to achieve our aims, sorrow; if we *do* achieve them, the objects of our desire fade away even as we grasp them, sorrow again. Our schemes are like castles built on sand: disease, old age and death, tide-like, inevitably sweep them away.

The second Noble Truth is that the cause of sorrow is desire, that is, desire for personal advantage; as it has been aptly expressed, "the never ending craving of the senses, the selfish grasping of the lower-self, indifferent to the needs and claims of others, the thirst for sentient existence."

That sorrow may be ended by the elimination of such selfish desire is the third Noble Truth; and the fourth defines the Eightfold Path, by which this may be accomplished, as consisting of Right Views or Knowledge, Right Aims or Motives, Right Speech, Right Conduct, Right Means of Livelihood, Right Effort, Right Concentration or Control of the Mind, Right Meditation. Here was a theory which all could understand; a practice which all could attempt; and in the attempting, *grow into fuller and deeper understanding*.

It is impossible in one short address to give a detailed account of the Buddha's teaching as to these eight great departments—all inter-related—of the Path. He himself summed up the matter in a sentence: "Cease to do evil; learn to do good; cleanse your own heart; this is the religion of the Buddhas." The Buddhist ethics begin by inculcating self-control and respect for the rights of other people, and lead up to complete self-conquest on the one hand and to universal Love and Compassion on the other. "The disciple," said the Buddha, "lets his mind pervade one quarter of the world with thoughts of love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of love, far-reaching, grown great, and beyond measure."

As we grow in self-control and altruism, so will expand our knowledge of truth—real, first-

hand knowledge, not that capacity for argument and for explaining things by giving them Greek names, which passes for knowledge with most of us nowadays. As Mr. Holmes tells us:

"The truth of things, as Buddha conceived of it, could not be set forth in a series of formulæ . . . but it could be lived up to and lived in to; and so he bade men to control their passions and desires, and cultivate kindness and good will, that the consequent growth of their souls might be rewarded by the expansion of their consciousness and the deepening of their insight, till it became possible for them to know (in the truest sense of the word) the fleeting from the abiding, the phantasmal from the real."

One thing in the Buddha's attitude to the religion of his day is quite certain; and that is that he rejected without qualification the whole system of sacrifices, priesthood, ritual, mediators, prayers to the gods, and so forth, which, in one form or another, have always been the dominant features in the religion of the mass of mankind. Men can help each other, he taught, by precept and example; but in the last resort, we have to depend on our own efforts and our own will power for progress in the spiritual life.

"Be ye lamps unto yourselves!" said the Buddha shortly before his death. "Be a refuge to yourselves! Betake yourselves to no external refuge! Hold fast to the truth as a lamp! Hold fast as a refuge to the truth! Look not for refuge to anyone besides yourselves!"

With this very brief and inadequate reference to the Buddha's practical teachings, let us pass on to consider their theoretical basis. I have already emphasized the virtual certainty that the Buddha accepted as fundamental axioms the doctrine of the Upanishads on four special points, namely the identity of the real self of man with the Universal Self, Karma, Reincarnation, and the Path of liberation from reincarnation. Each one of these would furnish material for a separate paper, so obviously it is impossible to give them more than the merest cursory reference within the limits of a single lecture. Karma I have already very briefly defined; and the idea of reincarnation is familiar to most people in the West. It must therefore suffice to sum up the Buddhist theory thus:—The desire for separate existence and selfish advantage, with all that they imply, is the motive power, by which we are attracted into physical life over and over again. By our deeds and thoughts during life we build up character, and that character we take with

us through death to re-birth, when it determines the nature of the new life on which we enter. The series of births goes on indefinitely unless and until we take ourselves in hand, and with inflexible purpose begin to tread the path of liberation.

Before we consider what the Buddha meant by liberation and the liberated condition, which he called *Nirvana*, let us glance for a moment at the famous doctrine of *Anatta*, or non-self, around which centre nearly all the Western, and some of the Eastern, misunderstandings of the Buddha's teachings. The real meaning of *Anatta* is that there is no permanent, immortal, *separate* self in man. What is everlasting in us is not separate: what is separate is subject to time and change, and is therefore not eternal. The real self is one with the Universal Self. We have already noted that the Buddha always refused to reply to questions on metaphysical subjects, of which very many were asked him, inasmuch as the learned Brahmans of his day were particularly fond of philosophical argument. Then, as now, people were given to endless discussions about the existence and nature of the soul or self or ego. In this connection we have the well-known account of the wandering ascetic, Vacchagotta, who questioned the Buddha as to whether there was or was not an ego, but without eliciting any reply. When Vacchagotta had given it up as a bad job and taken his departure, the Buddha explained the reason for his silence to his disciple Ananda, as follows:

"If I, Ananda, had answered: 'the ego is,' then that, Ananda, would have confirmed the doctrine of those Brahmans who believe in permanence. If I had answered: 'the ego is not,' then that, Ananda, would have confirmed the doctrine of those Brahmans who believe in annihilation. If I, Ananda, had answered: 'the ego is,' would that have served my end, Ananda, by producing in him the knowledge that all existences are non-ego? . . . But if I had answered: 'the ego is not,' then that, Ananda, would only have caused the wandering ascetic Vacchagotta to be thrown from one bewilderment into another . . ."

Clearly the Buddha believed that Ananda was able to comprehend the real truth, but that no *verbal* answer could have brought it home to Vacchagotta, owing to the limitations of that same Vacchagotta's power of understanding. The ego is, but not in any sense that Vacchagotta and his kind could grasp.

Another very significant passage, in which the Buddha gave a negative definition of the self, soul, or ego, is to be found in his Discourse to the Five Ascetics, where he said:

"The material form, O monks, is not the self. If material form were the self, O monks, this material form could not be subject to sickness, and a man should be able to say of it: My body shall be so and so; my body shall not be so and so. But inasmuch, O monks, as material form is not the self, therefore is it subject to sickness, and a man cannot say of it: My body shall be so and so.

"The sensations, O monks, are not the self . . ." (Then follows the same kind of explanation regarding the sensations and the other states which go to make up man's sentient state of being.) Buddha goes on then to say:

"How think ye then, O monks, is material form permanent or impermanent?"

"Impermanent, Sire."

"But is that which is impermanent, sorrow or joy?"

"Sorrow, Sire."

"But if a man duly considers that which is impermanent, full of sorrow, subject to change, can he say: that is mine, that is I, that is myself?"

"Sire, he cannot."

(Then follows a like catechism regarding those other constituents of our being which can be thought of objectively.) Buddha then said:

"Therefore, O monks, whatever in the way of material form, sensations, perceptions, etc., respectively, has ever been, will be, or is, either in our case, or in the outer world, or strong or weak, or high or low, or far or near, *it is not self*: this must he in truth believe who possesses real knowledge."

In other words, whatever in us can be made the object of thought, is impermanent and changeable, and is not the real self. To define that real self positively, Buddha does not attempt. Words can only define things as related to other things, but the real self lies outside the complex of relativity. We can say what it is not; but what it *is* can be grasped only by the exercise of a faculty transcending the rational mind.

Obviously those who deny an *atta* or self and who identify themselves with the very faculties—form, sensation, etc.—which the Buddha demonstrated could not be the *self*, will jump to the conclusion that his words involve a denial that any real self or soul exists at all;

and that is just what a great many have thought and do think. But, if we consider his words in the light of the Upanishad doctrine of a transcendent self that is identical with the universal, we shall find that they are perfectly consistent with it, and moreover, *have no intelligible meaning on any other hypothesis.*

If the Buddha's teachings about the self have been misunderstood, so also has what he said about liberation or Nirvana. Before attempting any comment on this difficult subject, I would like to read you, in abbreviated form, an incident from the Buddhist sacred books. We are told that King Pasenadi of Kosala met one day the Buddhist nun, Khema, "renowned for her wisdom."

"Venerable lady," asked the King, "does the Perfect One (the man who has attained Nirvana) exist after death?"

"The Exalted One (Buddha), O great King, has not declared either that the Perfect One exists, or does not exist, after death."

The King pressed his point: and finally enquired why the Buddha had not revealed the information he wanted.

"Permit me," answered the nun, "now to ask thee a question, O great King, and do thou answer me as the case seems to thee to stand. How thinkest thou, hast thou an accountant or a mint-master, or a treasurer, who could count the sands of the Ganges, who could say: there are so many grains of sand, or so many hundreds, or thousands, or hundreds of thousands of grains of sand?"

"No, venerable lady, I have not."

"And why not? Because the great ocean is deep, immeasurable, unfathomable. So also, O great King, if the existence of the Perfect One be measured by the predicates of corporeal form; these predicates of the corporeal form are abolished in the Perfect One, their root is severed, they are hewn away like a palm tree and laid aside, so that they cannot germinate again in the future. Released, O great King, is the Perfect One from this, that his being should be gauged by the measure of the corporeal world: he is deep, immeasurable, unfathomable as the great ocean . . ."

The nun, Khema, then went on to say that it was equally incorrect to say that the Perfect One does exist after death; that he does not exist after death; that he at once exists and does not exist after death; that he neither exists nor does not exist after death.

One wonders how many moderns, here in the West, would understand and be satisfied by this explanation, as we are told King Pasenadi

was. The fact is that Nirvana, being the negation of all that the average man regards as existence, must necessarily seem to him to be simply annihilation; and this is how most of our Orientalists do regard it. Actually, however, it is the realization of the highest self, an entering into the Supreme Reality which underlies the ever-changing, illusive outer universe. A hint of it is given in that very beautiful Latin sentence, used sometimes by Christian writers, *Ex umbris et imaginibus in veritatem* (away from shadows and semblances into Truth). However Nirvana may appear to the mind of the average man, there is no question that the Eastern mystic regards it as the Supreme Reality, consciousness unfettered and unlimited, perfect bliss: a state, "deep, immeasurable, unfathomable," beside which all other states must appear to be but a groping among shadows.

The great question of reincarnation I have already referred to in general terms; and time will not allow me to go fully into it. It should be noted, however, that many Western writers on Buddhism have grossly misrepresented the meaning of the Buddhist representation of it. As a result of their basic error in supposing that the Buddha denied the existence of a self, ego or soul, they were faced with the paradox that he taught reincarnation although there was nothing to reincarnate. Accordingly they very ingeniously fathered on him the fantastic theory that you will find set forth in the writings of Rhys Davids and others. They interpreted the Buddha's doctrine as that the Karma of one person was the cause of the birth of another person who inherited it, and whose deeds and thoughts in turn gave rise to still another person, and so on in endless series. This is sheer nonsense. It is not difficult to conceive how Karmic law might operate so that the deeds and thoughts of an individual in one incarnation would determine his circumstances in the next. Everything that we do or think has its reaction on our character, shapes it in one direction or another, strengthens or weakens it; and, when our actions involve other people for good or ill, links of attraction or repulsion are formed which would tend to bring us into contact with them in future lives. But, if there be no individual that passes from life to life—no evolving character, then by what possible *modus operandi* can Karmic law proceed? On what would it work? If there be no individual that passes from personality to personality, then Karma as the law of ethical causation is a figment of the imagination. It is true that

each action of a soulless person would have its effect, but the effect would be outward only, for there would be nothing within on which it could react. The results of such actions, like the ripples made by a stone thrown into a lake, would vibrate outward and outward into limitless space for ever. Those who maintain that, in the absence of any reincarnating individual, the Karma of one person brings another person into existence, have never attempted to explain the process by which this extraordinary achievement is brought about. As well claim that the stone thrown into the lake would one day cause another stone to come out of the lake! Most aptly did Rhys Davids call the theory "the desperate expedient of a mystery." A short statement of what most Buddhists believe on the subject is to be found in Olcott's "*Buddhist Catechism*," a Sinhalese version of which is used in Buddhist schools in Ceylon. On page 63 of this work Colonel Olcott writes:

"The successive appearances upon one or many earths, . . . of the coherent parts (*Skandhas*) of a certain being, are a succession of personalities. In each birth the personality differs from that of the previous or next succeeding birth. Karma, the *deus ex machinā*, masks (or, shall we say, reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken; it is ever *that particular line*, never any other. It is therefore individual, an individual vital undulation . . . Since character is not a mere metaphysical abstraction, but the sum of one's mental qualities and moral propensities, would it not help . . . if we regarded the life-undulation as individuality, and each of its series of natal manifestations as a separate personality? . . . As countless generations are required to develop a man into a Buddha, and *the iron will to become one runs throughout all the successive births*, what shall we call that which thus wills and perseveres? *Character*: or individuality? An individuality but partly manifested in any one birth, but built up of fragments from all the births."

Mr. Morris is lecturing before the same Society on 23rd May on: "Some Ideas from Mahayana Buddhism." Place: The Pavilion Restaurant, North Street, Brighton: time, 7.45 for 8 p.m.

The Buddhist World and its Outlook on the Present Crisis.

Christmas Humphreys.

Report of a lecture delivered to the Lewisham Central Branch of the League of Nations Union on February 6th, 1933, Miss Kathleen Forder in the Chair.

I have been asked to address you to-night about the Buddhist World and its Outlook on the Present Crisis. Let us begin with geography. Buddhism is divided into two main schools, sometimes called the Southern and the Northern. The Southern comprises Ceylon, Burma, and Siam; the Northern, Tibet, Mongolia, Korea, China and Japan. When to these countries we add the Buddhist Societies and Groups in every country of the world, you will not be surprised to hear that the Buddhist World comprises one-third of the human race.

