

3
BUDDHISM
IN
ENGLAND

VOL. 2

NO. 4



AUM MANI PADME HUM

THE EDITORIAL POLICY

OF

“BUDDHISM IN ENGLAND.”

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

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

3. They offer a complete freedom of expression within the limits of mutual tolerance and courtesy, recognising no authority for any statement or belief save the intuition of the individual. They consider that they represent a definite viewpoint, and claim their right to place it before the thinking world, whether or no these views be in harmony with the preconceived opinions of some other school.

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Peace to all Beings.

SATYAN
NÂSTI
PARO
DHARMA

BUDDHISM IN ENGLAND.

SABBA
DANAM
DHAMMA
DANAM
JINÂTI

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No. 4.

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Editorial.

A Notable Visitor.

A notable visitor to London is the Rev. Kenryo Kawasaki, of Kyoto, Director of the Higashi Hongwanji Missions, who is making a world tour studying the possibilities of establishing group centres for the study and propaganda of Buddhism, more especially that of his own branch of the Mahayana School.

We have had the pleasure of several interviews with Mr. Kawasaki, and hope to be able to render him assistance in carrying out his object here.

Mr. Kawasaki will deliver a course of lectures on Buddhism in December next, on his return from the Continent. Full details will be published in this magazine later.

* * *

A New Feature.

We have the pleasure to announce that Dr. de Silva has promised to use his influence to increase the circulation of our magazine in Ceylon, and has also offered to arrange with certain of the Bhikkhus in Ceylon to supply us with translations of original texts from the Scriptures, for publication in *Buddhism in England*. We need hardly say that we accepted his offer with the greatest pleasure, and we hope to commence this new feature early in 1928.

* * *

The Young East.

A free specimen copy of the above magazine may be obtained from the Editor of *Buddhism in England* on postcard application.

A New Society.

We are pleased to announce the formation of the BUDDHIST STUDENTS' ASSOCIATION. This meets monthly at 86, Madeley Road, W.5. List of Officers and Programme is not available at time of going to press, but particulars may be obtained from Mr. A. P. de Zoysa, 2, Gordon Street, W.C.1.

* * *

An Urgent Case.

We have before mentioned a German Buddhist in Munich who, thought advanced in years, is pensioned off through ill-health on a sum quite inadequate to support him, and more so, to support as well an invalid niece who would starve but for his support. All efforts to obtain help having failed, and the Lodge needing every penny for its own maintenance, we appeal with confidence to our readers to see that a fellow-Buddhist is not allowed to starve. All replies should be sent to the Manager as soon as possible, as help must be sent at once.

* * *

A Controversial Subject.

An article by Ada W. Wallis appears in this number dealing, *inter alia*, with the question of birth control. Although this is a highly controversial subject we make no apology for introducing it, believing it to be one which demands the careful attention of the thoughtful person who seeks to ameliorate the social evils of the day. That no section of the community can afford to disregard the subject is evidenced by the fact that the well-known Roman Catholic social reformer, the Abbé Violet of Paris, has

just issued, with ecclesiastical authority, a handbook dealing with love and marriage, in which he accepts the views of the Catholic Church on this question, but is obliged to admit the enormous difficulties which invest the problem.

It is interesting to note that we received articles dealing with this subject from two of our contributors, almost at the same time, both of them Buddhists, and both women. We anticipate a discussion from these articles which should prove interesting and instructive, but would suggest that intending correspondents should wait for the article by Coralie Howard Haman next month, and then deal with both at the same time.

* * *

Sacrilege.

We are glad to see that our friend Mr. J. H. Williams, of Bristol, seized an opportunity to protest against the use of Buddhist images for advertising purposes. A display of this kind in Bristol induced him to write letters of protest to several local papers. Two of these were published—in the *Bristol Evening Times*, and *Echo*, and the *Bristol Evening News*.

Here is the letter:—

Buddhist Images.

