BUDDHISM AND SEX.

BUDDHISM IN ENGLAND

VOL. 8 No. 5

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, for 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.

SATYAN NÂSTI PARO DHARMA

BUDDHISM IN ENGLAND.

SABBA DANAM DHAMMA DANAM JINÂTI

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MISSING FROM THE LIBRARY.

In the course of a complete overhaul and re-classification of the Lodge Library it has been found that the following books are missing, with no notification in the file as to who has removed them. We should like news of them, and the books returned, as soon as possible.

Buddhism, the Science of Life. Crump (2 copies).

Burman, His Life and Notions. Scott.

Creed of Buddha. Holmes.

Further Dialogues of the Buddha. Vol. 1.

House of Fulfilment. Beck.

Nogaku. Suzuki.

Tao Teh King. Mears.

H. P. BLAVATSKY'S GOLDEN BUDDHA.

An Urgent Appeal.

On May 25th, 1880, H. P. Blavatsky, with Colonel Olcott, publicly took Pansil in Ceylon. and from about this time until the day of her death in 1891 she set great store on a small golden Buddha rupa enclosed in a glass case. When the late Anagarika Dharmapala first visited England he asked me to acquire this rupa for the Buddhist movement in England, and after enquiries I found it was in the possession of G. R. S. Mead. On Mr. Mead's death a few weeks ago I approached the lady to whom it passed under his will with a view to acquiring it for the Lodge, and after some difficulty saved it from a dealer's window by agreeing to find the sum of £25 before January 1st. Of this amount only half has so far been raised, but a member of the Lodge has advanced the amount pending the collection of the balance. It is therefore hoped that all friends of the Lodge who revere the memory of H.P.B. will make haste to contribute to the Fund specially opened for the purpose. Please send your contribution without delay to me personally, together with any information you may have as to the history of this unique souvenir.

CHRISTMAS HUMPHREYS.

* * *

The conventional Heaven, with its angels perpetually singing, etc., nearly drove me mad in my youth and made me an atheist for ten years. My opinion is that we shall be reincarnated.

DAVID LLOYD GEORGE.

(From Lord Riddell's Intimate Diary of the Peace Conference and After).

In Memoriam.

It is with the greatest regret that we have to record the passing of the Chinese Buddhist scholar, Mr. Mow-Lam Wong, who died in Ceylon in October last.

SABBE SANKHARA ANICCA.

Dear Sir,

I have no doubt that it will be nothing less than a shock to many of us who had the privilege of knowing Mr. Wong Mow-Lam, the Editor of "The Chinese Buddhist," to learn that on the 30th October, 1933, he passed away in a sanatorium in Ceylon. In 1931 he went from China to Ceylon to study Pali and Sanskrit with a view to making a comparison between the Chinese text of the Tipitaka and the Pali text. He was working hard for this purpose. When the Ven. Rahula Sankrityayana was staying in the Vidyalankara Pirivena (College), Ceylon, together with the Ven. Rahula he worked on Youan Chwang's *Viñapti Mâtrata Siddhi Sâstra*—a standard work of the Buddhist Idealist School. After long study and labour, Sri Râhula published his Sanskrit restoration of the *Viñapti Matrata Siddhi*, and Mr. Wong, a special issue of "The Chinese Buddhist," containing an English translation of a volume of the same work. In a letter, Sri Rahula once wrote that Mr. Wong's translation superseded in clarity of expression even the translations of the Belgian scholar, Monsieur Poussin.

To many Buddhists all over the world, Mr. Wong was perhaps better known as the translator of *The Sutra Spoken by the Sixth Patriarch*, an invaluable production of Buddhist mystic thought. There can be no greater proof of the unassuming nature of its translator than the fact that although he had such a good grasp of the English tongue, yet he never styled himself as more than a "pupil-translator."

He left behind him in China his wife and children who were being looked after, in his absence, by his friends there. Our sympathies go out to them—to Mrs. Wong and her children, in their unexpected bereavement. We hope that some of Mr. Wong's trusted friends will continue to assist the bereft family, as they have been doing up to now.

Yours sincerely,

ANANDA KAUSALYAYANA.

Buddhist Mission in England,
41, Gloucester Road,
Regent's Park, London, N.W.1.

Peace.

The following sonnet by Miss Flora Macdonald has an unusual interest in that it was written at a time when she knew nothing of Buddhism. On attending a Lodge meeting a few days later, and for the first time hearing the Buddha referred to as "the Blessed One," she appreciated the source of her inspiration, yet had never consciously heard the phrase before:—

Stillness . . . Silence . . . Peace . . . and then, a Voice,
A Voice so soft, I have to strain to hear,
For consciousness imposes on our choice
And we are deaf to everything most dear.
Breathe, Blessed One, I know you not, and yet
We are so much atune, we must be kin,
We are of those whose sun can never set
Because the Sun that lights us is within.
Breathe, Blessed One, how lovely is your spell;
How sweet your music, exquisite your ear,
Breathe, Blessed One, I know that all is well,
When you inspire me, there is naught to fear.
PEACE falls in folds of blue upon the night,
A moving sea of Silence dims the Light.

* * *

A Correspondent of the "Theosophist," writing of his visit to the Religious Congress at Chicago, said: "The Buddhist Bishop from Japan had, to my thinking, the most pious and saintly face of all; I was deeply impressed by him." Who was he?

* * *

Certain is death for the born, and certain is birth for the dead: over the inevitable thou shouldst not grieve. As a man, casting off worn-out garments, taketh new ones, so do we cast off worn-out bodies, and build us others that are new.

BHAGAVAD GITA.

* * *

My view is that capital punishment is both useless and injurious. It is as great an injustice to the world of beings left alive as to the one so violently sent out of life. . . . It seems hardly possible that anyone could believe in theosophical and occult doctrines and at the same time approve of capital punishment.

WM. QUAN JUDGE.

Concentration and Meditation.

Compiled by the Buddhist Lodge Study Class.

(*Continued from page* 107).

CONCENTRATION.

"Concentration is the narrowing of the field of attention in a manner and for a time determined by the will." These words of Ernest Wood in his book, "Raja Yoga," explain the famous story told of Arjuna in Paramananda's "Concentration and Meditation." "Once in ancient India there was a tournament held to test marksmanship in archery. A wooden fish was set up on a high pole and the eye of the fish was the target. One by one many valiant princes came and tried their skill, but in vain. Before each one shot his arrow the teacher asked him what he saw, and invariably all replied that they saw a fish on a pole at a great height with head, eyes, etc.; but Arjuna, as he took his aim, said: 'I see the eye of the fish,' and he was the only one who succeeded in hitting the mark."

The most helpful analogy is probably that of a searchlight. The factors which determine a searchlight's value are its power, its capacity for clear and unwavering focus, the size of the field thus clearly lighted, and the ease with which it can be focussed where desired. The human equivalents of these factors will in like manner determine the value of the thought-machine as an instrument for Meditation. All these factors are developed by the practice of concentration, the effect of sustained effort being an ever-increasing field of clear focus into which no extraneous subject may intrude.

Needless to say, proficiency in concentration is by no means easy to obtain. As is written in the Dhammapada, "Hard to control, unstable is the mind, ever in quest of delight," but, "good it is to subdue the mind, a mind controlled brings happiness." Like many other arts and sciences it is largely a matter of "knack," and after long periods of seemingly fruitless efforts a semblance of proficiency will suddenly appear. The immediate results of such success will be a reduction in the usual wastage of thought energy, and consequently a greater reserve in hand. Then comes a sense of self-discovery, a dawning appreciation of the difference between the knower and the instrument of knowledge, the man and his various vehicles. From this in turn comes a deeper understanding of the meaning of self-mastery. The student finds new meaning in the famous passage in the Dhammapada, "Irrigators lead the water where they will; fletchers shape the arrow. Carpenters bend wood to their will; wise men shape themselves." Again, as thought is the father of action, control of thought leads to greater control on the physical plane. There is less waste of energy in useless movements of the hands and body, and therefore less fatigue. The natural reservoir of physical energy is thus allowed to accumulate until applied as definitely wanted, and the general health is correspondingly improved. The next achievement is a greater co-ordination between the various planes of consciousness. Mind, emotion and action begin to function as one unit, and the waste of energy produced by "worry" is replaced by a calm, deliberate effort to remove its cause.

So much for the credit side of the newly drawn-up balance sheet. As against this there is sometimes noted a curious sense of loss, a mental aridity and, as it were, an emotional vacuum. If this occurs, remember that it is a period of transition, in which the mind has been for the first time withdrawn from its habitual playground in the world of sense, and has not yet acclimatised itself to super-sensuous levels. More rare at this stage, but for the time being more unpleasant, is the experience of finding that life's difficulties, so far from growing less, seem to increase from the moment the new science is begun. The explanation lies in the occult law that all who strive to hasten the slow march of evolution automatically call down upon themselves an increasing volume of their own past karma. If this be unpleasant to the personality it is to be welcomed by the essential man, for not until all *karma* is expended will he be able to press on to the great ideal, the enlightenment of all humanity. On the other hand, there will be this compensating discovery, that in proportion as the student gains control of his vehicles so will his mental reaction to environment improve. Mere proficiency in concentration will of itself induce an improvement in character, and the student will begin to see that "facts are of no importance: what matters is their significance." Facts are facts, but it is for the individual to decide his reaction to them. As Epictetus pointed out, "If any man be unhappy, let him know that it is by reason of himself alone." The wise man will refuse to allow the changing face of circumstance to disturb his inner serenity.

Before proceeding to the practice of Concentration, let it be noted that there is a definite distinction between the development of the mind, which we are now considering, and the development of the emotions, to which we have devoted a chapter at a later stage. The path of mysticism, for example, is, as generally understood, a way of emotion and, as Mrs. Bailey says in "From Intellect to Intuition," any person who is teaching meditation knows how difficult it is to induce the mystic to renounce his quiescent condition (which is the result of an endeavour to make the emotional nature one-pointed), and force him to begin to use his mind. How often one hears the complaint: "I do not like this technique: it is too intellectual and not a bit spiritual." What they really mean is something like this: "I am too lazy to use my mind; I much prefer emotional rhapsodies. This way involves too much hard work." An appreciation of this distinction will provide an answer to the charge that concentration is "cold" and "dull," and remind the student that emotions are not suitable subjects for concentration of the mind. As subjects for Lower Meditation, they are, of course, of tremendous value, but it is well to face the fact that they are not fit subjects for the acquisition of one-pointedness of thought.

CONCENTRATION: GENERAL AND PARTICULAR.

The subject of Concentration falls into two divisions, General and Particular, the former consisting of the cultivation of an habitual mode of thought, and the latter comprising the special exercises by which this quality of mind is developed. Too much stress is laid in text-books on the latter, and far too little on the need for cultivating the right attitude of mind each hour of the day. As Annie Besant wrote in her "Introduction to Yoga," "Many sit down for meditation and wonder why they do not succeed. How can you suppose that half an hour of meditation and twenty-three and a half hours of scattering of thought throughout the day and night will enable you to concentrate during the half-hour? You have undone during the day and night what you did in the morning, as Penelope unravelled the web she wove." Unless the whole day be spent in applying the lesson learnt in the morning's exercise no progress will be made. Indeed, there comes a time when the special exercises are given up. A student writes from a Zen monastery in Japan: "As one progresses further, meditation on one's *koan* continues through all one's waking hours and even, I think, during one's sleep. The most advanced monks are given practically no time for formal sitting, and yet they must go (to the Abbott) for koan interview as many times as the young monks who spend the larger part of their waking hours in formal meditation. (When) meditation becomes a habit of mind, the formal side is discarded as much as possible."

The following suggestions may help in the cultivation of this attitude of mind:—

1. *Get Physically Fit and Remain So.*

Remember that even in the highest meditation, consciousness must function through the physical brain, and unless the body is fit the brain will never function to the best of its ability. Physical fitness is not easy to acquire or maintain under modern conditions of living, but a little thought in acquiring the maximum of sunshine and fresh air, sufficient sleep, and the maximum purity of food will be well repaid. More than one aspirant to Yoga has pointed out that no good results can be obtained in a "dirty" body, that is to say, one which, however clean without, is badly regulated within. Hence the saying, "the key to Yoga lies in the lower bowel," and certainly a lavish use of pure water, inside as well as out, goes far towards acquiring and maintaining a healthy physical instrument.

Having got the body fit, learn to dominate it. Treat it as the animal it is, considerately yet firmly, and train it in obedience with exercises in physical control. Learn to distinguish *its* desires from your own. *You* do not crave for tobacco, sweet-meats, comfort, warmth, or perfume. Let your body learn this fact by giving up, at least for a specified time, one "fond offence," be it cigarettes or coffee, silk underclothes or that extra ten minutes in bed. In the same way cultivate a philosophical indifference to the bumps and bruises of daily life, and refuse to listen to the body's perpetual plea for indulgence in its physical desires.

2. *Concentrate on the Task in Hand.*

"The daily round, the common task will furnish all we need to ask" of opportunity to develop a constant one-pointedness of mind. As a student wrote from the wisdom of experience, "Before one can meditate one must learn to concentrate; otherwise one will be possessed with the will and the inspiration, but lack the necessary third ingredient, technique. Begin by letting the whole of your day become an exercise in concentration, making each action to be done the one thing then worth doing. First say to yourself. 'I am now going to concentrate for (say) an hour on doing *this*, and let all other matters stand aside. This I shall do without thought of self, but because it is the right thing

to be done.' Then forget all about the need to concentrate and get on with the job, whether it be the passing of an examination, the drafting of a document or the cleaning of a room." In order to accumulate the energy for this sustained effort, strive to eliminate all idle and purposeless activity, whether mental, emotional or physical. In the ideal, every thought and act should have a purpose behind it, and be deliberately dedicated to a useful end. Mention has already been made of the need to curb unnecessary physical movements and mannerisms; the same applies to thought and feeling. Long periods of time are wasted in idle day-dreaming, or the useless harping upon some trivial fact or circumstance, and the same applies to indulgence in emotion without its corresponding thought and action. To pander to one's emotional craving for stimulus may afford one a pleasant "kick," but only adds to the difficulties of ultimate self-mastery. By ceasing to dissipate one's energies so lavishly on things of no importance there will be left in hand a larger capacity for organising the daily round in such a way that the maximum of useful work is accomplished in the minimum of time. It is proverbial that the busiest man finds it easiest to fit in something more, and an effectively ordered time-table, combined with a wise use of available energy, will always enable the would-be meditator to find both the time and energy for this greatest of all exercises

But Life for ever swings like a pendulum between the Pairs of Opposites. As the sequence of day and night, so is the alternation of work and rest, and it is in these minutes of comparative repose that the difference appears between the trained and the untrained student of mind-development. The beginner allows his energy to drain away in idle conversation or mental rambling, in vague revision of past experiences or anxiety over events as yet unborn, or in a thousand other wasteful ways for which, were he spending gold instead of mental energy, he would be hailed as a reckless spendthrift to be avoided by all prudent men. The wise man, however, learns the value of the smallest opportunity, and uses these otherwise idle moments to some useful end. Students of concentration practise a useful exercise; those who have reached the stage of meditation keep a phrase, a koan, or a stave of poetry ready in the mind to be mentally "chewed over," or carry in the pocket one of the many booklets of spiritual wisdom from which to gather nourishment for the self within. When it is appreciated, for example, that not only have thousands read, and even learnt by heart, Sir Edwin Arnold's "Light of Asia" by this means, but that Sir Edwin actually wrote the greater part of it on scraps of paper in such odd moments of the day, some idea will be gained of the value to which these "unforgiving minutes" may be put.