To pass to history, one must study Buddhism in relation to its spiritual and intellectual background. The former is that immemorial Wisdom-Religion of which each great religion is but a facet, chosen and presented in accordance with the needs of those to whom it is given. The latter is the decadent and exclusive Brahmanism current in the Buddha's day which his teaching was intended to renew and restore to its pristine purity.

Let us pass to the Buddha. Note that Buddha, like "Christ," is a title and not the name of a personality. Buddha means the "Enlightened" or "Fully-awakened" One, just as Christ means the "Anointed" One. Note, too, that in Buddhist eyes the Buddha was no more the Son of God than you or I, save in degree. Buddhism does not recognize the word "divine" as distinct from any other state, for it recognizes but One Life, and all its forms are equally divine.

The life of Gotama the Buddha is definitely historical. Only two hundred years after his death the Buddhist Emperor Asoka raised up pillars and monuments to his memory, and those monuments have been discovered and restored in the India of to-day.

Gotama was born in Northern India in the sixth century B.C., the son of a minor royalty. He lived the ordinary life of a princeling of his day, but early showed signs of a most unordinary mind, and even while his father was training him to be his temporal heir, the future Buddha was being assailed with doubts as to the value of the life he was leading. In due course he reached a

crisis in his inner life, and realizing that all human glory was at the best ephemeral, he left his home and went forth into the wilderness, literally and spiritually, in order to find for himself *and others* an escape from the wheel of change and decay, of birth and death and human suffering. In the wilderness he meditated, starved himself, tried every ascetic practice and sat at the feet of every religious teacher of his day, but none of them seemed to get any closer to release from suffering. Finally he abandoned outward methods, and realized, as another great Teacher taught, that the Kingdom of Heaven lies within. He turned inwards, and achieved the goal of a thousand years of effort—Supreme Enlightenment—a consciousness of the universe as a whole, such as is rare indeed. Then came the great temptation. Should he teach or should he take for himself the reward he had earned? Should he pass away into Nirvana or willingly go back to the world of men in order to share with them his own enlightenment? He chose, and for forty-five years taught far and wide in Northern India, until at the age of eighty he passed away. His dying words were those which echo in the Buddhist world to-day: "Work out your own salvation, with diligence."

The Teaching spread, proclaimed far and wide by the yellow-robed Brotherhood, until one-third of the human race was treading the Path which leads to Enlightenment. This rise of Buddhist influence was always commensurate with the greatest era of spiritual and artistic culture in the countries to which it spread, and some of the greatest art of the East was created under Buddhist influence. The world of Buddhism was and is a spiritual democracy, in which spirituality is the sole criterion of rank or merit and in which women were and are on an absolute equality.

After a thousand years or more, decay set in from various causes. Buddhism was driven from India by Moslem persecution, and the weakness inherent in its amazing tolerance permitted doctrines and superstitions alien to the Teaching to masquerade as Buddhism. To-day, however, there is on foot throughout the East a tremendous Buddhist revival, and even in India the austere and noble doctrines of the Buddha are fast returning to the land of their birth, to the

enormous advantage, physical and spiritual, of the peoples of India. This revival is undoubtedly a belated reaction to the gross materialism of Western science and culture, and it is not surprising that this reaction should have spread to the West as the inevitable counter-movement to the materialization of the East.

What is Buddhism? It is impossible to describe any one doctrine of the Teaching without describing them all. Being facets of Truth they imply, when fully considered and applied, all other facets, and I have time to mention but a few of them:

1. The spiritual life is alone of supreme importance, and the world of every day must be regarded merely as the soul's gymnasium. The question is not whether we can find a few moments now and then to consider spiritual things, but to what extent can we make each daily happening minister to the growth of character.

2. Life is one and in essence indivisible. Consider the implications of this doctrine. It implies that Brotherhood is a fact in nature and not an unattainable ideal. We *are* brothers, though whether or not we live as brothers is for us to decide, and so far the West has decided to ignore the laws of nature in this respect, in spite of the teachings of Christ. Not only humanity, but every other form of the one universal life is equally sacred, and it is therefore not surprising that there has never been in history a Buddhist war. The Buddhist doctrine of *ahimsa*, literally harmlessness, applies to every occupation, and a Buddhist cannot understand the Western idea of sport, in which it is a pleasure and a game to kill some animal. Still less can he understand why, because a man has offended against our laws, we should break his neck. Finally, consider this doctrine in relation to the soul or self. If life is one there is only one Self, and he who strives to gain anything for his personal self to the detriment of the universal Self is worse than a criminal; he is a fool.

3. Man as the pilgrim of eternity. The twin doctrines of Karma and Rebirth may seem to the West at the moment new, but they were in fact taught by Christ. "As ye sow, so shall ye also reap" is a clear enough teaching that cause and effect, action and reaction, are equal and opposite. He who does good shall reap good, and there is no God that can stand between the two. Cause and effect, for good or evil, are as the two sides of a coin, and every single thought and act has its inevitable result. But we cannot in one short life work out the myriad causes generated every hour, and we must live again to bring them to fruition and learn the lessons which

only such experience can give. We have lived before, many, many lives, and we shall live in the æons to come many more until we are perfect, "even as our Father in Heaven," the Universal Self, is perfect, each life growing steadily towards this immemorial ideal. Every thought and act is slowly building the character and circumstances of the lives to come, even as our present character and environment is the direct result of our own deeds or misdeeds in lives gone by. Is not this a nobler idea than that of one short life with final judgment at the end of it, and is not this conception of personal responsibility, of personal enlightenment by the exercise of the unfettered human will, more noble than a slavish dependence upon the whim of an unknown God? At no time did the Buddha describe himself as a saviour of men. Rather he pointed out that "Even Buddhas do but point the Way," and that each must learn to look within and find for himself the supreme truth of our human pilgrimage—"Thou ART Buddha."

4. Finally, consider the Four Noble Truths proclaimed by the Buddha, the first of which is the omnipresence of Suffering. Never has it been less necessary to dilate upon this fact than now, but one cannot begin to move towards perfection until one realizes that life on earth is indeed inseparable from suffering, and is moved by an indomitable will to find release from it for oneself and all humanity.

What is the cause of suffering? Desire, selfishness in all its forms. It is because I want this and that for myself that I suffer when I cannot get it. But the Buddha was a physician who not only pointed out the existence of the disease and diagnosed its cause. This alone would indeed be pessimism. He went further, and pointed out the cure as lying in the removal of this cause, and finally set out in the greatest detail the prescription for the cure. This lies, not in prayer or penitence, but in the treading of an ancient narrow Path, the path of self-development according to law. Of the Eight Steps of this path I have no time to say more than this, that they are Right Understanding of the principles already given, Right Motive, the love of one's fellow men, Right Speech and Action, not merely hurting none, but helping life as a whole towards its own perfection, Right Livelihood in accordance with the Teaching, Right Effort in self-recollection, and finally, turning inwards, Right Mind-Development by meditation leading to Right Union with Reality.

Now taking these principles as an outline, however inadequate, of Buddhism, it is important to observe that the Buddha's teaching is not a

dogmatic revelation of hitherto unknown doctrines, but a restatement of eternal principles which every man may, and every man ultimately *must*, discover for himself. Again, Buddhism appears as a religion of knowledge, not of mere belief. It knows no dogmatism and owns to no authority save the voice of the intuition of the individual. Thus it is that whereas the two main Schools of Buddhism differ widely in their interpretation of the Buddha's teachings, and in the relative stress laid on the various doctrines, there has never been any bitterness between them, still less any persecution of a fellow being for holding a different point of view. Note again that Heaven and Hell are states of consciousness produced by our own actions, and vary in quality and duration accordingly. Nor are these doctrines alien to Western thought, for they are in complete accord with the established discoveries of modern science and psychology. There is in Buddhism no room for a God as worshipped in the West. There is no need for a personal God to whom we pray, make sacrifices and vows, or with whom to bargain for salvation. The Universe is a spiritual totality and each one of us is part of it. Then wherefore look outside it for a Heaven which lies within? Finally, and the importance of this fact can hardly be placed too high, there is no eternal soul to be saved from damnation, for there is no principle in me that eternally distinguishes me from any other aspect of the Infinite. Man is in error in thinking that his soul is something separate and apart, but so long as he lives in this error he will naturally believe that it is right to fight to obtain for himself what he requires, whatever be the outcome of his selfishness on those less fortunate. Only in the realization that each one of us is part of an indivisible whole will selfishness vanish, and with it suffering. Yet paradoxically enough, Buddhism is essentially individual. Religion, in the sense of personal self-development, is a purely personal affair, and a Buddhist therefore never tries to interfere with his neighbour's religious views. The most that he is entitled to do is to place before all men the views he holds, in order that no man may remain in spiritual darkness for want of hearing of the doctrines which the Buddha found to be true, and proclaimed to all mankind.

I have been asked to say something about the relation of Buddhism to other faiths. Generally speaking, I prefer to leave comparison to my audience. With regard to Christianity, however, I would draw a deep and definite distinction between two things which both bear the title Christianity. The first is the teaching of Christ as recorded in the New Testament. If we take

as Christian ethics the Sermon on the Mount; as an essential statement of the relation of the human soul to its parent, "I and my Father are one"—the human soul and the soul of the Universe—and bear in mind at all times that the "Kingdom of Heaven" is within, the Buddhist would say we are at one. But that has long since ceased to be Christianity as understood, much less practised by the multitude. All too soon in the history of Christendom the true teaching was degraded almost past recognition. Christ taught the doctrine of Karma and to some extent that of rebirth, though the latter was so well understood in the Palestine of his day that it was not necessary to stress it, but all too soon the Church saw fit to eject the Gnostics, those who *knew*, and left itself as an institution without a heart, a shell whence the life had fled. The dark ages settled down like a nightmare upon Europe, and the gentle doctrines of Christ were degraded into ceremony, priestcraft and politics, and a fight for political and temporal power. Thus was slowly built up a Church which for dismally misguided ends could burn in their thousands those who did not agree with some *human standard* of authority, and it is a welcome sign that more and more Christians to-day are returning to the teachings of Christ.

And so I come to the second aspect of my subject, the Buddhist outlook on the present crisis. Strictly speaking, it has none. The Buddha proclaimed a series of spiritual principles and each man must apply them for himself. Having neither a Rome nor Canterbury, nor any human authority, there is no man who may say that he speaks in the name of Buddhism. But each individual Buddhist has his own individual reaction to the impact of the crisis on his own affairs, and his contribution towards its solution.

In the first place he sees it in its true perspective in the vast panorama of evolution. He knows that the heavens will not fall because the outward mechanism of finance collapses under the weight of human foolishness. Again, he views it as a lesson in karma, for he knows that his own troubles are brought about by his own misdoings in the past. As such it is to be welcomed as an opportunity for spiritual growth, and those who use it to this end will find their physical suffering to have been well worth the while. He will, moreover, regard these happenings as an opportunity to control his own reaction to them. Like Epictetus, he will "know that if any man be unhappy it is by reason of himself alone," and make up his own mind whether to smile or curse at facts which are facts, whatever our reaction to them may be.

As to his own contribution towards the solution

of the problems, he will in the first place do all that he possibly can to alleviate suffering. The Buddha was known not only as the All-Enlightened One but as the All-Compassionate One, and it is our bounden duty without thought of self to see that our fellow creatures are not in want for the necessities of life. But the Buddhist will do more; he will try to teach each sufferer why he is suffering, and how that suffering may be completely and finally removed, and the man who learns this has not suffered in vain. Finally, he will suggest that self-improvement is a pre-requisite for world improvement.

After all, nations are but collections of individuals, and reflect their corporate character. It follows that if each individual were to concentrate upon the purification of his own mind from hatred and ill-will, this progress would be reflected in the national consciousness.

Finally, I am asked to speak on the political outlook of Buddhist peoples. I must once more make it clear that Buddhism has no politics. Politics deal with temporal affairs, Buddhism with the building up of character, with the evolution of the soul, with the treading of the Path to that self-perfection which we call Nirvana. The link between the two is the individual, and the mass interference of organized Churches with national politics, save in the sense of proclaiming far and wide the eternal principles above set out, is to be deplored. It is significant that the Burmese Sangha dropped in the national prestige to a vanishing point the moment it openly took part in national politics.

The causes of the present world chaos are clear, though so deeply ingrained are they in the human make-up that it will take many lives, of nations as of individuals, before they are removed. They are the fundamental delusion of self-hood, and a consequent ignorance of the true nature of brotherhood. "Lay down thy life if thou wouldst live" is no new doctrine, but each individual and nation must apply it before it is too late. We fear to surrender our little possessions, be they goods or money, yet "there is no such thing as sacrifice, there is only opportunity to serve." These are no mere platitudes, but laws of the Universe, and he who breaks them will pay, as we are paying, bitterly. Little by little we are beginning to realize that no one nation or individual can stand alone. Each is part of a greater whole, and those who strive for the interests of the part as against the whole must suffer accordingly. Perhaps the best Western appreciation of these principles is to be found in those who founded the Rotary Club, with its noble motto of "Service, not self."

Western civilization has been built up on the principle of "grab" as between individuals, business firms, classes, sexes, countries and even hemispheres, each one striving to win and hold as much as possible. But "hatred ceases not by hatred; hatred ceases but by love." Would that France and Germany, to take but one example, would appreciate this. They fought in 1870, and they went on hating afterwards. In 1914 they fought again, and still they hate. The storm cloud of hatred is slowly mounting up once more, and by the immutable law will ultimately burst in blood. Of what avail are the words of statesmen in the face of eternal laws? The League of Nations only represents a collection of individual nations, which again are composed of individuals, and while the vast majority of those individuals harbour thoughts of selfish desires and the hatred which selfishness engenders, how can there be aught but war? But if each individual returned to the ways of spiritual endeavour, "ceased to do evil, learnt to do good, and cleansed his own heart," as the Buddha enjoined, he would have no time left for telling his neighbour how to behave, and the League of Nations would be unnecessary.