Sir,—Might I call the attention of readers to the display of Buddhist images and objects which are publicly exposed for the advertising of commercial goods and such-like? This practice has been adopted all over the country—chiefly in London, I believe—and has made its appearance in Bristol.

One has no doubt that the persons who made use of images of the Lord Buddha for these purposes do so without malicious intent, but the effect is regrettable nevertheless. It is hardly reverent to a Buddhist's eyes to see a well-made (or more often very crudely made!) figure of the Buddha acting as an attraction in an advertisement setting, any more than it would be for a Christian to find an image of the Founder of their religion made use of to advertise somebody's soap, with the inscription that it will make one "white as snow!" Such sights as these must cause pain to Buddhists in this country, of which there are more, both European and Oriental, than the average person is aware.

I would appeal to anyone possessing Buddhist images or relics of any kind to take care before loaning them to know to what use they will be put. Such owners of Buddhist property may have no compunctions at owning what is probably stolen from a Buddhist Temple—this being a Christian country—but perhaps they would oblige by studying the feelings of other religious bodies than their own?

J. H. WILLIAMS.

* * *

Question 4.

We regret that we find it necessary to hold over our promised reply to Question 4, including a reply to "A Seeker after Truth," until next month, as new information has turned up in the pages of "The Tibetan Book of the Dead" sent for review.

An Interesting Announcement.

The following interesting announcement appeared in the issue of the London "Times" of the 19th July last:—

MR. TRAVERS CHRISTMAS HUMPHREYS AND
MISS AILEEN M. FAULKNER.

The engagement is announced between Travers Christmas, younger son of Sir Travers and Lady Humphreys, of Ealing, and Aileen Maud, only daughter of the late Dr. C. Irvine Faulkner, formerly of Escrick, York, and of Mrs. Faulkner, Tunbridge Wells.

As the outcome of nearly four years' work together in the cause of Buddhism in England, the President and the Secretary of the Buddhist Lodge are to be united in marriage.

The wedding will take place in London in December next, and this event is of special interest to all Buddhists from the fact that for the first time in this country a Buddhist form of service will be used at the marriage of two Buddhists of British birth.

The civil ceremony will take place at the Town Hall, Ealing, and the religious ceremony will be held at the Lodge Room, London, later on the same day.

As no fixed form of ceremony is used by Buddhists, a special form is being compiled, which is based on that now in use by the Buddhists in Hawaii and California. A Committee of the Lodge is compiling this, and the approved form will be published in the November number of the magazine with the recommendation that this should be adopted as the recognised form for use on future similar occasions.

Mr. Humphreys and his future wife are placing a room in their new home at the service of the Lodge, where the Shrine and Library will be housed, and which will be the Business Office of the magazine. A slip inserted with this issue directs the attention of our readers to the new address, which is the official address of the Lodge and Magazine as from the 1st October. All business communications should therefore be addressed to Miss A. M. Faulkner, 121, St. George's Road, Westminster, S.W.1, until further notice.

* * *

For Sale.

Copies of the *Buddhist Annual of Ceylon* for 1927 may be had for 3s. from the Manager, together with all back numbers from the beginning at varying prices. We suggest to our readers that they take this opportunity of making up their set.

Two sets, price 3s. each, of the six issues of the *Theosophical Review*, in which appeared a series of articles on Buddhism written by the Lodge, are still available, the fourth of the series, published in April, 1926, and dealing with "The Noble Eightfold Path," being the basis of next month's instalment of the Lodge textbook, which will then deal with Morality in Buddhism.

Odd numbers of the late *Buddhist Review* are for sale at 1s. each for those wishing to complete their sets of this very valuable Magazine. Write, stating requirements, before sending money.

Copies of Nyantiloke's "*Word of the Buddha*," translated by the Bhikkhu Silacara, are now in the market again from the stored-away supplies of the old Buddhist Society. Price 1s. 2d.

The purchase of any of these books will help

us in two ways. In the first place we wish to reduce stock before moving, and so have less to store in our new premises, and secondly, cash is badly needed for the Library for the purchase of several books at present lacking from its shelves.