But, it may be argued, if every spare moment is used in such activity, what of the need for occasional repose? Only experience will prove the paradox that such a habit, so far from leading to further exhaustion, actually reinvigorates the mind. Again, once such a habit is formed, it will be found that the mind, when otherwise unoccupied, will tend to revert automatically to the central theme or phrase, and by thus filling the day with a succession of "spiritual moments," the student will find his thought machinery being trained to an attitude of habitual concentration, on a worldly problem if so ordered, if not, on a theme of more permanent value to the inner man.

Even when the time comes for a well-earned rest it will be found advisable either to bring the mind to rest on a subject of value and interest, or else to learn how to suspend all mental activity. Far too little thought is given to the art of relaxation, yet never has it been more necessary than in these days of ceaseless dissipation of energy. Remember that recreation ought to be, as the word implies, a re-creation, and not a further expenditure of energy in useless pursuits and pastimes. The study of newspapers, for instance, being the apotheosis of distraction, destroys the effect of exercises in concentration. Of far more re-creative value is good literature, good music, the reading or writing of poetry, and, when feasible, the games of patience, jig-saw puzzles and the like which pleased an older generation, but which no longer satisfy the craze for speed and nervous excitement which characterises the present day. Beware, however, of emulating the amusing example of "concentration" which appeared in "Punch," where a woman is shown sitting in an armchair and at the same time knitting, reading a book, listening to the wireless, rocking a cradle with her foot, and talking to her husband. Either listen to music, or read, or talk, for to divide one's attention among all of them is, as already quoted from Annie Besant, undoing in the evening the good work done in the day.

The alternative to such forms of relaxation as above described is to practise the art of complete relaxation of body and mind, ten minutes of which will be found to be more refreshing than hours of restless sleep. If circumstances permit lie full length on the floor; if not, on a couch or even in a chair. Loosen any tight clothing, then relax each portion of the body deliberately and consciously; then close the eyes and try to

visualise utter darkness. Feel yourself floating in a silent void, and deliberately empty the mind of every thought or feeling by imagining such a condition as Swinburne's "Only a sleep eternal in an eternal night." Even five minutes of this exercise, once the knack is acquired, will produce an abundance of fresh energy and a clean-swept and invigorated mind.

3. *Clarify Every Issue and be Master of each Act.*

It is an astonishing fact that very few people think, though many think they do. As Sir Herbert Barker wrote in an article in "The Sunday Pictorial" for March 26th, 1933, "Modern psychology has proved quite clearly that the vast majority of people bring into play a very small percentage of their total mental capacity. We function mentally around fifty per cent. efficient, sometimes considerably less." Thinking is a process which has to be learnt like any other art or science, and it is to be regretted that so much time is given in our schools to the acquisition of knowledge and so little to the digestion and right use of such knowledge when acquired. But the material of thought is two-fold, facts and ideas, and how many human beings are capable of originating, considering and expressing an idea? "Do you ever think?" asks Sir Herbert Barker as the title of his article. The answer, if honest, would make painful reading, for the great majority of men are almost unaware that they possess the machinery of thought. In most cases they behave as if their actions were the automatic reflex of an outside stimulus, a response so immediate that reason has no time in which to interfere.

The perfect man, before committing himself to any action, would ask himself, and insist on knowing truthfully, *why* he was about to act in the way proposed. This sounds an impossible ideal, but it is a most effective exercise in concentration. Until you get into the habit of knowing how and why an action is to be performed you cannot concentrate the whole of your faculties on doing it efficiently. An extension of this practice, the meditation on right motive, will be mentioned later; for the moment it is sufficient to note the need of being the master of each thought-process and action from its inception to its end. Let there be no more of that unworthy excuse for foolish action, "I did not think." The damage done, if any, will be none the less for being caused by *thoughtlessness*, and the karmic results will be the same.

When the act is complete, decide whether or not you wish to remember it. Many men pride themselves on a marvellous memory; others are just as proud of the ability to forget. Why carry about through life a tremendous burden of old memories? Let those of value be stored in clear-cut detail; for the rest, let every act be performed impersonally, and with full deliberation, then relegated to the mind's waste paper basket.

4. *Control your Reaction to Mass Opinion and Emotion.*

Arising from the need to be master of each thought and act comes the more subtle art of distinguishing between your own and outside thought. Ask yourself, when any thought impels you towards action, "Is it mine? Is it truly my own considered opinion, or is it merely an undigested reflection of the views of the morning paper, or the general opinion at the Club?" In these days of a popular Press it is hard to form and keep one's own opinions, especially if they happen to run counter to popular prejudice. Many a man, for example, on the outbreak of war, is swept off his feet by cleverly worded appeals to the mass-consciousness, and truly believes that the patriotic nonsense poured into the public ear is his own considered views, while few are the women who are free from the dictates of a "fashion" which may not please or even suit them, but which in the end they adopt under the delusion that it is their own considered choice.

Hence the need for a discriminating watch upon incoming thought, a mental filter through which no opinions alien to one's better nature can force their way. If such were a common practice there would be less unkindly and destructive gossip spread abroad through the medium of minds, not one in ten of which believes the stories thus retailed.

In the same way the wise man will attempt to control his emotional reactions. More will be said of this when we come to consider the Meditation on the Bodies; for the moment it is sufficient to point out the need for controlling one's reflection of mass emotion, whether of anger, praise or fear. Because our friends, or the Press, or even the nation at large decide to revile some person's or some other nation's character or behaviour, must we concur? The wise man decides his own reaction, if any, to all circumstances and thinks and feels and acts accordingly.

The Value of Self-recollectedness.

These practices, if honestly pursued, will lead in time to the birth of a faculty which is best described as self-recollectedness. This complex quality, one of the distinguishing marks of spirituality, is nowhere better exemplified than in

the Buddhist East. The Buddha laid great stress upon it. Asked for the meaning of the self-possession he so sternly advocated, he answered: "And how, brethren, is a brother self-possessed? Herein, brethren, a brother, both in his going forth and in his home-returning acts composedly. In looking forward and in looking back he acts composedly. In bending or stretching arm or body he acts composedly. In eating, drinking, chewing, swallowing, in relieving nature's needs, in going, standing, sitting, sleeping, waking, speaking, keeping silence, he acts composedly. That, brethren, is how a brother is self-possessed." Such a dignified, dispassionate inner poise must rouse the respectful admiration of all who strive towards self-mastery, yet it is but the outcome of a faithful building into character of the hints and suggestions above set out. If a beautiful character is likened to a noble building, these daily exercises in self-control are the bricks with which such character is built.

As he begins to attain some measure of self-mastery, the student remembers that all that exists is the product of thought, and finds his centre of interest moving back from the visible world of effects to the inner world of causes. Even at this early stage he begins to feel the rise and fall of the tide of world affairs, and to come into contact with those who know how "to watch, to dare and to be silent." No longer is he merely a puppet controlled by mass opinion, but in an increasing measure a co-worker with the forces of nature, moving intelligently towards the same beneficent end. When such a day arrives it will be well once more to examine the motives prompting further efforts, for know that it is the heart of wisdom which advises that "unless each step in inner growth finds corresponding expression in service to mankind the student treads a dangerous path, and works in vain."

CONCENTRATION: PARTICULAR EXERCISES.

As already explained, there comes a time when special exercises carried out at special times of the day may be discarded, but such a degree of self-mastery is rare in any country, and rarer still in the distracting conditions of Western life. For all but the most exceptional mind the regular habit of daily exercises at a fixed time and place is essential to progress, and the following suggestions may be useful during the periods so set aside:—

Time and Times.

For obvious reasons morning is better than evening. In the first place, the earth currents are waxing up to noon, and waning from noon to midnight. To meditate at night is better than not to meditate at all, but when the earth forces are so negative extra caution is needed against adopting a negative attitude of mind. This is unlikely to happen in Concentration, but as Concentration is merely preliminary to Meditation, the same daily period should be used all through. There are other reasons for letting the chosen period begin the day. The brain is at its freshest after a night's sleep, and the manifold vibrations of the daily round have not yet "stirred the pools of thought." Again, to some extent in Concentration, and far more in Meditation, it will be found that if one begins the day by focussing the attention on the "things that matter," the whole outlook of the day's work will be brought into proper perspective. Many students both begin and end the day with such a period, and some find time to add a few more minutes in the middle of the day. There is high value in keeping the moment of noon as a period of self-recollection, for noon is the pinnacle of day, and countless groups and spiritual societies, knowing that at the moment of high noon the cosmic forces reach their daily zenith, choose this moment for linking up in thought with the forces of good throughout the world. In the East the three best periods for meditation are given as dawn, noon and sunset. If dawn be impracticable and sunset difficult to ascertain, noon at least is easy to keep, and is the most powerful moment of all.

But whatever time or times be chosen, let them be regular. The mind, like the body, works best in a settled routine. When a single day's practice is omitted, three or four days' effort may be needed to make up the loss. It is true that there will come a time when the very habits thus made must be discarded, but the wise man does not scorn such adventitious aids until he has learnt to do without them. Such mental discipline by the use of unvarying habit is like the scaffolding erected round a growing building. When the building is complete, the scaffolding is taken away; until that time it is a necessary means to an end. Better, then, five minutes once a day and every day, than fifteen minutes twice or thrice a day when you feel like it.

No rules can be usefully laid down for the length of any exercises, whether in Concentration or Meditation, but all experienced teachers agree that it should at first be short. Fifteen minutes is cited as quite sufficient for the first twelve months, and even five minutes' strenuous effort, if regularly practised, will achieve remarkable results. Above all, err on the side of brevity. The humblest attempt at Concentration

causes a hitherto unexperienced stimulation of the nerve centres of the brain, and over-stimulation may lead to serious trouble. Begin, then, with a very brief period, and let it be increased as comfort and experience dictate. After all, it is the quality rather than the quantity of effort that produces the qualities desired.

If at first it seems strangely difficult to "find time" for these regular periods, however short, remember that you have definitely decided that there is nothing of greater or even equal importance in the daily programme and, secondly, that there are twenty-four hours in every day. Careful thought, firm resolution, and a little tactful rearrangement of the day's routine will always enable the genuine student to choose and keep at least one daily period, and once this is well established, further thought will find time for more and more.

Place.

It matters little where the exercises are carried out, so that the chosen place be free from disturbance and always the same. When climate and mode of life permit it is better to meditate in the open than indoors, but for town-dwellers the privacy of one's bedroom is probably the best; those who can keep a small room in the house as a silence room are fortunate indeed.

Posture.

Any position will do for concentration, though it is easier while seated in a cathedral than strap-hanging in an underground railway. For meditation, however, there are at least three requirements to be satisfied, and for reasons already explained it is best to acquire the right habits of time and posture from the very beginning. Choose, then, a position which keeps the head and spine erect, the bodily circuit closed, and the whole body at once poised and alert yet relaxed and comfortable. If an upright, unsupported back can be maintained with comfort, so much the better; if not, let the shoulders lightly rest against a support such as the wall, with a small cushion in the hollow of the back. The head should be held erect or drooping a little forward, as in the attitude of most Buddhist images. The eyes should be closed or fixed through half-closed lids on a chosen object. Either is equally effective for meditation, but the former is better for the eyes, a prolonged stare being apt to strain the optic nerve. The hands should be folded in the lap. Whether the body be seated cross-legged on a low seat or couch or upright in a chair is entirely for the student to decide. Comfort is the first necessity in order that the very existence of the body may be forgotten with the minimum delay. If a chair be used, let the feet be crossed, for this will serve the same purpose as crossed legs. The purpose of thus closing the circuit is to eliminate wastage of the energy generated during meditation, and in order that the positive and negative forces of the body may the more easily find their equilibrium.

Some students prefer to meditate while walking. It is true that monastic cloisters were built for this purpose, but it is doubtful if the same complete abstraction from the physical plane can be obtained in a moving body as in one deliberately stilled into the maximum repose compatible with waking consciousness. Here again, however, the student must make his own decision, and "work out his own salvation, with diligence."

Relaxation.

Having chosen the most convenient posture, make sure that no single muscle is in undue tension, for the body can never be forgotten while cramp or the desire to fidget intervene. Strive to imitate the glorious serenity of pose exhibited in every Buddhist figure. Too often in the moment of greatest concentration the body will follow suit. Tension between the eyebrows, a grim set of the jaw, an unconscious hunching of the shoulders or tensing of the hands, all these are familiar scenes to every teacher, but are habits to be dropped as soon as possible. Learn to dissociate the physical and mental functions. The car-driver may use the analogy of putting his engine (the mind) out of gear with the vehicle (the body). In order to acquire this ease of posture, move the body about from the hips while deliberately relaxing every muscle, especially those of the shoulders and neck. When the body has finally come to rest it should have reached the stage when it has been "poised, relaxed and forgotten."

If more than five minutes at a time be given to intensive exercises do not hesitate to vary it with intervals of rest. There are two main types of temperament, that which works with slow and dogged determination and that which works in alternate bursts of tremendous energy and complete repose. If you belong to the latter, by all means work in the way most suitable, but let the intervals of rest be genuine relaxation and not mere day-dreaming. Learn if possible to "cease to think." At first this will in itself involve effort in keeping intruding thoughts from entering. Hold the mind in a quiet stillness, and quietly turn away from every thought which comes. Once the habit is acquired it will be found invaluable in meditation, and in conjunction with the physical relaxation described at an earlier stage, most useful in daily life.

(*To be continued.*)

Caste in Early Buddhism.

By Bimala Churn Law, Ph.D., M.A., B.L.

(*Continued from page* 114).

It appears from the comparative frequency of the discussions on the matter of Brahmin pretensions, that the subject of caste was a burning problem at the time of the composition of the Nikâyas. No other social problem is referred to so often; and the Brahmins would not be so often represented as expressing astonishment or indignation at the position taken up regarding it by the early Buddhists, unless there had really been a serious difference on the subject between the two schools. But the difference, though real, has been gravely misunderstood. As Rhys Davids has said: "From the ethical, social, and political points of view, the restrictions and disastrous effects of caste as a whole have been often grossly exaggerated and the benefits of the system ignored. We are entirely unwarranted in supposing the system as it now exists to have been in existence also at the time when Buddhism arose in the valley of the Ganges. Our knowledge of the actual facts of caste as it now exists is still confused and inaccurate. The theories put forward to explain the facts are loose and irreconcilable." There was a common phrase current among the people which divided all the world into four *vannas* (colours or complexions). The priests put themselves first and had a theological legend in support of their contention. But it is clear from the Pitakas that this was not admitted by the nobles. And it is also clear that no one of these divisions was a caste. There was neither *connubium* nor commensality between all members of one vanna, nor was there a governing council for each.

The fourth was distinguished from the other by social positions. And though in a general rough way the classification corresponded to the actual facts of life, there were insensible gradations within the four classes and the boundary between them was both variable and undefined. The theory of caste, or *Jâti*, easily breaks down when we see a Brahmin and a *candâla* do not differ from their physical constitution and can procreate children. In the Vâsettha sutta the Buddha opposes the caste system on grounds drawn from biology. The theory of caste is untenable as it introduces species within species.

The *Ambattha sutta* of the Dîgha Nikâya, which deals mainly with the subject of caste, cannot be safely utilized as a source for the study of castes in ancient India. It appears from the manner of interrogation and rejoinder between the Buddha and young Brahmin that the compilers of this sutta had made a fool of Ambattha. Ambattha is versed in the three Vedas, and the Buddha is an incomparable religious teacher. But Ambattha's replies to the Buddha's questions and the Buddha's clenching the arguments are not all convincing. This is for one of two reasons; either the followers of the Buddha purposely made a fool of Ambattha so that the Master would shine by contrast, or else some intervening portions of this sutta have been omitted carelessly.