In brief, to remove war we must remove the fundamental cause of war, and that is human selfishness. To do this we must once more turn to that ancient Path proclaimed by the All-Enlightened One, and which alone will cause the end of suffering, and lead us into the way of peace.

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AN ANTHOLOGY OF MYSTICISM.

One of our contributors is compiling an "Anthology of Mysticism," which will be representative of the mystic thought of all religions, times and languages. The assistance of readers in sympathy is invited, especially those knowing foreign languages who can supply extracts from works which have not been translated into English. The Anthology is divided into four sections: 1. The Lover (pure love poems in praise of the Beloved); 2. The Beloved (descriptions of the Beloved incarnate, such as those of Krishna in the Vishnu Purana, and of the Buddha in some of the scriptures); 3. Lover and Beloved (dialogues and scenes between them), and 4. The Path (the Way of Attainment and its ecstatic goal).

Any reader is invited to send extracts (if in foreign language, please send original and translation), to "Anthology," c/o Editor, "Buddhism in England."

A Zen Student's Experience and Advice.

Ruth F. Everett.

The following article is compiled from letters written to the Editor by Mrs. Ruth F. Everett, of Chicago, who on visits to Japan in 1930 and 1932, studied Zen methods of meditation under the guidance of Zen masters. Her experiences and her advice are both interesting and valuable, especially for those who are studying Zen and practising meditation.—Ed.

In 1930 I made a trip to Japan and China with my husband and daughter, and while in Kyoto, through an introduction from my friend, Dr. William M. McGovern, I met Professor and Mrs. Suzuki. I had studied primitive Buddhism to a considerable extent, and had begun further studies in the Mahayana. On telling Dr. Suzuki that I was eager to study meditation, he told me that I ought to arrange to stay in Kyoto for some time, and study in a Zen temple. This I was later able to do. I revisited Kyoto last March, and through the kindness of Dr. and Mrs. Suzuki, was able to take a Japanese house with Japanese servants, and to take up the study of Zen at Nanzenji, one of the large Zen temples in Kyoto. For three and a half months I lived alone, except for my servants and my interpreter-secretary, spending from six to twelve hours a day in meditation, for six days in the week.

My Roshi* gave me the use of his private house (he himself lived in the Roshi's house of the monastery), just outside one of the gates of the temple. There I went every morning and spent most of the day alone in meditation. After three weeks I was invited to go to the Zendo* for the evening meditation with the monks, and thereafter went every night for the remainder of my stay in Kyoto. The one period of Sesshin (the week of concentrated meditation)* which took place during my stay, I spent entirely at the temple. I went at three in the morning to the temple and remained all day, eating the same food as the monks and living as nearly as possible the same régime of meditation, sutra-chanting and relaxation as the monks did. I cannot convey to you the happiness and reality of these three months of my life.

I had prepared myself for my studies by the practise of concentration, acting on advice

and instruction given me by Dr. Suzuki on the occasion of my first visit, and I will now explain the system and methods I followed.

Dr. Suzuki taught me this method, and my Roshi gave me permission to teach it to others. It is very simple, but you will find as you study Zen that everything in Zen is reduced to its most simple form.

You seat yourself on your cushion in a comfortable posture. (Detailed instructions as to the recognized Zen postures will be given later in the article. Meantime, students should use any comfortable seated posture.—Ed.) Then you begin to breathe slowly and deeply, the lips being closed, both inhalation and exhalation being taken through the nostrils. As you **INHALE** you will distend and raise the chest, pull the abdomen in, and in so doing raise the diaphragm. When you **EXHALE** you will depress the chest, distend the abdomen, and push the diaphragm down. This way of breathing is exactly the opposite from the natural way and from most systems of breathing. If, when you are inhaling, you will think of pulling up as far as possible the wall of the diaphragm, and when you are exhaling, you will think of pushing it down and out against the solar plexus, I think you will find the mental picture a help to you. What happens as the result of this breathing is that an enormous amount of activity is aroused in the area of the solar plexus. As you continue, and do not have to concentrate so much on the muscular control of the breathing, you will find that you can appear to press the diaphragm down still further until the final pressure seems to come just below the navel.

Now as you sit breathing, begin to count the breaths, one, two, three, and up to ten. Then begin over again at one and continue up to ten, counting in this way indefinitely as long as you are practising the exercise.

You will keep your mind on the breath count and on that alone.

When other thoughts come in, do not try to get rid of them, but just keep on counting and push them out of the way. A determined (*will-ful*) attempt to keep away other thoughts seems only to make for more disturbance. Just keep patiently coming back to the counting. At first I found this exercise of keeping the mind concentrated on the numbered breaths very difficult. I was advised to begin with ten

* For explanation of technical terms, readers should refer to Mrs. Salanave's articles in volume seven, pages 110, 153, 185.

minutes' practice, then fifteen, and to increase gradually until I could sit without moving for an indefinite time. Three hundred counts, that is, ten counted thirty times, is considered the goal to aim for. But these three hundred counts must be made without another thought of any kind intruding during the entire course of the practice. And when one breathes sufficiently slowly, to count three hundred will take close upon three hours.

I practised this method sitting in a chair, and I eventually succeeded in sitting still for an hour and a half, but I did not succeed in keeping out vagrant thoughts during the whole time.

One important thing to remember is, that it is to the exhaled breath that one directs most attention. The exhaled breath should be considerably slower than the inhaled breath. The exhaled breath and the downward pressure should continue so long that in reality the inhalation is a reflex action from the exhalation. Also remember that you must keep absolutely relaxed during all this practice, the correct position maintained, but with no nervous tension.

If you will study the posture of the meditating Buddha rupas of the Japanese schools, the Buddha of Kamakura for example, you will see that the abdomen is always distended and the shoulders just a little drooping. This is quite different from Indian or Burmese meditating Buddhas. My own Buddha rupa is a Tibetan, but of the Indian type. He sits with raised chest and shoulders and contracted abdomen. I think no better picture for one's own meditation posture can be found, one to keep in the mind's eye, than the Kamakura Buddha. As you continue your meditation in accordance with the Zen methods, you will gradually become conscious of the depressing fold coming in your own abdomen above the navel, and the distension below the navel.

This exercise is, as you see, quite different from the usual methods taught. There is no concentration upon a problem or an idea or a verse or a diagram or an image, or upon the tip of one's nose. This method seems to me quite consistent with the attempt of Zen to always get rid of form.

If you will refer to Dr. Suzuki's translation of Asvaghosha's "Awakening of Faith" at pages 132-134, you will find instruction for the practice of cessation of the mind, which also says that one should not let the mind dwell on this or that or the other.

Readers should remember that the foregoing is instruction in the preparatory part of Zen meditation. Mrs. Everett practised this at her

own home in America before going to Japan to take up her study of Zen methods at a Zen temple. Anyone contemplating the study of Zen methods should, therefore, start with the above preparation.

The second article will deal with correct posture for meditation and with the *koan* given for interpretation.

We reproduce the quotation from Asvaghosha above referred to, on page 69 of the next issue.

* * *

SALE OF OLD MAGAZINES.

Important Announcement.

As the result of a complete survey of all available copies of our Magazine, we have decided to make the following cash offers for past volumes. The importance to us of selling off these back issues is partly to create more space for future volumes, and partly to turn into badly-needed cash our unneeded surplus stock. The advantage to the purchaser lies in the fact that for a few shillings he can buy, and for a few shillings more get bound, a 250-page book on Buddhism which, lent to friends, will be a standing advertisement of the Magazine and our work in general. First, however, we will mention our own requirements.

WANTED.

Buddhism in England.

Vol. 1, Nos. 1 and 8. Vol. 2, Nos. 1 and 2.

The Buddhist Review.

No. 1 of Vols. 6, 7, and 8. Vol. 9, No. 3; and Vol. 10, Nos. 1 and 2.

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Lovers of this Magazine, and of our own Magazine which succeeded it, are asked to make an effort to build up their own files to completion, and to assist, by obtaining new subscribers, the continued existence of "Buddhism in England."

Heredity in Relation to Karma.

Irene Bastow Hudson, M.B., B.S. (London).

“Your *Karma* is your *only* personality to be when you step beyond.” (“The Mahatma Letters,” p. 267.)

Such a statement sweeps away almost ruthlessly the very prevalent desire for a personal immortality, that is, a future for the part of Man which centres in the lower principles. In trying to bring the laws of Heredity into line with what we know of the Secret Doctrine, it is necessary to believe that the real Man is not the passing personality, whose sole connection with the reincarnating individual is, during life, the *Antahkarana*. In the pilgrimage of life, the Spiritual Ego takes from each personality the spiritual fruit of that life, and weaves it into the individuality to be born again in the next “prison of flesh,” when the period of subjective existence is finished. The desire to live brings this reincarnating Ego to the threshold of a new birth, where he finds waiting for him the group of attributes, tendencies, proclivities made by him in his past life or lives, which unite to constitute the new personality. Thus Man is his own creator, and the new being is rewarded or punished for the meritorious acts and misdeeds of the old one. We may well believe that scientific knowledge cultivated in one life may become intuitional power in a future birth, for we know that individual aptitudes and faculties are moulded by forces in Nature on a plane of super-sensuous consciousness. Thus, in the parent and child similar causes probably produce identical conditions in the physical, and such causes must have been generated in a previous life.

Modern scientific research on Heredity has brought us nearer the acceptance of the ancient science, in which Karma and Rebirth are acknowledged as fundamental laws of our existence. This modern science has got just so far, and is reaching out into the invisible, and realizing, at times, that our five senses cannot see all that is there. In the “Secret Doctrine,” H. P. B. wrote: “Thus the philosophy of psychic, spiritual and mental relations with man’s physical functions is in almost inextricable confusion.”

On the material basis much has been proved, and we pass from the experimental findings of Mendel to the Germ-plasm theory of Weismann, published about 1887, which paved the way for the more-modern work on the Chromosome theory of inheritance. This is fairly generally accepted as applying to man, and it is stated that the

chromosomes are, in reality, the germ-plasm, the carriers of the hereditary factors. These factors (called genes) are found in and borne upon the chromosomes, upon each of which is borne a certain association of genes, and each gene has its own peculiar place upon a particular chromosome. To some extent the part played by the sex chromosome in sex determination has been discovered, and it is believed that sex may be usually predetermined at the time of fertilization in the higher animals. In “Organic Inheritance in Man,” the above theory is summed up as follows: “(1) That the hereditary characters of the individual are referable to paired elements (genes) in the germinal material, which are held together in a definite number of linkage groups; (2) that the members of each pair of genes separate when the germ cells mature, in accordance with Mendel’s First Law, and, in consequence, each germ cell comes to contain one set only; (3) that the members of different linkage groups assort independently in accordance with Mendel’s Second Law; (4) that an orderly interchange—crossing over—also takes place, at times, between the elements in corresponding linkage groups; and (5) that the frequency of crossing over furnishes evidence of the linear order of the genes in each linkage group, and of the relative position of the genes with respect to each other.”

Mendel’s first law might be called the Law of Segregation and the second that of Independent Assortment and Recombination.

Now this modern theory seems to take us to the edge of that gulf which still yawns between the materialistic scientist, and those who believe in the higher principles of Man. Last century, a Dr. Jaeger of Stuttgart, brought forward a theory concerning the scents and smells of animals, which had a distinct bearing on sexual relations, and his “Odorigen” was stated to be a possible link between *Jiva* and gross matter. This Odorigen might have some connection with the hereditary factors, now known as genes, but when we come to the consideration of Weismann’s germ-plasm, as referred to by H. P. B. in “The Secret Doctrine,” Vol. 1, p. 223 (original ed. Page 244 in T.P.S. ed.), we are evidently *not* dealing with a dead letter sense of the words that applies only to the physical, and possibly the astral. As usual, modern science uses chiefly, if not entirely, brain-mind and the five senses in its investigations, and it requires something more to penetrate the inner meaning of this marvellous mystery, and to build

up a workable theory on the hints given out in the S.D. It is there said: "This Plasm is the immortal portion of our bodies—simply through the process of successive assimilations. . . Those germinal cells (not visible, physical cells [I.B.H.]) do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations."

