BUDDHISM IN ENGLAND

VOL. 8 No. 6

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.

CONTENTS.

Lodge Meetings		165
The Bhikkhu Ananda		165
Concentration and Meditation		166
Buddhism in the Modern World:		
IV. Buddhism and War	*A. W. Watts*	174
Outlines of Mahayana Buddhism	*D. T. Suzuki*	178
Books: Reviews		181
Our Forum		184
The Buddhist Lodge Bibliography		188
In the Meditation Hour		195

Peace to all Beings.

SATYAN NÂSTI PARO DHARMA

BUDDHISM IN ENGLAND.

SABBA DANAM DHAMMA DANAM JINÂTI

VOL. 8. No. 6.

B.E. 2477. MARCH-APRIL, 1934. C.E.

SINGLE COPY 1/6
Sub.: 7/6 per ann.
(6 Numbers).

The BUDDHIST LODGE, LONDON

37, South Eaton Place, London, S.W.1

MEETINGS:

Alternate Monday evenings, 7.15 for 7.30 p.m.

March 5th, 19th. April 9th, 23rd.
May 7th, 21st. WESAK, 28th.

VISITORS WELCOMED.

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

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

The Bhikkhu Ananda.

The Lodge room was crowded to capacity on the evening of Monday, February 5th, to bid farewell to the Ven. Bhikkhu Ananda Kausalyayana, who was leaving the next day for Paris on his way home to Ceylon. There was no formal speeches, but our distinguished visitor agreed to answer any questions which arose from a genuine desire for information. An interesting discussion followed on subjects of profound interest to all Western Buddhists. The oft-raised criticism that Buddhism is a religion for the East alone was well and truly destroyed by the learned Bhikkhu, as also the suggestion that it is only a religion for those who have abandoned the worldly life. The learned Bhikkhu, asked the value of the Buddhist Scriptures as "authority" for Buddhist doctrines, described them as "the nearest approach that we can get to the Buddha's thought," no less and no more. For the rest, he agreed, our only criterion for what is and what is not Buddhism is "Buddhist tradition." Finally, when asked a question about the Sangha, he pointed out, what is not always appreciated, that in Pansil one does not take refuge in the Sangha of living Bhikkhus, but in that army of Arhats and lesser followers of the Way who, as Mr. McKechnie, who came to the meeting with the Bhikkhu, pointed out, are the Buddhist equivalent of the "Community of Saints."

We trust the learned Bhikkhu will find useful employment for his many talents in the East, and assure him of our appreciation of all that he has done for the Dhamma in England.

* * *

Volume Nine.

A New Volume of "Buddhism in England" starts with the May issue.

New Features.

If your Subscription is due, please renew it without delay.

ALL IS BUDDHA.

Let me go where'er I will,
I hear a sky-born music still.
'Tis not in the high stars alone,
Nor in the cup of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that shines in showers,
But in the mud and scum of things.
There always, always, something sings.

R. W. Emerson.

Concentration and Meditation.

Compiled by the Buddhist Lodge Study Class.

(*Continued from page* 136).

Breathing.

Now learn to breathe. Much has been written on this subject, and it may be considered from four points of view. First, as a means of quietening the body; secondly, as an actual subject of concentration; thirdly, as a form of yoga for the development of one's inner powers, and fourthly, in the course of the meditation on the "bodies." At the moment we are only concerned with the first, but even at this stage serious warning must be given which applies to the subject as a whole. As the Master K. H., wrote to A. P. Sinnett, injudicious practice in breath-control may "open wide the door to influences from the wrong quarter," and render one almost "impermeable to those from the right." In the absence of bodily purity and great experience the practice of special breathing may be very dangerous. It is in no way conducive to spiritual development, but has much to do with the psychic development which students at an early stage should best avoid. It is all too easy in one's ignorance to awaken forces over which one has no control yet which, when awakened, will place the student at the mercy of obsessing entities. For beginners, the safest and therefore wisest course is merely to take half a dozen slow, deep breaths from below the diaphragm in order to induce physical repose, and to awaken the brain to its maximum functioning. Then try to acquire the habit of slow, deep breathing during the whole period, for the rhythm thus induced will help the mind to concentrate.

Begin.

Having settled these preliminary matters, take heart of courage and begin. Be not surprised that a whole paragraph is given to this little word, for many find it the hardest of all to apply. For every dozen persons who study mind-development there is but one who crosses the bridge dividing theory from practice, and there is much wisdom in the saying that the path to perfection has only two rules—Begin, and then Continue. Of what avail is it to take a ticket for a journey if one does not travel in the train, and why buy food and prepare it if it is not to be eaten? Herein lies the difference between knowledge and wisdom, for wisdom is born of the experience gained by knowledge applied. No great Teacher of men ever spoke as a theorist; each and all gave forth the message of their own experience. Take warning, then, and read no further in this book unless you intend to practise the science therein set out, for knowledge breeds responsibility, and knowledge unapplied, like undigested food, is a cause of suffering. Those who do read on must summon the will, direct it with the force of right desire, and strive to illumine the path with the light within, remembering that though a thousand difficulties will present themselves they are but aspects of the same implacable enemy—self.

In order to 'clear the decks for action,' begin each period of concentration with an act of will. Formulate a firm intention in the mind and announce it to yourself. "I am now going to concentrate for so many minutes, and during that time I have interest in nothing else." For those who prefer the impersonal point of view the phrasing will be: "There will now be a period of concentration, and during that period let nothing intervene." If divers worldly matters are hovering on the margin of the mind deal with them rapidly, and definitely lay them aside as one might chain up a fractious puppy until it was time to take it for a walk. In the same way deal with each desire that threatens the mind's serenity.

Now choose the programme of work to be carried out. It is important to have this carefully drawn up, if not in writing at least in thought, in order to save time during the concentration period and to eliminate the tendency to wander from subject to subject as the whim of the moment decides.

There is no one method of concentration suitable to all, for it has been said, "The Path is one for all, the means must vary with the Pilgrim," and again, "The ways to the Goal are as many as the lives of men." Allowance must be made for different types of mentality. Students are either predominantly intellectual or devotional, imaginative or practical, impetuous or leisurely, and must choose their method of work accordingly, either by following the line of least resistance, or by deliberately working to develop an aspect of themselves at the time comparatively unevolved.

But whatever method of work be chosen, let

it be tried out faithfully before changing it for something else. Have faith in your own considered judgment, and even if ' results ' are for a long time invisible carry on patiently, remembering that all experience is useful, and that before the ideal method is discovered a certain amount of ' trial and error ' must intervene.

An Object or an Idea.

Writers on the subject are divided on the relative value of taking as the subject of one's early studies a physical object or an idea, but strictly speaking it is a misuse of words to speak of " concentrating " on an idea. The process of such consideration is more accurately described as meditation, for an idea, to be of value, must be mentally assimilated, and this process is quite different from the purely objective exercises comprised under the term concentration. Nor is this a mere verbal quibble. In choosing a subject for concentration it is important to bear in mind exactly what one is trying to do. The searchlight of consciousness when directed to a given field of attention has, as it were, two qualities, extension and intensity. When playing on a distant landscape, for example, the light may either be diffused over a whole village or concentrated on a church tower, and the intensity of the light will vary with the extension of the field of view. As the whole object of concentration is to learn to focus the attention on a single point and to hold it there at will, it follows that the more simple the object chosen the more intense will be the concentration upon it. Even apart from these logical considerations, experience has shown that until one's mental power is considerably developed, the field of truly concentrated attention is very limited, and such an expansive object as a pure abstraction is beyond the range of the beginner.

Experience and logic are therefore agreed that a simple physical object is the wisest focus for first efforts in concentration and the student must wait until he can efficiently perform these simple exercises before passing to more difficult, because more abstract realms.

But whatever the subject chosen, difficulties will soon arise, and it may be as well to consider them before passing to a series of specimen exercises.

(1) *Increased restlessness.*

" The universal complaint which comes from those who are beginning to practise concentration is that the very attempt to concentrate results in a greater restlessness of the mind. To some extent this is true, for the law of action and reaction works here as everywhere, and the pressure put on the mind causes a corresponding reaction." Annie Besant, who devotes a whole chapter to ' Obstacles to Concentration ' in her work *Thought Power*, goes on to point out that the increased restlessness is largely illusory. " So long as a man is yielding to every movement of the mind he does not realize its continual activity and restlessness; but when he steadies himself, when he ceases to move, then he feels the ceaseless motion of the mind he has hitherto obeyed." Each of the several vehicles or *skandhas* through which consciousness functions has a collective life of its own, and the thought-machine, which for innumerable lives has never known obedience, naturally resents the first attempts at mastery. Like a young and spirited colt it has to be " broken in." For the first time the student definitely challenges his own mind, a foretaste of the later battle described in the *Voice of the Silence*: " The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer." Picture the experienced trainer with an unbroken colt, patiently holding the rope while the furious animal plunges vainly in its efforts to be free, and remember that sooner or later the colt must learn to gallop, walk or be motionless at the dictates of the rider's will.

(2) *Other difficulties.*

With divers other difficulties we have already dealt, but they will constantly recur. An impatience at the absence of ' results ' is a symptom of wrong motive creeping in, while a host of unpleasant results such as headaches, insomnia, or irritability are symptoms of overstimulation, to be cured by instantly reducing the duration of one's exercises. In the same way any attempt at ' guru-hunting ' must be sternly repressed. The initial stages of this great enterprise must be mastered alone, and it is unwise to imagine that a little success entitles one to notice from those more advanced upon the way. Never forget that spiritual pride is the last of the Fetters to be broken, and that this hydra-headed monster will raise its head at every stage of the path.

Reference has already been made to the puzzling increase in misfortune which so frequently confronts the beginner. Yet remember that all karma is the result of actions which are definitely and irrevocably past, and that until these results are finally worked out you will be of limited use to humanity. The fruits of evil karma cheerfully borne can be made a source

of spiritual strength, and so prepare one for the 'vortex of probation' into which all genuine efforts at self-development inevitably lead.

(3) *Intruding thoughts.*

Of far greater difficulty is the problem of how best to deal with intruding thoughts. Whether the object chosen be a box of matches or a colour, a diagram or the process of breathing, a thousand other thoughts, either induced by the object under review or totally unconnected with it, will force themselves into the field of vision and try to lead the mind astray. Should one repress them, ignore them or deal with them?—for these seem to be the three alternatives.

(1) *Do not repress them.*

There is great danger in using the will to repress or drive away intruding thoughts, for the result is analogous to stopping the circulation and is apt to react on the brain. Experienced teachers find that this unwise action is the cause of much of the fatigue of which inexperienced students at times complain. It is an axiom of all mechanics, whether physical or spiritual, never to oppose one force with another when a less extravagant expenditure of energy will achieve the same result. It is far wiser to adopt the universal laws whose outward expression may be seen in the science of Judo (or Ju-Jutsu) by which the line of force of one's opponent's effort is skilfully avoided and then turned to his own undoing.

(2) *Few can ignore them.*

For most students the advice to ignore intruding thoughts is to beg the question. The man who *can* ignore them has no need to consider how to deal with them, for they are never permitted to enter his field of consciousness, while those who find that they do intrude have proved their inability to ignore them. So long as they are merely hovering on the margin of the mind one may, by directing the 'whole soul's will' towards the chosen object, hold all alien thoughts at bay, but once the intruding thought has secured one's most unwilling attention it can no longer be ignored, and the student must needs consider the various methods of dealing with these unwelcome visitors.

(3) *Deal with them.*

As already pointed out, uninvited thoughts are either those which, by a process of thought association, rapidly lead the attention a long way away from its chosen theme, or are quite unconnected with it, the former being far easier to control.

To take a simple example, one may begin to concentrate on an orange. Before one is aware of it, the mind has leapt from orange to fruit in general, from fruit to the need of buying some for lunch, from this to the theatre which the people coming to lunch are taking one to see, from this to the tickets one promised to pick up on the way, and thence to the best way of arriving at the theatre and the proper time to leave the house in order to get there in time. With a start you realize how far you have travelled from the orange, but instead of returning direct to the orange and beginning again, force the attention to travel back the way it came. From planning times and routes return to tickets, and thence to visitors, lunch, fruit and the need for it, and so back to the orange sitting in front of you. This habit of thought recalling is a valuable exercise in itself, and much may be learnt from it.

More difficult to handle is the slow procession of unconnected thoughts which wanders through the mind, each one clamouring for attention to the exclusion of all else. In dealing with these it is imperative to remain severely objective, refusing to yield to the least emotional reaction of annoyance at the intrusion, or of like or dislike, fear or desire in relation to the intruding idea. In other words, remain severely impersonal, as an observer who feels no interest in the thoughts or their significance. Adopt the principle, "Examine them, exhaust them and let them go." Here is a practical application of the natural law exemplified in the science of Judo. To resist these invaders is waste of precious energy, while to examine them calmly and impersonally as they pass through the mind is to get rid of them with the minimum waste of energy or time. Hence the Chinese saying: "Let thoughts arise within your mind without repressing them and without being carried away by them. Let not the passing thought be annihilated, and let not a passing thought rise up again." Severely aloof from the slow procession, remain an impersonal and impassive spectator of mental processes. Refuse to let the mind become identified with these unwanted strangers, for they are but products of the mind and as such impermanent and fundamentally unreal.

A little patience in this point of view will not only reduce the distractive power of such alien thoughts, but reduce to a minimum those which have power to distract at all. If some particular problem persistently recurs to the point of incon-

venience, adopt Mr. Ernest Wood's advice and "pause to give it a moment's consideration. Say to it: 'Come, don't interrupt me now. I will attend to you at five o'clock this afternoon,' and keep the appointment and think it *out*. If it still persists, consider whether it has to do with a matter which is in your power or not. If it is in your power decide to do something to settle it. If you have done all that you can, or if it is not in your power to settle it, decide finally that it has no concern with you and you will think of it no more." Needless to say, this advice may usefully be followed far beyond the realms of daily concentration, and applies to all the problems of life which arise and challenge us. If the intruding matter be something you have just remembered, or which you wish to consider at greater length hereafter, pause to make a pencilled note of it, and then return to your chosen theme. Such habits need not be scorned by the beginner, and may be abandoned when the need for them has gone.

In any event let patience be your watchword, and not irritation. Rome was not built in a day, nor the faculty of concentration, and sooner or later persistent effort will be crowned with due reward.

EXERCISES IN CONCENTRATION.