* * *

Badly Wanted.

The following issues of the old *Buddhist Review* are badly needed by the Lodge:—

Vol. 9, No. 3, and two copies of No. 4.

Vol. 10, No. 3, and two copies of Nos. 1, 2 and 4.

Vol. 11, Nos. 1 and 4. Two copies of No. 2.

Some of these are wanted to complete the Lodge set and some for resale to a customer. All proceeds are, of course, applied to the Library. Write, giving full particulars of volumes or spare parts and whether free or for sale. If for sale state lowest price.

Practical Buddhism for the West.

Ada W. Wallis.

The following article was written by Miss Wallis as her contribution to the series "Buddhism in Everyday Life," but there are at least two reasons why it is not suitable for that series: it is too long, and it lacks that personal relationship we desire in these articles. At the same time we consider her article an exceedingly interesting and thought-provoking one, and have decided to print it under another title and with the author's name attached to it. Miss Wallis is always refreshingly frank and emphatic in expressing her views, and we see in this article the seeds of at least half-a-dozen interesting and helpful discussions. We therefore invite readers' views on the opinions expressed.—Ed.

That religion should colour the daily life seems to be a common expectation because religion and ethics are continually being confused as meaning the same thing. All religions enclose and surround a core of ethic as a plum contains a stone, and it is largely for this reason that religions so closely resemble one another. Ethic is one, religions are diverse. The time is apparently coming when the civilised world will be able to do without any religious system whatever, but will nevertheless have a very advanced and lofty ethical code which will be far more binding on it than any religion has ever been, because its sanctions will be not only logical, and therefore satisfying to the mind, but also because the emotional appeal made by it will be irresistible, and the actions that are inspired by it, the only ones that will have become habitual to sane and normal people. Religion in daily life will then hold the same place as do music, art or science,

that is to say, it will be one of its cultural aspects. This being so, it would be interesting to speculate which of the world religions would be the best suited to play such a rôle, or whether more than one world religion would be necessary, as at the present time. I think this is a problem that we have long tried to solve and are still engaged upon, hence the rivalries of the various religious systems which lead to their various missionary enterprises. The dominant religion will be that chosen by the dominant race when perfect international communication is firmly established by means of the wireless and an international language. The end of this century will probably see this attempted.

To claim for any particular religion that it brings peace to the mind or calm to the spirit above any other religion—as is claimed by the devotees of each existing religion—seems to me to have no other basis other than that of sentiment or preference. This is what *all* religions should do each in their measure, otherwise no faith is of much value to its possessor, and the more or less depends upon the temperament of the one professing the religion. The rivalry must be sharpest where the claims for the power to assuage the griefs of life are the greatest, and surely Christianity and Islam must rank foremost here, the one with its personal deities, its Mother of God, its saints and angels, its heaven and hell—and the other with its Universal Brotherhood, its material heaven and its easy

religious duties—claiming and *treating* every man as a brother irrespective of his nationality and the colour of his skin, provided he but accepts the religion of the Prophet as his own.

Has Buddhism anything that can take the place of what Christianity has to give to the West? Does it, or can it make life more tolerable to those who live under a social system such as we are accustomed to? In answering this question, I do not in the least mean to suggest that Christianity has so far been adequate, because it has not, but on the one hand Buddhism continually claims that existence is but illusion which must certainly pass away, and thereby appears somewhat discouraging to many minds, while on the other, Christianity continually fosters those illusions and calls them verities, thereby bringing a certain amount of comfort and solid satisfaction where a sterner, more metaphysical outlook could not be tolerated. The eternal question is: What religion is the best with which to go through life?