We must look to the teaching of esoteric science for an explanation of the first appearance of this everlasting cell. I have given in "Heredity, in the Light of Esoteric Philosophy," some description of the origin of Manas on page 65, which information is culled from "The Secret Doctrine." The "Sons of Will and Yoga," who were created in the Third Race by the "Lords of Wisdom," the Divine Androgynes, represent the first full incarnation of the Mind Principle, which is something much higher than our mentality, for these Beings had "already reached during previous cycles of incarnation as men, that degree of intellect which enabled them to become independent and self-conscious entities on this plane of matter." It is to these "Sons of Wisdom" that we owe the possession of the Mind principle, but it is we ourselves who decide whether we retain and develop the gift of Manas in our successive incarnations. As just shown, this "immortal spark" is from a far higher plane than the Astral, which latter form is provided by the mother, and depends on the Karma of the Ego about to enter the child that is due to be born. It would thus appear that the "immortal spark" can have nothing to do with a physical cell, and can only be present when an "Ego" is born. Perhaps, it may be that this ancestral germinal cell is the prototype on the higher plane of the hereditary factors of the visible germ cells. Apparently a true *Ego* usually inhabits a male body; hence the statement that the ancestral germinal cell is passed from father to son, but this does not presuppose that a real Ego inhabits every male body. It seems that real Egos are scarce, and "we elbow soulless men and women at every step in life." The male body too often seems to contain the brute only. Judging from the sacredness of the gift of propagation, which is the external manifestation on the physical plane, of the Divine creative power in Man, we might suppose that *no* real Ego could be born of parents who desecrate the sexual functions by such practices as adultery and birth-control. (The word *Ego* is here used in the sense of the spiritual self, as in "Key to Theosophy," pp. 105-6, *et seq.*)

And this leaves us with no explanation of the Ego or soul of the female, though we know that

there are "souls" of varying degrees of development. The mystery is obviously beyond our comprehension, and could only be grasped by those with intuitions developed on the higher planes of consciousness. As stated above, it does not seem as though this germ-plasm theory can be applied to the physical cells, and each student must make his own deductions as he is able to do so.

All the old Scriptures, such as the *Bhagavad-Gita*, advise the ordering of our lives and our Karma, so that we may choose to reincarnate in a male body, (i.e., one with a real Ego), and later in a superior family, endowed with wisdom. In "The Voice of the Silence," we learn: "Thou canst create this 'day' thy chances for thy 'morrow'," and this is repeated in other words throughout all writings on the subject.

Writing in "LUCIFER," 1890, on "Psychic and Noetic Action," H. P. B. says: "It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via the spinal 'centre' cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of Divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation." This extract places the functions of the Weismann cell in the realm of noetic (or manasic) action.

It is obvious that on the physical and lower mental planes, children may resemble their parents very closely. The law of affinity acts in such manner as to govern the future existence of the Ego through its Karmic impulse. The birth-seeking Ego is inevitably attracted to a body to be born into a family which has the same tendencies as that of the reincarnating Ego itself. The characters of the parents must influence the conditions of conception, and also affect the general make-up of the child throughout the whole period of its gestation. During the prenatal life the child absorbs the thoughts, environment, feelings of both the mother and the father, and may, therefore, resemble the parents with regard to all ordinary characteristics. Training, opportunity and association may so operate that members of one family appear very similar to each other in even mental and moral traits, but this is by no means a necessity, as the law of Atavism,

and the teachings of eastern philosophy and science show.

So difficult does it seem to throw any light on this most abstruse subject, that we feel impelled to end with yet another quotation from the "Secret Doctrine": "Complete the physical plasm. . . the 'Germinal Cell' of man with all its material potentialities, with the 'spiritual plasm,' so to say, or the fluid that contains the five lower principles of the six-principled Dhyān—and you have the secret, if you are spiritual enough to understand it."

* * *

RELIGIOUS EDUCATION IN BURMA.

THE EDITOR.

(Continued from Vol. VII, page 197.)

Having now summarized the Report of the Committee appointed to examine into the question of religious education in Burma, I venture a few observations thereon, and on the main problem itself.

When I first commented on this Report, I quoted the opinion of a writer in the rationalist organ, the "Literary Guide." He summed up the matter by asserting that the Report showed that religious education in the schools of Burma had been an "utter failure," and also that it "gave good reason to doubt whether Buddhism is really so powerful an agent for good as is generally thought."

The careful study of the Report shows that it gives no support to either of these statements. The unprejudiced reader will see that exactly the opposite is the case.

The Report says that owing to the deterioration in religious training crime has increased, and Mr. Paterson's Report expressly says that the greatest moral force in Burma is the Buddhist religion.

The root of the trouble is that the true spirit of religion has been too often absent from the teaching given. Buddhism, of all the religions of the world, is a religion of action and not of belief. Buddhism must be lived. The mere listening to discourses or recitation of texts is not Buddhism. It is for this reason that laymen make better teachers than monks; the layman lives in the world, is living the natural life of the world, is in closer touch with the everyday life of the world.

The stress laid on the necessity of special religious training for teachers is worthy of notice. Teachers must understand the religion they teach, and must know how to teach it, and above all, they must be *living examples* of its teaching. A child intuitively mistrusts a teacher who is not a living example of the virtues he inculcates.

Religious Instruction should be tested as a class subject by examination, but test results should not affect the advancement of the pupil. Swotting up "religion" for the purpose of passing an examination should be discouraged.

As to text-books, suitable ones are very necessary.

An excellent example of a religious text-book for schools is the "Sanatana Dharma: A Text-book of Hindu religion and ethics," compiled by Mrs. Annie Besant for use in Hindu schools. Can no one compile a similar work for Buddhist schools? The Buddhist Lodge publication "What is Buddhism?" might also be used with advantage in the advanced classes. Buddhism is a universal religion, it is suited to all times and all peoples, but it must be presented in a form suited to the spirit of the age. Especially does this apply to the scriptures. Archaic language and useless repetitions create an atmosphere of unreality, and tend to remove its message from the living present to the dead past. An Anthology of the scriptures in modern language has been compiled by Mr. Bayard Elton, and I hope we may see it published this year. An example taken from it will appear in our next issue.

My final comment is that the leading men and women in Burma must realize the importance of the education of the young, and especially the religious aspect of it. They must not be misled by the material prosperity of Christian lands into thinking that material progress is the *summum bonum* of existence.

A civilization builded on thirst for self-aggrandizement is ignoring the fundamental truths of *anicca*, *dukkha* and *anatta*, and is doomed to ultimate collapse. The aim of life is the building of character, *that* endures when material things pass away. There is no finer scheme of character-building than the Noble Eightfold Path, and the building of individual noble characters is the building of a great nation. Let Burma set that ideal before it, and work earnestly and persistently for its achievement.

Christian countries are spending eight hundred million pounds a year in battleships and armaments and poison gas; a Buddhist country—a truly Buddhist country—will waste nothing on so foolish an object. It should, therefore, have ample funds to educate its children. Buddhist countries should lead the world in education.

I do not know what steps have been taken in Burma to carry out the recommendations of the Committee, and would be grateful to any Burmese reader who will send me information on this point.

A. C. MARCH.

The Basic Principles of Buddhism.

A Series of Brief Expositions of the Essential Teaching of the Buddha Dhamma.

No. 1. By Kondañña Upasaka.

BUDDHISM (the Buddha Dhamma or Doctrine) is the system of ethical self-culture taught by the Buddha Gautama in India about the middle of the fifth century B.C. Its aim is the elimination of illusion with its consequent disharmony, and the attainment of enlightenment and peace. It is both a religion and a philosophy, but differs from other religions and philosophies in that it recognizes no outward deity to be worshipped or petitioned, and is not a systematic attempt to explain the nature of transcendental being and man's relation thereto.

Ignoring ontological problems, it considers Life as known to the five senses and the mind, and asserts that it is characterized by three attributes or limitations: impermanence (*anicca*), disharmony (*dukkha*), and disunion (*anatta*). The Goal of man's endeavour is "Nirvana," a state transcending these limitations. He attains this state by developing innate faculties, not by reliance on extraneous aids, thus implying that the real man is not his body, or his emotions, or his mind, but that he is one in essence with the Reality of which the Universe is a phenomenal expression.

The Way to Enlightenment, or "Noble Eightfold Path," is a system of rightly directed thought, of ethical conduct and of mind control, its operation being based on the Law of Ethical Causation called "Karma." As tersely expressed in the scriptures: "That being present, this becomes, because that arises, this arises." By the removal of undesirable causes one removes undesirable effects; by establishing desirable causes one establishes desirable effects. Under the operation of this law every man builds his own character, creates his own environment and destiny, works out "his own Salvation."

The life of the individual is not bounded by the frontiers of birth and death: after death it is continued in super-physical worlds, where experience is assimilated preparatory to re-birth into physical life. Every man is, therefore, the result of his actions in the past, being re-born from his past "as a mango is re-born from its own seed"; each life a stage in a pilgrimage from ignorance to enlightenment, every pilgrim "a Buddha in the making."

The basic error or "original sin" is *tanha*, craving based on the illusion of "self": the

cardinal virtue is unselfish Love, Universal Compassion. The whole object of following the Noble Eightfold Path is, therefore, the elimination of selfishness in all its protean forms. The first two stages deal with right ideas about life and the importance of thought. The first is **Right Understanding** of the nature of existence, of the universal operation of the law of Karma, and of the illusive nature of the concept of "self." The second is **Right Thought**. "As a man thinks, so he becomes," is a fundamental Buddhist doctrine. Right thinking is the basis of right doing, and right doing brings one to the Goal. The next three stages govern one's actions. **Right Speech** is stressed because unprofitable speech is a waste of time, and unkind speech is a source of trouble and suffering to others. In **Right Action** is stressed the fact that Buddhism is a religion of action and not of belief. The "Five Precepts" are the basis of Right Action; they are: abstinence from destroying life; from theft; from voluptuousness and sensuality; from falsehood; and from demoralizing drinks and drugs. **Right Pursuits** are those which bring no harm or degradation to man or beast.

The last three stages are concerned with the control and development of the Mind, and the awakening of the latent spiritual powers. **Right Effort** is the direction of the Will towards the attainment of the Goal, it is the first stage of definite mind-control. By **Right Concentration**, the mind is trained and controlled so that the higher faculties begin to develop. This leads to **Right Contemplation**, the awakening of *bodhi* (spiritual intuition), and the attainment of an inner peace transcending all sense perceptions.

This is the state of "Nirvana" as attained in this life. As to the nature of the state beyond death for the saint who has ended his pilgrimage in these worlds of illusion, nothing can be said. Only he knows who has attained.

The chief features of Buddhism are therefore: The Universe is a cosmos, an expression of inviolable Law, not a chaos governed by the caprice of a personal deity. Man's destiny is entirely in his own hands, he relies on his own innate divinity, not on any external being or power. The Goal is one transcending the highest joys the mind can conceive.

The Buddhist Lodge and its Activities.

The BUDDHIST LODGE, LONDON, was founded on 19th November, 1924, its object being: To form a nucleus of such persons as are prepared to study, disseminate, and endeavour to live the fundamental principles of Buddhism.

Its methods of carrying out this object are:—

(1). By holding meetings for study and discussion.

These are open to the public, and are held fortnightly, on Monday evenings, at 7.30, at the Lodge headquarters, 121, St. George's Road, Westminster, S.W.1. Dates are announced on the first page of each issue of the Organ of the Lodge, "Buddhism in England."

Public lectures are also held from time to time.

(2). By publishing literature.

The magazine, BUDDHISM IN ENGLAND, is the principal means of propaganda, and of enabling country members and sympathizers to keep in touch with the Lodge. This was started in May, 1926. Originally a monthly, appearing ten months in the year, it is now a bi-monthly, being published on the first of May, July, September, November, January and March. The annual subscription is seven shillings and sixpence.

Books and pamphlets are published as means permit. The following have been issued, and others are in preparation:—

What is Buddhism? An Answer from the Western Point of View. 250 pp. 3s. cloth.

A Brief Glossary of Buddhist Terms: 300 terms defined in 30,000 words. Paper, one shilling and sixpence.

An Analysis of the Pali Canon, with Bibliography of English Translations. One Shilling.

Selected Buddhist Scriptures. Sixpence.

Buddhism Applied. Sixpence.

Buddhism, and the Buddhist Movement To-day. Free.

A Buddhist Calendar, with Illustration and Texts. One shilling and sixpence.

(3). By Correspondence.

The Secretary of the Lodge, and the Editor of the Magazine keep in touch with the leaders of the Buddhist Movement throughout the world, and supply information and advice to students, a special activity being the encouragement of correspondence between isolated members of the Lodge or subscribers to the magazine. For the purpose of facilitating correspondence, manuscript magazines, known as "Evercirculators," have been started. These encourage members to express their views in writing and to discuss their problems. It also prepares them to write on Buddhism for the Organ of the Lodge and for the public Press

For those unacquainted with this system of exchange of ideas, the following brief description is given.

An Evercirculator is a manuscript magazine which circulates continually around the circle of its writers. Articles are written or typed, and are inserted into a binder. Each time a member receives a binder (at intervals of about once a month) he removes his previous article and inserts another. He reads the articles contributed by the other members, and writes criticisms of them, if he so wishes. The membership of each evercirculator is limited to six. By this means each member is actually corresponding with six persons, the time and trouble involved being no more than that required to correspond with one.

The expenditure is a shilling a year subscription (to cover cost of binders, etc.), and the cost of the postages on the evercirculator (about 2/6 a year).

Any subscriber to BUDDHISM IN ENGLAND who wishes to join one of the evercirculators should write to the Editor to that effect.

(4). By Meditation.

Members are taught how to meditate, and certain hours in the week are fixed for group meditation. The members of this group are thus linked up in thought, and are also helping to spread Buddhist ideas in this way. Also they are learning mind-control and are building their characters along right lines. Those interested in this line of activity should communicate with Mr. Christmas Humphreys at the London Headquarters.

Outlines of Mahayana Buddhism.

By Daisetz Teitaro Suzuki.

(Continued from Vol. VII, p. 190.)

Dr. Suzuki's "Outlines of Mahayana Buddhism" is still the standard work in English. It has been out of print and unobtainable for some years. The serial publication in *BUDDHISM IN ENGLAND* commenced in volume five, and a few sets of volumes five, six and seven are still obtainable. It will be completed in the current volume.

Dr. Suzuki has a more exhaustive study of the Mahayana in preparation, but it will be some years before it is published. Mrs. Suzuki's promised Introduction is nearing completion, but in the meantime this work is the best introduction to the subject.