The best book on this subject of which the present writers have cognizance is "*Concentration, a Practical Course*," by Ernest Wood, published by the Theosophical Publishing House at 1s. 9d. Herein will be found in eighty pages a wealth of actual exercises, set out at far greater length than can be spared in the present manual. On the other hand, these exercises are merely a selection, and every student is advised to seek for or invent as many more. In the same way the list which follows is devised merely to suggest the vast field of possibilities, the actual exercise used being of far less importance than the method of using it and the purpose for which it is used.

1. *On a physical Object.*

The object chosen is of little importance so long as it is small and simple, such as an orange, a matchbox, a watch or a pencil. Such objects as a lamp or the point of a burning joss-stick are sometimes mentioned in textbooks, but concentration on a point of light is apt to lead to self-hypnosis, and is therefore to be avoided.

Place the object before you a few feet away and then, when all preliminaries are over, deliberately focus the searchlight of the mind upon it. Begin by thinking *about* it, and then, at a later stage, narrow down the focus of mental vision and think only *of* it, or *at* it. The difference is subtle yet considerable. In thinking *about* a matchbox one may consider its various parts and properties, its sides and top, its colour and shape, its substance and surface, but in thinking *of* it these products of analysis die away and there remains in the whole field of consciousness one object only, the matchbox. Hence the need for an object at once small and simple, one which can be visualized without difficulty as a whole. Simple diagrams, boldly drawn, will be found suitable, but care must be taken to keep the mind upon the design, and to prevent it passing by a natural transference of thought to elaborations and variations of the diagram, or to the abstraction which it represents.

Realize frankly that this exercise is only a mental gymnastic and as such has neither moral nor intellectual value, then see if you can do it for sixty seconds without the slightest deviation of thought. If you cannot, face the humiliating fact with honesty, and so appreciate, it may be for the first time, the gulf which lies between you and even elementary thought-control. When you can really carry out this exercise for three whole minutes continuously there will be time enough to move on to the next. Note that in this exercise the only one of the five senses used is sight, but as Ernest Wood points out, "complete seclusion and quietude are not possible even for a short time. This, however, does not matter much if you train your senses to ignore the records of the sense organs. When we are deeply engrossed in a book we may be unaware that birds are singing outside, or that the clock is ticking on the mantel-shelf. It is not that the ear does not respond to the sounds. but that the senses are turned away from the sense organs." Hence the value of this exercise in learning to control one's sense reaction to outside stimuli. Decide that only the vibration of light, affecting the organs of sight, shall claim your attention, and refuse to heed all others.

At a later stage more subjective sense stimuli will claim the attention. A tickle in the foot or the sound of one's own heart beating will tend to distract the mind. These may themselves be chosen later on as subjects for concentration, but unless so chosen they must be, like the ticking of the clock, to the best of one's ability ignored.

It will be found that this exercise is not only a useful, but a necessary training for the exercases in subjective visualization, which will be described later. It has been pointed out that

one who has perfected this training can at any time turn his attention to any object in daily life with which he has to deal, and grasp the whole of it at once without effort. What is more, he can carry away with him a mental image which he can consider or describe at his leisure later on. In the same way this training leads to greater ability in memorization, when it is desired to use this faculty, as also the ability to erase from the mind a matter which is finished, and which we wish to trouble us no more.

2. *On counting the breaths.*

Concentration on a physical object implies keeping the eyes open, and is purely objective. The next exercise is intermediate between objective and subjective concentration, it being immaterial whether the eyes are kept open or shut. The breaths to be counted must be full and deep, and as breath is the very essence of physical life, it will be well to learn first how to control one's breathing.

Text-books and the methods of various schools differ on the relative value of what may be described as twofold or fourfold breathing, that is to say whether one merely breathes in and out, or breathes in, holds the breath in, and then breathes out and holds the breath out before once more breathing in. Even in the latter exercise there are a variety of rhythms, the most favoured being so many in, half that amount held in, the same number out as in and half that amount held out, e.g., breathe in eight, hold four, breathe out eight and hold out four. The great point is to fill the body with air to its maximum capacity and then to empty it to its fullest extent. The incidental result after a few weeks will be a remarkable sense of poise and power and a material improvement in physical health. At the same time care must be taken that the body is at all times in a position of comfort and ease, and never tense or strained. As Ernest Wood says, "The whole process should be easy, pleasant and natural."

In learning to breathe fully the following description of the Zen method as taught to a European student in Japan may be followed with safety and benefit. "Begin to breathe, slowly and deeply, the lips closed, both inhalation and exhalation being taken through the nose. As you inhale you will distend and raise the chest, pull the abdomen in and in so doing raise the diaphragm. When you exhale you will depress the chest, distend the abdomen, and push the diaphragm down. This way of breathing is exactly the opposite to most methods, for when you are inhaling you will think of pulling up as far as possible the wall of the diaphragm, and when you are exhaling, of pushing it down and out against the solar plexus. As you continue, and do not have to concentrate too much on the muscular control of the breathing, you will find that you can press the diaphragm still further down until the final pressure seems to come just below the navel. Note that it is to the exhaled breath that one puts one's attention. The exhaled breath should be considerably slower than the inhaled breath, the exhaled breath and the downward pressure continuing so long that the inhalation is a reflex action from the exhalation."

Having thus learnt to breathe, begin counting the breaths, thinking of nothing save the counting. It sounds easy until you try it, but an exercise which has been used by the Buddhist Sangha for unnumbered centuries, and is used to-day throughout the Buddhist world, is worthy of much respect, and will be found far harder than it seems. To quote again from the same Zen student in Japan, "Begin to count the breaths up to ten. Then begin again at one and continue the counting up to ten indefinitely. You will keep your mind on the breath count and on that alone. When other thoughts come in don't try to get rid of them, but just keep on counting and push them out of the way. A wilful attempt to keep away other thoughts only seems to make for more disturbance. Just keep patiently coming back to the counting. I found this exercise very difficult at first. Three hundred counts, that is, ten counted thirty times, is considered the goal to aim for, but these three hundred must be made without another thought of any kind coming in in the entire course of the practice, and when one breathes sufficiently slowly, to count three hundred will take close to three hours," which, as the student goes on to say in her letter, "is some stunt"! For beginners, it will probably be sufficient to attempt thirty counts with a perfectly concentrated mind, remembering that each of these breaths must be slow and complete. It is hardly necessary to add that this exercise should be performed, if possible, in front of an open window.

3. *On watching thoughts.*

Assuming that by now the student has acquired in some measure the ability to concentrate upon one chosen object for a definite period, he may well proceed to make use of the very intruding thoughts which at an earlier stage were such a nuisance. The first step is to develop towards them an attitude entirely

impersonal, thus laying the foundation for the removal of that selfishness which it is the purpose of meditation to destroy. Ask them as they flow through the mind, "Whose are you?" and when the answer comes, as come it must, "Not yours," begin to think of them impersonally, and merely note that the thought of this or the desire for that is now arising in the mind, is passing before the mind, is passing from the mind, and watch the unceasing process calmly and dispassionately. Note how the thoughts flow past in an unbroken succession, each the outcome of the last, but only two being linked before one's mental vision at a time. By such dispassionate examination of the flow of thought it will become easier to control the stream of unwanted visitors when desiring to concentrate upon something else, but the danger of this exercise, if begun too early, is that the mind, not yet sufficiently controlled, will run off after some attractive thought as a puppy following a stranger in the street. Hence the need, while performing this exercise, of an active and fully attentive mind, one which while watching the flow of thoughts becomes attached to none of them. At a later stage one may return to this exercise and use it as a meditation on impermanence, on the nature of consciousness and the non-existence of a personal self.

Allied to this exercise is another in which each thought is deliberately followed backwards to its source, the process, if applied to unwanted thoughts and desires, serving the same purpose as the modern science of psycho-analysis. By calmly tracing these unwanted thoughts to their source one is dragging each suppressed desire and emotion before the bar of reason, where, in the light of cold analysis, it may, if not too complex and deep-seated, be at once and finally destroyed. It is unwise, however, to practise "thinking backwards" with a view to remembering past lives. In the first place it is a waste of valuable time and energy, and secondly, by concentrating on past follies and unworthy actions, one tends to reproduce them before one's present consciousness, and so bring back to life what is best left unremembered. The future is difficult enough without going back to the past. We are in a sense, as the law of karma demonstrates, the creation of our own past actions, and we shall move the faster towards the goal by moving ever onwards than by pausing to look back.

4. *On Visualization.*

The power of forming clear-cut mental images is essential to progress in meditation, and the more thoroughly it is developed the easier it will be to perform the exercises described at a later stage.

Begin by placing in front of you some two-dimensional object, such as a simple diagram or design, and having considered it with complete one-pointedness of mind, close the eyes. Now create by the power of imagination, the image-building faculty of the mind, a mental reproduction of the object, or at least of its essential parts. Should any part of it be insufficiently clear, open the eyes and correct your observation and memory until the image and its original coincide. Then try the same exercise with a simple three-dimensional object, such as a matchbox, but see that the object chosen is neither too light in colour nor too dark. Without this precaution you may unwittingly increase your difficulties by reproducing on the retina of the eye an image of the object with the colours and light values reversed. This image, clearly seen, for example, by gazing at a window opening and then closing the eyes, may well be confused with the true mental image, which is entirely subjective, and should be an accurate reproduction of the original. At a later stage, if you wish to perfect your powers of observation and memory, practise the game immortalised in Kipling's *Kim*, in which one has, say, a minute in which to look at a trayful of small objects never seen before, and then, with eyes closed or back turned, must describe in detail the objects on the tray. This game, however, is primarily an exercise in accurate observation and memory, and here we are only concerned with the development of that concentrated attention which photographs upon the screen of memory the smallest detail in the chosen field of view.

Now turn your attention to the control of consciousness, the secret of which lies in learning to dissociate consciousness from the vehicle through which at the moment it happens to be functioning. Place before you an empty matchbox; form of it a mental duplicate in the plastic substance of thought, and begin to examine it from various points of view. Imagine yourself above it, looking down on it, or consider it from below. Then get inside it, and if this seems a curious proceeding, remember that though consciousness must use, in the sense of manifesting through some form or vehicle, yet itself has none. It is therefore as feasible to imagine one's consciousness exactly filling a

matchbox as a cathedral, the size of its usual vehicle, the physical body being of no importance at all. There is much wisdom in some stories written for children, and when the heroine of *Alice in Wonderland* became larger or smaller according as she nibbled from this side or that of the toadstool on which sat the philosophic caterpillar, she was but experiencing what each student should discover and practise, albeit subconsciously, for himself.

One of the most remarkable claims of Eastern adepts in mind development is that the mind contains, though as yet but rarely developed, all the faculties possessed by Western scientific instruments. It is said, for example, that a highly developed mind contains both microscopic and telescopic powers only limited by its lack of development, and all who have read accounts of the powers of consciousness exhibited by such Eastern yogis as are prepared to display their powers to Westerners will have no difficulty in believing that the true adept has astonishing powers indeed. These powers, however, lie far ahead of most of us, but the exercises above described for learning control of consciousness will prove a useful preparation for these more difficult mental adventures.

As a development of the exercise with the matchbox above set out, it is sometimes suggested that one should try to visualize all different points of view at once. But to look at an object from all possible outside angles and from within simultaneously involves the use of a faculty far superior to the average intellect, and pertains rather to higher meditation than to elementary concentration. A more useful elaboration of the exercise is to learn to move one's consciousness from point to point about a room or building. If at a lecture, for example, imagine yourself standing at the lecturer's side and look at the audience from his point of view. Another variation is to close one's eyes while travelling in a train or other vehicle, and imagine that one is travelling in the opposite direction. If these exercises seem trivial and foolish, the answer is that either you can do them or you cannot. If you cannot, do not despise them; if you can, you may pass from them without delay. Their value, apart from teaching one to concentrate, is that they tend to break up the narrow, egocentric attitude of mind which is the product of the illusion of individual consciousness, an illusion fatal to true mind-development.

Those who choose to concentrate upon an imagined diagram may be annoyed to find how difficult it is to keep the image still, for some students find that it contracts and expands, or fades and reappears beyond the mind's control. Until this phenomenon has been mastered it may therefore be wiser to use words, in the sense of the letters composing them, or simple glyphs and symbols, though even here the image sometimes seems to have an impish life of its own. Once more let it be pointed out that the object chosen is of no importance, so that its image be kept clear cut and motionless before the mind.

5. *On Colour.*

This is really another exercise in visualization, but it deserves, together with its variations, a category to itself. In that the object visualized is formless, it is far more difficult than anything hitherto described, and complete success argues considerable development. It consists in flooding the field of mental vision with some primary colour, and then slowly moving through the various grades of mixture to some other primary colour. Suppose, for instance, that you wish to pass from blue to yellow. Close the eyes and visualize blue, not *anything* blue, but blue. Now slowly infuse the blue with yellow so that it begins to show as a more greeny blue, not in patches, but simultaneously everywhere. Continue to make it greener and greener until the half-way point is reached, and you have a world of vivid green, remembering all the while that at the appearance of any green thing or form, or of any other thought than greenness you must begin again. Continue by making your green more yellow until it is more of a greeny yellow, and so through all gradations of colour until your world is a pure and brilliant yellow without taint or blemish of blue. Then, if you wish, reverse the process back through green to blue.

In the same way one may use the other senses of exercises in concentration. Take, for example, a note on the piano, and when it has fallen to silence continue it in the mind for as long as possible. At a later stage the note can be imagined from the first, and elaborations added. If you are musically trained, imagine an elaborate chord and try to hear its component factors separately. Resolve it into the minor key and back again, all the while keeping each note separately sounding in the inner ear. The sense of touch may be similarly employed, for one may imagine a sense of warmth increasing to great heat and then growing cool again. In the same way the senses of smell and taste may be utilized, the principle being the same, that the whole attention is focussed on the chosen sensation to the exclusion of any

other sense reaction, subjective or objective, or any alien object or idea.

To summarize this portion of the book, we would recall to mind the following propositions:

1. That until the mind has been thoroughly and patiently trained in concentration it is both useless and dangerous to attempt to meditate, useless because the student will lack the faculty of one-pointed thought which is essential to successful meditation, dangerous because the application of uncontrolled and untrained energies to spiritual problems will all too easily result in moral and mental disturbances, reacting through bodily disorders on the physical plane.

2. That purity of motive is of paramount importance, for the slightest trace of selfishness and vanity is apt to grow with lightning speed and, like a pestilential weed, to strangle the flower of nascent spirituality.