Mahâkaccâna was asked by King Avantiputta of Madhura as to the Brahmanical claim that the Brahmins are superior to all other castes. The king said, "The Brahmins maintain that they alone form the superior class, all other classes being inferior. The Brahmins alone form the white class, all other classes being black. That purity resides in Brahmins alone and not in non-Brahmins, and that Brahmins are Brahma's legitimate sons born from his mouth, offsprings of his, creations of his, and his heirs. Kaccâna convinced him of the equal footing of all the four classes, inasmuch as any member of the four classes could, when he had grown rich and wealthy, employ any member of any of the other three classes as servants.

The emptiness of the Brahmin claim to superiority is shown by the fact that if anyone, be he a noble, Brahmin, vessa or sudda, kills, robs, lies, slanders, covets, harbours ill-will, is of bitter tongue, or has a wrong outlook, he after death must pass to a state of misery or woe, or to purgatory. The same misery awaits each one who is guilty of such crimes. It is also demonstrated by the fact that if anyone, be he a noble, a middle-class man or a peasant, abstains from the crimes noted above, he passes after death to bliss and heaven. It can further be proved by the fact that if anyone, be he a Brahmin, a noble, a middle-class man or a peasant, is a burglar, thief or housebreaker, he is equally punished by the ruler of the realm, irrespective of the caste of the accused. It is also apparent from the fact that he, whether

Brahmin, vessa, or sudra, who cuts off his hair and beard, and dons the yellow robes and goes from house to house as a pilgrim, abstaining from killing, stealing and lying, eating but one meal a day and living the higher life in virtue and goodness; such a one is honoured and respected and provided with all the necessities of life. (*Madhura sutta of the Majjhima Nikâya, II*, pp. 83-90; [*cp.*, *Assalayana sutta*, II, pp. 147, foll., and *Esukâri sutta*, II, pp. 177, foll., where the Brahmin pretentions are also discussed.]) Thus we find that this sutta deals with caste system under five heads. It teaches that caste cannot ensure material success in life, cannot save the wicked from punishment hereafter, cannot debar the good from bliss hereafter, cannot shield the evil-doers from criminal law, and cannot affect the uniform veneration extended to the monk, whether he be sprung from the highest or the lowest of the four castes. In all those important respects the four castes are equal. Lord Chalmers is right in pointing out that this sutta does not go on to state, nor does any other sutta venture to state, that in every possible respect the four castes were on one identical footing of equality. Such a statement would have evinced a certain blindness to facts for, although in all essentials, caste was not an empty name to the Buddha, yet the distinctions of caste had a residual sphere of activity and ranked among the accidents of life. Whilst caste had no part in the higher life, and was irrelevant in the less trivial of mundane relations, yet there undoubtedly remained the region where, in the absence of higher qualifications, the hereditary distinctions of caste were accepted as an appropriate *differentia* between little men. But into this trivial region Gautama disdained to enter. He was content to explode the caste theory without denouncing it as a formal institution (*vide J.R.A.S.*, 1894, p. 348).

Brahmin wives of Brâhmanas have their periods and they are subject to conception. How then can the Brahmins claim to be born of Brahma's mouth? In the Yonakamboja and other adjacent countries, there are only two classes, masters and slaves. A master can become a slave and *vice-versa*. This does not at all lend any support to the Brahmin's claim. It is clear, therefore, that the caste system of the Brahmins did not prevail in the Yonakamboja region.

Not only a Brahmin, but a man of other three classes can develop in his heart the love that knows no hate or ill. Not that only a Brahmin, but a man of other three classes also can go down to the river with his string of red bath balls to shampoo himself and rub off the dust and dirt. The fire kindled by any one of the four classes blazes up with a bright flame and serves the purposes of a fire. When a son is born to a young noble and a Brâhmin maiden he is styled both a noble and a Brahmin: when a son is born to a noble maiden and a young Brahmin he is styled both a Brahmin and a noble. Between two uterine Brahmin brothers of whom one is an educated scholar and the other not educated, Brahmins generally give preference to the educated one in making gifts, but if the educated one is wicked and profligate, and the uneducated one is virtuous, the Brahmins generally give preference to the uneducated man. Therefore, the standard of distinction between *vanna* and *vanna* depends on purity and goodness (*cp.*, *Assalâyana sutta*, *M.N.*, II, 147-157). Here also we find that the Buddha speaks against the Brahmanical pretentions that the Brahmins are superior to all other castes (*cp.*, also *Canki sutta*, II, 164-177, where also the Buddha condemns the Brahmanical pretentions as to their superiority).

In the 6th or 5th century B.C. the Brâhmanas took up higher occupations to earn their livelihood. They acted as judges, chaplains (*Jâtaka*, IV, 188), ministers[1] and courtiers (*Jâtaka*, II, 166). The Brahmins also followed such lower professions as hunters (*Jâtaka*, II, 140; III, 276), who used to kill many deer and live on them; carpenters (*Jâtaka*, IV, 129) who used to bring wood from the forest and make carts; goatherds (*Jât.* III, 242), and snake-charmers (*Jât.* IV, 283).

We find many instances of greediness of the Brahmins in Buddhist literature. The Brâhmanas thought exultantly of large sums of money and large supplies of food. They sought in the dreams of kings pretexts for sacrifices and personal gain (*Jât.* I, 187, *cp.*, *Jât.* I, 255, where the Brâhmanas are described as a greedy lot). The Buddha, while at Jetavana, spoke about a Brahmin retained by the King of Kosala, who had the power of telling which swords were lucky, but who was very greedy. The Brahmin made it a rule only to commend the work of those smiths who made him presents, while he rejected the work of those who did not bribe him (*Jât.* I, 277). A Brahmin who was appointed as a judge by the King of Benares was addicted to accepting bribes (*Jât.* VI, 69).

The Brahmin students, like the Khatriyas,

[1] It should be noted that the Khattriyas also enjoyed the privilege of being ministers to the king (*Jâtaka*, III, 102).

were admitted into the University of Taxila. They were, like the Khattriyas, taught the three vedas and various arts (*Jât.* III, 105).

The Vessas were the trading people. In the Buddhist literature their position was next to the Brahmanas (*cp. Aggañña sutta, Digha Nikaya*, III.). They adopted the married state, and set on foot various trades. The Jatakas contain references to such trading people and trading families (*cp., Jâtaka* II, 163, 199).

The Suddas come next to the Vessas. They were known in the Buddhist age as slaves as opposed to freemen; children born to such slaves were also slaves. We hear of them quite occasionally as domestic servants in the houses of the rich (*Jâtaka* IV, 200). According to the *Aggañña Sutta*, those who took to hunting and such debasing pursuits were known as Suddas (the lowest grade of folk). Vasabhakhattiyâ, a daughter of a slave girl, who became the consort of the King of Kosala, was degraded, together with her son Vidûdabha, because they were of servile rank (*Jât.* I, 27; and see also *Jât.* IV, 91). It is interesting to note that the name of a noble family should not be given to a slave girl's bastard child. It happened that a chaplain fell in love with a slave girl who conceived and enquired of him as to the name by which the would-be child should be called. The chaplain replied thus, "My dear, here is a tree called Uddâla, and you may name the child as Uddâlaka. It can never be that the name of a noble family should be given to a bastard child of a slave girl" (*Jât.* IV, p. 188).

Besides these four classes there were lower varnas, such as candâlas, pukkusas, venas, nesâdas, rathakâras, potters, weavers, leather-workers, barbers, matmakers, fishermen, drummers (*Bherivâdaka-kula, Jât.* I, 146), conch-blowers (*Sankhadhamakakula, Jât.* I, 147), ploughmen or cultivators (*Jât.* I, 168), green-grocers, carters, water-carriers, field-labourers (*Jât.* III, 107). It is true that the venas, the nesâdas and the rathakâras were undoubtedly aboriginal tribesmen who were hereditary craftsmen. So also in the case of matmakers, potters, weavers, leather-workers, and water-carriers who adopted low occupations from generation to generation; undoubtedly all these were *hînajâtiya*, or low-caste, people. In the Buddhist age a barber was rewarded by the King with a village (*Jât.* I, 30). A true believing barber was allowed to listen to the Master's discourse, and enter the Sangha. It appears from this that there was no bar for a man of lower varna to come to listen to the Buddha's dhamma (*Jât.* II, 4).

Mention is made of a candâla village which was inhabited by low-caste candâlas (*Jât.* IV, 124). There was a belief in Buddha's time that the candâlas used to bring bad luck to those who saw them (*Jât.* IV, 235). The candâlas had their own manner of speech and their own language. There was a candâla village outside Ujjenî (*Jât.* IV, 244). The candâlas were not admitted into the University of Taxila. Two candâla brothers went to study at Taxila, posing as Brahmins, but when they were found out they were expelled (*Jât.* IV, 244). The candâlas were so much hated by the Brahmins that some among them on account of having tasted the food of a candâla, were put out of caste. (*Jât.* IV, 235). A candâla is described as having been able to secure, as he wished, the beautiful lady, Ditthamañgalikâ, daughter of a prosperous merchant. The lady was kept in the candâla settlement outside the city without transgressing in any way the rules of caste. A son of this beautiful lady, when he was seven or eight years old, learned the three vedas, and at sixteen practised charities to the Brahmins (*Jât.* IV, 235). There is an instance where we find how a wise and learned candâla was badly treated by a Brâhmana (*Jât.* III, 153).

A young Brahmin learnt a charm from a low-caste candâla. When once asked by the King as to the name of the teacher from whom he had learnt it, he felt shame to say that he had learnt it from a low-caste candâla, and spoke falsely before the King. Instantly the charm was gone. The Brahmin spoke to the King the truth. Hearing this the King thought within himself, "When one has a treasure so priceless, what has birth to do with it?"

"Be it Khattiya, Brahmin, Vessa, he from whom a man learns right—Sudda, Candâla, Pukkusa—seems chiefest in his sight" (*Jât.* IV, 127).

According to the Buddha, people belonging to high or low caste could attain arahatship. There are instances in the Pali literature where we find that a ploughman or a cultivator attained arahatship (*Jât.* I, 168); a fisherman's son was admitted into the order and he afterwards won the glory of arahatship (*Jât.* I, 105). A careful study of the Theragâthâ and its commentary will convince one of the fact that people belonging to different castes, from the highest aristocracy to the lowest scavenger, lived together in fraternal affection and equanimity,

and won the highest bliss (*vide* my *History of Pali Literature*, pp. 500 foll.). Any person belonging to the lower castes, as for example, candâla, was not eligible for kingship. A candâla, simply because he was a candâla, was not made a king. It was distinctly told that had he been of a higher caste, he would have been made king (*Jât.* III, 18).

At the time of the Buddha we meet with several instances where marriage took place among the candidates of equal rank. A gentleman of a country near Sâvatthî asked in marriage for his son, a young Savatthian girl of equal rank (*Jât.* I, 124). A Brahmin was married to a bride of his own rank (*Jât.* I, 292). The daughter of a lay sister at Sâvatthî was married to a husband of the same caste (*Jât.* I, 294). A Sudda had a beautiful daughter; when she grew up, she was married into a family "as good as her own" (*Jât.* II, 158). A Brahmin householder of Benares had a son and a daughter; when the son grew up, father brought a wife home for him from a family of equal rank (*Jât.* III, 107). There is an example of asavarna marriage (marriage outside varna or caste) in the case of the daughter of the chief garland maker of Sâvatthî, named Mallikâ, marrying Pasenadi, the King of Kosala (*Jât.* I, 27, III, 244).

Gahapati, or householder, may be found among the classes already mentioned. In the Pali Buddhist literature the word *Kutumbika* occurs (*Jât.* I, 105; *Jât.* II, 266) which means a landowner (and a country squire). It may refer to a landowner belonging to any caste, but in the case of Brâhmanas the term "*Brâhmana gahapatikâ*," or "Brahmin householders," occurs in several places in Southern Buddhist literature; for example: "*Amaccâ pi Brâhmana gahapatikâ pi*," in *Jât.* I, p. 506 (Fausboll), and see *Jât.* II, 166.

BIMALA CHURN LAW.

Buddhism in the Modern World.

Alan W. Watts.

III. Buddhism and Sex.

It is difficult to find a cause for our modern obsession with Sex, unless it be a reaction from a period when the subject was held to be taboo. Yet although it is right to give this question a reasonable amount of study and investigation, it is given a prominence to-day which is out of all proportion to its importance. Almost every novel and film has a "sex-interest," a large number of books are published every year dealing exclusively with it, societies are formed to discuss it and even a school of psychology has been invented which finds in Sex the whole basis of our mental and physical life. But perhaps one of the most interesting features of the modern attitude to Sex is the tendency to regard the sexual act and the phenomena connected with it as ends in themselves distinct from the ultimate outcome of the act, which is Reproduction. The ancient Greeks adopted a similar attitude, but for the most part human society has seen in Reproduction the only sanction for the existence of Sex, and has regarded sexual intercourse between man and woman as definitely immoral unless performed with a view to procreation. But so great an authority as Havelock Ellis finds in the actual sex-life of a man and his wife, and in the erotic phenomena which it involves, the basis of so much that is beautiful and noble in human life that this modern tendency would seem in some measure to be justified. But the question still remains as to what position Sex should hold in our lives, as to whether we should consider it more in its relation to Love than to procreation, whether it is fundamentally material or spiritual, and lastly whether the highest form of man should marry or be a celibate.

Probably the first question that will come to our minds is, "What is Sex?" To this Professor Crew replies in his *Introduction to the Study of Sex*: "The layman may perhaps find an answer, but no biologist has yet given a sufficiently comprehensive and satisfactory reply. We do not know what sex is. Biology has not yet reached that stage of its development when it can describe the objects of its searchings." It is not necessarily the union of two opposite forms of a similar species to produce offspring, because there are forms of life which combine the two sexes in one individual; it is not solely an appetite, because it is to a great extent creative; it is not the creative force of the Universe (although it may be a manifestation of it), because that force operates in many ways that have no connection with the phenomena we associate with Sex. But for practical purposes we may be content to define it as the relationship between man and woman

which has two aspects—the erotic and the procreative—and taking thus a Buddhist middle path we may proceed to an examination of other aspects of the subject.