Dharmakaya as Religious Object.

Dharmakaya is to be understood, then, not as an exact equivalent of "Suchness," a product of philosophical reflection, but as an object of the religious consciousness. The Dharmakaya is a soul, a will-ing and know-ing Being: not an abstract metaphysical principle, but a living spirit that manifests itself in nature as well as in thought. The universe, as an expression of this Spirit, is not a meaningless display of blind forces, nor is it an arena for a struggle of diverse mechanical powers. It is an inexhaustible fountain-head of righteousness and virtue, of love and compassion, and so assumes a totally different aspect from a mere ontological principle, cold and indifferent.

The *Avatamsaka Sutra* speaks of the nature of Dharmakaya thus:

"The Dharmakaya, though manifesting in the triple world, is free from imperfections and desires. It unfolds itself here, there and everywhere, in response to the call of karma. It is not an individual reality, it is not a false existence, it is universal and pure. It comes from nowhere, it goes to nowhere (cp. *Tathagata: na āgamana, na gamana* = neither comes from nor goes to.—ED.). It does not assert itself (by assuming personality), nor is it subject to annihilation. It is forever serene and eternal. It is the One, devoid of all determinations and limitation. This Body of Dharma has no boundary, no places of abode, but is embodied in all forms. Its freedom or spontaneity is incomprehensible, its spiritual presence in things corporeal is incomprehensible (boundless). All forms of corporeality are involved therein, its power to express itself in form is without limit. Assuming any concrete form as required by the nature and condition of karma, it illuminates all creation. Though it is the treasure-house of intelligence, it is void of particularity. The universe becomes; the Body of Dharma forever remains. It is above all opposites and con-

traries, yet is working in all things to lead them to Nirvana."

The Dharmakaya, then, by whatever name we may designate it, is not a mere philosophical abstraction, which, standing aloof from this world of birth and death, calmly contemplates the phantasmagoria of existence; it is a spiritual essence which forms the *raison d'être* of all beings, transcends all modes of *upāya*, and itself free from ignorance (*avidyā*) and passion (*klesa*) and desire (*trishnā*), is revealed in the consciousness of every human being. As we thus partake in ourselves of the nature of the Dharmakaya, so we are all ultimately destined to attain Buddhahood, when the human intelligence, through its spiritual link *Bodhi*, is fully absorbed in the Dharmakaya, and our life becomes the realization of the will of the Dharmakaya.

The Dharmakaya as Love.

But the Dharmakaya is not only an intelligent mind but a loving heart: it is not only a god of rigorous justice, who permits no deviation from the workings of karmic law, but is also an incarnation of mercy that is ever labouring to develop the most significant merit into a field yielding rich harvests. Discouraging and gloomy indeed is the karma of evildoers; but the Dharmakaya, infinite in love and goodness, is ever directing Life to its Divine Consummation.

Every good we do is absorbed into the universal stock of merits, which is no more nor less than the Dharmakaya. Every act of loving kindness we perform is conceived in the womb of *Tathāgata*, and therein nourished and matured, comes forth into the world of karma to bear its fruit. Therefore, no life walks this earth with aimless feet, no chaff is thrown into the fire unquenchable. Every existence, great or insignificant, is a reflection of the glory of the Dharmakaya, and as such is worthy of its all-embracing love.

With a great heart compassionate and loving
All sentient beings by him are embraced:

Yet free from attachment is his heart.

Unceasingly by means (*upāya*) pure and all
excellent

He guides all creatures to Buddhahood supreme.

In the *General Treatise on Mahāyānism* by Asanga and Vasubandhu we read: "When the Bodhisattvas think of the Dharmakaya, how have they to picture it to themselves? Briefly

stated, they will think of the Dharmakaya by meditating on the seven characteristics which constitute the perfect virtues and essential functions of the Kâya: (1) The free, illimitable, unimpeded activity of the Dharmakaya, which is being manifested in all beings. (2) The eternality of all perfect virtues in the Dharmakaya. (3) The absolute freedom from all partiality and prejudice, intellectual and affective. (4) The spontaneous activities that uninterruptedly emanate from the will of the Dharmakaya. (5) The inexhaustible wealth, spiritual and physical, stored in the Body of the Dharma. (6) The intellectual purity which has no stain of exclusiveness. (7) The earthly works achieved for the salvation of all beings by the Tathâgatas who are reflexes of the Dharmakaya."

As regards the activity of the Dharmakaya shown in every Buddha's work of salvation, Asanga enumerates five forms of operation: (1) It is shown in his power of removing evils which may befall us in the course of life, though a Buddha is unable to cure any physical defects that we may have, such as blindness, deafness, mental afflictions, etc. (2) It is shown in his irresistible spiritual domination over all evil-doers, who, however base they may be, cannot fail to respond to the spiritual power he emanates. (3) It is shown in his power of destroying the various unnatural and irrational methods of salvation practised by followers of asceticism, hedonism, or reliance on a personal deity. (4) It is shown in his power of banishing the illusions of those diseased minds that believe in the reality, permanency, and separateness of the ego-soul, that is, belief in the *pudgala*. (5) It is shown in his inspiring influence over those Bodhisattvas who have not yet attained to the stage of immovability, as well as over those Sravakas whose faith and character still vacillate.

The Freedom of the Dharmakaya.

According to the Buddhist view, the spiritual powers emanating from the Dharmakaya have no trace of elaboration or constrained effort, but flow spontaneously from its immanent necessity or essential nature: or, as we may say, from its free-will. The activity of the Dharmakaya is free from all effort or coercion, its every act of creation or salvation or love emanates from its own free-will, a freedom which is divine, and which stands in striking contrast to our own "free will," which is human, and at best very limited.

Also, as the Dharmakaya works ever for the welfare of its creatures, it requires no reminder

or supplication for their needs. We do not need to ask for our "daily bread," nor have we to praise its powers or eulogize its virtues to court its special grace. Consider the lilies which neither toil nor spin, and which ask not for any favouritism from above; yet are they not arrayed in greater splendour than Solomon in all his glory?

The Will of the Dharmakaya.

As reflected in our religious consciousness, the Dharmakaya assumes three essential aspects: Intelligence (*prajñâ*), Love (*karunâ*), Will (*pranidhânabala*). It is Intelligence in that it directs the course of the universe, not blindly but rationally. It is Love, for it embraces all beings with fatherly tenderness.*

It is Will, in that the final goal of all imperfection and evil is Good. Without Will, love and intelligence would not be realized. Without Love, will and intelligence would lose their impulse. Without Intelligence, love and will would be irrational. These three are co-ordinates, and constitute the one-ness of the Dharmakaya: and by "one-ness" I mean the absolute unity of all these three attributes in the being of the Dharmakaya, and not the numerical unity; for Intelligence and Love and Will are differentiated as such only in our human finite consciousness.

Some Buddhists may not entirely agree with the view here expounded. They may accept the view that the Dharmakaya is Intelligence and Love, as this is expressly stated in the sutras and sastras, but the *Pranidhânabala*, they may argue, does not mean Will, but rather the "power of prayers or vows." It is true that the literal rendering of the term is "the power of original prayers," but in that the Dharmakaya knows no higher existence by which it is conditioned, it is not possible to think of "prayer" in its connection. The "vow" of the Dharmakaya is, therefore, the Will aspect directed towards an intended end or consummation. It is only among the followers of the Sukhavati sects, in whom emotion outweighs intellect, that so concrete and human a conception of the Dharmakaya prevails. The result of this conception would logically be that the Dharmakaya, in spite of its absoluteness, made prayers to itself to emancipate all beings. But would not such self-addressed prayers of the Dharmakaya, which sprang out of its inmost nature, truly constitute its Will?

(To be continued.)

* "I am the father of all beings, and they are my children." *Avatamsaka Sutra* and *Saddharma Pundarika*.

Books: Reviews.

H. P. Blavatsky: Theosophist and Buddhist.

THE COMPLETE WORKS OF H. P. BLAVATSKY.

Volume 1. 1874-1879. Edited by A. Trevor Barker. Rider & Co. 1933. 358 pp. at 15s.

Helena Petrovna Blavatsky, who was born in Russia in 1831 and died in London in 1891, was the most remarkable woman of the nineteenth century. Learned, cultured and gifted as few women of her day, she will ever be remembered for her passionate loyalty to the Masters whom she served, and for her indomitable courage in carrying out their work in the face of the vile abuse and persistent persecution which so often falls to the lot of a spiritual pioneer. Her mission in life was to present a teaching, a body of immemorial doctrines and ideas which would offset the gross materialism of contemporary science and the superstitious dogmatism of a decadent Church. These doctrines, however, were never claimed as her own, for she was but re-presenting that ancient and omnipresent Wisdom which underlies all manifested forms of it.

She was no lecturer, and preferred to give her message in writing, or by personal instruction to those who could be trusted to pass it on. It is not, therefore, surprising that in the seventeen years prior to her death she should have written several lengthy volumes—of which the "Secret Doctrine" is probably the most remarkable single work compiled since the time of Christ—and a vast quantity of articles. These articles, written in English, French, Russian or Italian, and appearing in magazines dedicated to a wide diversity of subjects and published in widely separated corners of the earth, are here collated for the first time, translated into English where necessary, and presented in strictly chronological order. To use them as a text-book of her teaching would be unwise, for they naturally move from subject to subject in a somewhat bewildering style, but, carefully collated with the history of the Movement she re-founded (see "The Theosophical Movement," Dutton & Co., of New York), and with the history of her own life (see Kingsland's "The Real H. P. Blavatsky," George Allen & Unwin), they will open up a vista of Truth such as the West has not known since the Gnostics left the fold of Christianity.

Varied as the subject-matter of these articles must necessarily be, there are three qualities which are manifest in all her works; that her teachings on any subject are self-consistent and

consistent with her teaching on all other aspects of the Wisdom; that all she says on any subject is only a fragment of what she might have said, thereby rousing the intuition to pierce the veil which words can never raise; and the incomparable grandeur and rugged directness of her style. Would that all the "followers," pseudo and honest, who claim to re-express her teachings in other forms, possessed the same masculine strength of diction, scorn of mere pleasing verbiage, and searing wit.

The following facts, set out on the wrappers of Volume 1, may here be passed on. "The first eight volumes of the present series will contain every article that H.P.B. is known to have contributed to newspapers and periodicals, Theosophical and otherwise, in English, French, Russian and Italian. The material has been arranged in strictly chronological order from 1874 onward, thus enabling students to trace the gradual unfolding of H.P.B.'s mission from her first contact with the Spiritualists in America to the day of her death in 1891. In addition to these eight volumes, standard works, such as the Secret Doctrine, Isis Unveiled, the Key to Theosophy, and the Voice of the Silence, will be republished in the later volumes. Throughout the whole edition the works are left to stand on their own merit without the addition of extraneous matter or any expression of opinion by the Editor. The volumes containing the magazine writings will each consist of approximately 350 pages, and will be fully indexed. The publishers expect that these will appear at the rate of one volume every three months, and may be purchased separately as they appear." It only remains to add that the edition as a whole has been collected with the help of various Theosophical and other societies throughout the world as a Centenary Edition, that the Editor is to be congratulated on his patient labour and skilful arrangement, and that the foregoing remarks of the reviewer are intended to be an introduction to the series as a whole, and will not be repeated in the reviews of subsequent volumes as they appear.

The present volume falls into two main divisions, H.P.B.'s relations with the Spiritualists in America, and the first years of her work with the Theosophical Society and the "Theosophist" in India.

It was at the house of the Eddy brothers in Vermont that she first met Colonel Olcott, and,

finding him interested in the Eddy's seances, became his friend. The production of spiritualistic phenomena naturally roused fierce opposition against all who produced it or even believed in it, and it was to these attacks that H.P.B. replied in a score of American papers, strenuously defending the act of mediumship itself, while urging the necessity for impartial investigation of the claims of mediums, the rationale of their phenomena, and the philosophy, if any, behind the outward show. When H.P.B. is described, however, as a Spiritualist, it is well to remember what she meant by the term. To her it meant "an initiate of the secret science," one who studied the "universe of spirit in its battle with the world of matter," and Western Spiritualism to her was but a reflection of that Eastern Spiritualism known in the East as Gupta Vidya, or Maha Bodhi. That the Western variety never rose above being "adulterated, unconscious magic" was due to the crass materialism of its followers, initiates of the true Wisdom having "command over the forces which now *command* helpless mediums." Her task in America was to persuade the early Spiritualists to discriminate between true and false phenomena, and to investigate what it was that appeared in the seance room. But in order to discover this, as she explained again and again, it would be necessary to "review its facts in the light of Oriental philosophy," and if in the course of pointing this out to a materialistic, phenomena-greedy multitude, she was abused by orthodox religion and science alike, it was no more than she expected—"For the sake of Spiritualism I have left my home, and have become a wanderer upon the face of this earth." So long as her championship of the reality of mediumship, even though leavened with the less popular warning that only by a study of Eastern philosophy could it be understood served to create an antidote to the soul-destroying materialism of nineteenth century thought, she was well content, and knew that she had not laboured in vain.

In order to make clear what *does* appear at seances, she wrote a good deal on "elementaries" and "elementals," and the difference between them, and disclosed in various articles the extent to which, and to which alone, "the souls of the departed" do appear. It was the Western ignorance of the very elements of this knowledge that led to the foundation of the T.S. in 1875, its early membership being entirely composed of Spiritualists, and only when it became clear that the Spiritualism of H.P.B. was an occult science having its roots in Eastern philosophy, and that strenuous self-perfection was a *sine qua non* for its understand-

ing, did most of these early phenomena-seekers fall away.