3. That each man marches towards perfection on his own two feet. "Even Buddhas do but point the way." There is no such thing as vicarious progress. No reading of books or attending of lectures will avail as a substitute for personal effort. Forget not the Buddha's last injunction: "Work out your own salvation, with diligence."

4. That all that can be said or written on the subject of concentration may be summarized in three words: "Begin, and persevere."

THE FINAL CHAPTER.

AN APPEAL FOR ASSISTANCE.

It is proposed that the final Chapter of our present work on Concentration and Meditation shall break new ground in attempting a synthetic viewpoint of the different methods of spiritual development, advocated by their respective followers in the West to-day. There are books, for example, on Yoga, Zen, Mysticism, New Thought and Magic. Amongst these are to be found books on the Noble Eightfold Path, but one and all, the latter included, tend to give the impression that the path therein set out is the only one worth following and, by inference, that the rest are waste of time. To the synthetic mind, however, this is foolishness. In the words of a Buddhist proverb: "The ways to the Goal are as many as the lives of men," for spiritual progress cannot be confined within the limitations of particular methods or terminology. "The Essence of Mind is intrinsically pure," as Wei Lang points out, and from this central viewpoint one must surely be able to see the vast panorama of spiritual evolution, and within this enormous field of endeavour the various methods of approach devised by man and the relationship between them. Why, for example, must the Yogi and the student of Zen look askance at one another across a gulf of inessential differences, and have true mystics and the followers of the Eightfold Path no helping hand for one another on the Way, that Way whose names are legion, and whose methods are as numerous and varied as the minds of men? Are ethics common to all systems, and are they enough alone? Can one correlate intellectual, emotional and practical mysticism with Gnana Yoga, Bhakti Yoga and Zen, or is Zen superior to all of them? He is rash who says so lightly, in view of the immemorial learning of India and the heights of cosmic consciousness undoubtedly achieved by mystics of all ages and all climes. Again, what of the *Siddhis*, where do they come in? Are they a casual efflorescence of the last three stages of the Eightfold Path, and is the raising of consciousness described in the *Jhanas* a method complete in itself? Is Karma Yoga another name for the Path of Service, and what is its relation to the Bodhisattva ideal?

These questions are not academic; they are vital to an understanding of any one of the methods therein mentioned, and of vital importance to each student in discovering which method, owing to the tendencies of his own past karma, is most suited to him. Does it matter to the true philosopher whether his neighbour attains enlightenment through this method or through that? Personally, I believe that the contents of our own little booklet will be found common to all the great schools of spiritual progress. If so, how can one ignore any one of the schools which share this common wisdom, however differently its precepts may be applied?

There is strangely little light on this great synthesis in print. H. P. B., in "Practical Occultism," points out the difference between "Occultism," or Atma Vidya, and the "Occult Arts," or magical practices, and elsewhere between spirituality and psychism, and Mr. Dwight Goddard somewhere discusses Taoism and mysticism. Our main line of enquiry, however, must be the relation between Yoga, Zen, the Eightfold Path and Mysticism in its various forms, together with the relationship to these of Ethics, negative and positive, the *Siddhis* and the *Jhanas*. So far I have received from members of the Lodge two diagrams and one comparative schedule between Yoga and Zen. Each has added to my material, but I want much more. I want each reader who has the ability

to view things from the synthetic point of view to apply his mind to this problem and, if prepared, to give up the time and hard thought necessary, to send me the results of such thought, either in prose or in diagram form. In the same way, if any reader knows of a passage in any book dealing with any portion of this field of work, I should like to know of it. If it be argued that one cannot compare until one has studied the things to be compared, I suggest for Zen a study of Dr. Suzuki's works or Alan Watts' 6d. pamphlet; on Yoga, the best small book is Claude Bragdon's "Introduction to Yoga," and on Mysticism, Evelyn Underhill's "Practical Mysticism." From a study of these three alone, and deep meditation upon their relationship, much valuable material may be produced, and at the least the student will be developing that synthetic faculty we call the intuition, by whose aid alone we are enabled, however dimly, to know past all denial that behind all changing forms and methods of approach there lies an unchanging Unity.

CHRISTMAS HUMPHREYS.

Buddhism in the Modern World.

Alan W. Watts.

IV. Buddhism and War.

Looking through some back numbers of *Buddhism in England* I found on pp. 21, 44 and 67 of Vol. VI, some interesting correspondence on the subject of Buddhism and War aroused by a paragraph in Prof. Suzuki's *Outlines of Mahayana Buddhism* which reads: "The first Precept, for instance, forbids the killing of any living being, but the Bodhisattva will not hesitate to go to war if he considers the cause he espouses is right and will ultimately be beneficial to humanity at large." This masterpiece of casuistry was replied to in a letter from "G.H.Y.," provoking an answer from "Hæreticus" who took up a position which seems to be popular among a large number of Buddhists—namely that in time of peace one should do all in one's power to promote peace-movements, but when faced with War it would be quite possible to fight in a just cause and still remain a Buddhist. Before I go any further with this interesting subject I must make it quite clear again as in the article on *Buddhism and Politics* that I do not write with the authority of Buddhism as a whole behind me. The fundamental ideas expressed may be absolutely Buddhist, but "the string that ties them," my own application of them to modern problems, my own reasoning, is not *necessarily* Buddhist, although I shall attempt to show that it is quite in accord with the spirit of the Dhamma. Buddhism does not, as Hæreticus points out, *compel* its adherents to accept any particular dogma.

I fully realize that it is almost impossible to deal adequately with so controversial a subject as this in one short article, but in the hope of provoking further thought and discussion I shall try to lay down a few reasons why no true Buddhist should adopt the casuistical course of going to war "for the good of humanity," but why everyone who has the interests of his fellow men at heart should refrain from fighting under all circumstances. The usual pacifist arguments will not be used; they are hardly Buddhist arguments since their aim is either to produce a violent anti-war fanaticism by filling men with terror at the prospect of warfare aided by the latest scientific discoveries—in other words by pandering to the instinct of fear—or else by attacking patriotism, which is a merely negative argument, having no weight beside the contention that a man should work and fight for his own family or friends—a contention which is at least positive and human. To aim at instilling mankind with a violent fear of war is to run a great risk of producing hysteria. If on the eve of a future war people were suddenly made to realize the horrors of a gas-attack from the air, there would be a panic resulting from hysterical terror; it is only one step from hysteria to violence and the old fallacy of "a war to end war" which contains about as much sense as a crime to end crime, a debauch to end debauchery or a hate to end hatred. Nor will the sentimental, "sob-stuff" pacifism so common to-day find much sympathy among Buddhists. The path to Peace is not a path of roses but a path of thorns which sentimentalists will find difficult to tread; it will be hard enough for those who are not sentimental, for true Pacifism is the path of realists, of men who understand how great is the price to be paid for Peace and who are prepared to pay it at all costs.

Taking Pacifism to mean the refusal to take part in any war whether fought in a just or unjust cause, we find that there are three main arguments against it. Firstly, that human

nature being what it is, war is almost inevitable for the time being, and until such time as humanity is prepared for Peace a man must fight for his country in a just cause to preserve the *status quo;* secondly, that all those who wish for Peace should be ready to go to war with any nation which attempts to upset the peace by an act of aggression; and thirdly, that it is the duty of every man to protect, if necessary, by slaughter, his family and his friends from the tyranny of an invader. This last argument is the only one that is really formidable, because it is based on what is to some extent a noble motive and because it is a human argument, while the other two are little more than bad reasoning. As a typical example of the first I shall take a passage from Hæreticus' letter: " The true soldier is one who prepares for war only that he may be in a position to keep the peace. But until the world as a whole is ready for universal peace, it is only one out of touch with the realities of life who says 'there never is a righteous reason for war.' " If such a one is out of touch with the realities of life, Hæreticus is out of touch with the faculty of foresight. He is one of that multitude of " idealists " who speak vaguely of the time when the world shall be ready for universal peace, of the time when human nature shall have made a decided change for the better, without realizing that these changes are not brought about merely by preaching love for humanity or by organizing " leagues of nations," but by setting an example by desisting from war and other evils *here and now* whatever the sacrifice required. For compromise in this matter is useless; we must not talk peace to the world and then go and fight someone who doesn't agree and who thinks it would be a good idea to upset our ideals by force. To give any strength to our arguments our conduct must be consistent with them. It is futile to say to the world, " We stand for universal peace, and anyone who doesn't agree with us will be punished by warfare," because war can never be a punishment and for two reasons: first, that history has shown that a defeated nation never considers its punishment just because it is always under the delusion that it went to war for a righteous cause; and second, that warfare can never be permanently checked by counter-warfare. And this brings us to the second argument against Pacifism, namely that Peace must be preserved by fighting those who attempt to disturb it.

If someone swears at you in the street, do you stop him by swearing back? If you have tried this way, you may have noticed that so far from stopping the swearing, the volley of abuse increases and that each side tries to get the mastery by making the language louder and coarser. It is almost exactly the same with war. One nation attacks and the other resists, perhaps checking it for the moment by inventing superior tactics or armaments. But the aggressor soon finds even better tactics and armaments, and so the competition continues until warfare becomes an orgy of destruction bringing ruin to both sides, and ceases to be in any way chivalrous or sportsman-like. Now let us suppose that one party refuses to fight, and not only refuses to fight but decides to meet the torrent of hatred with the only thing that can possibly overcome it—namely love. Supposing the aggressor is met with this challenge: " Come on, shoot me. It's quite easy, and there's nothing to be proud of because I'm not going to stop you. You won't be able to boast to the world that you fought valiantly in a just cause and the war will bring you no glory. You can do your worst—enslave my men, rape my women and massacre my children. But you will only make a fool of yourself, gain a bad reputation and behave like the coward that you are!" That nation would probably have to make terrible sacrifices, but its example would be a far greater victory for Peace than a humiliation of the enemy by armed resistance—that is, if humanity is susceptible to such an example. Yet even if this rebuke found no sympathetic response from the rest of the world it would not have been made in vain, for the slaughtered people would come back to earth in the cycle of rebirth to make that sacrifice again and again until humanity took their example to heart and followed it. But killing solves nothing. You may slay the bodies of evil men but their karma you cannot slay; you can only show them how to slay it for themselves. If you wipe out the offending nation with machine-guns and gas-bombs, that nation will return to earth with its karma unfulfilled and increased in intensity by resistance. It is like cutting back a hedge; the more you cut the harder it grows. And what a karma of war we have now inherited because we did not return love for hatred long ago! It is a law of mechanics that no force can be checked unless it comes into contact with another force acting in the opposite direction; armed opposition is not the opposite force to armed aggression—it is a kindred force—and the Buddha explained this over two thousand years ago when he said, " Hatred ceases not by hatred alone; hatred ceases but by love."

And so we come to the final argument against Pacifism—the defence of innocent women and children. To call them innocent is to beg the question. If a man slays someone who attacks his wife, she is not innocent of that deed if she willingly saw him killed and made no attempt to stay her husband's hand. And however much we may dislike to admit it, the children too share in that guilt through evil karma created in past lives, which caused them to be born into such circumstances. So are we all just to sit down and be killed? It is not a matter of "just sitting down and being killed"; it is not what we appear to do that counts, but what we *think*. If we "turn the other cheek" to the enemy with thoughts of hatred in our minds we are no further than before; but if it is with thoughts of love our action is given an entirely different value. The Westerner will ask, "And what good can mere thoughts do?" The Buddhist knows that thoughts are the most powerful forces in the world, and that they count for far more than deeds, for "all that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts." But let us make our actions consistent with them, and above all let us not be led into the delusion that our actions do not matter at all.

Yet I do not imagine that these things can be brought about at once; a whole nation will not suddenly sacrifice itself in this manner, for such changes are only brought about by degrees and it remains for a few individuals to "set the ball rolling" not only by preaching against evil, by starting movements against it, or by setting up high ideals—all these things must be done and we must not forget them in our enthusiasm for another aspect of the struggle—but in addition we must deal with these evils here and now by dazzling them with good, by returning love for hatred and not be content to wait until this can be done with safety. Safety is not offered, nor even success for those who would start out upon this adventure, but only suffering, frustration, scorn and abuse. It is a burden to be borne without thanks or reward, and strange to say, no one in the world can explain to those who have not shouldered the burden for themselves why it is at all worth bearing. Let him take it up who dares.

However, Pacifism—in the sense of refusal to take part in warfare—is not by itself a solution to the problem. Indeed I may perhaps be guilty along with the vast majority of pacifists of giving it too much emphasis. For it must always be remembered that the principle which lies behind it—that of overcoming hatred with love—is of primary importance, and we must not lose sight of the fact that Pacifism is not only a course of action to be adopted at the outbreak of war, but a constructive movement to build up Peace and to see that Peace is not regarded as an end in itself, but as a means to a more fruitful life.

IN CONCLUSION.

And so we come to the end of what has, of course, been a totally inadequate survey of but four of the great problems which confront the world at the present day. But the articles were not intended as an exhaustive treatment of these vast subjects, nor even to provide solutions for the questions raised. As stated at the outset, their aim was to arouse further discussion and treatment of themes which modern Buddhists have been rather inclined to overlook in their zeal for studying Buddhist history and literature, and I trust they will move more capable writers with a wider experience of these matters than myself to make a special effort to show that Buddhism and the Wisdom of the East as a whole is not a dead system of doctrine or a philosophy for dreamers, but a living force which has a definite message for the modern world. Perhaps Buddhists who have expert knowledge in these various subjects will lend a helping hand, but at all costs we must prove the Dhamma to be a thing of the present and the future as well as of the past, by studying, discussing and writing on the problems of to-day from the Buddhist point of view. And finally (of course we have all heard this before) we must prove the value of Buddhism by living it. It is not sufficient to refrain from eating meat, killing animals and fighting in wars or to make much ado about all the external behaviour of the Buddhist. The Buddha did not point out a Way for cranks, for those who are obsessed with virtues of secondary importance; he emphasized the fact that our first concern must be with our thoughts, and that it is far more important to be virtuous in the mind than to be anxious to show off our virtues in action. As is said in the *Tao-teh-King*, "The highest Grace makes no pose of Grace, and for this reason really is Grace; whilst the lower quality of Grace may never divest itself of Grace, and yet never feels like true Grace."[1] It will be said that all this is so many platitudes, it is always being said and has been said much too often. I have often thought that "platitude" is a name given to an inconvenient truth in

[1] *Tao-teh-King*. Trans. Prof. Parker, p. 24.

order to make it appear futile. If these old sayings seem trite and uninteresting it is probably because we have only accepted them as catch-phrases and have never troubled to see how much they involve. One is bound to tire of the mere repetition of a truth simply because it is a string of words and little more; but only those who listen to these old sayings without thinking about them or putting them into practice will call them platitudes; they appear to be obvious and almost naïve, but therein is their profundity, for the fool is too proud to examine simple things.