Buddhism, three parts ethical, and only one part superphysical, will, I think, be most satisfactory to thinking people in the future, although Christianity will continue to satisfy those who live by feeling and emotion, and are not temperamentally suited to accept the strenuous, independent tenets of the Lord Buddha. The message, "Be a lamp unto yourself," does not appeal half so strongly to them as "Cast your burden upon the Lord," because they have no strength of their own to rely on, and rather glory in the fact, believing that it is more creditable to trust a greater, an outside source of strength. They are indeed infants on their mother's bosom. Their mother has greater strength, knowledge and power, therefore they will abide in her bosom for ever! But growth comes, and they have to go forth from that shelter, and must learn to know that they belong to the earth with all its thorns, and that the earth belongs to them. Up to this point, perhaps Christianity is the best religion for people's daily lives, but the turning point is continually being reached by large numbers of individuals who feel they must have something more impersonal, something more in keeping with modern scientific knowledge, something that will develop their inner selves more completely.

In Buddhism, then, they find they get a call for the daily enlightenment of the mind; they must not memorise dogmas, but must learn to reason and to understand. Subjects of profound metaphysical import are presented to them—the rationale of reincarnation and karma, for instance; and from that they go on to a solid science of the psychology of conduct, of the

training of the mind and the emotions, which in their turn must lead to fundamental sociological changes, the first fruits of which will inevitably be the decline of war amongst nations, and more valuable still, the releasing of the intellect from fetters that now bind and paralyse it because it has no true knowledge of itself and its own laws.

The more Buddhism is studied, the more does it apparently get away from being a "religion." The "overruling providence" idea is quite foreign to it, and it does not shirk the fact that embodied existence in this world is sorrow. Linking up the idea of sorrow with daily life, the Buddha says there is a remedy for both, because both are impermanent and both can be made to cease. The cherished conviction of the west that God is our Father and that he sends joy and sorrow into each life to on earth prepare for the everlasting life beyond the grave, has now become too childish a belief for the world, although it is beautiful and dignified enough could it only be made to harmonise with known facts. If it were an actual fact to that "religious intuition" upon which some people so rely, the death of the body would certainly cease to be the dread that it undeniably is to those who profess the belief.

Theosophy has done very useful work in preparing the West for the teachings of the Lord Buddha, and has constructed a sort of half-way house in its doctrine of the "Masters,"—who are in reality now looked upon as substitutes for "the Heavenly Father" of the Christians, as everywhere in the modern literature of the T.S. we read such sentences, "if it is the Master's will," "the Masters send special karma," "to serve the Masters," etc., etc.—a phraseology quite obviously borrowed from the cruder and more elementary forms of Christianity. Nowhere in any Buddhist scripture is "the will of the Buddha" referred to, nor is the Enlightened One made the arbiter of human destinies. Nor does one read such phrases as "to serve the Buddha," "the service of the Holy One." Far more true is it to say that only the service of the world is enjoined upon him who would tread the path that leads to the extinction of the world (*samsara*). Be it remarked here, however, that there is no need to suppose that with the extinction of *samsara*, the extinction of the "self" and the abolition of sorrow, that this physical world is necessarily annihilated as a place of habitation for evolving forms of life, but only as a trap, a vortex for drawing the human creature back to its limiting miseries. The Lord Buddha may not have taught that at all, but we have read it into his words, and coloured it with our own feelings.

The ever restless West has not waited for the teaching of the doctrines of the Buddha to convince it that embodiment is suffering, as it has wholeheartedly taken to the practice of birth control—and within the short space of five or six years we behold the marvel of man voluntarily and scientifically deciding who shall be born and who not—and not only that—but looking upon those nations which most effectively and successfully practise the limitation of population, as being the most advanced, the foremost amongst all civilisations. What a commentary on “God’s will”; Man is becoming God more and more. When he can fit himself with an adequate religion he will rapidly become even as God.