A far more important question for our consideration than the actual nature of Sex is the position which it should hold in our lives and the moral attitude which we should adopt towards it. It is generally agreed nowadays that to regard it as something definitely taboo and rather disgusting is a harmful attitude, because in repressing a normal manifestation of sex-energy it diverts it into undesirable channels often with disastrous results. Moreover there is no moral reason why we should be ashamed of a perfectly natural act which is in no way insanitary or æsthetically offensive, why we should show signs of undue nervousness when it is discussed or even why we should consider it as something too sacred to mention. And on the other hand it is highly undesirable to make an obsession of it, to think and talk of little else, to introduce it into all amusements and to take every opportunity of bringing it into prominence. This is equivalent to mere gluttony in eating, and signifies an utterly unbalanced mind when there are so many other things of interest in the world. For Buddhists there is again the middle path between prudery and obsession. Yet the idea of sexual taboo is certainly not a mere mental perversion which arises in an over-Puritanical age; it seems to be almost a fundamental instinct in human nature and is generally more developed in women than with men.[1] Perhaps if we turn to the Eastern Wisdom we may find the real cause of taboo, in a theory which is not accepted in the West, but which may yet prove to be one of the most interesting facts of biology.[2]

Before going on to consider the Eastern teachings on the origin and eventual destiny of Sex as we understand it, it must be remembered that the Buddha quite definitely forbade all forms of sexual intercourse for those who took the bhikkhu's vows and decided to devote their whole lives to treading the Path. "If the woman be old, regard her as your mother, if young, as your sister, if very young, as your child. The *shramana* who looks at a woman as a woman, or touches her as a woman has broken his vow and is no longer a disciple of the Shakyamuni." The concentration required for treading the higher stages of the Path must not be divided; the whole mental force must be directed to the one end, and Sex is too strong a distraction to be allowed to exist alongside with the strenuous effort for self-purification which the attainment of Bodhisattvahood involves. So great is the purity required of the aspirant that at a certain stage he must not even touch other human beings and even certain plants and animals. A certain Thibetan book dealing with this highly advanced religious training says, "A disciple has to dread external living influence alone (magnetic emanations from living creatures). For this reason, while at one with all, in his *inner nature*, he must take care to separate his outer (external) body from every foreign influence; none must drink out of, or eat in his cup but himself. He must avoid bodily contact (i.e. being touched or touch) with human, as with animal being." Of course it will be raised in objection to this system that it destroys one of the most beautiful and vital aspects of human life—namely the love of man for woman—because in taking Sex out of the mental make-up of the perfect man one condemns it as a thing of no ultimate value. But it is mistaken to think of this purification as a suppression of Sex, for it is really a sublimation of Sex, the transmutation of this powerful energy from the physical to the spiritual plane and of individual to universal love. Bodily contact with other beings gives way to spiritual union—the sage *seems* to hold aloof from others but is really in close harmony with all that lives, while the sensualist, though seeming to be in contact with others, is actually separated from them. It is a simple turning of the balance.

The same idea is to be found in Yoga. The vital force (*Kundalini*) is raised from the sacral plexus (*Muladhara*), which is the sexual nerve-centre, and passed up the spinal canal (*Sushumna*) into the brain where it manifests its activities on the highest plane of spirituality. Mahayana Buddhism hints at the same process —the sublimation of Sex from the physical to the spiritual—in its teachings on the Heavens of Desire.[3] The higher the plane of existence the more spiritualized does sexual activity become; in the first heaven (Shi-Tenno-Ten) marriage is similar to marriage on earth, while in the second (Sanjiu-san-Ten) procreation is effected by a simple embrace and in the third

[1] See Havelock Ellis, *Man and Woman*, p. 234, *et seq.*

[2] See below on the division of the sexes. Several schools of Eastern philosophy hold that the earlier prototypes of man were dual-sexed, and it may be that the sense of shame is partly due to an instinctive attempt to cover up our present incompleteness. This, however, is only a tentative theory.

[3] See Lafcadio Hearn, *Gleanings in Buddha-Fields*, p. 208, 1927 edn.

(Emma-Ten) by the gentlest touch. So sublimated does the process become that in the sixth (Take-jizai-Ten) a new being may be produced simply by the power of thought. And in the meantime the love of man for woman, which indeed is beautiful, has become transformed into something so much more beautiful that it defies all power of description.

But for ordinary beings such as ourselves, who have not yet attained such heights of perfection, some of the conceptions of Bhakti-Yoga will prove more interesting and useful. I refer to systems outside those outlined in the Pali Canon because most Buddhists will probably agree that the Buddha (from a modern point of view) did not deal adequately with the subject of Sex. Most primitive peoples give their children a far more thorough education in the subject than is given to-day, and it may be that for this reason the Buddha refrained from giving as detailed a treatment of the matter as we should like.[4] But in Mr. Claude Bragdon's recent book, *An Introduction to Yoga* (a book remarkable for its sanity and its avoidance of the dangerous aspects of the system), the reader will find much valuable information on the Yoga attitude to the relationship between man and woman. It is suggested that in every male there is a certain half-developed female element, and this incompleteness causes him to seek rectification by union with woman, and *vice versa*. This attainment of inner balance, this completion of the partly formed element, is held to be one of the stages on the Path, to be achieved by real and vital love for a member of the opposite sex. When the man has completed his feminine and the woman her masculine aspect the necessity for this type of love no longer exists and both are prepared for higher stages of the Path, and they will be born into conditions where the sublimation of Sex is comparatively easy and harmless, having learnt the lesson which terrestrial love has to teach them. This teaching is probably rooted in the belief common in many parts of the world that our distant ancestors were dual-sexed—an idea which may contain much esoteric truth[5]—and that at some far off date the sexes are destined to unite once again. In the words of Aristophanes, "After the division the two parts of man, each desiring his other half, came together, and throwing their arms about one another, entwined in mutual embraces, longing to grow into one; they were on the point of dying from hunger and self-neglect, because they did not like to do anything apart . . . Human nature was originally one and we were a whole, and *the desire and pursuit of the whole is called love.*"[6]

In the East there has never existed a "Sex Problem" on the scale in which it exists in the West, and it is mostly for this reason that it has not been dealt with as fully as we might wish by the Eastern philosophers. Our puritanism has made us look upon Sex as something infinitely more serious than our other natural functions; it has been regarded as something essentially ugly, as something pertaining exclusively to man's lower nature. But in the East, though there too there are prostitutes and sexual excesses, man's desire for a woman's embraces is not looked upon as an evil. Courtesans exist just as caterers exist, and the Eastern courtesan is infinitely superior to the Western harlot because she is not a despised outcast, not a dealer in sin associating with those who imagine that they are doing something evil, but a person with a certain artistic charm. We do not feel ashamed of ourselves when we delight our senses with a beautiful picture; why should we feel ashamed when we delight them with a beautiful woman? The only evil in Sex comes through excess (as in eating or listening to music), but in the West we make an additional evil by an irrational and inconsistent condemnation of its pleasures.

ALAN W. WATTS.

[4] See Ernest Crawley's *Mystic Rose*, and Seabrook's *Jungle Ways*.

[5] See Blavatsky's *Secret Doctrine*.

[6] From Plato's *Symposium*.

* * *

He that desireth reward for his good deeds loseth all merit; he is like a merchant bartering his goods.

MAHABHARATA.

* * *

What shall we do? Not drown in self-pity.
Life isn't wrong, it's the mind that is ill.
'Tis a tonic we're needing; a book that is witty;
A walk in the sunshine, a breath from the hill.

WILHELMINA STITCH.

* * *

Sad derision of human destiny. So many Saviours of the World born into it; so much and so often propitiated, and yet the world is as miserable—nay, far more wretched now than ever before—as though none of these had ever been born.

H. P. B.

The Paticca-Samuppâda.

By Guido Auster.

"Yo paṭicca-samuppādaṁ passati so dhammaṁ passati, yo dhammaṁ passati so paṭicca-samuppādaṁ passati."—*Majj. Nik. 28.*

Which, in translation, runs: "He who understands (sees) the *Paticca-Samuppâda* understands the Doctrine, and he who understands the Doctrine understands the Law of Simultaneous-Dependent Origination."

So there should be no further doubt as to the great importance of understanding the *Paticca-Samuppâda* which is thus identified by the Buddha with his teaching itself. Of this great Law the Buddha warned Ananda not to think too lightly, for it is through the not-understanding of this that sorrow arises in the world. (*Dig. Nik.* 15.)

Thirty years ago, when materialism was more in vogue than it is to-day, Buddhism was greeted by fashionable thinkers as the materialist religion *par excellence*. Rationalists (often, sadly, very irrational) were delighted to discover in Buddhism, that ancient and venerable religion of Asia, what they took to be strong support for their pet theories. No God! No unchanging soul! And the *Paticca-samuppâda* as a "Law of Causation" to uphold their conception of a universe running like a blind machine!

Taken as a "Law of Causation" the *Paticca-samuppâda* looks very formidable at first sight, but further study reveals strange contradictions in it so long as it is regarded as a mechanical process. Some Buddhist writers of thirty years ago supposed the *Paticca-samuppâda* to be a kind of Buddhist cosmological record, a *raison-d'etre* for the "fall of man," so to say. The echo of this idea is still found among writers who translate the Pali as "produces," e.g., "Ignorance produces the syntheses," etc. This seems to show a causal law, and this idea gave rise to a very grave error.

In order to explain the application of this supposedly causal law, its interpreters were forced to assume that the twelve *Nidânas* could only apply over a period of at least three lives, the past life, the present life, and a future one. They took the words birth (*Jâti*) and death (*Marana*) in a popular sense, namely, in reference to the birth and death of the physical body. In consequence of this, the real meaning of the *Paticca-Samuppâda* was lost, for the essence of the whole thing appears to lie in understanding its essential idea of *simultaneity*.

Now for Buddhists, as for any school of real philosophers, the arising and the death of the physical body does not matter very much, for it does not indicate the origin and end of life itself. The fate of the body is not all-important, for we know that mind is the real driving force. Modern thinkers, even scientists and bio-chemists and astronomers and mathematicians, are generally agreed upon this point. The *Dhammapada* has no doubt about the matter at all, as its very first verse tells us. To understand the laws of the origin and death of the physical body would not mean to understand the Dhamma, but it is a different thing altogether when this advice is seen to apply to the laws of the mind. No doubt there is a meaning to be found in applying the *Paticca-Samuppâda* to the popular idea of birth and death, but its importance is nothing in view of the other. We must read the Law of Simultaneous-Dependent Origination in reference to the arising and ceasing of thought, feeling, and consciousness. "*Khandhânam pâtubhâvo âyatanânam patilâbho, ayam vuccat' âvuso jâti*" (*Majj. Nik.* 9) tells us that "the appearing (becoming) of the Khandhas, the repeated grasping of the senses, that is called birth!"

We should endeavour to see the meaning of the *Paticca-Samuppâda* within this present life of ours; that is to say, within the range of our mental experience. And it is here that we can most readily grasp the essential meaning of "simultaneous origination." We must give up trying to interpret this remarkable "chain" in merely a causal manner. A cause implies an effect, and this, in turn, implies finality, determinism. This is not the Buddha's teaching. The Tathagata did not preach fatalism. Life is not a mechanical affair of effects following upon a distant cause.

If the materialistic explanation had been the real meaning of Gotama's Doctrine, then he would have needed but to teach two truths, i.e., sorrow and its cause, whereas he taught the greatest truth of all—Deliverance from Sorrow.

A mechanical interpretation of cause and effect allows no room for the slightest deviation away from the set norm. Within a universe that is merely a machine there can be no need for striving or for hope—there can be no deliverance, no freedom—for all things would result automatically, following one another in predestined sequence. Having had already many an eternity in which to come to perfection, who would then dare preach of progress? Being entwined with ill and sorrow, who would dare talk of liberation?

The *Paticca-Samuppâda* postulates *Avijjâ* as the ultimate base upon which arises the whole body of ill. *Avijjâ* is badly translated as "Ignorance"; its meaning is "Not-knowing." It is the Not-knowing of wisdom which brings about the appalling catastrophe we call the universe.

Ignorance is a word implying something positive, something which is there. "Not-knowing" is a negative condition, and *A-vijjâ* is the Pali equivalent of *ne-science*, want of knowledge, lack of knowledge. But how, it may be objected, can something *which is not* be the cause of *things-as-they-are*? Here is the mistake of regarding this "chain" in a causal manner. Not-knowing does not *produce* the whole body of ill, but the things-as-they-are have all arisen *in dependance* on the fact of Not-knowing. This is not hair-splitting at all. If we do not switch on the headlights of our car, then accidents may happen. They do not necessarily happen, of course, but they are liable to arise in dependence on not-lighting-up.

Avijjâ is rather like the æther of science. Some say it is, and others say it isn't! We may rightly regard it as the great kingdom of no-thing-ness in which all our life and actions go on. There would be no phenomenal life if all had been *Vijjâ*, wisdom, knowledge. It is *Vijjâ* that brings to a close the whole weary business of *Samsâra*. Even the life of the Arahat is proof of *A-vijjâ*, for though he is free mentally and has entered the wisdom, yet his body, being his visible Kamma is still subject to old age, sickness, and death.

In dependence upon Not-knowing arise the *Sankhâras*, those instinctive tendencies to obtain contact with the world: and immediately the *Viññâna*—the conscious individualization—comes to be. Together with this arises all that is meant by *Nâma-Rupa* (the most difficult term to translate with any hope of reaching the right meaning. "*Name* and form" is meaningless; more adequate are mind-body, character and body). The six senses, *Salâyatana* are a part of it, and in dependence on these arises *Phassa*, Contact, and then *Vedanâ*, Sensation.

Now sensation can be either pleasant, unpleasant, or neutral. If neutral, then there is no further trouble. The "chain" stops right there! But pleasant and unpleasant sensations give rise, in the one case to wanting more, in the other to wanting less. Both these opposite wants can be grouped under *Tanhâ*, Desire, Thirst. The desire to have or the desire to put away. In dependence on this comes *Upâdâna* or Grasping, Clinging; either grasping at the object of desire, or grasping at the opposite something which will rid one of a hated object; then the conception of the object comes to be (*Bhâva*), and lo! the moment of birth or *Jâti*.

Now here a most important change in the character of the *Paticca-Samuppâda* takes place. Up to this point the whole "chain" is in the nature of a dependent development. But with *Jâti* there comes into being a distinctly causal sequence, for with the springing up of birth the resultant decay and death must *inevitably* follow. No God, no Buddha can alter this. It is only by preventing the arising of birth that we can put a stop to decay and death.

Let us take an instance from daily life. Shut the eyes. There is no seeing, but there is still an awareness, a consciousness, and in dependence of these things the eyes will open. At once the surroundings are seen, but as yet there is no immediate knowledge of what this signifies. Feelings arise, pleasant or unpleasant. A sensation of something red arises in the consciousness. Then comes a desire to identify this redness, and with this desire knowledge is born. The redness takes birth as the concept of a red rose. This process could have been stopped: but with the birth of the concept the inevitable decay and death must follow, bringing disappointment and (possibly) pain. All this came to pass in dependence of *a-vijjâ*, Not-knowing, for it is not knowing the consequence that allows the whole realm of sorrow to come to be.

The "chain" can only be made to cease through *Vijjâ* or the knowledge of what to do. And this tells us (or, at least, the little of what passes for *Vijjâ* in our mental equipment) that the vulnerable "link" is *Tanhâ*, desire. Over desire we can sometimes exercise a definite control. If we refuse to indulge desire, then we are on the road to mastery. We may not succeed fully at once—indeed, we cannot—but the first step to success must be taken through the overcoming of desire.

Desire leads to pain and—happiness. Both states are of the nature of ill, irritation, and of ultimate sorrow. In this connection it is interesting to note that there is in the *Samyutta Nikaya XII*, 23, a version of the *Paticca-Samuppâda* containing 24 "links," of which twelve show the dependent origination of happiness. Happiness, by itself, even as sorrow and pain, is a relative state, and therefore cannot be considered as the ultimate goal. The goal is to be found outside of all relative conditions, and to tread the Way thereto requires a mental attitude of complete and absolute indifference to all relative states. We must learn to regard all phenomena and all manifestation as froth and foam on the restless ocean of existence.

Look upon the world as foam!
Look upon the world as illusion!
He who so regards all worldly life,
Escapes the watching eye of death.

Dhp. 170.

GUIDO AUSTER.

EDITORIAL NOTE.

The Nidana Chain is one of the most difficult doctrines to understand, and anyone who can help towards its elucidation is sure of a ready hearing. We welcome Mr. Auster's views, therefore, and hope they may throw light on the problems of the Chain and initiate an interesting discussion. For the benefit of readers we give the following extract from the Pali Text Society's "Pali-English Dictionary" (vol. II. page 16).