I can think of no better conclusion for this series of articles than to quote a passage from Professor Radhakrishnan's *Kalki* which seems to sum up all that I have tried to say. He writes:—

> Man is neither the slave of circumstance nor the blind sport of the gods. The impulse to perfection working in the universe has become self-conscious in him. Progress *happened* in the sub-human world: it is *willed* in the human. Conscious purpose takes the place of unconscious variations. Man alone has the unrest consequent on the conflict between what he is and what he can be. He is distinguished from other creatures by his seeking after a rule of life, a principle of progress. It is by transforming ourselves that we shall be able to transform the world. The soul of all improvement, it has been rightly said, is the improvement of the soul.

Yet while we strive in this present time to make of ourselves fit instruments for the service of Man, it will be well for us to "consider the Tao of Old in order to arrange the affairs of Now."

ALAN W. WATTS.

SUGGESTED BOOKS FOR FURTHER READING.

MUSINGS OF A CHINESE MYSTIC. Chuang Tzu. Trans. Giles. Murray. 3/6. For a sense of humour in religion. On this theme the reader might be amused to read G. K. Chesterton's essay on Spiritualism in *All Things Considered*. Methuen. 2/-. Esp. p. 152 *et seq.*

THE WILD BODY. Wyndham Lewis. Chatto & Windus. 3/6. p. 243 *et seq.*

CULTURE AND ANARCHY. Matthew Arnold. Murray. 5/-.

KALKI, OR THE FUTURE OF CIVILIZATION. H. Radhakrishnan. Kegan Paul. 2/6.

MODERN POLITICAL THEORY. C. E. M. Joad. Oxford. 2/6. For the uselessness of mere organizations and systems.

AN INTRODUCTION TO YOGA. Claude Bragdon. Kegan Paul. 3/6.

THE MYSTIC ROSE. Ernest Crawley. Rationalist Press Assn. 2/6.

STUDIES IN THE PSYCHOLOGY OF SEX. Havelock Ellis. (Abridged edn.) Heinemann. 12/6.

AN INTRODUCTION TO THE STUDY OF SEX. Prof. Crew. Gollancz. 1/6.

WHAT WOULD BE THE CHARACTER OF A NEW WAR? Various. Gollancz. 5/-.

CRY HAVOC! Beverley Nichols. Jonathan Cape. 7/6.

PROGRESS AND RELIGION. Christopher Dawson. Sheed & Ward. 3/6. A Roman Catholic point of view.

FROM INTELLECT TO INTUITION. Alice A. Bailey. Watkins. 4/6.

A GREAT MAN PASSES.

On the fifteenth of October last, at Victoria, British Columbia, there passed away a great man, Inazo Nitobe. The son of a Samurai of the old school, his name first came to the notice of Westerners in 1898 through the publication of his work, "Bushido, the Soul of Japan." This book, interpretative of the Ideals of Japan, still lives and is popular to-day as ever. Dr. Nitobe died within a few days after attending the last session of the Institute of Pacific Relations Convention at Banff, British Columbia.

From *Navayana* (Hawaii),
December, 2477.

Extract from the Press. Woman at Tottenham Police Court: "It is men like my husband who start wars. Only last week be blacked one of my father's eyes."

We see the funny side of it and laugh, but was not Confucius right when he said: "National wars start at the home fire-side. If there is peace at home, there will be peace in the nation"?

* * *

Whether now any man kill with his own hand or command any other to kill, or whether he views with pleasure the act of killing—all of these are opposed to the Good Law.

—*Sha-mi-lu-i-yao-lio.*

Outlines of Mahayana Buddhism.

By Daisetz Teitaro Suzuki.

(*Continued from page* 152.)

Nirvana.

Nirvana literally means "extinction" or "dissolution" of the Five Skandhas, and it may therefore be said that the entering into Nirvana is tantamount to the annihilation of the material existence and of all the passions. Catholic or Mahayana Buddhists, however, do not understand Nirvana in the sense of emptiness, or in the sense of a total annihilation of human activities: on the contrary, it teaches the attainment of eternal Life, insight into the real nature of things, and the regulation of our life in accordance with the highest truth.

Even with the Sravakas or Hinayanists, Nirvana is not so much the object of their religious life as is the practice of the Eightfold Path and emancipation from the yoke of egoism, and in the Buddha's final admonition to his disciples we do not find any suggestion of annihilation of activities, but of emancipation from ignorance, misery and suffering, through enlightenment, knowledge and truth.

What is the truth the Buddha discovered after his six years of asceticism and his profound meditation under the Bodhi Tree? It was the Fourfold Noble Truth and the Twelvefold Chain of Dependent Origination, acknowledged by Hinayanist and Mahayanist alike as the essentially original teachings of the Buddha. What then was his subjective state when these truths had enlightened his consciousness? How did he feel in his inmost being after this triumph over egoistic ideas and passions? In his famous "Hymn of Victory" uttered on this sublime occasion, he cries:

Tent-designer, I know thee now;
Never again to build art thou:
Into the vast my heart goes on;
Gains Eternity—dead desires.

(From Edmunds' translation of *Dhp.*)

The "tent-designer" is the "ego" or self that is supposed to be a subtle being behind our mental experiences: the Buddha has found out that this ego-soul is a phantasmagoria, and with this insight his ego-centric desires die out, and he is absorbed into the Eternal Vast, in which we all live and move and have our being. No shadow is here of an absolute nothingness, no total abnegation of human aspirations: it is rather the encouragement to direct one's spiritual energy to the attainment of perfect freedom from the bondage of ignorance and egoism because that alone is the way by which we can conquer the vanity of worldliness and enjoy the bliss of eternal life.

Hinayana Buddhism tended to accept the conceptions of other Hindu schools of thought which saw in it a complete annihilation of being, this conception being based on the idea that existence is evil, that evil is misery, and that the only way to escape from misery is to destroy the root of existence; which implies the total cessation of human aspirations and activities in Nirvanic unconsciousness. The Buddha taught that Nirvana does not consist in the complete stoppage of existence, but in the practice of the Eightfold Path; in the fulfilment of Life, not in its annihilation. In a word: Nirvana is not the annihilation of the world of experience and the ending of existence; it is rather to live in the whirlpool of Birth-and-Death, and yet to be above it.

The Mahayana Conception of Nirvana.

For the Mahayanist Nirvana has no one definite stereotyped meaning which will unfasten all the many difficult knots connected with its use. It has many grades and shades of meaning, and this must be borne in mind when one studies or explains its use in the scriptures. When used in its most comprehensive ontological sense it is synonymous with "suchness" (*tattva*), or with the Dharmakaya. When we apply it to the Buddha's "death," it means the ceasing of material existence, the ending of transmigrations in the realm of Samsara. When it is used in contrast to Birth-and-Death (*samsâra*), or to passion and sin (*klesa*), it signifies in the former case an eternal life or state of immortality, and in the latter a state of consciousness that follows from the recognition of the presence of the Dharmakaya in individual existences.

According to the *Vijñânamâtra Sâstra*, the Mahayana distinguishes four forms of Nirvana.

(1) *Absolute Nirvana*, as a synonym of the Dharmakaya. It is eternally immaculate in its essence, and constitutes the truth and reality of all existences. Though it manifests itself in the world of defilement and relativity, its essence forever remains undefiled. While it embraces in itself innumerable incomprehensible (illimitable) spiritual virtues, it is absolutely simple and immortal; its perfect tranquillity may be likened unto space, in which every

conceivable motion is possible, but which remains in itself the same. It is universally present in all beings, whether animate or inanimate, and makes their existence real. In one respect it can be identified with them, that is, it can be viewed pantheistically; but in the other respect it is transcendental, for every being as it is is not Nirvana. This spiritual significance is, however, beyond the understanding of normal humanity; it can be grasped only by the highest intelligence of Buddha.

(2) *Upadhisesha Nirvana*, or Nirvana with residue. This is a state of enlightenment attainable in one's life-time. The Dharmakaya dormant in one* is awakened and freed from the "affective obstacles,"* but one is still under the bondage of Birth-and-Death, and thus is not wholly free from the misery of existence.

(3) *Anupadihisesha Nirvana*, or Nirvana without residue. This includes release from Birth and Death as well as from the evils of passion and sin. Karma is exhausted. Those attaining this exalted state, at the dissolution of the "mortal coil," return to the original Absolute from which by virtue of ignorance they came forth and traversed this cycle of births and deaths.

(4) *Apratisthita Nirvana;* the Nirvana that has no abode. Here the Buddha-essence is revealed in all its perfect purity. He who has attained this state of subjective enlightenment is said to have no abode, no dwelling place; he clings neither to Samsara nor Nirvana, he is above them, his sole object in life is to further the spiritual advance of his fellow men. Aware of the transitoriness of worldly interests, he desires not to escape from them, but remains devoted to the emancipation of all.

There is no confusion in these distinctive meanings; they are efforts to ignore the distinction made between being and thought, between subject and object. It includes the positive as well as the negative aspect of being. Nirvana is not simply the total absorption in the Absolute as exemplified in the Goal of the Arhat. Mahayanists perceive in Nirvana not only this, but also its identity with the Dharmakaya or Suchness, and recognise its universal spiritual presence in all sentient beings.

Nirvana is sometimes described as being characterized by four attributes: Eternal (*nitya*), Blissful (*sukha*), Self-acting (*âtman*),† and Pure (*susi*). Here again it is identified with the highest reality or Suchness.

Nirvana in its Fourth Sense.

The Nirvana of the Bodhisattvas, the Buddhas of Infinite Compassion and Wisdom, is then a realization in this life of the all-embracing love and all-inclusive wisdom of the Dharmakaya. It does not consist in the mere observance of moral precepts nor in a blind following of the Eightfold Path, nor in retirement from the world and in absorption in abstract meditation. It is a life full of spiritual energy and activity, a manifestation of the all-embracing love of the Dharmakaya. There is no passivity in it, no keeping aloof from the hurly-burly of worldliness. He who aims for and attains this state does not seek rest in the annihilation of human aspirations, but plunges himself into the ever-rushing torrent of Samsara and ever sacrifices self in saving others from its sorrows.

Thus is the Nirvana of the Mahayanist realized in the mire of passion and of error, but is not contaminated by the filth of ignorance. He that abides in the Nirvana, even in the whirlpool of egoism and in the darkness of sin, does not lose his all-seeing insight that penetrates into the ultimate nature of being. He is like unto the lotus flower, the emblem of immaculacy, which grows out of the mire, and yet shares not its defilement. He is living in and yet beyond the realm of Samsara and Nirvana.

In the *Vimalakirti Sutra* (chap. viii) we read: Vimalakirti asks Mañjusri: "How is it that you declare all (human) passions and errors to be the seeds of Buddhahood? And Mañjusri replies: O son of good family, those who cling to the view of non-activity and dwell in a state of eternal annihilation do not awaken in them supremely perfect knowledge. Only the Bodhisattvas, who dwell in the midst of passions and errors, and who, passing through the (ten) stages (of Bodhisattvahood), rightly contemplate

* There are two obstacles to final emancipation: (1) Affective, and (2) Intellectual. The former is our unenlightened affective or emotional life, and the latter our intellectual prejudices. Buddhists should not only be pure in heart, but be perfect in intelligence (wisdom). Pious men are of course saved from transmigration, but to attain perfect Buddhahood they must have a clear, penetrating, intellectual insight into the significance of life and existence, and the destiny of the universe. This emphasizing of the rational element in religion is one of the characteristic points of Buddhism.

† This unusual definition of âtman appears to support the stress laid on self-existence in the Dhyani schools. The Adi-Buddha is the primordial ultimate self-existent principle: it is Vishvarupa, "that principle which is eternally manifest in infinite forms." It is that denial of the extra-cosmic deity that is enshrined in the most sacred formula "OM, mani padme Hum!"—(Ed. B. in E.)

the ultimate nature of things, are able to awaken and attain prajñâ (intelligence, understanding, wisdom).

Just as no seeds can grow in the air, but in the filthy, muddy soil; and just as the lotus-flowers do not grow in the dry land, but in the dark coloured, watery mire; so, O son of good family, is it with prajñâ and with bodhi; they do not grow in non-activity and annihilation, which are cherished by the Sravakas and the Pratyeka Buddhas; it is in the mire of passion and sin that the seeds and sprouts of Buddhahood grow. It is out of the mountainous masses of egoistic, selfish thoughts that Intelligence is awakened, and out of them it grows to the incomprehensible wisdom of Buddhahood.

Just as we cannot obtain priceless pearls unless we dive into the depths of the four great oceans, so is it with Love and Wisdom. If we do not dive deep into the mighty ocean of passion and sin, how can we lay hold on the gem of Buddha-essence?

And Emerson, too, has sung: "But in the mud and scum of things; there always, always, something sings."

Nirvana and Samsara are One.

The most remarkable feature in the Mahayanistic conception of Nirvana is expressed in the formula:—

Yas klesas so bodhi, yas samsâras tat nirvânam.

What is sin (passion, impurity, vice), that is Wisdom;

What is Birth-and-Death, that is Nirvana.

This is a bold and revolutionizing idea, but it is no more than the natural development of the spirit breathed forth by its Founder. In the *Viseshacintabrahma-paripriccha Sutra* it is said: Samsara is Nirvana, because there is, when viewed from the ultimate nature of the Dharmakaya, nothing going out of, nor coming into, existence (samsara is only appearance, Maya; phenomena): Nirvana is Samsara, when it is coveted and clung to."

And in the same scripture it is said: The essence of all things is in truth free from attachment, attributes and desires; therefore, they are pure, and, as they are pure, we know that what is the essence of birth and death that is the essence of Nirvana, and that what is the essence of Nirvana that is the essence of Birth-and-Death.‡ In other words, Nirvana is not to be sought outside of this world, which, though transient, is in reality no more than Nirvana itself. For it is contrary to our reason to imagine that there is Nirvana and there is Birth and Death, and that the one lies outside the pale of the other, and that we can attain Nirvana only after we have annihilated or escaped the world of Birth and Death. If we are not hampered by our confused subjectivity, this, our world life, is an activity of Nirvana itself."