Shall we ever achieve the Buddha’s dream of becoming people of super-conduct, if I may use such a term?—in every age, generation after generation? It depends very much on the mental outlook as well as the powers of the mind specially developed by the coming generations, as undoubtedly biological science will one day find a way of “breeding for holiness” amongst human beings, just as now it finds a way of breeding for speed in racehorses. Suppose quite new virtues are evolved in the future, and of such certainty and ease of attainment that the laborious way pointed out by the Blessed One becomes like the speed of an omnibus compared with the fastest aeroplane. It may be that the status of the Arhat may be reached by totally changing our tastes rather than by striving after Desirelessness; the map of the Way of Liberation may have to be re-drawn, and different frontiers of Attainment discovered. It may be that to do this, all religious systems whatsoever will have to be scrapped, and only ethico-political systems used as a means to an end. The end itself will be substantially the same as now glimpsed in religions of every kind, namely, the fitting of mankind to reach perfection—if any such thing as perfection for mankind can ever be conceived of—for the trend of all religions appears to be the fitting of mankind for the possibility of living in a higher type of world, or in several higher types of worlds at once. The only difference will be that the God idea will have to be modified.

Remains the question—could any ethico-political ideal supply the place of what we now term Buddhism, and the tremendous sanctions that the tradition of the Tathagata as a personality of historical certainty, as an incentive for a daily life of well-doing now hold? The human heart so longs for a concrete example and pattern of what it itself longs to be, embodied in the flesh, to give an outlet for its wonder and its

reverence, its power of idealising and its need for worship—hence the great popularity of kings and nobles, heroes and conquerors—of all kinds. Without these embodiments, we perhaps could not attain, or only few of us could, because it seems to be the need of the lower mind or concrete intelligence, that it must behold, before the soul to which it belongs can gather strength to mount on its own wings—hence the great value of saints and saviours in the religions of the masses. The great motive power of all growth and development is emulation, but it is given another name, and is called “walking by the power of faith,” and it only remains to get rid of labels, to put a new face on old truths, thereby to give them new life. The human mind is so hypnotised by words and phrases, that it takes these to be the truth itself, hence its continual enmeshment in bonds and trammels. It is for this reason that Buddhism has a somewhat dreary aspect to some minds—its nomenclature is too difficult to become “household words” for the masses in the West.

One would not, however, necessarily advocate that the terminology of Buddhism should be done away with, or even “simplified”—rather the contrary—more and more words should be used in human speech, and not fewer; speech must become richer and ever more complex, continually adding fresh shades of meaning whereby thought can be more surely expressed, and we see this tendency, and deprecate it—in slang! Inverted phrases and paradoxical words, those two diseases of language, tend to become more and more incorporated in ordinary verbal expression, and they are used as an outlet for emotional suppressions and mental oppressions. They are a help in getting away from dreariness and limitations. Buddhism in daily life would therefore imply a thorough familiarity with its phraseology, or if not that, its complex intellectual concepts must be unwound and straightened out—in fact it must be predigested, but at the same time, kept pure from too much symbolical interpretation, otherwise it will become even as Roman Catholicism is to-day—it will abound in the concrete and the anthropomorphic.

If Buddhism succeeds in becoming an accepted religion in the West, its advancement is sure, as it will then be subjected to the higher criticism, and be most thoroughly textually examined; researches may be instituted into the practical bearings of its two outstanding doctrines of reincarnation and karma, and much scientific work done along these lines. When all this is done, some understanding must be grasped of what is meant by “Nirvana.” The Lord Buddha said it was useless as yet to enquire, as

we could have no conception of its meaning, but since He himself understood it, why may not we, provided we can be educated up to it? This, then, is for the future; for us now is to find the way to the Cessation of Sorrow; in my opinion, this Way is the ethico-political, but somehow, one almost laughs at the idea that the ethico-political can be the way to Nirvana, as it seems excruciatingly funny. Nevertheless we have to consider means to ends, chiefly, and not so much the ends in themselves, as these are largely, if not quite unknown to us.