Not all the articles, however, deal with Spiritualism, and there is most interesting food for Theosophists in, for example, "A Few Questions to Hira," pp. 47-60, "Indian Metaphysics," pp. 135-144, and "Erroneous Ideas," pp. 242-8. Buddhists will find some intensely interesting material in "Views of the Theosophists," pp. 177-185, particularly on the nature of the Skandhas and the doctrine of rebirth as animals.

In 1878 Mme. Blavatsky left the U.S.A. for Europe, and, passing through London and Paris, moved on to India, where in the following year she founded the "Theosophist," several of the remaining articles in this volume being reprinted from Vol. 1 of that celebrated magazine. There we must leave her, only pausing to examine with interest her own statements as to the nature and purpose of the Theosophical Society, and to draw from its dismal and decadent condition to-day the moral appropriate to those who let worldly and material ambitions interfere with the pursuit of spiritual ideals.

In the next volume we shall no doubt hear something of the circumstances in which H.P.B. formally and publicly took "Pansil" in Ceylon.

CHRISTMAS HUMPHREYS.

* * *

The "Listener" (the Organ of the British Broadcasting Corporation), of February 1st, contained an interesting report of an address on "Indian Ideas of Immortality," broadcast by Professor E. S. Waterhouse. His observations on Buddhism are brief, and to the point, but we must not take too seriously the assertion, which he quotes with seeming approval, that "It is impossible to say anything of Buddhism of which the opposite cannot be affirmed and proved."

"Some tell us," he says, "that the outlook of the East upon life is deeply pessimistic. It certainly does not minimise the sorrows of existence, but it does not fail to see ultimate victory none the less." That, of course, is supremely true of Buddhism. "All its sorrows are the sorrows of limitation, and it is ever telling man he can get beyond those limitations to the Infinite and the Real, and ever showing him the Way to that Goal. As to the Goal itself, Dr. Waterhouse well sums it up in less than twenty words. "To put 'not' before all earthly ideas need not mean that the result must be an eternal void."

There is a copy of a fine specimen of a Tibetan "Wheel of Life" accompanying the article, but unfortunately, the common paper it is printed on prevents a clear reproduction.

A Chinese Philosopher in Our Midst. Wilcox Arnold. Arthur H. Stockwell, Ltd.; 1932; 54 pp., at 2s. 6d.

To describe this little book as "A Psycho-dialogue," as the author chooses to do on the title-page, is more likely to harm than enhance its sales. In fact, it consists of a rambling discourse upon matters of interest to "present-day Londoners, ranging from traffic and the Government to economics and the surplus population. The only way in which it is to be distinguished from other comment on the subjects concerned is in the form in which it is written, the comment being put into the mouth of a Chinese sage on visit to London and regarding Western problems through his Eastern eyes. A book for a railway journey rather than the fireside.

T. C. H.

* * *

OCCULT GLOSSARY. A Compendium of Oriental and Theosophical Terms. G. de Purucker, M.A., D.Litt. Rider and Co., 1933. 192 pp. 5/-.

Like our own "Brief Glossary of Buddhist Terms," this volume is a foretaste of a much larger work, but whereas it gives the same number of terms, approximately three hundred, they are described at sufficient length to form a substantial volume. The style is curious for a Glossary, for each term is described in what is really a brief article on the subject which, so far from being couched in the usual succinct and almost telegraphic style, is frequently verbose, a failing which follows this writer in all his works. Nor is the choice of terms always compatible with the volume's title. One does not expect to look in an Occult Glossary for "Universal Brotherhood," nor under H. for "Home Universe (see Milky Way)." But if this be not a Glossary in the usual sense of the term, it is a useful and informative handbook upon its subjects. As to the accuracy of the contents, the same criticism is applicable as applies to the author's other works, that whereas for most of the time he is content to hand on the teachings of H. P. Blavatsky, it would be difficult to find authority for the remaining 10 per cent. When he is merely giving ideas, as in his rendering of "Karma," he is most provocative of thought, while in spite of the discursive style it is surprising what a vast quantity of information is packed into so small a space. It is only to be regretted that the author did not see fit to leave out certain subjects upon which H. P. B., no doubt for excellent reasons, refused to speak.

T. C. H.

MRS. ALICE BAILEY ON "ILLUMINATION."

A special meeting of the Lodge was convened for March 1st last in order to meet Mr. and Mrs. Alice Bailey. Mrs. Bailey's reputation went ahead of her before she left America, and her published works, in particular, "A Treatise on Cosmic Fire," "From Intellect to Intuition," and "The Consciousness of the Atom," have sold in large quantities in this country. Mrs. Bailey, who is English by birth, chose as her subject on this occasion "Illumination," a quality or state of consciousness claimed alike by the Buddha and the Christ, as by all other of the greatest of the sons of men. True illumination, said Mrs. Bailey, showed forth in synthesis, as opposed to the love of contrast displayed by the unilluminated mind. She described the doctrine of reincarnation as the curse of the East, in that it led to mental laziness. If there is so much time ahead of us, it was too often said, why trouble to begin one's self-development now? Every great Teacher had a special message, the Western message of Christianity being the development of the individual, and it is a paradox that this intense individuality must be attained before the next step on the path can be taken, a losing of it in illumination. After stressing the dangers of too much concentration on self-development, as tending to lead to egotism and self-centredness, Mrs. Bailey briefly outlined the astrological development of the more recent great religions. About 5000 B.C. the sun entered the sign Taurus. The religious symbols were therefore the cow, the bull and the ox, to be seen in Hinduism, Mithraism and China respectively. The conception of God was completely anthropomorphic and external to the individual. In 2500 B.C. the sun entered Aries, the symbols being the lamb and the ram. Hence for the Jews to worship the golden calf was to be retrograde in their spiritual development. The conception of God became Jehovistic, still external, but in closer contact with man. The Buddha summed up and epitomized the glory of the Arien age. Christ introduced the age of Pisces, with the symbol of the fish so often seen in the catacombs of Rome, and the astrological symbol of Pisces, the two fish tied by their tails and pulling in opposite directions, symbolized the destructive and analytic processes of the lower mind. The God concept had developed into that of a world saviour, but the time had come to-day, with the dawn of the Aquarian age, when men were coming to realize that God is to be found in every man.

Illumination has many forms, said Mrs. Bailey, and manifests in many ways. It is far greater than a mere religious concept, for the scientist, economist and politician can each find enlightenment and from the realm of Reality bring down for the service of men his own contribution to the commonweal. In striving for illumination one must learn to be one-pointed, in the sense of a capacity to choose what one will think, and to eliminate all outside influences. This is easy enough on the physical plane, but extremely hard on the mental, but we must learn to "tune out" all that hinders illumination and to do it, not in the jungles of India, but in the jungle of London life. Mere goodness is not enough, nor mere study. One must develop the capacity to "hold the mind steady in the Light," until there comes, at first in flashes, then as a steady flame, the light of the intuition, or illumination.

Mrs. Bailey's address was followed by nearly an hour's discussion, and the Lodge is grateful for such an instructive evening.

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THE "ANANDA" EVERCIRCULATOR.

The first issue of the "Ananda Evercirculator" was sent forth on its journey on the 15th October, and returned to me on the 6th March. Its contents include an Introductory article by myself on ideas and suggestions as to the subject matter, and an article setting forth some of my ideas on the First Precept.

Mr. T. P. Martin also writes an article on the First Precept, and criticizes my article.

Mr. Ernest Hayes writes a long article on Buddhism and Christianity, and also criticizes my article on the precept.

Mr. James Tempest writes on "Buddhism and the Universal Language," emphasizing the need for an international language in spreading the universal religion of Buddhism, and advocating the use of Esperanto for this purpose.

Mr. Robert Povey's contribution consists of an account of a visit to Kapilavastu made by M. Sylvain Lévy, taken from Max Müller's last essays.

Mr. Cyril Wilson, whose special subject is Zen, writes on the Essence of Mind, and also contributes a criticism of my precept article.

I am not making any comment on these articles, individually, at present. I need only say that I am very gratified at the high level of interest and style they all attain. If we can keep up the same level of excellence, our venture will have proved a great success, and will warrant other magazines of similar type being started.

THE PALI TEXT SOCIETY.

The report of the P.T.S. for 1932 has just reached us. It contains several items of interest.

Mrs. Rhys Davids reports the passing of her "never-seen friend and fellow worker, Shwe Zan Aung," who died last May at the age of sixty-two. It was about twenty-four years ago that Shwe Zan Aung and Mrs. Rhys Davids started co-operating in the translations of the *Abhidhammata-sangaha* and the *Kathāvatthu*: "never once," says Mrs. Rhys Davids, "was he any but the most courteous and helpful of work-mates." "Burma is the poorer for the loss of him," says Professor Maung Tin.

The translation promised for this year is Mr. F. L. Woodward's next volume of the "Book of the Gradual Sayings" (*Anguttara Nikaya*), Part II. This part deals with the Groups of Fours. The Groups of Fives and Sixes he has handed over to Mr. E. M. Hare, of Ceylon, whose MS., revised by Mr. Woodward, is ready for the press, and should appear next year as *Gradual Sayings III*.

Although not connected with its own activities, the Report gives an account of the work now being actively pursued in Japan on the publications of the Buddhist Canon. A new critical edition of the Tripitaka (presumably in Sanskrit) has just been completed after eight years' work. This is in eighty-five volumes of about 950 pages each. A new translation into Japanese has just been started, several eminent Japanese scholars being engaged upon it.

Another important work on which Japanese Buddhists are engaged is the reproduction of Buddhist images in Japan together with studies on and explanatory texts. This will be completed in eight volumes, the first of which is promised this year.

* * *

CORRIGENDA.

The following corrections should be noted in volume seven.

Page.	Col.	
11	2	"The Buddhist Shrine at Les Rousses." See note on page of this issue.
24	2	At line 44 insert U.S.A. before the name of Dr. H. N. Stokes.
99	2	Reverse last two lines.
191	2	Reverse lines 12 and 13.
214	2	<i>Dhp.</i> quotation at foot, read: ... or the mirage in the air; ...

THE LIVERPOOL AND DISTRICT BUDDHIST LODGE.

On Sunday, February 19th, at 8, Elmwood Drive, Heswall, Cheshire, the Liverpool and District Buddhist Lodge came into existence.

The principal resolutions passed at the inaugural meeting were:

That the Lodge shall be known as "The Liverpool and District Buddhist Lodge."

That the Lodge shall be organized for the following objects:

(I) To unite in one body, for the purpose of mutual aid, all those seeking Enlightenment in the Way of the Buddha.

(II) To propagate the teaching of Buddhism, and to point out the Way to those seeking it.

(III) To defend Buddhism against misconceptions and misinterpretation of its teaching and aims.

That the following appointments be made:

President—Mr. George H. Yoxon.

Vice-President—Mr. Norman R. Tinkler.

Secretary—Mr. Donald H. Harrison.

Treasurer—Mr. T. P. Martin.

That the Lodge shall meet at least twice a year, at Wesak and in the autumn, as well as on other occasions when deemed necessary.

That the Secretary shall reply to newspaper criticisms and comments on Buddhism, on behalf of the Lodge.

That members shall forward to the Secretary any articles of interest which may occur in newspapers, journals, etc.

That there be a voluntary subscription to the Lodge, it being the opinion of the President and other members that by means of such a subscription a larger fund will be created, and that membership is encouraged where no regular donations are expected.

That one member each month shall write a letter for general circulation amongst Lodge members, and that each member shall reply to same, the subject being one of interest to all. It was agreed that Mr. Yoxon write in March, Mr. Tinkler in April, Mr. Martin in May, Mr. Harrison in June.

We congratulate the Lodge on its establishment, extend to it the hand of fraternal fellowship, and trust it has a long and successful career before it. Its membership is small

at present, but "tall oaks from little acorns grow." Our readers should note that country members are welcomed, so anyone who likes to help the Lodge by personal and financial support should do so. Mr. Christmas Humphreys hopes to be in Liverpool at Easter, and a meeting of the Lodge to welcome him is being arranged.

The address of the Hon. Sec. L. & D.B.L. is: DONALD H. HARRISON, 24, Ilford Avenue, Wallasey (Cheshire).

Liverpool is an eminently suitable place for a Buddhist Lodge (any great seaport is very suitable for propaganda), and a Centre existed there in the days of the old "Buddhist Society of Great Britain and Ireland." From the pages of the "Buddhist Review," the Organ of the B.S. of G.B. & I., we take the following notes thereon.

THE LIVERPOOL CENTRE OF THE B.S. OF G.B. & I.

Brief notes thereon taken from the "Buddhist Review."

Vol. I p. 309.—The Liverpool Branch, which was instituted by the Council (of the Society) on July 23rd (1909) opens on September 30th. Mrs. Beatrice Avery, of Eldon House, Huyton, Liverpool, is the Secretary, and Mr. Edward Greenly the President. Professor and Mrs. Rhys Davids are to deliver a course of six lectures on "Buddhist Philosophy." Elsewhere we find the Treasurer given as Miss Jane Deakin.

Vol. II p. 78.—The Liverpool Branch held a large public meeting on September 30th, at which Mr. Edward Greenly, the President, delivered a fine address. On October 6th Professor T. W. Rhys Davids, LL.D., Professor of Comparative Religion in Manchester University, delivered the first of a series of lectures on "Buddhism: Its Place in the History of Religion and Philosophy." The course was organized by our Liverpool Branch. (Then follows a brief résumé of the lecture.)