Nâgârjuna in *Madhyamika Sastra;* Asanga in *Mahayana-Sangraha Sastra;* and Vasubandhu in his *Discourse on the Buddha-Essence*, all teach this same doctrine in varying forms. The last-named says: "The Dharmakâya of the Tathâgatas is free from both extremes (the views of nihilists and eternalists) and on that account it is called the Great Eternal Perfection. When viewed from this absolute standpoint of Suchness, the logical distinction between Nirvana and Samsara cannot in reality be maintained, and hereby we enter upon the realm of non-duality." And this realm of non-duality is the Middle Path of Nirvana, not in its nihilistic, but in its Mahayanistic significance.

How are we to realize Nirvana?

The practical life of a Buddhist runs in two opposite, though not antagonistic, directions, one upward and the other downward, and the two are synthesized in the Middle Path of Nirvana. The upward points to the intellectual comprehension of Truth, the downward to a realization of all-embracing love for one's fellow-creatures. One must not be emphasized at the expense of the other. The true Middle Path of Nirvana lies in the harmonizing of *prajñâ* and *karuna*, of *bodhi* and *upaya*, of Wisdom and of Love.

Suffering consists in pursuing one's egotistic happiness; Nirvana is found in sacrificing one's welfare for the sake of others.

This is true religion. If we compare the Buddhist sentiment of universal love with that of the true Christian religion we shall see that all religions are one at the bottom. Those who are free from sectarian bias will admit without hesitation that there is but one true religion which may assume various forms, according to circumstances.

Many are the roads to the summit of the mountain, but the one universal sunlight illuminates all.

‡ cp., Wei Lang Sutra: "The Essence of Mind is intrinsically pure."—Ed.

(This concludes our abridged version of Dr. Suzuki's "Outlines of Mahayana Buddhism.")

Books: Reviews.

BUDDHA'S TEACHINGS, being the Sutta-Nipâta, or Discourse-Collection, edited in the original Pali text with an English version facing it, by Lord Chalmers, G.C.B., D.Litt., Harvard Oriental Series, XXXVII, Cambridge, Mass.: Harvard University Press, 1932. Pp. xxii, 300. Price, $5.

Review by Mrs. C. A. F. Rhys-Davids.

I would not accuse the translator of choosing the absurdly inexact title to this notable output of a cultured man's leisured old age. From the interesting purview of the book given in the List of the H.O.S. volumes (at the end of it) I note that " the publisher's point of view " has been deemed the determinant of the title. And so we get, in the translator's lucidly historical preface, the conclusion that there are portions of the book considerably later than other portions; that we need to see in Sutta-and-Anthology-compilations products of a date as late as the reign of Asoka, 300 years after " the Buddha's " date, while, in the title, we are to have a warrant that the Founder himself " taught " what we read in the Sutta-Nipâta. So true is it, that we shall have to come down to my plan and, while we call the revered Founder, as men did in his day, Gotama, see in the word " Buddha," i.e., a wise, " awakened " man, *just a symbol* for all the " teachings," monkish or better than monkish, which are labelled by the word. Nevertheless, it was unworthy of American scholars to take the frame and forefront of works like this from a measure fitted for the man in the street.

And it was most unfitting to heap yet one more indignity on the patient shoulders of one of earth's greatest helpers. No one can disinterestedly read through the Sutta-Nipâta without acquiescing in the word " indignity." It is true there is no lack of wise saws in the verses, and there is often severe yet sagacious taking the measure of such and such men; there are the lovely Metta-Sutta of the Khuddakapâtha, with the Ratana-Sutta, in which is here and there a noble saying, and more such sayings may be found. But in the main this Anthology is a series of compositions by monks, for monks. The outlook, the ideals of the " almsman " are throughout held up as alone really worthy. The man who " shoulders man's common lot "—a happy rendering of *vahanto porisam dukkham* (ver. 256)—and thus is held worthy by his fellows, is passed over for him who " in aloofness tastes true peace," and who, in walking alone like the rhinoceros, is fearful, lest in " showing compassion to friend or comrade he with a bound mind wither his own welfare " (ver. 37).

Now, here is no gospel that is either true or worthy of the man who gave all the best years of his manhood to show compassion to, not merely a community of monks, but every man and woman and child he found needing him. I deny even that he taught, as it is now a thing to say, a dual gospel, one for every-man, one for cenobitic monk-communities. These evolved their own ideals from the artificial needs of an artificial life. To these are due the incessant shrinking, in these poems, from the life to come, to the upspringing ideal of a waning into something there were no words to describe (ver. 1,076). Much more likely do I hold, that we have in the Nalakapâna Sutta of the Majjhima something resembling Gotama's " teachings," where we find him saying, he told of this and that happy rebirth of his disciples so that those of them yet on earth could press forward to attain a like " suchness." Here is no shrinking from life to come; here is no waning out for the monk in Nirvana; here is each new life as a new opportunity for that Becoming a More which is taught in the great symbol of the Way.

I am not finding fault with men who, for some reason, possibly, in those days, a good one, chose to " leave the world," and compose verses on what seemed to them as recluses matters of vital interest. My sole objection is, that their compositions, making free use—easy at a later date—of the name of their Order's Founder as speaker, have been published as " The Buddha's Teachings." For the historical student the title is a libel.

Am I, then, asking the reader to see in this Anthology nothing that may be reasonably held faithfully to reflect those " Teachings "? I am not; and were this a fit occasion I would deal with the matter. Here I can only say, that along with the antisocial aspirations for solitude as a mode of life, and the blotting out of hope and faith in lives as opportunities, there does run the original emphasis on man as being in a way of becoming a More as man, so as to

Win across along that Way of Ways
The which is rightly styled " the Way Across " (verse 1133).

Note the terms of that wayfaring: "schooling," "fostering," "breeding," "drilling," and the like. But even where we drag these out from the monk's superstructure, they present in English a distracting manifold. In Pali *they are all one and the same word*: forms of the one word "become." So, too, are such renderings as rebirth, lives, life to come, worlds, existence, stage; all are in Pali one and the same form of the same word "become," namely, *bhava*. It is the very excellence of the translations, as a piece of not Buddhist but British literature of the period between the Jacobean Bible and Addison, which damns the achievement as one which may throw light on the mingling of earlier and later currents of Buddhist teaching. We dropped our Saxon word for *bhava*, *bhavati;* we made shift with the weaker word "become"; with the result, that translators all have done all they could to *evade the Pali word*, or bring in, now this, now that, substitute, as their metrical whim leads them. As a reform to this playing fast and loose with the words set down in writing some thousand years ago, let the reader consult the very latest Pali Text Society's translations (since 1931). Look at this verse from a largely very early Anthology, the *Dhammapada*:

Always to well-waking wake the disciples of Gotama,
They in whom, day and night, mind loves the "making-become."

And

The monk who's fain for seriousness,
Or peril sees in wantonness,
Not his, "Becomer," is't to fall away.

Read, too, the volume of "Gradual Sayings," Vol. III., just published. The great word "become" in its many inflections runs right through it, undisguised by makeshifts to secure more elegant English. The verses cited would provoke a smile from the purely literary purist, but they are honest literal renderings of the Pali. And what, in the name of truth, matters but that? But in the present volume, out of 60 occurrences of the Pali noun or verb "become," I find *but one*, in which the Pali is faithfully rendered (ver. 1003):—

He strips the veil from things, and so becomes
The peerless all-enlightened arahat.

Verily is here the veil stripped at last, and we get a glimmering of how the first Sakyans sought to carry out to all men the Upanishadic ideal, that man is only Deity, as in a process of becoming the Godhead in him.

Much more than this *summum bonum* do we, in these pages, find over-emphasized another one, namely, "Peace" (do not forget the capital, because it is not Indian). Now no one, after reading through, not this or that snippet of Pitaka, but all three Pitakas, could honestly find "Peace" as the *summum bonum*. It is too monkish, shipwrecked, reformed wastrel a refuge even for the Canon.

It is as reasonable to see the Sakyamuni proclaiming it as it would be in a John Wesley, ardent, untiring men of fiery will, both of them even to extreme old age. But it appeals to the poetry recluse, and so it does become, with the growing vogue of Nirvana, a climax now and then in this Anthology. But not so often as the frequently looming monosyllable leads the careless reader to suppose. Comparison with the text opposite shows that Peace does duty for *nine different Pali words*, and, on one occasion (ver. 519), where there is no Pali word of the kind.

Contact with "T. W.," as the translator affectionately alludes to my husband, contact with Ceylon, and a genuine skill in and love of noble literature, mainly of the Aegean shores, have combined to produce this service and tribute of love, and I am far from underworthing the patient labour of it, or the enviable literary richness of it. But there are things against which literary standards weigh the scales down but little. Do we really care to get behind ecclesiastical formulas and find out what the Founders really taught, or do we not? Worth as English literature is not going to help us. And so I say regretfully, that a really Buddhist translation of the Sutta-Nipâta is yet to be made.

C. A. F. RHYS DAVIDS.

* * *

THE SUPERHUMAN LIFE OF GESAR OF LING (The Legendary Tibetan Hero). Alexandra David-Neel and the Lama Yongden. Rider. 1933. 288 pp. 18/-.

In his brief Preface Professor Sylvain Lévi refers to this story as the Iliad of Central Asia; it may equally be called the Ramayana of Tibet. The legendary exploits of this national hero have been handed down from time immemorial by word of mouth, as were the sagas of Scandinavia, but it is thought that a historic basis may be found for Gesar's life and adventures in a conquering general of the seventh century, just as the scene of these exploits has been located as the land of Kham. In support of the historic existence of this mighty warrior-

magician is the fact that Tibetan literature knows no fiction written as such. As a Tibetan remarked to the writer when compiling her narrative, "What is the good of writing about that which is not true?" a question which most Western novel writers would find it hard to answer. Historic incidents may be, and in this story have been, submitted to the process of "fabulation," if one may coin the word, that is, being presented in the form of fable, but behind all incidents is a basis of truth. Save, however, to the extent that all literature in Tibet is in one sense or another "religious," there is nothing particularly religious about this story, and the writer points out that in its main essentials it is undoubtedly pre-Buddhist, the references to Buddhism being glosses added as the years went by. The present version is a condensed synthesis of the many differing and scattered fragments of the story to be found in different parts of Tibet, and here appears in English for the first time. One interesting point upon which all versions are agreed is that Gesar, King of Ling, will come again into the world and drive all white-faced foreigners into the sea, a prophecy all the more remarkable, as the writer points out, in that "the majority of those who expressed this fervent hope possessed no geographical knowledge and had never seen a White."

Judging by the remarks of a high Lama, to whom Mme. David-Neel spoke of Gesar's prophesied return, he will be the mass thought form "of the minds of all us whom the foreigners wish to make their slaves," a representative of mass opinion, moving like a returning pendulum to drive back the invader whence he came. Meanwhile, the Lama added, the Western nations mutually destroy each other in fratricidal wars "while we people of Tibet, of Mongolia, of China, still know the power of thought and respect it. We still know how to meditate. . . ."

T. C. H.

* * *

THE MESSAGE OF ASIA. Paul Cohen-Portheim. Duckworth, London. pp. 252. 8/6.

This is a translation from the German, of the book by which Cohen-Portheim established his reputation on the Continent as a writer of European importance. It was written whilst the author was interned as an alien enemy in England during the war. It is, in effect, an exposition of the "Wisdom of the East" in terms which must appeal to idealist and rationalist alike.

Received too late for review in this issue, it will be reviewed in our next.

A. C. M.

* * *

THE SEER.

A Journal devoted to Occultism, Mysticism, Comparative Religion and Philosophy, Psychic Research, Science, etc.

Monthly, 2/- or £1 per annum. The Seer Publishing Company, Rimiez, Nice (A.M.), France.

The most valuable article in this issue is that by Wallace Tylor on "Beyond the Atom." That on "Astro-Chronology in Egypt," by "Enel," is also interesting. The triology on Egyptian Astrology and Kabbalism promised by this author should be invaluable. We await the issue of volume one with interest.

A. C. M.

* * *

NAMA BUDDHAYA.

"Nama Buddhaya" is the title of the latest Buddhist magazine to be published. It is the organ of the Buddhist Association in Java. We welcome it and wish it a long and useful life, and only regret that, being published in the Dutch language, we are unable to read it—at least very little of it.

The Editor starts off with "Bij het verschijnen van het Eerste Nummer." Then follows "Pansil," an article by "Oepasaka." Rev. J. van Dienst writes on "De Erfenis der Heiligen in het licht," and also contributes "Voor Mediteerenden." Some verses from the Dhammapada, Book Reviews, etc., make an interesting number. The heading in bold type on page 19 gave us the impression that a translation of Mr. Power's "Path of the Elders" was being included. Why not do so, Mr. Editor?

We regret to see the Swastika on both first and last pages of cover, is turning in the wrong direction—the Dugpa symbol instead of the Buddhist.

A. C. M.

* * *

Mr. van Dienst writes that money is urgently needed for the work in Java. The people are mostly poor, and there are no wealthy supporters in the island. Please send donations to Rev. W. J. van Dienst, Deputy Director-General of the Buddhist Mission (Java Section), 54, Tjilendek, Buitenzorg, Java, D.E.I.

CHRISTIAN MINISTER CONDUCTS A BUDDHIST SERVICE.

The Rev. Iona Williams, of North Shields, is a large-hearted man. At a moment's notice he was asked whether he would conduct a funeral service over the remains of Masaomo Goto, a Japanese fireman on the S.S. " Kifuku Maru," who died in Tynemouth Infirmary in November last from scalds sustained through a pipe-burst on the vessel. Mr. Williams, who is the Minister of the Stephenson Street Congregational Church at North Shields, had no time to consult his Deacons on the matter, but immediately consented to perform the ceremony. Masaomo Goto was a Buddhist, and Mr. Williams, although having no recognised Buddhist form of service for his use, did the best he could under the circumstances. He selected some passages from the Old Testament, and a few texts from the New Testament, which he considered suitable; some extracts from Wordsworth and Emerson, and some passages from Arnold's " Light of Asia." He also prepared some prayers " as much in the spirit of Buddhism as I knew how," and also recited the sacred mantram, " OM Mani Padme Hum!"

After the service, Mr. J. Sasano, of the Japanese Legation, made a short address in Japanese.

The body was conveyed to Darlington for cremation, and the ashes and a photograph of the proceedings are being sent to the relatives of the deceased in Japan.

All Buddhists will be grateful to Rev. Mr. Williams for his truly Buddhistic act.

A Form of Service suitable for Buddhist Funerals is now being compiled by the Buddhist Lodge, London, and will be published in an early number of the next volume of " Buddhism in England."