When the Causation of Sorrow ceases to hinder

us with its ungraspable laws, and we can actually put a bit in its mouth, we shall then be able to turn our attention to Nirvana, but in the meanwhile there are the slums of the invisible worlds—those of the mental and emotional—to be rebuilt—those devastated areas that are made still more devastated because they have their foundations in the physical world of actions, the scaffolding of which is political ethics. Buddhism brings a key in its hand to unlock all the sealed doors of our helplessness; the Lord Buddha said there was only one warp or twist (sin) in the universe, and that Ignorance. "Get rid of ignorance," said he, "Become the Enlightened."

The Dhammacakka-Ppavattana Festival in London.

The commemoration of the preaching of the first sermon by the Lord Buddha in the Deer Park at Benares, is kept on the day of the Full Moon of July. It was celebrated in London on the 15th July, the day after the full moon, at the Essex Hall, Dr. Hewitavarne being in the chair.

At seven o'clock precisely the meeting was opened by the taking of **Pansil**. This was followed by the **Pirith** ceremony (the chanting of Suttas in Pali), and then readings from the Scriptures were given in English. The Chairman then addressed the meeting, and was followed by short addresses by Mr. Francis Payne, Hon. Dr. W. A. de Silva, Mr. Christmas Humphreys, Mr. B. L. Broughton, and the Ven. Anagarika Dharmapala. The Chairman then made the concluding remarks and the meeting closed.

The following are condensed reports of the various addresses:

CHAIRMAN, DR. HEWITAVARNE.

Our meeting this evening is to commemorate the preaching of the First Sermon 2,516 years ago. This sermon is known as the Dhammacakkasutta, the Discourse of the Wheel of the Law.

Both in East and West there are still great numbers of Buddhists who honour the name of the Buddha and find consolation in his religion. It is a religion which has brought comfort and peace to millions;—can it not bring a message of comfort to seekers in the West?

It has been said that the religion of Buddhism is a form of pessimism, because its underlying truths declare that existence is misery, but a sufficient answer is to be found to this assertion in the fact that the people who profess it find it

a source of joy. In Buddhist lands the people are exceedingly happy and joyous for they have found the remedy for the misery of the world. In Buddhist lands there may not be so much pleasure as in the West, but there is a great deal more happiness and contentment. Its followers have found the contentment and joy which "passeth understanding."

You have just heard the *Pirith* ceremony, the recitation of the stanzas which embody messages of love embracing the whole world.

The message of Buddhism to the world is crystallised into one short stanza, the one best known to every Buddhist:

Avoid all evil,
Do good,
Cultivate the mind,

That is the religion of the Buddhas.

Follow this teaching, and you will be happy in this life and in the life hereafter.

MR. FRANCIS PAYNE.

It gives me great pleasure to hear the pure Buddhism expounded once more in the Essex Hall, to hear from this platform Buddhism from the primitive cradle of Ceylon where the Pali scriptures have been faithfully kept and faithfully followed.

Twenty-five hundred years ago the Buddha discovered the Law of Causation, it was not discovered in the West until the time of Descartes in the 16th century of the Christian era. This Law of Causation the Buddha declared to be universal. It is true always, it true everywhere. Absolutely without exception. Buddhism is the safest and truest creed in the world. In the Buddha's time there were 63 theories concerning God and the soul, but there

was no way known of abolishing sorrow and evil. The Buddha found and taught the way out of sorrow and evil, and this teaching has been called pessimism. Do you call the doctor who points out the cause of your trouble and the way to cure it a pessimist?

It is sufficient refutation of this misstatement that four hundred million people during twenty-five hundred years have found it their greatest jewel, their greatest blessing.

There is peace alone in giving up, the Buddha said, do not cleave to anything you have, do not grab for yourself, be continually making yourself poor by giving, for there is peace in renunciation. Quiet, calm, resigned, you will be able to cope with the difficulties of life. Follow the WAY with its eight steps, right views, aims, speech, conduct, livelihood, effort, mindfulness, meditation. Follow all eight simultaneously right here and now. If you grant me these facts to be the basis of Buddhism, there is no reason why 10 million, or even 40 million English people should not be Buddhists. There is no compulsion in Buddhism, but we dare not neglect these truths if we will rid the world of slaughter, of anger, misery, suffering, in all their many aspects.