Paticca-samuppâda: arising on the grounds of (a preceding cause), happening by way of cause, working of cause and effect, causal chain of causation, causal genesis, dependent origination, theory of the twelve causes. The *general* formula runs thus: "*Imasmim sati, idam hoti, imass' uppâdâ, idam uppajjati; imasmim asati, idam na hoti; imassa nirodhâ, idam nirujjhati.*" This being, that becomes; from this arising of this, that arises; this not becoming, that does not become: from the ceasing of this, that ceases.* *Majj.* ii. 32; *Sam.* ii. 28, etc. The term usually occurs *applied to dukkha* in a famous formula which expresses the Buddhist doctrine of evolution, the respective stages of which are conditioned by a preceding cause and constitute themselves the cause of resulting effect, as working out the next state of the evolving (shall we say) "individual" or "being"; in short, the bearer of evolution. The repective links in this chain, which to study and learn is the first condition for a "Buddhist" to an understanding of life, and the cause of life, and which to know forward and backward is indispensable for the student, are as follows: The primary cause of all existence is *avijjâ* ignorance; this produces *sankhârâ*: karma, dimly conscious elements, capacity of impression or predisposition (will, action, synergies), which in their turn give rise to *viññâna* thinking substance (consciousness, cognition); then follow in succession the following stages: *nâmarupa* individuality (mind and body, animated organism), *salâyatana* the senses (six organs of sense), *phussa* contact, *vedanâ* feeling, *tanhâ* thirst for life (craving), *upâdâna* clinging to existence or attachment, grasping, *bhava* (action or character; renewed existence), *jâti* birth (rebirth), *jarâmarana* (+ *soka-parideva-dukkha-domanass' upayâsâ*) old age and death (+ tribulation, grief, sorrow, distress and despair).

The oldest account is given in the *Mahâpadâna Sutta* (*Digha* ii. 30 sqq.; cp. Dial. ii. 24) where 10 items form the constituents of the chain, and are given in backward order, reasoning from the appearance of *dukkha* in this world of old age and death towards the *original* cause of it in *viññâna*. The same chain occurs again at *Sam. Nik.* ii. 104 sqq. A later development shows 12 links, viz., *avijjâ* and *sankhârâ* added to precede *viññâna* (as above). A detailed exposition of the P-s. in Abhidhamma literature is the exegesis given by Buddhaghosa at *Visuddhimagga* xvii., under the title of *Paññâbhumi-niddesa*, and at *Vibhanga Commy.* 130-213, under the title of *Paccayâkâra-vibhanga*. Passages for reference are: *Vinaya*, I. 1. sqq. *Majjh* I. 190, 257; *Samyutta* I. 136, II. 1 sqq. 26 sqq., 42 sqq. 70, 92 sqq., 113 sqq.; *Ang.* I. 177, V. 184; *Sutta-Nipata* 653; *Udana* I. sqq.; *Patisambhidâ-m.* I. 50 sqq., 144; *Nettipakarana* 22, 24, 32, 64 sqq.; *Sumangala-vil.* I. 125, 126.

* Another translation is: That being thus, this comes to be; from the coming-to-be of that, this arises. That being absent this does not happen, from the cessation of that, this ceases.

The original Pali has the same demonstrative adjective *idam* (not *idam*, this, and *asu*, that). This does not imply that cause and effect are identical phenomena, but that the closest relationship of interdependence exists between them. The translation by "this" and "that" tends to weaken this essential emphasis of the close connection between cause and effect.—(ED.)

The Basic Principles of Buddhism.

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

No. 4. By Philosophia.

"Buddhism" is the method taught by the Buddhas for the attainment of the cessation of *separate* existence, called in the language used by the latest Buddha, *Nibbana*. What, *more* than this, Nibbana may be, cannot be stated in any *intelligible* words, but can only be experienced. The plural "Buddhas" has just been used, instead of the singular, "Buddha," because the Buddha we know of is only the latest to appear of a long line, each of whom has had the task of teaching this "method" to the men of his own world-epoch. For the *ultimate* goal of all being is to pass from the state of differentiation to the Undifferentiated. And the office of each Buddha is to remind men afresh of this ultimate goal—far off though it be—and keep setting their feet on the road to it as oft as they tend to forget and stray from it.

The preliminary stage of this "method" or "road" is the practice of *Giving*, because in parting with some of his possessions to others who may need them, a man is breaking down, to that extent at least, his sense of separateness from others.

The next stage is the observance of ordinary "morality," of abstention from acts hurtful to others in their property, persons, or feelings, because again such abstention tends to break down a little more the sense of separateness from fellow-men, since its ultimate basis is a recognition that their feelings are no different from what our own would be under bad treatment. We feel pain when "wrong" is done to us. So do others when "wrong" is done to them. Therefore we must not inflict on others treatment that we do not like ourselves, even though it may bring us something we like. In the performance of our actions we are not to think only of our own likes and dislikes, but also of the likes and dislikes of others. To be able to act *completely* upon this principle at all times would mean that one had taken a very long step indeed towards eliminating our sense of separateness from others.

But a further step still remains to take; and that is to eliminate *from the mind* the last, least, finest remainder of a notion that we are *a being* separate eternally from all other beings. This demands a great deal of mental training and discipline and practice. The method for this taught by Gotama Buddha (the latest Buddha) is that of *analysis*. We are required to subject all our being in its every part and mode, to a most exact and rigorous scrutiny, so as to reveal to our mental or "spiritual" sight the utter absence of sound basis for any idea of *permanent* separate existence. Those who fully succeed in this task have attained real wisdom. They have become super-men; for they have become more than what ordinary men are. Or, from another point of view one might equally well say that these are they who really have become *men* in the true and full sense of the word, all others who have not attained that understanding wisdom being as yet no more than candidates for, aspirants towards, humanity proper. The Buddhas, and those who up till now have completely learned the lesson of the Buddhas and realized the full fruition of their "method," are thus only forerunners of what all men must, and one day shall, become. All other religious teachers besides the Buddhas, to the extent that their teaching is practical, only teach, and only *can* teach, some feature or other in the method of the Buddhas. They can only lay emphasis upon, call particular attention to, this or the other section of a "road" already fully mapped out by the Buddhas. Thus "Buddhism" is the one universal religion.

PHILOSOPHIA.

* * *

There seems to be an increasing number of people who, though born and bred in Europe and under Christian influences, have been led by natural and acquired sympathy to adopt in some form one of the Eastern religions. They find there the answer to questions, and the satisfaction of longings, which they cannot find here. Buddha seems to respond to their needs more fully than Christ.

E. E. KELLETT,
"A Short History of Religions, p. 576.

* * *

But I dread success. To have succeeded is to have finished one's business on earth. . . . I like a state of continual becoming, with a goal in front, and not behind.

BERNARD SHAW.

The Ninth Birthday Anniversary of the Buddhist Lodge, London.

The ninth anniversary of the founding of the Buddhist Lodge was celebrated at Eustace Miles' Restaurant, at 8 p.m., on Friday, November 17th, before a goodly gathering of Members and friends. The President took the Chair, supported on the platform by the Ven. Ananda Kausalyayana Thero, Mr. A. C. March and Mr. Alan Watts.

After "Pansil" had been taken, led by the Venerable Bhikkhu, Mr. Humphreys addressed the Meeting, pointing out that the Lodge was essentially an organization for practical work and not for mere academic study. In a survey of the past year's work and the state of Western affairs, Mr. Humphreys said:

In some respects we are in a worse condition than last year and in other respects better. On the one hand there is a greater tendency to war, but there seems a widespread refusal to re-act to the "rattling of the sabre" by an irresponsible minority, and a willingness to learn the lessons of the last war. Another disturbing feature of the last few months is the increasing tendency towards suicide, as if the victim, faced with difficult circumstances, could see no other way out of his self-imposed limitations.

As against these evils there is an increasing understanding of the relationship between life and form, between the indestructible life essence and the temporary forms through which it manifests. Rebirth, again, as a factor tending to destroy our limited views of time and opportunity for self-perfection, is an idea which is slowly gaining ground, together with an understanding of the laws of karma, which make each man the master of his destiny.

Our task in the coming year must therefore be to stress the fact that the spiritual life is greater than material success, the former being alone of permanent value. We must re-value time, and realize that when the desire for spiritual study and spiritual exercises is sufficiently great, the time for such things can always be found for a definite period, however short, in every twenty-four hours. We must propagate the necessity for planning our lives as an architect plans the building he intends to materialize. Learn to be general of your forces, as the commander of an army learns to use his forces to their best advantage. Life is an alternation between the pairs of opposites, between inbreathing and outbreathing, between work and rest. The West is predominantly extravert, but if the present ceaseless round of useless activity is ever to give way to ordered and deliberate progress, we must lead the way by pointing out, and ourselves practising, periods of quiet meditation on the laws of spiritual evolution. Such is the collective opinion of the Lodge, and after nine years of outward-turning activity we have decided to turn inwards for a while and study the higher realms of mind. In order to place our discoveries and considered views at the disposal of all like-minded persons we are compiling a text book on Concentration and Meditation, as a companion volume to our "What is Buddhism?", and in this work we invite the co-operation of all who hold with us that sooner or later each must undertake this study in order to make himself a better instrument for perfecting mankind.

Mrs. Humphreys then read extracts from the Sutta of the Great Decease and the Sutra of Wei Lang.

Mr. ALAN WATTS followed.

Mr. ALAN WATTS said that he had often wondered what Buddhists would feel like if they woke up after death to find that all the Christian dogmas about Heaven, Hell and the Last Judgment were true after all. But if they found that all their company, including the Buddha himself, were condemned to everlasting damnation, this would in no way detract from the truth of Buddhism, because being sent to Hell would only amount, in the Buddhist sense, to a change of outward circumstances. He declared that Buddhism is superior to all such circumstances, and since the state of Hell must necessarily be comprehended by the intellect and the emotions it follows that it must be just as much an illusion as this present life. For the highest truth is beyond intellectual and emotional understanding, and that truth, which is the heart of Buddhism, would be valid even if the doctrines of Rebirth and Karma were proved false and the dogmas of Heaven and Hell true. Doctrines are the attempts to explain spiritual realities in terms of material concepts, and every religious system is therefore an explanation of the spiritual experience of its founder. Yet if it is

shown that the explanation is wrong, this in no way affects the fundamental experience, since creeds fail to express spiritual truths almost as badly as forms would fail if used to express colour.

Mr. Watts then pointed out that mere reliance on doctrines would lead us nowhere; our aim should be the attainment of a spiritual experience which would dispense with the need for external aids to religion which, from their very nature, are fallible and vague. When the Buddha attained supreme Enlightenment under the Bodhi tree he found something which he could neither describe nor explain; all he could do was to point the way towards it, for it could no more be understood by lesser minds than a blind man can appreciate the beauties of a sunset. But this great realization can never be achieved solely by slavish adherence to principles and beliefs; it must come of an intense will to Enlightenment founded on the desire to deliver the world from suffering, of a persistent and one-pointed search into the mysteries of Being, of a longing for Truth such as the Buddha held in his unrelenting quest for a solution to the problem of sorrow. A weak and watery "aspiration" for Reality is useless; we must make an effort for wisdom as if we had a ball of red-hot iron in our throats which we wanted to get rid of. A sage was once bathing in the Ganges with his disciple, and the disciple was saying, "Oh, how I long for Enlightenment, how I long to understand Truth!" Whereupon the sage took him by the scruff of his neck and plunged his head under the water, and when he had struggled and kicked for some time, the sage released him, asking, "What did you long for most when you were under the water?" "Air," gasped the disciple. "When you long for wisdom as much as you longed for air you will have some chance of attaining it." Hence it would be well for us not to overlook the importance of Right Effort.

Mr. A. C. MARCH then spoke on "The Five Precepts."

The Five Precepts are the basic moral rules for all Buddhists to observe. They are the Foundation Stones of the Noble Eightfold Path, for no one can follow that Path unless he bases his life on the Precepts.

The Precepts are found in the oldest part of the Buddhist Scriptures—the *Khuddaka-patha*. The formula as used for nearly 2500 years is: *Pânâtipâta*=taking or destroying life: *veramani*=abstinence from: *sikkhâpadam*=a rule or precept; an exhortation by a teacher: *samâdiyâmi*=I undertake. (2) *Adinnâdana*=acquiring that which is not given. (3) *Kâmesu micchâcârâ*=sensual (esp. sexual) desire, of a wrong (immoral) kind. (4) *Musâvâdâ*=speaking or acting falsely. (5) *Surâ-meraya-majja*=certain kinds of intoxicants: *pamâdatthânâ*=provocative of carelessness or neglect.

The problem of how rigorously one is to observe these precepts is one that confronts all Buddhists, especially new converts. This is an individual problem which each must solve for himself, but an expression of opinion may be helpful.

The First P. is the most perplexing. If one kept it to the letter, it would mean he would have to abstain from destroying vermin (musk rats, for example), abstain from all animal food (flesh, eggs, butter, etc.), and must clothe himself in vegetable fibres. It is obvious that life under civilized conditions would be impossible, and moreover in striving after such unessentials one would ignore vital interests.

Arnold, in the *Light of Asia*, gives us two reasons for this precept. "Kill not—for PITY'S sake—and lest ye STAY the meanest thing upon its upward way." "For Pity's sake" means out of compassion, to avoid Suffering. The elimination of Suffering is the Buddhist's Goal; he cannot help on the achievement of that Goal if he inflicts suffering on others.

Many would not accept the second reason: that we "Stay" or hinder the progress of a being if we "take its life." We do not "take life" when we kill, we destroy the Form through which the Life is being expressed. A great Law of Nature we are inclined to overlook is that of Sacrifice: it is universal in nature. For the Human Being it is voluntary; his destiny is in his own hands, and for that reason human life should not be "taken" under any circumstances. His sacrifice is the renunciation of *self*. For the lower orders sacrifice is compulsory, each kingdom being sacrificed for the benefit of all kingdoms superior to it: this sacrifice need not involve suffering, if proper care is taken to avoid it. The Buddhist who avoids causing suffering and who devotes some of his time and energy in helping to reduce suffering and needless slaughter, is keeping the First P. in the right spirit. In the human sphere he should work for the abolition of War and Capital Punishment; in the sub-human for the abolition of vivisection and cruel sports, and for the construction of abbatoirs for humane slaughter.

The Second Precept is so universally recognized as essential to the well-being of the com-

munity that it needs little comment. The proverb, "Honesty is the best policy," recognizes the law of Karma—the individual and the community reap as they sow.

The Third P. originally prescribed celibacy, and the Bhikkhu is still supposed to live a celibate life. The reasons probably are—(a) that as escape from the Wheel of Existence is his aim, it is inconsistent therewith to bring other beings into existence; and (2) sexual energy is a creative force, and it should be conserved for the development of the powers essential for the attainment of the last two stages of the Eightfold Path.

For the layman "wrong sexual relationships" are condemned, which means that he must keep his sexual desires under reasonable control, and refrain from indulgence in practices definitely condemned as debasing: he must respect the moral code of his community.

The Fourth P. enjoins sincerity in word and deed. It is really the most important of the Five, for sincerity is the basis of the moral life: hypocrisy the gravest offence. The Buddhist's Goal is TRUTH: he must adhere strictly to the Truth in his daily life. He who lies, ever so little, loses to that extent the power of discriminating between Truth and error. And we must not deceive ourselves with the so-called "White Lie," which is really blacker than the black variety; for with the "white" lie one is not only trying to deceive the other person but is also persuading oneself that he is not lying, when he knows all the time he really is.