* * *

THE ROERICH PEACE PACT.

There has been widely published the admirable proposal of the " Roerich Peace Pact," which is a noble effort to preserve from destruction in future wars the world's priceless achievements in the realms of Art and Science and in general cultural values. Last month a convention was held in Washington in furtherance of international acceptance of the Roerich Banner of Peace, to be flown over cultural objects and institutions in times of war or local disturbance as a sign of agreed immunity from violence. Representatives of thirty-two nations unanimously passed a resolution recommending the adoption of the Roerich Pact by all nations. The name " ROERICH " should be sufficient to mark the high character of the undertaking and to assure its ultimate success, so far as success may be possible. It is another mode of drawing the mind of mankind to the contemplation of the blessings of peace, and every such effort helps in the erection of that great thought-structure of Peace, which we believe will in time dominate the thought and actions of the world as the peace-lovers persist and work for it harmoniously and zealously.

From *The Theosophist*,
January, 1934.

* * *

OUR FORUM.

Dear Mr. March,

May I make a few comments on the excellent article by Alan Watts on Buddhism and Sex, for Right Speech, Right Action, and Right Mindedness, are to a large extent influenced by our attitude to this question?

I do not agree that " For the most part human society has seen in reproduction the only sanction " for sex; this idea seems to come from the Puritan teachings (better to marry than to burn, etc.), and to have been nourished by the glorification of virginity among the Roman Catholics, and the degradation of women to the position of mere bearers of children (and source of temptation) among our own Puritans.

In most parts of the Orient, and in France, there is a clear understanding of the difference between sex-joy and procreation, even though the same act may fulfil both purposes, and I suggest that in our present economic circumstances (in which unlimited procreation is out of the question) we should definitely consider sex " More in its relation to love than to procreation," and should endeavour to realize that it is both spiritual and material.

Whether it is one or the other or both, however, it is surely a normal appetite of the human being, and as such it seems to me that it should be accepted as an act in no way shameful, not to be tabooed, and free to be discussed fully and frankly—and also an act whose performance needs no special sanctions, but one to be decided solely by the two persons concerned. I assume, of course, that procreation is avoided.

We Buddhists are taught to face the facts of life and, therefore, I think, for us prudery is a weakness, a form of wilful blindness, out of which we should educate ourselves.

I cannot agree with Mr. Watts that the Buddha "Did not deal adequately with the subject of sex," for His very silence on the matter (as far as concerned laymen and women) shows, I think, that He attached no special importance to it, and left the question to be settled by those concerned.

I believe it is recorded that Ambapali, after she became a disciple, and before she became a nun, continued to practise her profession of courtesan.

One of the ways in which many "primitive peoples" are in advance of Europe is the manner in which sex-education is given to their children, and here is a way in which we Buddhists may do useful work by trying to educate public opinion as to the need for frankness and knowledge. Ignorance is by no means innocence.

I can confirm what Mr. Watts says as to the superiority of the Eastern courtesan over the Western harlot; not being looked down upon, the Oriental keeps her self-respect, and looks on herself, rightly, as a useful member of the community.

The last paragraph of Mr. Watts' article contains the essence of the matter, and it is a thousand pities that it cannot be read as the Lesson in every Church and Chapel in Great Britain, for it is a model of clear thinking and clean-mindedness.

I suggest that for us Buddhists a few simple rules will sum up our attitude to sex:—

(1) *Do no harm to others*, e.g., do not procreate children unless we can make adequate provision for them.

(2) *Never judge others* as to their sex life. It is their own affair, and no business of ours.

(3) *Satisfy natural desires in a natural way*, without either over-emphasis or repression.

(4) *Avoid dwelling over much on the subject.* This will follow automatically from (3).

(5) *Educate ourselves* so that the spiritual side of sex will become more and more predominant, and eventually, as we progress, we shall rise to a higher grade of consciousness, when the sex force is used for higher purposes.

Yours in the Dhamma,

H. N. M. HARDY.

* * *

Leeds.

Dear Mr. Editor,

Mr. Alan Watts, with a typically masculine outlook, considers that there has never existed a Sex Problem in the East on the scale in which it exists in the West, but I venture to disagree with him. In my opinion, it is even worse; in a more subtle form. It is tempting to view everything Eastern in a rosy light, because of the profound philosophies that have had their birth in the East, but the sex problem in the East has been resolved into the sexual slavery of women.

Even though one meets the sex question at every turn in the West, yet the latter is making *some* effort at solution by gradually equalizing the position of both sexes, and giving women economic independence which will free them from sexual slavery and dependence upon men for a home.

One hears many excuses for prostitution, but it is a new one to me that it is done more artistically in the East, and is, therefore, less pernicious. Vice is vice, and I do not see how anyone professing Buddhist ideals can advocate or see anything artistic in prostitution, which degrades both men and women. What about the steps on the Noble Eightfold Path; Right Thought, Right Action and Right Livelihood? Can anyone suggest that prostitution is right livelihood, that a woman should sell for money what should be the most sacred and responsible act towards the next generation? The great difficulty about the sexual relation is that it concerns not alone the two people who take part in it, but an unknown third, and that is why it carries such responsibility. Why do all decent men (and the Law) look with abhorrence upon men who gain a livelihood out of prostitutes? Why does Nature inflict such terrible diseases for promiscuity? Surely, because it is morally and physically wrong.

The sex question will *never* be solved until men cease to look upon women as instruments of pleasure and until women themselves refuse to fill this rôle. Considering that the spiritual ego incarnates in both sexes, it is strange that men should be so blind as to wish to keep women in sexual bondage, because they themselves will reap in suffering as women, what they have sown as men.

A great responsibility rests upon women themselves in regard to the sex question, and until they cease to emphasize their sexual appeal, men will not cease to be attracted by it. If woman represents the grace side of evolution, why not be content to be as Nature intended her to be? Far from enhancing her charms, woman destroys them by plucking her eyebrows, painting her face and tinting her lips. How can women expect men to respect her sex as a whole, if wherever he goes for an hour's amusement or relaxation, he is greeted with a show

of legs, seductive dancing and sex appeal? Probably, however, what appears over-emphasis of sex in the West, is just that what was going on underneath the surface in earlier generations, is now working its way to the surface, and like all diseases, perhaps it will be cured this way.

I think it is useless looking to men to solve the sex question. Women themselves will have to live so that sex takes its proper place, as only a part of experience and that not the most important. When men and women walk the world together as friends, mental equals and spiritual comrades, then the sex question will be solved, and the sexual act used for procreation, not self-indulgence. I feel very strongly that it rests largely with women.

Contraceptives are causing much harm to women, both physically and psychologically, as any doctor knows. Where do we find self-control and continence advocated as the only way to a childless marriage or limited families? The Science of the present day tells us that we can disobey all the laws of health, and it will save us from the consequences. This protection, however, is only illusory, for inevitably Nature reaps her revenge.

For my part, I prefer to place my reliance upon the teachings of Buddha, the All-Enlightened One. There is a wholesomeness about Buddhism, a refreshing cleanness and absence of eroticism. So many religions become tainted with sex feeling, some become distinctly phallic, but Buddhism is singularly free from sex interests, and that is because it is essentially a *spiritual* religion. If Buddha, with his great wisdom, enforced celebacy on both his Bhikkus and Bhikkunis, we may rest assured that he saw it was necessary for all those who really wish to live the spiritual life. As for the dilettantes, and those who live the life of the ordinary householder, they will find that as their interest in spiritual truth grows in intensity, so will their lower desires become purified and attenuated until they cease to have any power over the awakened will. For those who are attempting to live the spiritual life, better, far better, that they should err on the side of starving their sex nature, than by thinking it will offer them a solution of cosmic problems by indulging in it. It is much more likely to land them in terrible difficulties. It is better to take the advice of spiritual seers whose vision is not confined to the physical plane. H. P. B. deals with this very subject in "Occultism versus the Occult Arts," when she says: "Whoever indulges after having pledged himself to Occultism, in the gratification of a terrestrial love or lust, must feel an almost immediate result, that of being irresistibly dragged from the impersonal divine state down to the lower plane of matter. Sensual, or even mental self-gratification involves the immediate loss of the powers of spiritual discernment, the voice of the Master can no longer be distinguished from that of one's passions, *or even that of a Dugpa;* right from wrong; sound morality from mere casuistry." I would advise everyone to read this article.

Those who consider that Buddha did not deal adequately with the sex question can hardly have understood the purport of his teachings.

Yours, etc.,

A. BERESFORD HOLMES.

* * *

Dear Sir,

Mr. Alan Watts is making a mistake in thinking a "Sex Problem" has never existed in the East on the scale on which we know it here. We would like his authority for so misleading a statement. By hygiene and self-control we have eliminated the worst form of sexual disease, leprosy, but we have still a high percentage of our population tainted with syphilis: but leprosy is still a physical curse in many Eastern lands, and the moral leprosy is vastly more powerful and widespread there than in European countries. One has only to read works such as Miss Mayo's "Mother India" and MacMunn's "Underworld of India" for proof of this. It is true the former was written with political bias, but the statements quoted in it cannot be refuted. The mass of the people in India are effete and degenerate through sexual depravity, and the same is true to a great extent in China.

Mr. Watts should read "Cities of Sin," by H. de Leeuw, published last year, in which a full account is given of the traffic in women in the Orient and its relation to the drug traffic.

Why the problem *seems* more acute in the West is because we have tried to grapple with it, and to a great extent have succeeded, whereas the East has characteristically followed the policy of "laissez faire"; but there is a danger, a grave danger, that the insidious doctrines of Freudian psychology may weaken our struggle with this hydra-headed monster. The teaching that it is more dangerous to suppress one's sexual appetites than to yield to them is the teaching of sexual perverts, and is wholly contrary to the self-control taught by the Buddha.

Might we not have the views of other writers on this subject of sex, and of the attitude of

Buddhism to the (so-called) New Psychology generally? There is nothing "new" in its teachings: they are all to be found in, and are probably purloined from, the Tantric literature of India.

Yours fraternally,

NEMO.

Articles on Buddhism in relation to the teachings of the "New Psychology" are in preparation for Volume Nine.—(ED.).

* * * *

Dear Mr. Editor,

It seems to me that our friend, Mr. Alan Watts, is guilty of an illogical argument, and an irrelevant conclusion in his "Birthday" address, reported on page 147.

If we found through after-death experience that the Christian dogmas about Heaven and Hell were true, then the Buddhist teachings must be false, and yet Mr. Watts goes on to argue that the fact that the Christian dogmas were true "would in no way detract from the truth of Buddhism."

The Christian "Hell" and "Heaven" and "Last Judgment" are not "as much illusions as this present life": that is to say, according to Christian doctrine they are not, they are very real. If Mr. Watts wants to give Christian doctrine a Buddhist interpretation, well and good, I approve; but that is a very different thing from "finding them to be true."

The Christian dogmas about Heaven, Hell, and the Last Judgment are patently absurd. It is only because Christians postulate an utterly irrational Deity that they are able to evolve such irrational dogmas; but behind these dogmas there is Truth, and the truth about them will be found in Buddhism. But the teachings must be interpreted in the light of the fundamental principles laid down by the Buddha. There are descriptions of Heaven and Hell in the Buddhist scriptures which would be every bit as absurd as the Christian ideas *if we accepted them as literal fact.* That is where the essential difference lies; the Buddhist accepts these as symbolic descriptions of mental states, created by the being who experiences them, and lasting according to the creative force put into them; the Christian accepts them as objectively real; as having no relation to cause and effect; as judgments of an extra-cosmic deity.

Mr. Watts need not fear he will wake up and find the Christian Hell true, even if he may feel he deserves to.

Yours as ever,

HAERETICUS.

OUR UNEMPLOYED.

It is a proud boast of many religions or sects of religions that they have no poor, that is to say they never allow their own people to be in want. What is true of the Parsis, Quakers and Jews should be true of Western Buddhists. We have in our midst two men, one a member and the other a frequent visitor to the Lodge of several years' standing, who are at the moment destitute. It is clearly our duty to look after our own, but as charity to a man who has always earned his own living is apt to lower his self-respect, we are most anxious to find them work. The first, whom we will call R, is a man of about 50, a sign writer by trade, but unemployed, in spite of his efforts to find work, for the past four years. He is deeply read in Eastern and Western philosophy, of poor physique so far as manual labour is concerned, and of very short sight. Being thoroughly reliable, he would be an excellent caretaker, having a wife and no children, or in a book-shop, and many other occupations would be suitable.

The second case, whom we will call B, presents more difficulties. About the same age as R, he wants to get back to the sea where he was formerly employed as a steward. He is of a lower type intellectually, and will accept any employment in which he can earn a humble livelihood. Neither man is any longer on the dole, and they are faced with the workhouse or the streets. Both have worked in their own way for the Dhamma, and now that their *karma* is too heavy for them we needs must help them bear it, lest we prove faithless to the memory of the All-Compassionate One. Please address offers of work or, while work is being found, money to me personally at the Lodge address.

CHRISTMAS HUMPHREYS.

* * *

The Buddhist.

"And he lets his mind pervade one-quarter of the world with thoughts of Love, with thoughts of Compassion, with thoughts of understanding Joy and with thoughts of Equanimity; and so the second quarter, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, Compassion, Joy and Equanimity, far-reaching, great, beyond measure, free from the least trace of anger or ill-will."

Maha-Sudassana Sutta.

Buddhist Lodge Bibliography.

B.L.B.

Turnour. (George Turnour.)

1058 The Mahawanso: Text in Roman characters, with translation, and an Introductory Essay on Pali Buddhistical Literature.
Vol. I. 1837. xcii. 262. xxxv. O.P. 40/-.
See under Wijesinha for Vol. II.

Uchimura. (Kanzo Uchimura.)

1059 How I became a Christian. Keiseisha (Tokyo), 1895. pp. 111.
An autobiography with criticism and appreciation of both Bsm and Xty.

Underwood. (Horace Grant Underwood.)

1060 The Religions of Eastern Asia.
Macmillan (N.Y.), 1910. ix. 267. 6/-.
Very biased criticism of Bsm.
[*B.M.*, 4505, *dg.* 2]

Upasaka. (*pseud.* J. E. Ellam.)

1061 Buddha the Atheist.
London. 1928. pp. 61. 1/-.

Upham. (Edward Upham.)