If there is one thing permanent in this world it is the Four Noble Truths the Buddha taught.

MR. W. A. DE SILVA.

I do not propose to go again over the ground explained to you by the Chairman and my friend Mr. Payne. I ask you only to consider with me a few points concerning truth which come to my mind.

There are certain things indisputable, eternal, infinite. Truth is eternal and infinite. Space is infinite and eternal. Time is infinite and eternal. Nibbana, the Great Peace, is infinite and eternal. These are facts no person can dispute or doubt.

As beings try to follow truth, their happiness and peace increase, but from time to time their ideals of truth get dim, because beings are for ever hankering after means of immediate pleasure, so from time to time the great Enlightened Ones arise to bring back the truth and explain the truth of happiness to the world so that peace may come again.

The Buddha found separateness and selfishness prevailing, the people preferring to follow ritual, mystification, supplication for material benefits, or else to dispute about words. In his first sermon the Buddha said: I have attained to knowledge and to peace on account of such and such; from *doing*, not from *believing*. He placed Right Living as an example before them. He stood before them as one who had conquered

samsara, and he pointed out the Way he had achieved it. He was enlightened only on account of doing, striving, practice, not by intercession, not by inflicting suffering on himself. He gave no commandments, but threw a light where before there was darkness, showing how man should and may live a life as little injurious to others as to himself, eventually getting rid of the passion and selfish desire which keeps him in the world of *samsara*; of suffering and disharmony, and leading him to the attainment of that great peace which we all long for.

MR. CHRISTMAS HUMPHREYS.

The best contribution I can make to the discussion to-night is to consider from a Western point of view the application of Buddhism to the needs of Europe to-day. There have been four societies in this country founded for the purpose of spreading Buddhist teachings, and there have been three magazines, a proof that there is a need for the work they undertook to do. Of these, two societies and two magazines are still endeavouring to fill that need. We may not be able to estimate how great that need is, but there is no doubt that in the seven millions in London and in the teeming millions in the Provinces there are many looking for a more rational explanation of the difficulties of life than the multitudinous schools of thought in the West are able to offer them. They want *something*, and what that something is which they seek, may I think be analysed under five headings. Any form of truth applicable to the West must have at least these five qualities.

(1) Wherever the truths come from they must be presented in a form acceptable to the West. The Buddha adapted his teaching to his hearers, and had he travelled through 50 countries he would have presented it in 50 different ways. That teaching has a universal message, but that message must be in a form applicable to, and digestible by, those to whom it is given.

(2) We must teach *principles*, and let the people apply them for themselves. So many sects take a cut-and-dried form and say: "Believe this and all will be well." The West is beginning to think for itself; it wants food for thought; ideas, principles, laws.

(3) A big problem, but one which must be solved, is to harmonise and unify Religion and Science. By "Religion" I do not mean dogmas and creeds; we cannot find common ground between these. I mean that vague, unnamed, but ever present yearning of the human heart for That which is behind the phenomena we call life, that aspiration to know and to realise the relation between man and the Universe, that yearning of the heart which *must* be satisfied.

And by "Science" I do not mean detailed applied science. I mean the great fundamental principles of nature as formulated by Western science, those principles which are eternal and therefore worthy to be understood.

At present it seems almost hopeless to convince the West of the existence of such a unifying principle, but it *must* be accomplished; we must prove both the religious and the scientific to be dual aspects of a common Truth.

(4) It must be a reasonable philosophy, in the sense of immediately appealing to man's reason and not to the voice of authority. The West is tired of dogma. We must say, "Here is a doctrine, think it out for yourselves. Don't believe it because the Buddha believed and taught it, but test it by reason and common sense." And finally—

(5) Whatever we teach has got to be all-inclusive. We say "*this is true*: now study other religions: they may be true also!" All the other religions, philosophies and faiths have their elements of truth; there is something of truth in each and in all. There must be no cutting out and casting into the outer darkness.