The Fifth P. is a difficult one for many. Does it mean that every Buddhist must abstain entirely from alcoholic drink of every kind: the Frenchman from his *vin ordinaire*, the German from his *Lagerbier*, for example? The word *pamadatthana* gives us the clue to the purpose of this precept. This word means "causing lack of self-control." Now the whole aim and object of the Buddhist "Way" is to foster and bring to perfection Self-control. How often are we not told by our critics that Buddhism is not a religion, it is "*only* a discipline, a system of self-culture." This criticism shows how Buddhism stands apart from other religions: it is not under the illusion that salvation can be attained by Magic, by Faith in a Miracle-monger. It stands on a pinnacle of superiority over other religions because it recognizes the truth that "Religion" means "bringing to perfection innate spiritual powers," and that only by a moral discipline can this be achieved.

The earnest Buddhist, then, will not indulge in drinks or drugs that in the least degree weaken his control over his mind, his emotions, his body. It is difficult to control these when he is in full possession of his faculties; when his brain is fuddled by narcotics or excited by stimulants there is danger of loss of self-control, and the results of even one brief period of such "loosing of the reins of government" may be disastrous.

To sum up, then, the Buddhist Precepts are not "commandments" to be blindly and literally followed on "authority"; they are rules embodying certain essential moral ideals which have to be acquired through personal experience. We interpret them according to our spiritual development, and not according to anyone else's ideas concerning them.

The rest of the evening was devoted to refreshments and social intercourse.

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A ST. BERNARD HOSPICE IN TIBET.

We learn from the "Heroldo de Esperanto" that the world-famous monastery of St. Bernard in the Swiss Alps is now closed, as the monks think they have finished their work there. They have built a new monastery on the Latsa Pass in Tibet, in order to help the travellers and pilgrims who pass across the mountains at this point. They will also act as missionaries to convert the Buddhist pilgrims.

The famous hospice was founded by St. Bernard of Menthon in the eleventh century C.E., and has been served by Augustinian Canons since the twelfth century. The monks' service in saving life with the aid of the St. Bernard dogs has become historical.

We cannot refrain from commenting on the difference between these Christian monks and the Buddhist monks near whom they will work. In Tibet there are thousands of Buddhist monks living as hermits or in monasteries: are any of them doing useful and self-sacrificing work as these Christians are?

We are told by critics that Buddhist monks are too intent on their own salvation to trouble about other people. Is this true? If so, we hope the monks of the Latsa Pass will arouse them to a realization of their duties to others. Why has there not been a Buddhist Monastery on the Latsa Pass to render aid to pilgrims?

"BUDDHISM IN ENGLAND" is one of the very few English magazines that penetrate into Tibet. We invite our readers there to send us any information about Buddhist monasteries which make a speciality of aiding travellers and pilgrims who cross the passes between Tibet, China, Mongolia, and India.

Outlines of Mahayana Buddhism.

By Daisetz Teitaro Suzuki.

(*Continued from page* 86.)

THE TEN STAGES OF BODHISATTVAHOOD.

The Bodhi, or Bodhicitta, is in every sentient being, either lying dormant or active in a greater or lesser degree. In profane hearts it may be enveloped in ignorance and egoism, but it can never be annulled. The Bodhi, when viewed from its absolute aspect, transcends the realm of birth-and-death (*samsâra*) and is not subject to any form of defilement. But when it assumes a relative existence and is only partially manifested under the veil of ignorance, there appear various stages of actualization or of perfection. Those who, on account of evil karma, show no evidence of its presence are called "icchantika," those who are "overwhelmed by the passions." They can only be likened morally and religiously to a moribund body which even a great spiritual physician finds it almost impossible to resuscitate. But the glory of the bodhi is shining even in the depths of these dark, ignorant souls, and although cycles of transmigration may be needed before their karma loses its poignancy, they must ultimately respond to moral influences and cause the seed of bodhi to germinate.

There is no human heart free from the shackles of karma and ignorance, for the very existence of this phenomenal world is brought about by ignorance, though it must not be assumed that Life is evil. The only heart that transcends the influence of karma and ignorance, and is all-Purity, all-Love, all-Wisdom, is the Dharmakaya, or the absolute Bodhi itself. The ideal of the Bodhisattva, and indeed the goal of our religious aspiration, is to unfold, realize, and identify ourselves with the perfect attributes of the ideal and yet real Dharmakaya.

The Awakening of the Bodhicitta marks the first step towards the *summum bonum* of human life, and, according to the Mahayana doctrine, this awakening is to be graded into ten stages of progress, or stages of religious discipline. To our modern skeptical minds these ten stages may appear to be of no significant consequence, nor can we detect any very practical and well-defined distinction between the successive stages. We can see, however, that the first awakening of the Bodhicitta does not bring the achievement of Buddha-hood; we have yet to overcome with strenuous efforts the baneful influence of karma and ignorance, but the marking of definite stages in our spiritual progress seems artificial. However, in a historical survey, it is necessary to enumerate the Ten Stages and give some features said to be characteristic of each Bhumi (stage or degree) as expounded in the *Avatamsaka Sutra*.

The Ten Stages are: (1) Pramudita; (2) Vimala; (3) Prabhakari; (4) Arcishmati; (5) Sudurjaya; (6) Abhimukhi; (7) Durangama; (8) Acala; (9) Sadhumati; (10) Dharmamegha.

The Pramudita.

Pramudita means "joy," and marks the emergence from the nihilistic contemplation of Nirvana fostered by the Sravakas and Pratyekabuddhas, who vainly seek peace in the egoistic gospel of self-negation. As the Bodhicitta awakens from its somnolence, and the warmth of Love penetrates into the cold cell of asceticism, the Bodhisattva-elect sees that the world is not made for self-seclusion and self-negation; that the Dharmakaya is the source of "universal effulgence," that Nirvana, if relatively viewed in contrast to Samsara, is as unreal as any worldly existence. So is he led to a realization that he cannot think of his own salvation until all sentient beings are emancipated from the snare of ignorance, and are raised to the same state of enlightenment that he has now attained.

The Vimala.

Vimala means "freedom from defilement," or positively "purity." When the aspirant for Bodhisattva-hood attains, through the spiritual insight gained at the first stage, to rectitude and purity of heart, he reaches the second stage. His heart is now spotless, is filled with tenderness, is free from anger, malice and greed.

The Prabhakari.

Prabhakari means "brightness," that is, brightness or clearness of the intellect. This predominantly characterizes the spiritual condition of the aspirant at this stage. He acquires penetrating insight into the nature of things. He recognizes that all created things are impermanent (*anitya*), are subject to misery (*duhkha*), have no abiding self-hood (*anatman*). He realizes that the real nature of things is neither created nor subject to destruction, is eternally abiding in the self-same essence, transcending the limitations of time and space.

The Arcishmati.

Arcishmati means "inflammable." It is the stage in which the aspirant for Bodhisattvahood consumes all sediments of ignorance and desire in the fiery crucible of the purifying Bodhi. He practises at this stage the thirty-seven virtues, called Bodhipâkshikas, all conducive to the perfection of the Bodhi. These are divided into seven categories:—

(I) Four Contemplations (*smrityusthâna*): (1) On bodily impurity. (2) On sensuality. (3) On worldly impermanence. (4) On anatman.

(II) Four Righteous Efforts (*samyakprahâna*): (1) To prevent evil arising. (2) To suppress existing evil. (3) To produce good. (4) To foster existing good.

(III) Four Forces of the Will (*riddhipâda*): (1) The determination to accomplish. (2) The power to concentrate the mind. (3) The power of retentive memory. (4) The wisdom that perceives the Way to Nirvana.

(IV and V) Five Powers (*indrya*) and their corresponding functions (*bala*) (from which all moral virtues proceed): (1) Faith. (2) Energy. (3) Circumspection. (4) Equilibrium, or mental tranquillity. (5) Intelligence.

(VI) Seven Constituents of Bodhi (*bodhyanga*): (1) Retentive power. (2) Discrimination. (3) Energy. (4) Contentment. (5) Modesty. (6) Mental poise. (7) Benevolence.

(VII) The Eightfold Noble Path (*âryamârga*): RIGHT Views: Resolves: Speech: Conduct: Livelihood: Recollection: Concentration: Contemplation.

The Sudurjayâ.

Sudurjayâ means "very difficult to conquer." At this stage, the Bodhisattva, fortified with the power of the thirty-seven Bodhipâkshikas and guided by the beacon-light of Bodhi, conquers all evil passions, and penetrates deeply into an understanding of existence. He perceives the Fourfold Noble Truth in its true light; he perceives the highest reality in the Tathagata; he also perceives that this highest reality, though absolutely one in its essence, manifests itself in a world of particulars; that relative knowledge (*samvritti*) and absolute knowledge (*paramârtha*) are two aspects of one and the same truth; that when subjectivity is disturbed there appears particularity, and that when it is not disturbed there shines only the eternal light of Tathâgatajñâ (Tathagata-knowledge).

The Abhimukhi.

Abhimukhi means "showing one's face," that is, the presentation of intelligence (*prajñâ*) before the Bodhisattva at this stage.

He enters upon this stage by a realization of the essential oneness of all dharmas, and, perceiving this truth, his heart is filled with a great love for all beings who go astray from the Path on account of the false conception of egoism.

From his understanding of the Twelve Nidanas, or Chain of Causation, he sees how these false conceptions are generated and how evil arises. There is Ignorance, there is Karma, and in this fertile soil of blind activity the seeds of consciousness are sown; the moisture of desire thoroughly soaks them, and the water of egoism is poured on. The soil for all forms of particularity is thus well-prepared, and the buds of namarupa (mind and form) most vigorously flourish. From these come the flowers of sense-organs, which, coming in contact with other existences, produce impressions, feel sensations, and tenaciously cling to them. From this clinging or "the will to live" as the principle of bhâva (*bhâva-tanha*) in the Twelve Nidanas is called, another body consisting of the Five Skandhas comes into existence, and, passing through all the various phases of transformation, dissolves and disappears. All sentient beings are thus kept in a perpetual oscillation of combination and separation, of pleasure and pain, of birth and death. But the insight of the Bodhisattva has penetrated deeply into the inmost essence of things, he contemplates the nature of the Absolute and abides in the principles of (*sûnyatâ*) (transcendentality), *animitta* (non-individuality) and *apranihita* (desirelessness); His loving-kindness keeping him in touch with secular affairs, and encouraging him to devote his efforts to further the salvation of all beings. So arises in him *Upâyajñâ*.

The Dûrangamâ.

Dûrangamâ means "going far away." The Bodhisattva enters upon this stage by attaining the so-called Upâyajñâ, i.e., the knowledge that enables him to produce any means or expediency suitable for the carrying out of his work of salvation. He knows that all individual existences are like a dream or mirage, but he works and toils in the world of particulars, and submits himself to the domination of karma. He knows that the teaching of the Buddhas is beyond the power of human comprehension, but he endeavours by various concessions to the limitations of the intellect, to make it understandable by the people. He himself lives on a plane of spirituality far removed from the defilements of worldliness, but he renounces the state of serene subjectivity and toils and suffers in the world of particularity, ever practising the

gospel of loving-kindness, and turns over (*parivarta*) his merits to the emancipation and spiritual upliftment of the masses, in other words, he ceaselessly practises the "Ten Virtues of Perfection."

These Ten Virtues are: *dâna*, charity; *sila*, virtuous conduct; *kshânti*, patience and humility; *vriya*, zeal and strenuousness; *dhyâna*, calmness and tranquillity of mind; *prajñâ*, mind-control and wisdom; *upâya*, tactfulness and expediency; *pranidhâna*, aspiration, determination; *bala*, strength, force of character; and finally *jñâna*, right knowledge, the practice of truth.

The Acala.

Acâla, "immovable" that is, keeping the mind fixed in that state of super-conscious intelligence, or immediate knowledge, in which willing, knowing and acting are one single undivided exhibition of activity, all logical or natural transition from one to the other being altogether absent. Here knowledge is will, and will is action. There is no trace of consciously following prescribed laws, or of elaborately conforming to formula: it is that state of perfect ideal freedom that characterizes the true genius.

Kant has some observations on this state which are very suggestive. I quote from his *Kritik der Urteilskraft* (Critique of the Æsthetic Faculties):

"Therefore finality in the product of fine art, though certainly intentional, must yet seem unintentional: i.e., fine art must be regarded as nature, even though one is certainly conscious of it as art. But a product of art appears as nature because one here encounters every strictness in the observance of rules, through which alone the product can become what it is intended to be, but without pedantic minuteness, i.e., without showing a trace that the rules have been present before the artist's eyes and have laid fetters upon his imaginative faculties."

The Sadhumati.

Sadhumati means "good intelligence," and all the Bodhisattvas are said to have reached here when sentient beings are able to be benefited by the Bodhisattva's attainment of the highest perfect knowledge, which is unfathomable by the ordinary human intellect. This knowledge leads them to the Dharma of the deepest mystery, to the Samâdhi of perfect spirituality, to the Dhârani of divine spontaneity, to Love of absolute purity, and to Will of perfect freedom.

The Bodhisattva at this stage acquires the Four Pratisamvids (comprehensive knowledge): (1) the Dharmapratisamvid, (2) the Artha-pratisamvid, (3) the Niruktipratisamvid, and (4) the Pratibhana-pratisamvid. These signify respectively, understanding of the self-essence of beings; of their individual attributes, of their indestructibility, and of their eternal order.

So they comprehend that all dharmas are of one reality which is indestructible; that this one reality thus differentiating itself becomes subject to the law of causality; that by virtue of their rising superior to the bondage of the intellect all Buddhas become the Guides and Refuges of all sentient beings; and that in the one Body of Truth (*Dharmakâya*) all Buddhas present infinite aspects of the Dharma.

The Dharmameghâ.

Dharmamegha is the tenth and final stage of Bodhisattvahood. The Bodhisattvas have now acquired power and wisdom, have practised the highest virtues, and shown profound sympathy and compassion for all life. They have penetrated into the mysteries of individual existences and fathomed the inmost depths of sentiency; following step by step the Way of all Tathâgatas. Dwelling in the abode of eternal tranquillity his energies are directed to and guided by the Ten Balas (powers of the Buddha), the Four Vaisâradyas (inner convictions), and the Eighteen Avenikas (unique characteristics). He is the utter personification of supreme Love and Wisdom, and as such works ever for the elimination of evil and ignorance, and the furtherance of enlightenment.

. . . . .

This presentation of the ideal attainment of Mahayana Buddhism shows in what respects it differs from that of the Srâvakas and the Pratyeka-Buddhas. It is not content to make us mere transmitters or hearers of the teachings of the Buddhas, it inspires us with the perfect (*sammâ*) religious and ethical motives that inspired Sakyamuni to his life of renunciation and altruism. It fully realizes the intrinsic worth of the human soul, and endeavours to develop all the infinite possibilities of that soul-life.

We as individual existences are nothing but shadows which vanish as soon as the conditions disappear that make them possible, we as mortal beings are as particles scattered about by the cyclone of karma; but when we are united in the Love and Wisdom of the Dharmakaya in which we have our being, we are Bodhisattvas, and we can stand immovably against the tempest of birth and death, and overcome the shattering blasts of ignorance.

END OF CHAPTER XII.

"Outlines of Mahayana Buddhism" will conclude in our next issue, with the thirteenth chapter (on "Nirvana").

The Berlin Buddhist Congress, 1933.