1062 The History and Doctrine of Budhism popularly illustrated; with notices of the Kappooism or Demon Worship, and of the Bali, or planetary incantations of Ceylon.
Ackermann (London), 1829. O.P. £5.
[*B.M.*, 1232, *k*/3]
Deals with the magical invocations used in Ceylon: Relics of pre-Buddhistic demonolatry.

1063 The Mahavansi, the Raja-ratnacari, and the Raja-vali. Forming the Sacred and Historical Books of Ceylon. Also a Collection of Tracts illustrative of the Doctrines and Literature of Bsm. Transl. from the Singhalese.
Parbury, Allen (London), 1833. Vol. I. xxxviii. 358: Vol. II. pp. 325: Vol. III. x. 369. O.P. £5.
[*B.M.*, 14165 *eee.* 1 and 484 *b.* 25-27]

B.L.B.

Utsuki. (Nishu Utsuki.)

1064 Buddhism in English.
A Life and Doctrine composed of extracts from various English writers on Bsm. Edited by Nishu Utsuki.
Kyoto (1926). pp. 124. 2/-.

Vallée-Poussin. (Louis de la Vallée-Poussin.)

1065 The Way to Nirvana.
Six Lectures on Ancient Bsm as a Discipline of Salvation.
(Hibbert Lectures, 1916.)
Cambridge (1917). x. 172. 5/-.
[*B.M.*, 04503, *i.* 25]

1066 Lectures on the History of Religions. 1910.
[*B.M.*, 3939, *k.* —]

1067 Buddhism.
Catholic Truth Society. pp. 32. 2d.

1068 The Authority (*prâmânya*) of the Buddhist Agamas.
J.R.A.S. 1902. p. 363.

1069 Buddhist Notes: The "Five Points" of Mahâdeva and the Kathâvatthu.
J.R.A.S. 1910. p. 413.

1070 Buddhist Notes: The Vedanta and Buddhism.
J.R.A.S. 1910. p. 129.

1071 Buddhist Sutras quoted by brahman authors.
J.R.A.S. 1901. p. 307.

1072 The Buddhist "Wheel of Life," from a new source.
J.R.A.S. 1897. p. 463.

1073 Four Classes of Buddhist Tantras.
J.R.A.S. 1901. p. 900.

1074 Manicûdâvadâna (as in the Svayambhûpurâna).
J.R.A.S. 1894. p. 297.

1075 Nanjio's 1185: *Bhâvaviveka.*
J.R.A.S. 1903. p. 581.

1076 The Samsâra-mandalam.
J.R.A.S. 1894. p. 842.

1077 Studies in Buddhist Dogma: The Three Bodies of a Buddha.
J.R.A.S. 1906. p. 943.

1078 The Vidyâdhara-pitaka.
J.R.A.S. 1895. pp. 433 and 662.

B.L.B.

1079 The Vyâdhisutra on the Four Aryasatyas.
J.R.A.S. 1903. p. 578.

Articles in *Encyclopædia of Religion and Ethics.*

1080 Adibuddha. i. 93-100.
1081 Ages of the World (Bud.). i. 187-190.
1082 Agnosticism (Bud.). i. 220-225.
1083 Atheism (Bud.). ii. 183-184.
1084 Avalokitesvara. ii. 256-261.
1085 Abode of the Blest (Bud.). ii. 687-689.
1086 Bodhisattva. ii. 739-753.
1087 Cosmogony and Cosmology (Bud.). iv. 129-138.
1088 Councils (Bud.)). iv. 179-185.
1089 Death and Disposal of the Dead (Bud.). iv. 446-449.
1090 Identity (Bud.). vii. 99-100.
1091 Incarnation (Bud.). vii. 186-188.
1092 Jivanmukta. vii. 563-4.
1093 Karma. vii. 673-676.
1094 Lotus of True Law. viii. 145-146.
1095 Madhyamaka. viii. 235-7.
1096 Magic (Bud.). viii. 255-7.
1097 Mahavastu. viii. 328-330.
1098 Mahayana. viii. 330-336.
1099 Manjusri. viii. 405-6.
1100 Mara. viii. 406-7.
1101 Materialism (Indian). viii. 493-494.
1102 Mysticism (Bud.) ix. 85-7.
1103 Nature (Bud.). ix. 209-210.
1104 Nihilism (Bud.). ix. 372-3.
1105 Nirvana. ix. 376-9.
1106 Padmapani. ix. 590.
1107 Philosophy (Bud.). ix. 846-853.
1108 Pratyekabuddha. x. 152-4.
1109 Religious Orders (Indian). x. 713-8.
1110 Sammitiyas. xi. 168-9.
1111 Sautrântikas. xi. 213-4.
1112 Scepticism (Bud.). xi. 231-2.
1113 Suicide (Bud.). xii. 24-26.
1114 Tantrism (Bud.). xii. 193-197.
1115 Worship (Bud.). xii. 758-9.
1116 A first lesson in Buddhist Philosophy.
Quest. Vol. X. pp. 1-17.

B.L.B.

Vallée-Poussin and Thomas. (L. de la V.-Poussin and E. J. Thomas.)

1117 Mysticism (Buddhist).
E.R.E. ix. p. 85.

Various. (Various Authors.)

1118 Bibliographie bouddhique.
Geuthner (Paris). 1928. Price, 20/- annually.
[*B.M.*, 14004, *c.* 2]
Details and brief description of contents of all English, French and German publications on Bsm. Published annually from 1928 onwards; May-April each year.

Vasu. (Nayendra Natha Vasu.)

1119 The Modern Bsm and its Followers in Orissa.
Calcutta. viii. 181. xii. 6/-. (1911.)
[*B.M.*, 4505, *df.* 28]

Vaswani. (T. L. Vaswani.)

1120 Bodhi Dharma (The Message of the Buddha).
Madras. 1928. 16mo. pp. 85. 1/-.

Vaughan. (G. Vaughan.)

1121 Trident, Crescent and Cross: Religious history of India during Hindu, Buddhist, Mohammedan, and Christian periods.
London, 1876.

Venkateswara. (S. V. Venkateswara.)

Indian Culture through the Ages.
Longmans (London). Vol. I. 1928. Education and the Propagation of Culture. Vol. II. 1932. Public Life and Political Institutions. 12/6 each vol.

1122 Vol. I. pp. 185-253 deal with Buddhist educational institutions.
1123 Vol. II. pp. 52-101 deal with Bsm.
[*B.M.*, Ac. 1938/4 (1)]

Vidyabhusana. (Satis Chandra Vidyabhusana.)

1124 Absolute (Vedanta and Buddhist).
E.R.E. I. 47-48.
1125 Mahayana and Hinayana.
J.R.A.S. 1900. p. 29.
1126 Notes on the Lankavatara Sutra.
J.R.A.S. 1905. p. 831.

B.L.B.

Vijasinha. (L. C. Vijasinha.)

See under Wijesinha.
And see *B.L.B.* 189.

Vining. (Edward P. Vining.)

1127 An inglorious Columbus: Or evidence that Hwui Shan and a party of Buddhist Monks from Afghanistan discovered America in the fifth century A.D.
Appleton (New York). 1885. xxiii. 788. O.P. 30/-.
[*B.M.*, 9551, *i.* 5]

Visser. (M. W. de Visser.)

1128 The Arahats in China and Japan.
Oesterheld (Berlin). 1923. pp. 215.
And see *B.L.B.* 358.

Vogel. (J. Ph. Vogel.)

1129 Archæological Exploration in India, 1910-1911.
Reprint from *J.R.A.S.*, January, 1912, p. 113-132, with 4 plates. 2/6.
Outlines excavations at Peshawar (Kanishka Stupa), etc.
And see *B.L.B.* 70.

von Schiefner. (F. A. von Schiefner.)

1130 Tibetan Tales derived from Indian Sources. From the Tibetan of Kah-gyur. English translation by W. R. S. Ralston.
London. 1882. O.P.

Vost. (W. Vost.)

1131 The Linear Measure of Fa-hian and Yuan Chwang: A discussion on the length of the Yojana and the Li.
J.R.A.S. 1903. pp. 65-107.

1132 The Identifications in the Region of Kapilavastu.
J.R.A.S. 1906. pp. 553-580, with map.

Vrindâvana-Chandra-Bhattâcharya.

1133 History of Sarnath; or the Cradle of Bsm. (With archæological guide to the monuments and museum.)
Benares. 1924. iii. 186. xi. plates v.
[*B.M.*, 14126, *c.* 11]

Wada.

1134 Toyo Bijitsu Kenkyu (Bukkyo Bijitsu Shiryo) Materials for the study of Buddhist Art in Japan. Compiled by the Society for the Study of Oriental Art. In 3 large cloth portfolios, containing 358 collotype plates. £75.
The Society, under Mr. Wada, took photographs of rare Buddhist pictures and sculptures near Kyoto and Nara; extreme care was taken in selecting only the most excellent ones. Important parts of the subjects were magnified, and in some cases as many as 28 illustrations are devoted to a single picture.

Waddell. (L. Austine Waddell.)

1135 The Buddhism of Tibet or Lamaism, with its mystic cults, symbolism and mythology: and its relation to Indian Bsm.
London. 1895. xviii. 598. O.P. £10.
[*B.M.*, 4503, *cc.* 21]
A Reprint is in the Press.

1136 Lhasa and its Mysteries.
Murray (London.) 1905. pp. 534. O.P. 30/-.

1137 Buddha's Diadem or "Usnisa": its origin, nature and functions. A Study of Buddhist origins.
With 25 figures. 4to. pp. 38. O.P. 6/-.

1138 Buddha's Secret: From a 6th century pictorial commentary and Tibetan tradition.
Reprint from *J.R.A.S.*, April, 1894. pp. 367-384. 1/6.

1139 The discovery of the exact site of Asoka's classical capital of Pataliputra, and description of the superficial remains.
Calcutta. 1892. pp. 28 with plans and plate. O.P. 5/-.
[*B.M.*, 7706, *f.* 29]

1140 Lamaic Rosaries, their kinds and uses.
Calcutta. 1896. pp. 10. 1/6.
[*B.M.*, 4503, *cc.* 21]

1141 Report on the excavations at Pataliputra, the Palibothra of the Greeks.
Bengal Sec. Press (Cal.) 1903.
[*B.M.*, 07707, *k.* 12]

1142 A sixteenth century account of Indian Buddhist Shrines, by an Indian Buddhist Yogi.
Translated from the Tibetan.
Calcutta. 1893. pp. 8. 1/6.

B.L.B.

1143 A Tibetan Guide-book to the lost sites of the Buddha's Birth and Death. Calcutta. 1896. pp. 5. 1/6.

1144 Lamaist Graces before meat. London. 1894. pp. 4. 1/6.

1145 Lamaism and its Sects. Woking. 1894. pp. 11. 1/6.

1146 The So-called Eucharist of the Lamas. Woking. 1894. pp. 4. 1/6.

1147 The Buddhist Goddess Târâ. *J.R.A.S.* 1897. p. 117.

1148 The Dalai Lama's Seal. *J.R.A.S.* 1911. pp. 204-6.

1149 A historical basis for the Questions of King "Menander." (From the Tibetan.) *J.R.A.S.* 1897. pp. 227-237.

1150 The Indian Buddhist Cult of Avalokita and his Consort Târâ. Illustrated from remains in Magadha. *J.R.A.S.* 1894. p. 51.

1151 Indian Buddhist MSS. in Tibet. *J.R.A.S.* 1894. p. 385.

1152 On some newly found Indo-Grecian Buddhist Sculptures from the Swat Valley (Udyâna). Eleventh Congress, 1897. Sec. I. pp. 245-7.

1153 The Polycephalic Images of Avalokita in India. *J.R.A.S.* 1894. p. 385.

1154 Rosaries in Ceylon Buddhism. *J.R.A.S.* 1896. pp. 575 and 800.

1155 The Chinese Imperial Edict of 1808 A.D., on the Origin and Transmigrations of the Grand Lamas of Tibet. Reprint 1910. pp. 17. 2/-.

1156 Demonolatry in Sikkhim Lamaism. Reprint 4to 1894. pp. 19 and notes. 4/-.

1157 The Tsam-chho-dung of the Lamas, and their erroneous identification of the site of Buddha's death. Reprint *J.A.S.B.* 1892. pp. 10. O.P. 4/-.

Articles in *Encyclopædia of Religion and Ethics.*

1158 Abbot (Tibetan). i. 9.

1159 Amitayus. i. 386.

1160 Atisa. ii. 194.

1161 Bhutan (Bsm in). ii. 561-2.

B.L.B.

1162 Celibacy (Tib.) iii. 277.

1163 Charms and Amulets (Tib.). iii. 467-8.

1164 Chorten. iii. 569.

1165 Death and Disposal of the Dead (Tib.). iv. 509-511.

1166 Demons and Spirits (Bud. Tib.). iv. 571-2 and 635-6.

1167 Divination (Bud.). iv. 786-7.

1168 Festivals and Fasts (Tib.). v. 892-4.

1169 Images and Idols (Tib.). vii. 159-160.

1170 Incarnation (Tib.). vii. 200-201.

1171 Initiation (Tib.). vii. 328-9.

1172 Jewel (Bud.). vii. 553-7.

1173 Lamaism. vii. 784-9.

1174 Lotus (Indian). viii. 142-4.

1175 Padma Sambhava. ix. 590-1.

1176 Pataliputra. ix. 677-8.

1177 Prayer (Tib.). x. 202-5.

1178 State of the Dead (Tib.). xi. 853-4.

1179 Swat or Udyâna. xii. 126-7.

1180 Tibet. xii. 331-4.

Wagiswara and Saunders. (W. D. C. Wagiswara and K. J. Saunders.)

1181 The Buddha's "Way of Virtue." A translation of the *Dhammapada* from the Pali text. Murray (London). 1912. "Wisdom of the East" Series. pp. 112. 3/6.

Waley. (Arthur Waley.)

1182 A Catalogue of Paintings recovered from the Tun-Huang by Sir A. Stein, preserved in the British Museum and the Museum of Central Asian Antiquities, Delhi. Delhi. 1931. Cro. 4to. lxx. 328. £2.

This work is indispensable to a study of the paintings reproduced in Stein's "Serindia" and "The Thousand Buddhas." (B.L.B. 962 and 963.)

Mr. Waley deals with the symbolism, iconography and inscriptions of each, the latter being reproduced and translated. It has valuable introduction and full index.

B.L.B.
1183 The " Nô " Plays of Japan.
Allen and Unwin (London). 1921. pp. 319.
[*B.M.*, 11092, *c.* 7]

1184 Zen Buddhism and its relation to Art.
Luzac (London). 1922. pp. 32. 2/6.
[*B.M.*, 04503, *h.* 28]

Walleser. (M. Walleser.)