The second lecture was given on October 20th by the Professor, and the remaining four by Mrs. C. A. F. Rhys Davids. The report concludes with the words: "There is an increasing demand in Liverpool for Buddhist literature."

We hear no more until 1917, when the War was at its height. The Membership was then eleven, but soon after this the Branch must have been closed, as about 1920 we are told

that it is hoped to revive the Branch as soon as possible.

Mr. Edward Greenly (now Dr. Edward Greenly, F.G.S.) is a reader of our magazine, and is still keenly interested in Buddhism. We hope he may extend his patronage to what we may call the "re-birth" of the old Centre.

* * *

A LAFCADIO HEARN MEMORIAL IN JAPAN.

To honour the memory of Lafcadio Hearn, who contributed so much to an understanding of the spirit of Japan, it is intended to erect a Hearn Memorial Museum at Matsue where Hearn first taught in a Japanese school, and where he began his married life with his Japanese wife. The Museum will be fireproof, and will be used to accommodate Hearn manuscripts and other valuable Hearn relics. Most of these former possessions of Hearn are now stored in the Municipal Office at Matsue, and are not available for public inspection. In addition to providing a safe and adequate public visiting place for the collection, the Museum will allot space for a Hearn library.

It is planned to open the Museum on 26th September, 1933, the twenty-ninth anniversary of Hearn's death. The city of Matsue has contributed the site for the Museum, and will purchase the residence and the adjoining land necessary to protect the Museum from danger of fire.

The cost of the Museum will be 5,000 yen, to be raised by public subscription. The undersigned, former pupils and followers of Hearn, have organized the "Lafcadio Hearn Memorial Committee" and venture to make this appeal for funds for the erection of the Museum.

It is hoped payments may be made by the end of April. Work on the Museum can then be started in time for the building to be completed by next September, thanks to the help and sympathy of all lovers of Hearn. Matsue, Hearn's first Japanese home, will thus have a permanent Hearn Shrine, of international significance, worthy of Hearn's fame as an immortal writer and interpreter of the Orient.

Contributions should be made to:—

Sanki Ichikawa,

Treasurer, Lafcadio Hearn Memorial
Committee,

25, Kitayamabushi-cho,
Ushigome, Tokyo, Japan,

or to P. D. Perkins, 1610, Bushnell Avenue,
South Pasadena (Cal.), U.S.A.

THE ZEN HOSPICE AT EMPUKUJI TEMPLE.

The Zen Hospice at Empukuji Temple near Kyoto, to which we have already referred, is now ready for use. The following description gives further details concerning it:—

The time has now come in Japan to propagate Mahayana Buddhism abroad, especially its form Zen, for Zen is the essence of Oriental culture and preserves most perfectly the original spirit of Buddhism. Zen has made a wonderful development in Japan. Its spirit is present in the life of the East; therefore, students of the East should know something of its teaching, which is a faithful transmission from the founder of Buddhism, the great Sakyamuni.

We have to think how we can introduce this Zen way of thinking and living to the West. There are two ways: one is to send out missionaries from here, and the other is for students of Zen to come to Japan. To send missionaries of Zen to Western countries is a serious undertaking, for not only is a thorough knowledge of at least one of the European languages (preferably the English language) needed, but also an understanding of Western culture and psychology. The second way is passive, and it is also difficult and requires a thoughtful preparation. Those persons who come to Japan have already something in them which is ready to receive Zen. Even though they do not understand the Japanese language, still some means have been found to teach them.

Hinayana Buddhism is known to some extent in the West and there are quite a number of its followers who endeavour to live the Buddhist life. But the knowledge of the Mahayana form of Buddhism has been more or less restricted to a few scholars who have made it their life work to unravel its outwardly complicated teaching through the mastery of the Sanskrit literature. As to the practical students of this form there have not been many so far, but the wish to gain an understanding of it is constantly on the increase. Even within the circles of our own acquaintance, we know a number of people, both men and women, who have expressed their desire to study Mahayana, especially Zen. Some Americans have come to Japan to study it. It is for us in Japan to make it possible for them to do so without experiencing too much inconvenience in the practical way of living.

So we have built a hospice for them where they can have suitable accommodation. Some

may say that the Japanese Buddhist temples are spacious enough to give shelter to our foreign students, and the latter, too, may like to find their living quarters there; but our experiences so far have proved this a failure. Our purpose is thus to do away with unessentials as far as possible and to concentrate our efforts on what is most vital in the understanding of Zen. As we know, some things in the Zen monastery life can well be dispensed with for foreign students whose habits and ways of living deviate so much from ours. For this reason it is most desirable to provide them with a simple and quiet place where they can practise meditation, receive instruction in Zen, and gain something of the Zen spirit without opposing too much their own way of living.

INFORMATION FOR RESIDENTS OF THE HOSPICE.

The Hospice is situated at Yawata, near Kyoto, in the grounds of the temple of Empukuji. There is at present accommodation for five residents at the Hospice. The rooms are simple and comfortable; beds are provided, but sleeping on the *tatami* in Japanese style may be preferred. There is a small kitchen which residents may use to prepare Western food for themselves as desired. The regular monk's food at the Sodo will be served free of charge. Other food must be bought and prepared by the residents themselves. There will be a charge of 15 yen a month for the room and there will be a small charge for service. Electric light is provided free of charge, except for heating the room in winter. It is expected that a monthly donation, however small, but according to one's means, will be made by each resident to the Temple to compensate for instruction and care.

There is a meditation cave near the Hospice for the use of the students until they are prepared to enter the Zendo. As the Zen way of living is to be practised as far as possible, the care of the room and garden devolves upon the residents. Unnecessary conversation, musical instruments and popular literature are to be eliminated. It is presumed that the person who comes to the Zen Hospice proposes to devote him or herself to practising Zen meditation (Zazen) and to a certain degree in living the Zen life. References are required as to character and standing.

Applicants for residence should apply to
 Rev. Tesshu Kozuki,
 Empukuji Temple,
 Yawata, near Kyoto, Japan;
 or Mr. Daisetz Teitaro Suzuki,
 39 Ono-machi, Koyama,
 Kyoto, Japan.

OUR FORUM.

Discussion may be a great aid to understanding if conducted in the right spirit, and with a sincere aspiration for Truth. Readers are invited to send letters criticizing opinions expressed in the magazine columns, or enquiring for information on matters of Buddhist interest.

Dear Sir,

May a mere student of ancient philosophies (not "a Buddhist scholar") submit: (1) that the perennial discussions on "reincarnation," "survival," and the "self" will always be merely futile scholastic speculations so long as the terms employed are not defined scientifically (e.g., "soul"); and (2) that we cannot hope to elucidate the unadulterated doctrines of original "Buddhism" on this subject without some knowledge and understanding of its doctrines regarding the cognate sciences of cosmogenesis and anthropogenesis? For, the *future* is involved in the *past* and *vice versa*, both being *present*. Indeed, the findings of modern scientific researches indicate this immediate interconnection of these human, illusory "tenses of time," although the indications are misunderstood or ignored by those popular mathematical physicists who are obsessed by their idea of the relativity of "time" as recorded by moving "events."

Researches in various branches of modern science have disclosed several of the cardinal tenets of "Buddhism" which are comprehended as yet only by a very few men of science who do not write for the lay-public. If "Buddhism" be a *philosophy* in the true and original meaning of that word,* that is, a vital, ever-present, active knowledge, such knowledge can help mankind in the present age more than could the "revival of Buddhism" as a religion. Unless "Buddhism" can link up its basic and universal doctrines with the abstract principles revealed through the labours of sincere *experimental* scientists and point out the significance of their findings, Buddhism will continue to rank merely as a religion or a congeries of *speculative*, academic philosophies.

It is the fashion now amongst many intellectual types to try to discredit "science." Do they mean *knowledge*? Having read the theoretical speculations of the "best-sellers" on science, they are telling the world that science has failed to solve the mystery of existence and we are no wiser than when it began its experiments.

* *Philo* from *potnos* (akin to *eros*) meaning the creative energies of the cosmos: *knowledge of life* is philosophy.

Religious leaders are regaining their confidence, and boldly assert that "science" has reached the "boundaries of knowledge" and has nothing more to discover, and that men must return to "religion." It is an ancient ruse of religious authorities to place a ring-pass-not round knowledge as though they themselves had special means or permits to pass beyond. Blind faith, dogmas, scholastic disputes, monks, priests and corruptions incident to human institutions have characterized, more or less, every religion known to history. Rampant as "materialism" is to-day, a return to the materialism of religious superstitions and morbid mysticism would not deliver men from their illusions.

The motives and behaviour of the masses of the people are determined in any age by the philosophy of life adopted and put into practice by the leaders of thought and those holding responsible positions in the different occupations of society. And the "philosophy" of any civilization is derived from the *knowledge* of those who set the ethical standards, whether "high or low." Religious dogmas are mental materializations of transcendental truths which must be experienced and *known* by some human beings, although comprehensible only by the few and detrimental to the many when interpreted to them in concrete images as immutable facts. They are a means of obtaining power over human minds. A revival of *any* religious authority would bring mankind back to a state of passive ignorance, and stultify the functioning of the intellectual intuitions or higher understanding. The idea, for example, of a purely individual and inexorable Karma is as paralysing to the higher potentialities of human beings as is that of a personal redeemer who annuls one's Karma. Even the apparently simple doctrine of reincarnation, now so widely accepted, may become a dangerous dogma, especially as the Buddhist sects are not agreed as to what it is that "reincarnates."

There can be little doubt but that world-wide efforts are being made to stimulate religious emotions, to formulate *specific* "religious teachings" for the rising generations, and to encourage the intellectual speculations that have always engaged the scholastics of religious sects, on idealism, the nature of the soul, the riddle of the self, and so on, including discussions on the respective merits of the supposed personal founders of their religions. If the intellectual classes are content merely to speculate they will never discover truth, and "religion" will remain as a final retreat for the weary mind. Hence the countenance given in many quarters

to the speculative idealism of a few *theoretical* physicists, although *experimental* workers do not agree with their nihilistic conclusions.

This letter is already so long that corroborations from biology, chemistry and physics of the statements in the first two paragraphs must be omitted.

Yours faithfully,
W. WILSON LEISENRING.

* * *

London, N.3.

Dear Sir,

Apropos your observations on the religion of Einstein, I am rather amused to read the quotation you print on page 194, in view of the statement in your "Editorial" columns that Einstein believes there is no freedom of will. If the individual has no freedom of will, what is the use of calling on people to strive to abolish war? Moreover, he specifically asserts: "We can do it (abolish war) if we *will*." If we will what?

Again, in point No. 4 (page 181), Einstein objects to the "cult of leagues or unions, but surely the "we" of his exhortation is a "union"; the united people of each nation willing to abolish war and asserting they will have no more of it.

I hope you are sending copies of the magazine to Dr. Einstein. We would like his explanation.
NEMO.

[We expected comment on the contradictory statements of Dr. Einstein. Perhaps he has discovered a new law. The *individual* has no freedom of will, but a *collection of individuals* has freedom (to stop war)—and presumably to do other things. It looks rather like our old friend, "the creation of something out of nothing," in a new disguise. Copies of our last issue and of this are being sent to Dr. Einstein, but he has left Germany, "until Hitler has gone," so the press says. But why does he take Hitler so seriously? These determinists are never consistent!—Ed.]

* * *

London.

DEAR MR. MARCH,

Mrs. Rhys Davids, whose generous references to my lecture are much appreciated by me, will be interested to know that her little book on Buddhism (in The Home University Library, I think) was the first clear summary of Buddhism I ever read.

I must say that I have not found Asiatic Buddhists at all pessimistic; less so, in fact, than

the average Westerner who thinks. I remember being particularly struck with this at a meeting of Buddhists (mostly Oriental) in London, where the atmosphere was one of simple, unaffected friendliness and cheerfulness; to be quite frank, the few Europeans present were the only ones who seemed solemn and stiff! And, after all, one judges a tree by its fruits. It seems to me that Buddhism asks us to face life squarely, with all its obvious miseries; not to take refuge in the smug reflection that "God's in his heaven; all's right with the world." Not so very long ago, I heard a political lecture on "The Immediate Future in Europe," brilliantly conceived and delivered. The speaker frankly declared that another great war was inevitable, and his reasoning was simply faultless. After the war, he declared that we should have Fascism, Communism, or chaos. An objector got up at discussion time and denounced the lecturer as a pessimist. I thought the speaker replied splendidly. He said: "I am neither a pessimist nor an optimist; I am a student of economics and political affairs. Pessimism and optimism are emotional states; I am dealing with patent facts, not with emotions." In that way I think the true Buddhist deals with life as a whole. He deals with facts, and in dealing with the ugly ones, he has to offer what seems an ugly explanation of them. Then, too, in the monasteries, where Mrs. Rhys Davids affirms pessimism prevails, a much greater demand is made upon the acetic side, and I hope, the altruistic side. But the monk, surely, is a specialist, whether he be Buddhist or Catholic, and should have experienced so new an orientation of life and thought, that what seems dismal and painful to the layman is quite the reverse to him. I still feel that the "monastic vehicle" warned, not against human affection *realized as a passing phenomenon*, but against that fettering aspect of affection which shuts out the world for the sake of *one* beloved, and cries out against its Gods when that loved one is inevitably taken away. I recall, how, after years of abstention from Bible reading, I came across that phrase from St. John: "The lust of the flesh, the lust of the eyes, the pride of life, is not of the Father, but is of the world, and the world passeth away and the lust thereof. . . ." (I John 2, 16.) That phrase was almost mantric in its effect upon me; like a koan in a Zen book, *awakening*. But from the worldling's viewpoint, that phrase is a despising of life!