An event of great interest to the Buddhist world is the first international congress of Buddhists which took place in Berlin from September 23rd to 25th of this year. Representatives of various Buddhist organizations were present, and some very interesting addresses were given, both to the members of the Congress and to the public.

The Congress opened on Saturday, September 23rd, at the Buddhistische Haus in Berlin, with the reading of the 31st Sutta of the *Majjhima Nikaya*, and the taking of Pansil. Dr. Wolfgang Schumacher, the convener of the Congress, then welcomed the guests present, taking as the text of his address one sentence from the Sutta which had been read: "Verily, O Lord, are we different in body, but only *one* will is ours." He urged that the proceedings should be conducted in that spirit of *one*ness, that harmony and tolerance prevail.

The Ven. Bhikkhu Ananda Kausalyayana, of the Buddhist Mission in London, then spoke on the basic teachings of Bsm. His address, delivered in English, was rendered into German by Mr. Guido Auster.

The Ven. Bhikkhu said that the West cannot ignore Buddhism because it is of Eastern origin, it cannot turn away from it because it comes from the East any more than we can shut ourselves off from the warmth and light of the Sun because it rises in the East. The truths of Buddhism are valid in all lands, it has a message to-day for every country. He then analyzed the teachings of various other religions, skilfully pointing out the errors and contradictions inherent in the concepts of God, Creator, Revelation, and the idea of the Everlasting Soul, and finally set forth the Four Noble Truths as the basis of our religion. Buddhism, as he pointed out, is no pessimism, since it deals with the elimination of evil and the attainment of good; with Sorrow, and with the liberation from Sorrow.

On Sunday afternoon, at a Berlin public hall, the representatives of various countries spoke concerning the status of the Buddhist Movement in their respective lands. Dr. Schumacher spoke for Germany, and the Bhikkhu Ananda for England. A message was then read from Miss Grace Lounsbery, President of the French Association of "Les Amis du Bouddhisme," followed by a report of its activities. Dr. Prochazka-Pilsen spoke regarding his efforts to spread Buddhist ideas in Czecho-Slovakia. Mr. E. W. Atukorala spoke on the revival of Buddhism in Ceylon, where after long persecution by the Portuguese and repression by the Dutch, considerable freedom in religious matters had now been secured under the English rule. The Bhikkhu Ananda spoke further concerning the work of the late Anagarika Dharmapala to re-create Buddhist centres in India, and to get back the holy places into Buddhist hands.

It was to be gathered from these reports that Buddhism is still active for good, and is making real progress throughout the world. In all countries there is a sincere and vigorous search for a religion of reason, a religion free from superstition that will satisfy mind and heart: Buddhism is the one religion which can satisfy these needs, and the world is beginning to realize that fact.

The afternoon session closed with a report, by the Ven. Sakakibara, a priest of the Mahayana Shinshu, who is now studying Buddhism in Germany. He related the present state of Bsm in Japan, and exhorted the followers of Theravada Bsm to give practical assistance to the Buddhists of Japan in their efforts to effect a purification of Japanese Bsm. On Sunday evening Dr. Schumacher spoke on Bsm and the Problems of the present day, and showed by its application to the problems of life (social questions, protection of animals, etc.) that Bsm is not out-dated, but is modern and full of vigour, and has solutions to the problems now perplexing humanity.

On Monday evening, Dr. Bruno discussed the Philosophic side of Bsm, his able exposition of its basic principles and account of its development evoking great applause from his delighted audience.

We may sum up the Congress as having brought together representatives of various trends of thought in the Buddhist Movement, and enabled them to discuss their views and problems: by this means personal contact has been established and we hope lasting friendships made.

The public lectures attracted considerable notice and brought to them a number of persons who knew little of the subject.

We are indebted to Dr. Schumacher for an account of the proceedings on which the foregoing is based. We take this opportunity of directing the attention of those who read German to Dr. Schumacher's magazine, "Wiedergeburt und Wirken," a specimen copy of which will be sent on application to: Dr. Wolfgang Schumacher, Postschliessfach 116, Berlin, N.W.7.

Books: Reviews.

THE PHILOSOPHY OF RADHAKRISHNAN: Counter Attack from the East. By C. E. M. Joad. Allen & Unwin. 1933. pp. 260. 7s. 6d.

This is a remarkable, and a very significant book: remarkable for its contents, significant because of its authorship. For years we have wondered why thinkers like C. E. M. Joad and J. B. S. Haldane, who have been so eager to tell us what kind of religion the West is seeking, have never taken the trouble to look to the East for light. Now one of them has done so, and the result has justified our conviction that if they did so, they would find some light on the problems perplexing them.

Mr. Joad is well known to us by his works on *Matter, Life and Value; Philosophical Aspects of Modern Science; The Present and Future of Religion*, etc. In those he put forward his own ideas on life and its meaning: in the work before us he expounds the ideas of an Eastern philosopher, Sir Sarbapalli Radhakrishnan, and he expounds them with a clarity and sympathy that is praiseworthy in the highest degree. Although he tells us he is an agnostic, and that he lacks the "religious consciousness" which Radhakrishnan asserts is the "inalienable and universal possession of the human spirit," we are convinced, when we lay down his fascinating book at the last page, that he is mistaken in his estimate of his spiritual nature: only one himself enlightened could so thoroughly grasp the essential ideas of so profound a thinker as Radhakrishnan undoubtedly is.

In his Prologue, Mr. Joad tells us of the parlous state of the West to-day; how we have used our intellects to conquer nature, but have been unable to apply our conquests to a real understanding of Life. The East, on the other hand, has studied Life, but lacks the vitality to "live" it. Radhakrishnan he brings forward as a "liaison officer" between East and West, one who is peculiarly fitted by nature and training to unite this antithetical twain.

The second chapter deals with the modern attitude towards religion, the common criticism of its diversity of doctrine, and its assertion that it is "merely a function of the unconscious," "a wish fulfilment"; and he shows how Radhakrishnan rebuts this view. In a fascinating chapter he expounds Radhakrishnan's explanation of the distinction between the functioning of the "unconscious" and the direct apprehension of religious truth: how the great insights of the seers are born, not of the unconscious, but of the spirit, the intuition —*bodhi*, as we would call it—the Self in its entirety which includes both the conscious and the unconscious: by which experience the knower becomes one with the known, the *Real in man* conscious of its identity with the *Real in nature*. "Religious experience," he tells us, "does not come in a fragmentary form, demanding completion by something else. It does not appeal to external standards of logic or metaphysics. It is sovereign in its own rights and carries its own credentials."

The chapter on *The Universe as a Spiritual Unity* presents us with the ontological concepts of Radhakrishnan's philosophy. They are essentially those of the Advaita Vedanta, and as such, differ in no wise from those of Buddhism, although the external form may vary. Mr. Joad presents them to us with commendable clearness and impartiality. We could linger long over this chapter and take many extracts from it, but space forbids. Everyone should study it for himself. A clearer exposition of what we may call the esoteric interpretation of the "personal God" idea and its relation to the Absolute, we have nowhere else met: one has only to substitute the terms "Sunya" for the one, and "Dharmakaya" for the other, to find in Mr. Joad's exposition a clear presentation of the basic principles of Mahayana philosophy.

Chapter Five, on the "Way of Life" deals with ethics and the problem of human freedom. The exposition of the determinist aspect and the free-will aspect of the Law of Karma and the relation between them, is most enlightening. It will remove difficulties many Westerners find in this aspect of Buddhism, and will give those who now persist in a stubborn refusal to accept Karma because it "opposes freedom of will," no excuse for their contumacy.

This book will do much to remove misconceptions as to the doctrines of the higher Hinduism and Buddhism, and it should be read by all seekers for light on Life's path. Groups should be formed for its study; it would do far more to enlighten the West than "Buchmanism" will ever do. But a cheaper edition is essential. Let the publishers bring it out at 3s. 6d. and it will be the "best seller" of 1934.

There is a misstatement on page 186 which should be corrected in future editions. The *lingasharira* does not persist from life to life, it disintegrates *pari passu* with the disintegration of the physical body. A new *lingasharira* is created by the mind at each new physical rebirth; it is the ectoplasmic mould on which the new physical body is built.

A. C. M.

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Works by Sir S. Radhakrishnan.

An Idealist View of Life. The Hibbert Lectures for 1929.
Indian Philosophy. 2 vols. 1929.
The Reign of Religion in Contemporary Philosophy. 1920.
The Philosophy of the Upanishads. 1924.
The Hindu View of Life. 1931.
The Heart of Hindusthan. 1932.
The Philosophy of Rabindranath Tagore. 1919.
The Religion we need. 1928.
Kalki, or the Future of Civilization. 1929.

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THE PRINCIPLE AND PRACTICE OF MAHAYANA BUDDHISM. An easy-reading version of Ashvaghosha's *Mahayana Shraddhotpada Shastra*. Edited by Dwight Goddard. (Thetford, Vermont, U.S.A. $1.00.)

Now that Professor Suzuki's translation of Ashvaghosha's famous treatise on *The Awakening of Faith in the Mahayana* has been out of print for some years, the re-publication of it under the editorship of Mr. Dwight Goddard is particularly welcome. Though this new edition can hardly be commended from a scholarly point of view, it is in many ways suited to the general reader who finds a more accurate translation difficult to read with understanding or pleasure. Mr. Goddard has rearranged the order of certain passages to give the argument a more logical sequence, and in several places has inserted explanatory matter of his own without making it clear where the text ends and the commentary begins; but in so doing he has in no way distorted the meaning of the original, and has generally made the subtle and highly metaphysical ideas of the author more intelligible to the Western mind. In places the style is laboured, but this is understandable in face of the difficulties of trying to render Sanskrit philosophical terms into English—a task which has driven many more competent orientalists to despair.

Ashvaghosha explains that the treatise "is written to explain to ordinary minds the principle and practice of Mahayana Buddhism," and trusts that "common people of ordinary mentality may benefit by its study and by meditation upon its teachings." The work might well be called "light reading" in comparison to the Lankavatara or Diamond Sutras, which are among the most profound and penetrating philosophical treatises in the world, and the same ideas are set forward without the wealth of restatement and analogy which render the other works more comprehensive but less manageable. Though there are passages of practical value concerned chiefly with the Bodhisattva's ideal of Service, most of the book is an attempt to describe a state of spiritual freedom—the experience gained through the mind mastering its fetters of selfishness and ignorance—and in so doing it uses dangerous and confusing analogies in its effort to expound spiritual truths in intellectual terms.

> "By making his Great Vow to give up his own hope of Nirvana, which is free from the miseries of life and death, one brings his own life and purpose into accord with the nature of Mind-essence (*Tathata*) which, being free and embracing all without partiality, is free from attachments to this or that, self or not-self. . . . In this full concentration of spiritual potency, Bodhisattvas make their Great Vow—to forego Nirvana for the sake of all beings."

This, indeed, we can begin to understand, but descriptions of the state in which he who has broken the fetters of personality lives; the state wherein he sees all things with the free and universal mind of a Buddha—these are too much for us. In the words of Lao Tzu:

> The Tao that can be put into words
> is not the Everlasting Tao;
> No name that can be given to It
> is a sufficient name.

Yet if we can learn from these books of the ancient teachers of Mahayana Buddhism that there are higher ideals than the mere salvation of one's own soul, if we can learn that our cramped, personal attitude to life is not the only attitude, then their work will have been worth while, even if their highest flights of philosophical teaching appear to our lesser minds as no more than paradox. When put into the clumsy vehicle of language they could hardly appear to be anything else.

> As soon as it is understood that when the totality of existence is spoken of, or thought of, there is neither that which speaks nor that which is spoken to; there is neither that which thinks nor that which is thought about; when there is perfect conformity to Essence, all subjectivity is obliterated, there is perfect insight because it is based on identity.

"Measure not with words th' Immeasurable"!

A. W. W.

A HISTORY OF PALI LITERATURE. by Bimala Churn Law, Ph.D., M.A., B.L. With Foreword by Dr. Wilhelm Geiger. In two volumes pp. xxviii, 342, 350. Kegan Paul (London). 24s. net.

This is a work for the student rather than the general reader of Buddhist works, and we fear it will not appeal to the majority of our readers: the price also puts it out of range of most of us. It is, as the author says in his Preface, an exhaustive treatment of its subject matter: it is indeed veritably encyclopædic in its range, dealing in detail with every work in Pali literature; discussing its subject matter, its history, date, authorship, etc.

The first volume deals with the origin of the Pali language, and how it acquired its name; with the chronology of the Pali Canon, and with the Abhidhamma literature of the Sarvastivada School and its relationship to that of the canonical Pitaka. A brief outline of the subject-matter of each book is given.

The critical comments of Dr. Law are a valuable feature of the work. We quote, as an interesting example, his opinion regarding the statement that the Buddha asserted that the Dhamma must be taught only in the Magadhi idiom. He tells us that Buddhaghosa's interpretation of the passage in *Cullavagga* V. 33 is quite wrong: that the Buddha would never have been guilty of a *micchaditthi* of the kind; and that what he actually said was, that "avoiding a language which has become dead, archaic and obsolete, one should use with advantage a vehicle of expression with which one is really conversant." One would think this viewpoint would appeal to every sensible person, and yet we have heard objections (presumably originating from a misunderstanding of this passage) to translating the Dhamma into Western idioms and expressing it in Western modes of thought.

As an example of the thoroughness of treatment, we would mention that Dr. Law devotes 26 pages to the *Dhammapada* alone. We regret he did not favour us with his opinion regarding the two cryptic verses 294-5: his sole comment "*cp. Nettipakarana*, 165," is not very helpful. There is a misprint on page 224 in the tenth line, where he says that there are *two* English translations (of Dhp.). He himself lists four, and he omits Burlingame's (referred to by Mrs. Rhys Davids on page ix of the Introduction to her Minor Anthologies), and also the English translation and Notes thereto in the Devanagari version of P. L. Vaidya and R. D. Shrikhande, published at Poona in 1923.

Ten pages are devoted to the Jatakas, with some very wise comments concerning them and their value as literature, as history, and as moral instruction. As they are so often quoted by number, a complete numbered list would have been useful.

The second volume is devoted to post-canonical literature. Here we have an equally exhaustive treatment of the Commentaries, of the Chronicles, such as the *Dipavamsa* and the *Mahavamsa* (with much valuable geographical information concerning them); the *Dathavamsa*, etc.; of the instruction manuals and literary writings, and of the Pali Grämmars.

The whole work is summed up in a concluding chapter of half-a-dozen pages, and some useful geographical appendices complete it. Dr. Law is to be congratulated on his painstaking work. It fills a long-needed want, and it has been admirably accomplished.

A. C. M.

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THE CHRISTIAN RENAISSANCE. G. Wilson Knight. Macmillan. 1933. pp. 374. 12s. 6d.

Professor Knight's book is a stimulating contibution to an important subject.

The Christian Renaissance must, in his view, be approached in terms of poetic symbolism.

Much stress is laid on the point that poetry is intimately related to the romantic instinct of sex love. Poetry is shown as an expression of life. It teems with creative images; and, whenever it deals with death, death must be interpreted as the negation of life.

The generating idea of the book may be summed up in the words that "We must see in Christianity a message positive and assertive; physical as well as mental; exciting to action, exciting to life."

We cannot but regret that Professor Knight should have taken his Biblical quotations from Dr. Moffatt's pedestrian, almost crude, translation of the New Testament.