1185 The Life of Nâgârjuna from Tibetan and Chinese Sources.
Probsthain (London). 1923. pp. 37. 4/-.
Reprint from *Hirth Anniversary Volume.*

1186 Tathâgata.
Journal Taisho University. 1930.

Ward. (Edith Ward.)

1187 Light from the East.
T. P. H. (Adyar). pp. —. O.P.

Ward. (Chas. H. S. Ward.)

1188 The Ethics of Gotama Buddha.
An appreciation and a criticism.
Kandy (1923). pp. 54. 3/-.
[*B.M.*, 8403, *l.* 5]

Ward. (F. Kingdom Ward.)

1189 In Farthest Burma. The Record of a Journey through the Frontier Territory of Burma and Tibet.
London (1921.) pp. 311 and maps. 25/-.

Warren. (Henry Clarke Warren.)

1190 Buddhism in Translations.
Harvard Oriental Series. Vol. III. 1896. xx. 520. Published at 5/6 now 13/6.
[*B.M.*, 14003, *d.* 1]

1191 Buddhaghosa's *Visuddhimagga.*
Ninth International Congress of Orientalists (London). 1893.

Watters. (T. Watters.).

1192 The Eighteen Lohan of Chinese Buddhist Temples.
1898. pp. 19. O.P. 3/-.

Watts. (Alan W. Watts.)

1193 An outline of Zen Buddhism.
Golden Vista Press (London). 1932. pp. 32. 1/-.

B.L.B.
Wenzel. (H. Wenzel.)

1194 Tsonkhapa.
J.R.A.S. 1892. p. 141.

White. (A. D. White.)

1195 Holy Saint Josophat of India.
Open Court (Chicago). 1901. Vol. XV. 284-8.

Wieger. (L. Wieger.)

1196 History of the Religious Beliefs and Philosophical Opinions in China from the Beginning to the Present Time.
Translated by E. C. Werner. With text illustrations 8vo. pp. —. £1 2s. 6d.
See *B.L.B.* 1058.

Wijesinha. (L. C. Wijesinha.)

1197 Mahavansa: Part II, containing chapters 39-100. Translated from the original Pâli into English by L. C. Wijesinha.
1889. O.P. 30/-.
[*B.M.*, 14097, *f.* 3]
For translation of Part I by G. Turnour, see *B.L.B.* 1058.

Wilkinson. (W. C. Wilkinson.)

1198 Edwin Arnold as poetizer and as paganizer.
1884.
[*B.M.*, 4017, *bbb.* 17]

Winternitz. (Moriz Winternitz.)

1199 Concise Dictionary of Eastern Religion. (Being the Index Volume to the *S.B.E.*)
Clarendon Press. 1910 and re-issue 1925.
8vo. 9″ x 6″. xvii. 684. 21/-.
[*B.M.*,]

1200 Jâtakas.
E.R.E., VII. 491-4.
And see *B.L.B.* 745.

Wogihara. (Unrai Wogihara.)

1201 Vasubandhu.
E.R.E., XII. 595-6.

Wong. (Mow-Lam Wong.)

1202 Buddhabhashitamitayus Sutra (The Smaller Sukhavativyuha).
Chinese text and English Translation.
Shanghai. 1932. pp. 24. 1/-.

B.L.B.
1203 Vijñaptimâtratâ Siddhi Sastra (Nanjio No. 1197).
Translated from the Sanskrit into Chinese by Yuen Chwang, and into English by Wong Mow-Lam. Chapter I only.
Chinese Buddhist, Vol. 2 (1932), pp. 1-57.
And see *B.L.B.* 13, which is also the translation of Mow Lam Wong.

Woodward. (Frank Lee Woodward.)

1204 The Book of the Gradual Sayings (*Anguttara Nikaya*), or more-numbered Suttas.
O.U.P. for Pali Text Society.
1932. Vol. I. (Ones, Twos, Threes.) xxii. 285 with Index. 10/-.

1205 1933. Vol. II. (Fours.). pp. xx. 269. Index. 10/-.

1206 1934. Vol. III. (Fives and Sixes.) 10/-.

1207 ——. Vol. IV. In preparation.

1208 ——. Vol. V. In preparation.

The Book of the Kindred Sayings (*Samyutta Nikaya*), or Grouped Suttas.

1209 1925. Part III. xvi. 221 and index. 10/-.

1210 1928. Part IV. xx. 298 and Index. 10/-.

1211 1930. Part V. xxiv. 412 and Index. 10/-.

1212 The Buddha's Path of Virtue: A metrical version of *Dhammapada*.
T.P.H. (Madras). 1921. xxii. 102. 2/6. 2nd edition, 1929. xxii. 105. Rs. 2.0.

1213 The Buddhist Doctrine of Reversible Merit.
Colombo. 1911. pp. 12. O.P.

1214 Buddhist Stories.
Translated from the Pali.
T.P.H. (Madras). 1925. vii. 140. 2/-.

1215 The Manual of a Mystic.
Translated from the Pali-Singhalese text *The Yogavacara's Manual*.
P.T.S. 1916. xx. 160. 10/-.

1216 Metteyya Bodhisattva.
Reprint from Adyar Bulletin.
Colombo. 1912. pp. 6. O.P.

B.L.B.
1217 Pictures of Buddhist Ceylon.
T.P.H. (Adyar). pp. 64. 3/6.

1218 Some Sayings of the Buddha: according to the Pali Canon.
O.U.P. (London). 1925. xi. 365. 5/-.
"Sacred Books of the Buddhists."
Translation of *Udana* (in preparation).
Translation of *Iti-vuttaka* (in preparation).

See Appendix.

Woodward and Rhys Davids. (F. L. Woodward and C. A. F. Rhys Davids.)

1219 The Book of the Kindred Sayings (*Samyutta Nikaya*), or Grouped Suttas.
1923. Part II. xvi. 205 and Index. 10/-.
For Part I, see under Rhys Davids in Appendix.

Wortham. (B. Hale Wortham.)

1220 The Buddhist Legend of Jimutavahana, from the Katha-sarit-sagara. Dramatized in the Nagananda (The Joy of the world of Serpents).
Routledge (London). n.d. xv. 105. 2/-.

1221 The Stories of Jimutavahana of Harisarman.
Translated by B. H. Wortham.
Extract. pp. 20. O.P. 2/-.

Wyngate. (Valerie Wyngate.)

1222 Some Phases in the Life of Buddha. Taken from the "Light of Asia."
K.P.T.T.
A Drama (London). 1915. pp. 78.

Yamabe and Beck. (S. Yamabe and L. Adams Beck.)

1223 Buddhist Psalms.
Translated from the Japanese of Shinran Shonin by S. Yamabe and L. A. Beck.
Murray (Wisdom of the East). pp. —. 3/6.

Yamakami. (Sôgen Yamakami).

1224 Systems of Buddhistic Thought.
Calcutta (1912). xx. 315. lvi. 25/-.

1225 Lectures on Systematic Buddhism.
Calcutta. 1911. 7 parts.
[*B.M.*: 4503, *h*. 15]

B.L.B.

Yamamoto. (K. Yamamoto.)

1226 Guide to Kiyoto, etc.
Japan. 1873.
[*B.M.*, 010056, *e.* 65]

Yoe. (Shwe Yoe.)
See *B.L.B.* 859.

Yuiyembo.

The Tannisho.
See *B.L.B.* 562.

Zoysa. (A. P. de Zoysa.)

1227 The Religion for America.
Kira (New York). 1929. pp. 70.
2/-.

* * *

BUDDHIST LODGE BIBLIOGRAPHY.

This important work is nearing completion. It will be published in volume form as soon as possible after completion in its serial form. The volume edition will be revised, and will have an Appendix containing details of later publications, and of works omitted through lack of previous information concerning them. It will also have a detailed Subject Index which will serve in great measure as a title index.

We thank all who have sent information for this work, but regret we have so few persons to thank. There must be many of our readers who can supply missing details, or correct errors. Information concerning English works published abroad is especially needed: there are numbers of works published in India and Burma, for example, of which we have no information. Will each reader make a special effort to assist us!

* * *

MR. DWIGHT GODDARD IN CHINA AND JAPAN.

Mr. Dwight Goddard is now in Japan, having spent some time in China, where he visited a number of Buddhist temples. He speaks very favourably of the interest in Buddhism in China to-day and of the emphasis it lays on the inner life rather than on worldly display. "Temples may be dilapidated, robes cheap and ragged, intellectual distinctions ignored, but everywhere I was impressed and deeply inspired by the sincere and earnest spirituality that prevailed. The distinctions of Hinayana and Mahayana are ignored; the cultural distinctions of Zen and Pure Land and Shingon are blurred over; the gorgeous robes and ecclesiastical rank of Abbots are absent, but the monks are sympathetic with each other's failings, and are earnestly seeking Buddhahood.

OUR BOOK EXCHANGE.

Most of the books listed on page 124, under Sections I and II are now sold. All in Section III are still available.

Of Books Wanted, I have secured a copy of *B.L.B.* 800, but still need the others. A copy is also wanted of Chalmers, Further Dialogues, Vol. 2, *B.L.B.* 180, and a cheap copy of Blavatsky, "Secret Doctrine," U.L.T. reprint of first edition in one volume.

I can secure a complete set of the King of Siam's memorial edition of the Buddhist Canon (Pali in Siamese script) consisting of 45 volumes and 4 volumes of Commentaries, on very advantageous terms.

Is any reader interested?

A. C. M.

* * *

DISCOVERY OF VULTURES' PEAK VIHARA.

According to a cable report published in the London "Daily Express" of February 14th, Mr. Choudry, I.C.S., a sub-divisional officer of Behar in the Patna district, has discovered and identified the site of the famous Gridhrakuta Vihara, or "Vultures' Peak" monastery, where the Buddha lived when residing in Rajagaha. This was visited by both Hiouen Tsiang and Fa Hien, and described by them.

Mr. Choudry has also found eleven caves around the Vultures' Peak, which were doubtless part of the Vihara.

We await further details with interest. Will Indian readers please send cuttings from the local Press on the subject.

* * *

According to a paragraph in the London "Evening Standard" of 2nd January, Professor Giuseppe Tucci, of Rome University, who has been travelling in Western Tibet, has brought back with him over 3,000 ancient Tibetan manuscripts and a remarkable series of photographs of monastic frescoes collected by him in his journey.

The manuscripts are on palm leaves, one of the most interesting of them being a record of the travels of three Tibetan pilgrims in Kashmir, Northern India, and Afghanistan during the twelfth century C.E.

It is to be hoped that further details of these manuscripts will soon be available, and that the more important of them will be published in a European language without undue delay.

In the Meditation Hour.

ON POVERTY.

The saying that "there is no poverty save in desire" is true enough of one kind of poverty, but there is another sense in which the word is used, paradoxically perhaps, to denote a state of mystical completeness and contentment. We have heard it said that "between the All and the Void is only a difference of name," that the more a man gives to others, the more he has for himself, and again, "Give up thy life if thou would'st live," for to understand this is to realize *sunyata*—emptiness—as the true nature of Life, not as an absolute Negative, but as a boundless principle, which, including all things, may itself be called Nothing. The attainment of this realization must be preceded by ridding the mind of its attachments and its baggage, which the Romans rightly called *impedimenta*, so that it may be free and unfettered even as the Void is free. For man is accustomed to go about his work under a mighty burden of possessions, staggering and complaining beneath its weight and yet frightened to lay it down. We do not speak so much of money, clothes and food, as of the emotional and intellectual baggage which man fondly believes to contain his greatest treasures, and the contents of this burden may be summed up in one phrase—the idea of self. It was for this reason that Lao Tzu said, "Having emptied yourself of everything, remain where you are." If man would drop this bundle of illusions he would not have to go anywhere to find Truth, he would not have to vex himself with "pious pains," for he would find Enlightenment where he stands.

The mystics of every age have told us that the Divine Vision is seen when a man is filled only with the longing to give himself away, in short, to let go. He must cease to be enthralled by his thoughts and his senses, and his members will revert to their natural functions, which are perverted only by attachment to the faculties of the self and their consequent abuse. And in this manner he will find that in giving up everything he has gained all, and that the realization of *sunyata* is in fact not a barren and negative state, but an understanding of the natural sufficiency of things; as is said in the *Light of Asia*, "Forgoing self, the Universe grows I." He will be a freed man and a pauper in that greatest of senses, wherein it may be said of him that "he possesses nothing and is not possessed by anything."

This, then, is the true poverty which the Taoists call "the emptying of the heart": to let hearing stop with the ears, to let seeing stop with the eyes, and to let thinking stop with the mind; not to become entangled and obsessed with the functions of the self, but to surrender them for the well-being of the universe, and to be as those "that weep as though they wept not . . . . that rejoice as though they rejoiced not . . . . that buy as though they possessed not . . . . that use this world as not abusing it: for the fashion of this world passeth away."

* * *

IT HAS BEEN SAID:

1. A cow passes through a window. Its head, body, and the four legs pass over easily, but only the tail cannot pass through. Why can't it?
2. When a person looks at something, listens to something, eyes and ears follow the things until they have passed. These movements are all underlings, and when the Heavenly ruler follows them in their tasks, it means: To live together with demons.
3. I asked a poor street cleaner: "What is the most important work in the Universe?" Looking up, he replied: "Why, cleaning this street."
4. We behold that which we are.

* * *

THE ETERNAL NOW.

The Present is the child of the Past; the Future, the begotten of the Present. And yet, O present moment! knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say, "I am the progeny of the departed moment, the child of the past," thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present, but verily that Future. Thus, are the Past, the Present, and the Future the ever-living Trinity in One—the Mahamaya of the Absolute "IS."

(From *The Secret Doctrine*.)

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.

The price of the Magazine is One Shilling and Sixpence per copy, or an Annual Subscription of Seven Shillings and Sixpence for six bi-monthly issues. Those who are able to do so are asked to subscribe Ten Shillings per annum, the extra amount being placed to the credit of a Fund, which will reimburse the Magazine Fund for any losses incurred in allowing less fortunate Buddhists to subscribe at a lower rate than 7/6.

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

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

Printed in England by C. ARTHUR SANDERS, at 27, Portugal Street, Kingsway, W.C.2, and 3, West Harding Street, in the City of London, for THE BUDDHIST LODGE LONDON, and published by them at 37, South Eaton Place, Westminster, London, S.W.1