I do most heartily agree with Mrs. Rhys Davids in her concluding sentences. I believe that a New Word should be sought—and I have no doubt at all it can be found—for our own

era. I believe the Buddha Maitreya will be less revealed in one human being and more clearly in many; that is my only hope for the future of humanity. But, the lectures which are now appearing in "Buddhism in England" were definitely for the purpose of giving a Theosophical audience certain aspects of historical Buddhism, untinged by Theosophy, as commonly understood, and I could not, without departing from my set subject, enter into the religious surgings of the present time.

I would like to say, in reference to Mr. Strauss' comments, that I did think Subhadra was a Bhikkhu; I shelter myself behind the long-suffering back of the Editor, who also confesses his error in this respect. But I have found that Theravadists have approved of his Catechism, as Mr. Strauss himself admits. In lecturing, I had to choose one book rather than several, for simplicity's sake, and I liked the direct, clear way in which Friedrich Zimmermann presented his case. That was the more necessary because (a) I have Mahayana tendencies and wanted to give the other school in Hinayana setting, and (b) because my audience were mostly Theosophical students, more inclined to my Mahayana point of view.

E. V. HAYES.

* * *

82, Princes Road,
Holland Park, W.11.
March 17th, 1933.

Dear Mr. March,

Your correspondent, S.F.W., discusses some points in my article on the "Riddle of the Self," which I would like to make more clear. First, let us not confuse two things—the *karmā-ego dwelling in time*, and the "Buddha enwombed in karma," destined to awaken at last from the dream of time. This is the statement of the terms of the "riddle" for each one of us. We are not called upon in Buddhism, in my understanding of it, to "deny our own identity," but rather to understand it. The scholastic philosophy of the West, built on Aristotle, postulated a "pure spiritual Ego," apart from doer or deed, "analyzer apart from an object of analysis," to quote your correspondent's words. He admits that it cannot be separated in thought from its attributes, and if it is true that we cannot either think of, or imagine any "thing" apart from its attributes, then the "pure Ego" ceases to have any meaning. This is what Buddha-ghosha means in his epigram I quoted: "No doer is there; naught save the 'deed' is found." S.F.W. asks whether "the self that we know ourselves to be" survives death? Certainly, but

it is not a changeless separate identity, it is the self of Karma dwelling in time, modified from moment to moment by thought and deed. Now our "Karmas," are separate in time, but this is quite different from the great "heresy of separateness," for Nibbana is the conquest of time and change in which state "the dewdrop slips into the shining Sea"!

Yours sincerely,

R. J. JACKSON.

In response to questions we put Mr. Jackson in regard to his letter, we received the following replies:—

(1) What is the relation of the karma-ego dwelling in time, to the Buddha enwombed in karma? No relation. The k-e is finite and therefore transient. It is a bubble sure to burst. The Buddha enwombed in karma is infinite. It is the "unborn, unoriginated, etc." It dwells in each one of us: "There lurks in transient form immortal bliss." We have to grasp the "Dharma of non-duality." "By death is he bound fast to death who here contemplates plurality." (*Brihadaranyaka Upanishad.*) We cannot make the finite a "jumping ground" for the infinite! The finite has no "real" existence and therefore has no "relation" to the Unrelated.

(2) When does the "B. enwombed in karma" awaken from the "dream," and what has he acquired from it?

This is just our weakness: we try to envisage an event happening *in time*. Also, if we think of the karma-ego acquiring merit, again we are lost.

(3) Is the karma-ego the creation of experience in time? It is experience, painful and pleasurable, everlastingly oscillating between the two. It does not exist out of time.

(4) If Nibbana is the "overcoming of the limitation of time and change"; what "overcomes"?

Nibbana is the conquest of time and change, as we imprisoned in the finite ego envisage it. The Buddha eternally free has nothing to "overcome."

You (A.C.M.) suggest there may be no escape from the Wheel of Birth and Death, that the "units or life-atoms may never cease to exist as entities." If that were so, then we are "bound upon the Wheel of Change" (and Arnold was wrong: *Light of Asia*, Bk. 8, verse 16). Nietzsche was haunted by this idea of "eternal recurrence." Hearn said that Nirvana is the "formless, light of omnipotence and omniscience." All forms are unreal, he who rises

above all forms is the Buddha. The finite karma-ego can never know these things.

We shall never understand these things by any intellectual process. Only the awakening of "insight" will reveal their secrets. I often think of that wonderful verse in the Rig Veda in this connection:—

"What was the forest, what was the tree, from which they carved out heaven and earth? . . . You will never know Him who created these things; something else stands between you and Him. Enveloped in mist and with faltering voice, the poets walk along, rejoicing in life."

R. J. JACKSON.

* * *

Dear Sir,

In your review of "The Story of Buddha and Buddhism," by Brian Brown, on page 98 of the September—October issue of *BUDDHISM IN ENGLAND*, you quote with special approval as showing "the soundness of Mr. Brown's ideas on basic doctrines" the following two passages:

"Nirvana is beyond all knowledge, beyond all conception. It cannot be said that it is, or that it is not, because no forms of existence are applicable to it. . . . It is the entrance into the real existence, into the eternal, unchangeable, imperishable, where there is no diversity, no strife, and no suffering. It is the peace which passeth all understanding."

"Karma is not a force working from without, but one dwelling within, in the heart of every living being. He who is able to think profoundly enough will finally arrive at the point where, for him, Karma, our actions, our individual character, our 'fate,' and the moral world order, are one and the same."

Now both these quotations are taken verbatim from "The Message of Buddhism," by J. E. Ellam (page 47, 43), and this book is "an adaptation of the 'Buddhist Catechism,' by Subhadra Bhikshu, translated by me into English in Colombo in 1908," as stated by Mr. Ellam in the first sentence of the Preface.

I do not possess Mr. Brown's book and therefore do not know whether he mentioned the above books, but if not, I think he ought to have done so when using word for word sentences from them.

C. T. STRAUSS.

(There is no reference to the "Buddhist Catechism" in Mr. Brown's book, and there is no indication that the above extracts are quotations. The book is undoubtedly largely made up of extracts from various sources, and only those taken from the Scriptures are indicated as quotations.—ED.)

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The Great Adventure.

To-day there are few corners of the earth left unexplored, and it is only a matter of time before the heights of the air and depths of the sea are equally well mapped out and photographed. Yet within the reach of man are vast untrodden territories, containing heights and depths and unknown mysteries so little investigated that there are thousands who do not realize they exist. There is no need to leave the fireside to explore this country, for it bears the name of Mind.

Mind development and control is as well known in the East as machinery is known to Westerners, but to the latter it is a science of which we are as yet on the fringe. Just as the tide, however, on reaching the limits of the ebb turns back, so the extraverted consciousness of the West has all but reached the limits of its outward turning, and is beginning to flow within.

To the Buddhist the mind and its control is all important. He knows the all-powerful nature of thought, and that character and environment are alike the children of the mind. He knows, too, that so long as the exercise of this all-powerful instrument be used with a pure motive, only time can separate him from his longed-for Goal. That there are difficulties between the student and the perfect use of mind is obvious, for just as the expert player of any game must undergo prolonged and often wearisome preliminary exercises before he is master of his own technique, so the would-be slayer of Avidya must patiently submit to iron self-discipline before the wild horses of thought can be tamed and harnessed to his will. Before the instrument can be used it must be created, but once created it represents the wherewithal for the building up of character and for the enlightenment of all mankind.

Concentration, or mind-control, is only the mental counterpart of physical training, and there is nothing particularly spiritual or mysterious about its practice or technique. It calls for no special hours nor place nor posture, and the only apparatus needed is the daily round. Every successful business or professional man learns to concentrate, but only one in a thousand attempts to bring the mental faculty under the direct control of the will. Hence, however skilled in concentrating on the task in hand, most men find themselves, when not absorbed in any problem, at the mercy of passing thoughts, whether good or evil, and a prey to the "mass suggestion" of rumour, popular, (*i.e.*, Press-made) opinion, and the ready-made views and judgments of their friends.

Yet a trained and disciplined mind under the direct control of the will is a pre-requisite for true Meditation, an exercise which is directed to a far higher end, the dissolution of the separated self and the ultimate union of the "dew-drop" and the "Shining Sea." This clear distinction between the creation of the instrument and its use must never be overlooked, for only when a disciplined mind has been successfully directed to the building up of moral character is it safe or wise to embark on meditation, which, while offering far greater rewards, bears corresponding penalties for selfish or improper use.

Yet ultimately each and all of us must embark upon the Great Adventure, the exploration and conquest of the self and its final abandonment on the threshold of Enlightenment. In one thing only are we free to choose—the time of sailing; and can there be a better time than now? The West is weary of the tyranny of mere machinery, of the unemotional monotony of the daily round, yet here is the greatest adventure of all time knocking at the door.

Must one travel alone? Sooner or later each must find and work out his own salvation, yet such is the paradox that at all times there are a thousand fellow pilgrims at one's side. For those of them who read this Magazine the Meditation Page is written, offering varied provender for various types of mind. Nor need the young adventurer sail from harbour without chart or compass. Such books as Ernest Wood's "Concentration" (1s. 9d.), Mitchell's "Meditation" (1s. 3d.), "The Servant," Lazenby (2s.), "Practical Occultism," by H.P.B. (1s. 6d.), and the "Voice of the Silence" at 1s. 6d. are all available, while more expensive works, such as Tillyard's "Spiritual Exercises" (7s. 6d.) are available by the score. Concerning books on Yoga use a deep discrimination. For one that is safe and useful there are a score that are definitely dangerous.

Finally, for those who are helped by the free exchange of experiences and ideas, there exists a Meditation Circle, composed of friends and Members of the Lodge, which all may apply to join who wish to help the work of the Lodge. Of all these matters more will be told on application to the writer at the Lodge address.

Meanwhile the Great Adventure calls. There is a fair wind setting towards the Further Shore, my brothers, and the sails are set. Let us aboard, then, and away.

CHRISTMAS HUMPHREYS.

In the Meditation Hour.

THE LAW OF LAWS.

To some the Buddha is the All-Enlightened One—to others the All-Compassionate One. On these two wings, Enlightenment and pure Compassion, each one of us must rise. Of the pursuit of Wisdom much is to be found in Buddhist Scriptures; here let us consider what the "Voice of the Silence," that jewelled fragment of the Golden Precepts, has to teach us on the nature of Compassion, and the need to practise it.

First let us savour to the full the following passage, for herein lies the key to many mysteries. "Compassion is no attribute. It is the Law of laws, eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal." Wherefore is it said, "To live to benefit mankind is the first step," and even to practise the six glorious virtues comes but second. Morality itself gives place to the dedication of one's inmost being to the needs of all mankind. To strive for self is to deny the Self, the garnered harvest of all our lives, and to delay its ultimate reunion with the SELF, that shoreless universal Essence which manifests as Life. Wherefore is it our bounden duty "to step out from sunlight into shade, to make more room for others," for with a growing realization of the law of Love we realize more and more that "the selfish devotee lives to no purpose."

Yet mere emotional goodwill is not compassion—we must seek it in the due performance of all duty. "The man who does not go through his appointed work in life has lived in vain." Learn to "follow the wheel of life, follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of karmic retribution," and so be free to know the SELF as ONE. Learn to eliminate the "great dire heresy of separateness that weans thee from the rest," for "thou shalt not separate thy being from BEING, but merge the Ocean in the drop, the drop within the Ocean. So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother pupils, disciples of one Teacher, the sons of one sweet mother," until "thou hast attuned thy heart and mind to the great heart and mind of all mankind."

Compassion is the law which bids us share such wisdom as we have. "Point out the 'way,' however dimly, and lost among the host—as does the evening star to those who tread their path in darkness. Give light and comfort to the toiling pilgrim, and seek out him who knows

still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law."

So shall the ultimate choice which waits us all be made each hour of the day, for "the Path is one, Disciple, yet in the end, twofold. The first Path is Liberation, but the second is Renunciation, and therefore called the 'Path of Woe.'" Those who tread the second Path turn back on the threshold of Nirvana, unable to forget "that mighty sea of sorrow formed of the tears of men." To them in the silence of their own perfection comes a whisper from the heart of Being—"Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" Wherefore let those who strive to follow in the footsteps of the All-Compassionate One read, and learn, and strive to realize the most exquisite expression of the Law yet given to man:—

"Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun. Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain, nor ever brush it off until the pain that caused it is removed."

* * *

IT HAS BEEN SAID:

1. Behold, two men looked into a pond. Said the one: "I see a quantity of mud, a shoe and an old tin can." Said the other: "I see all these, but I also see the glorious reflection of a sky."
2. An aged Brahman came to the Buddha bearing gifts in either hand, and eager to receive enlightenment. Said the Blessed One: "Drop it." The Brahman let fall one of his gifts. Again the order came: "Drop it." The Brahman let fall the other gift and remained empty-handed. "Drop it," came the order yet again. The Brahman was for the moment at a loss, then smiled, for he had attained enlightenment.
3. Man stands in his own shadow, and wonders why it is dark.
4. There is nothing infinite apart from finite things.

THE ARYAN PATH.

A High Class Journal, non-political and mainly devoted to the dissemination of Spiritual, Idealistic and Humanitarian Principles.

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