A few examples will be of interest: "They put us in prison, and now they are going to get rid of us secretly! No indeed!" St. Paul is made to say: "Certain individuals have got puffed up, as if I were not coming myself?" Then we have: "Fear not, you little flock, for your Father is *delighted* to give you the Kingdom." Again, the king says to the man without a wedding garment: "'My man, how did you get in here without a wedding robe?' *The man was speechless.*" Finally, the parable of the five virgins ends in this manner: "'Oh sir, oh sir, open the door for us!' but he replied, 'I tell you *frankly*, I do not know you.'"

It must not be thought that we would descry the general value of Professor Knight's achieve-

ment; but we are bound to urge that his arguments often lack final validity; that sometimes his literary style possesses an impressionistic vagueness; and that occasionally he makes use of such scientific jargon as "the authentic language of the time-space vision," "the matter-spirit continuum which transcends its elements, which continuum corresponds to the 'eternal life' of the Gospels," "Shakespeare saw *Macbeth* first in some space-time continuum of the imagination, and the sight was simple, since space-time vision must not be thought to involve all the complexities of a space-vision fused with a time-vision."

Despite these defects, we often encounter phrases of deep beauty and insight: "All poets are as men in love," "The true life expresses itself by feeding the poor; but such a life is also itself a blessed feast."

The fundamental weakness that we discover in Professor Knight's "science of interpretation" may, perhaps, be best expressed in his own words: "We see in any great work what we need to find there."

J. P. DU PARCQ.

* * *

A SHORT HISTORY OF RELIGIONS. By E. E. Kellett. Victor Gollancz. 1933. 607 pp. at 5s.

A more accurate title for this admirable work would be "A Short History of Christianity, with some reference to other Religions of the World," for of the 576 effective pages of the book more than 300 are dedicated to Christianity and its derivatives. The Author's views on the relative importance of the world's religions are certainly curious, or is it that the space he allows them is proportionate to the ease with which they may be "worked up" and redelivered in précis form? Certainly it is easy to write of Mahommedanism, and we find it is given 40 pages. Buddhism is far more difficult—"the difficulties a Western mind has to overcome if it is to understand Buddhism is very great"—and is given 15 pages, while Taoism gets but 17 lines. However this may be, the Author has throughout displayed great industry in acquiring his information and shown an admirable impartiality. In the Preface he expresses the hope that the reader will not find much to unlearn, and save in the portion on Theosophy his hope is probably justified. Here, however, he has fallen into the common error of taking modern Neo-Theosophy for the teaching given out by H. P. Blavatsky, whereas it is but a pitiable travesty of that glorious Wisdom-Religion, an outline of which she once more gave to the world. Yet not even in the works of Leadbeater does one find such amazing statements as that, for admission to the Society, "nothing is necessary but belief in God." It may be that the delusion of a personal God which dominates the Author's mind, as shown in his final chapter, has coloured the spectacles through which he studied Theosophical literature.

As already hinted, the real value of the work, at any rate to the Buddhist, is its quiet, impartial analysis of the history of Christianity, and most fascinating reading this is. Again and again the Author betrays, though all unwittingly, the essentially man-made nature of its doctrines by pointing out how these are ever-changing with the years. That the form should change is implicit in *anicca*, and that our understanding of the doctrines of the Founder should mature with time is inevitable, but that dogmas should be developed, incorporated, flung out, re-introduced, modified, exchanged for others under political pressure, and continue to be added 1,800 years after the death of the Founder, even though obviously opposed to the very essence of his recorded teaching, is truly astonishing. Either Christ taught them, at least impliedly, or he did not, and it must be very difficult belonging to a religion whose very doctrines change from day to day.

From the Life of the Founder, the writing of the Gospels, the early martyrs, the foundation of "Christianity" by Paul, the creation of "Orders" and sacraments, and the great Jewish breakaway which set up the new religion in opposition to that in which it was born; from these distant beginnings the time was all too short before schisms and heresies began to appear, and with them the bitter persecution which is unknown in Buddhist lands. By 350 A.D. Christianity was "all but ceasing to be a moral religion, and was becoming a system of dogmas. The Sermon on the Mount was being forgotten, and theology substituted." The first revolt was monasticism, but all too soon this attempt to escape from the "open sore" of Christendom was brought under the heel of ecclesiasticism, and turned into an instrument of persecution. All too soon the Pope appears, and the long centuries of doctrinal war, the orthodoxy of to-day being the rank heresy of to-morrow, and the outcast of one day being canonised the next.

So we move to modern history through schism after schism until we reach the 300 warring factions of to-day. Out of their dismal array the few that arose from the will to find "the God within" stand out like beacons in the darkness, and with the true Quaker a Buddhist would have no serious difference save in terminology.

The value of the book to the Buddhist lies in its offering to him the material for seeing whither certain fundamental delusions inevitably lead. It is easy to sneer at Christianity and its painful record; it is wiser to use its history as a warning lest even now the same deplorable happenings should be reflected even in our time. So far we have escaped nine-tenths of the evils which pervade the younger religion. Let us keep watch lest the poison of intolerance, self-seeking and political ambition which killed the religion of Jesus likewise slay the religion of Gotama.

CHRISTMAS HUMPHREYS.

* * *

THE CONFLICT OF VALUES. J. R. Bellerby. Richard Clay & Sons, Ltd. pp. x., 204. 6s.

This book is a sequel, so Professor Bellerby informs us, to his work, *A Contributive Society*, which I have not read, but which has, I believe, been highly commended in quarters where expert sociologists forgather. No doubt this work is a worthy successor to its companion volume, and its style is clear and attractive. It purports to set out the enormous difficulty which the social reformer has before him if he tries to set the world to rights by means of set rule and formula. We are told that there is no known ideal form of solving our social problems, that all intellectual effort is but a compromise and can lead nowhere because of its disruptive and critical nature. We are urged to seek new values, to search for a Plan through which mankind can attain its goal both spiritually and physically.

Of course, all this begs the question. Are we so sure that there is a "goal" for mankind? Can we point to any attainment of real worth in the recorded history of man's "progress"? Are we any better men to-day than our ancestors of the primeval mud? Perhaps. But perhaps not.

To Buddhist students this work can make little appeal, for its argument is limited to the world of the social reformer. There are three pages devoted to a description of Nirvana which leaves very much to be questioned. In fact, there is a great deal here that leaves very much to be questioned. This book is one of those unhappy works which begin on an uncertain note and end in the same way. It is a capital essay on modern social "hopes," but, like those hopes themselves, it remains only a hope and takes the expectant reader through a maze of growing ideas which seem destined never to reach maturity.

F. E. B. E.

TEMPLE CHIMES: Thirty-three Poems of St. Thayumanavar. Translated by S. P. Y. S. Voegeli-Arya; edited by Will Hayes. Order of the Great Companions. 1932. Pp. 104.

Thayumanavar was one of the great saints of the Saiva religion. Like the Buddha, he pointed the Middle Way between extremes, and also like the Buddha, he understood and appreciated the innate goodness of man. The theme of his poems is ever devotion to God, but his "God" recalls the ineffable Tao rather than the "God" of Western creeds. "That which is endless love, That which is the perennial spring of perpetual knowledge, That is the Supreme Spirit. Its name is Great Silence."

* * *

THE CHINESE BUDDHIST. Vol. 2, No. 2, July, 2476 (1932 C.E.). Shanghai. pp. 1-57. 2/-.

This contains a translation from the Chinese of the first chapter of the *Vijñaptimatrata Siddhi Sastra* (Nanjio 1197), which was written by Bodhisattva Dharmapala and his collaborators, and translated into Chinese by Yuen Chwang. Mr. Mow-Lam Wong, whose untimely death we deplore, translated this from the Chinese, comparing both Sanskrit and Chinese texts while so doing.

This work belongs to the Vijñavada sutras, which includes such more familiar works as *The Lankavatara Sutra*, Asvaghosha's *A.F.M.*, etc., all of which upheld an idealistic interpretation of life. The work before us was written to refute the erroneous views of the realistic schools. This chapter deals with the nature of *Atma* and *Dharma*. It is to be hoped that someone will continue Mr. Wong's work and give us a complete translation of this, and of other equally important works now withheld from us in their Chinese form.

The complete *Vijñaptimatratasiddhi* is available in a French translation by L. de La Vallée Poussin, Paris, 1928-9, 2 vols. £4 10s., and there is a study of the work, with history of the development of the School, by Sylvain Lévi, Paris, 1932. Price about 5/-.

* * *

JOURNAL OF SOCIETY FOR PROMOTING THE STUDY OF RELIGIONS. No. 8. Jan., 1934. pp. 48. 2s.

This issue contains reports of lectures on Islam by Mr. A. Yusuf Ali; on Anti-State Religion by Mr. Aylmer Maude; on the Veda and its Development by Mr. Loftus Hare; and on the Avesta by Mr. H. W. Bailey. Lecture List up to middle of next April may be obtained from Hon. Sec., S.P.S.R., 17, Bedford Square, W.C.1.

OUR FORUM.

Dear Mr. Editor,

The letter from X Y Z is interesting, if only for the fact that suicide has become a commonplace in modern life. Considering the hosts of suicides on the other side of death, chained to the earth sphere, I am inclined to the belief that they form a definite mental cancer on the world's mental body, and incite others who are in difficulties to take the same way out. I have come across several people who have entertained thoughts of suicide; in fact, I think we should be surprised if we knew how many had allowed the thought to pass through their minds, as a possible way out of difficulties. For this reason, it is a question whether it is a good thing to open a discussion upon it, for every thought strengthens its hold upon human minds. No one takes his own life without having harboured the thought secretly many times. The circumstances arise, and the deed is done. It appears an impulse, but is the result of a long sequence of such thoughts of escape.

According to the Masters of Wisdom, the fate of suicides is pitiful indeed, chained as they are to the earth, yet without a physical body. It is not the latter which suffers, but the emotions and mind, and these cannot be destroyed simultaneously with the physical body. The latter is just a shell, an overcoat, if you like. I speak of what I know, for I was once out of my body in full waking consciousness, and saw my physical body on the bed, and all that I knew as myself, my thoughts and emotions, floated out through the wall. Such an experience makes one realize what death means; moreover, what it would mean to deliberately cut oneself off from human contact before one had earned one's release.

Your correspondent X Y Z says he would like to take the chance of a better outfit, but the probability of such an act would be that he would get a worse. Karmic obligations have to be fulfilled, and if they are shirked they have to be met again. Whatever bodies we have, whatever abilities we possess, we have earned in the past, and *must* earn for the future. Therefore it seems futile to throw away the labours of the past and to have to encounter even greater difficulties in the future.

So many suicides think that no one will miss them. It is a morbid self-pity, a desire to *make* the world miss them, to gain posthumous notoriety, if only a brief notice in a newspaper. What they fail to realize is that all humanity is one, and that every failure leaves its mark on the world consciousness.

There are, of course, many causes for a suicidal tendency. It is chiefly frustration on the physical plane through love affairs, financial difficulties, bad health and loneliness, but it is a singular fact that despite the vast amount of painful disease, very few people take their lives because of illness. It is chiefly through emotional and mental troubles. For this reason it is well to cultivate a calm mind and a faith in the ultimate Justice, for this attitude of mind will form a protecting wall against any thoughts of suicide from the other side. As one of the Masters said, "Cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true." To keep this thought continually in mind will enable one to meet one's difficulties with equanimity and courage.

Yours, etc.,

A. BERESFORD HOLMES.

* * *

Dear Mr. March,

A strange statement appears on page 118 of the last issue. In the sphere of politics we are told we may adhere to various schools of thought without being in disaccord with the Buddha's teaching. Fascism is mentioned as one of them. I enclose the official well-considered statement regarding Fascism, written by Mussolini for the Italian Encyclopædia, and I ask whether this is in accord with the Buddha's teaching.

> "Fascism conceives of the State as an Absolute, in comparison with which all groups or individuals are relative, only to be conceived of in their relation to the State. . . . Above all, Fascism believes neither in the possibility nor the utility of perpetual peace. . . . War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it. . . . A doctrine which is founded upon this harmful postulate of peace is hostile to Fascism; and thus hostile to the spirit of Fascism, though accepted for what use they can be in dealing with particular political situations, are all the international leagues and societies."

On the subject of War and Peace I feel very strongly. If I thought the Buddha's teaching upheld War, I would renounce it at once, although this would leave a great blank in my life.

Yours sincerely,

MURIEL BARBER.

Mr. Watts deals with the problem of War in his concluding article (see next issue), but he may like to reply to Miss Barber's question. Perhaps he would also include the political ideals of the Nazi and Soviet Régimes in his explanation.—(ED.)

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In the Meditation Hour.

SERMONS IN STONES.

"And this our life, exempt from public haunt, Finds tongues in trees, books in the running brooks, Sermons in stones and good in everything."

Before "the humble lessons of habitual things" may be assimilated note that our life must be "exempt from public haunt." In "As you like it" the Forest of Arden was a cloistered, calm reality; we, bound on the wheel of daily duty, must find exemption from all public haunt in the forest glades of our own serenity, in that "cave of the heart" where dwells the wisdom slowly gathered through the years. Having found this inner chamber we must learn to look out on the world, and with new vision note the spiritual lessons of each passing incident. It is not only in the solemn wonder of the sunset or the flight of birds that wisdom speaks to us. The lower mind which dominates the world to-day must find its symbols in mechanical and homely things. Consider, just as one example, the moving stairways in the Tube. Here is a simple analogy of the cycle of life and death, the alternation of extremes we call the pairs of opposites. Each stairway visibly moves up or down, yet all invisibly the opposite movement is taking place at precisely the same speed. Here in miniature is a "wheel of becoming," bearing its burden of lives unceasingly, while the pair of stairways, ever ascending and descending, present a mechanical model of the whole field of Cosmogenesis.

Again, the gears of a car provide analogies for the regulation and technique of work and rest, and to watch a bargee on the river using the force of the tides to do his bidding is a lesson in how best to handle the rhythms of events. Consider again the orderly disorder of a modern factory, the patterned flow of countless apparently disconnected processes moving to an organised and definite end. The cinema is full of useful analogy to those with inner eyes, and do we realize, we who know the unlimited power of the human mind, that our thoughts are "broadcasting" at an individual wave-length each hour of the day? In the flowers in the window box we may watch rebirth; in our own and our neighbours' lives the impersonal hand of karma teaching lessons which are patiently repeated until learnt. In brief, we must learn to moralize, not with the unctuous insincerity of Victorian times, but as students in Life's university. Thus only shall we make full use of the tongues and books and sermons ever at hand to guide us to perfection, until, with hearts of compassion and eyes of understanding, we learn in time to "find good in everything."

IT HAS BEEN SAID:

1. The group is the self of the altruist. The size of the group is his measure. The great man actually feels towards the group as the little man feels towards himself.
2. When I pass over the bridge, lo! the water floweth not but the bridge floweth.
3. Empty-handed I go and behold! the spade's handle is in my hand.
4. The future does not come from before to meet us, but comes streaming up from behind over our heads.

THE STRUGGLE FOR LIFE,

In view of the ever-increasing triumph and, at the same time, misuse of free thought and liberty, how is the combative *natural* instinct of man to be restrained from inflicting hitherto unheard-of cruelties, enormities, tyranny, injustice. How are we to deal with the curse known as the struggle for life, which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become the almost universal scheme of the universe?

We answer: Because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore, do we find that "struggle for life" raging most fiercely in Christian countries, most prevalent in Europe and America. Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives —and the great struggle for life will soon lose its intensity. . . .

H. P. B.

BUDDHISM IN ENGLAND

(With which is incorporated the Buddhist Lodge Monthly Bulletin)

The Organ of

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

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

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

Further details may be obtained from the Hon. Secretary, Mrs. Christmas Humphreys, at 37, South Eaton Place, Westminster, S.W.1.

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