These are five factors which must appear in what we offer to the West if we are to solve their difficulties for them. There are certain qualities also: insistence on Brotherhood. This idea is growing in the West. There is a great tendency towards unifying, combining, instead of the separative tendency of analysis; we are slowly getting to the unifying influence of synthesis. We must teach the unity of life, therefore the brotherhood of all that lives.

Self-reliance. Man must be taught to look within himself and find within his own being—the Truth. In the hour of need it is to himself he must look, not to any God in the heavens or to any teaching in books.

The quality of interdependent independence. People want something which will teach them to stand on their own feet and at the same time show them how they fit in with the common whole.

Then the factor which is always noticeable in anyone who is living rather than talking about his or her religion, the dignity of self-control—no hysteria and emotionalism. But there must be the heart side for warmth, a genuine mysticism. The factor of love, a genuine compassion: a deep understanding of the unity of life and a consequent link between each one of us and everything that lives.

BUDDHISM can supply all these. No other system of philosophy has all these characteristics. Others have many, but Buddhism is, I think, the only one which has them all.

If *any* extant religion will satisfy this country it will be the Buddhist religion, but no one single School will suffice. There are two great Schools, the Mahayana and the Theravada. Either alone is helpless, for they are complementary; and I say this in the presence of anybody, of whatever School, for I have the advantage of the independent examination of the Westerner. In the West we can see how both these Schools are complementary: both necessary for complete presentation of the Truth.

The Buddhist Lodge is writing a book which is being compiled at its meetings where everyone has his say. It is the outcome of many points of view. You may say that it has failed for this, it has failed for that, but it is an interesting experiment and one in which you are invited to take part.

We believe it is Buddhism alone which can supply to the West that which it seeks and needs. We offer it in a tolerant spirit, not thrusting it down people's throats. But it is our sacred duty, if we dare to call ourselves Buddhists, to see that no living person in the land shall want for the truth while we can give it. It is a thankless work, and it demands expenditure of time, energy, comfort and money. Yet is it our *duty* to do this, and if each will do his little bit it will be done. Sacrifice? "There is no such thing as sacrifice, there is only opportunity to serve."

Mr. Broughton said:

Does the West need Buddhism? When we speak to people of its introduction here, we are told that we have hundreds of religions already; there is no need of a new one. Some even say they have no use for religion at all. But religion is necessary for mankind, for we must know where we stand in relation to the universe. The East will once more give a Faith to the West, but this time it will be the Far East. But why should Buddhism be specially selected?

Let us consider the teaching of Buddhism and what it has to give to the West.

The Buddha was called the Great Physician. In his diagnosis of the ills of the world he proceeded on the lines which every physician has taken wherever the healing art has advanced beyond mere magic. First diagnose the nature of the malady, then ascertain its cause. Having then resolved on a cure, find a suitable course of treatment. Critics have asserted that Buddhism is pessimistic, but this treatment of the problem of life implies no pessimism. A pessimistic faith takes all the joy from life: the Way of the Buddha is a way to peace and joy.

The Buddha viewed life as a series of component states lacking stability, harmony and

peace; subject to *dukkha* or ill-faring. All faiths must take *dukkha* into account, but their explanations of it are mostly based on myth. The Buddha, however, looked on Life scientifically: applying the basic principle of cause and effect, he saw the cause of *dukkha* as ignorance, because ignorance fosters the idea of separation instead of unity, with consequent hatred and lust. *Tanha* or lust is of three kinds, viz.:

Vibhana tanha, craving, lust of the world and life.

Kama tanha, sensuality.

Bhava tanha, lust of life.

The effects of *kama tanha*, or sex lust, are too well-known to need enlarging upon: *Bhava tanha*, or lust of mere living, leads to animalism. *Vibhana tanha* gives us the swindler, the thief, the empire builder.

The modern German philosopher, Nietzsche, taught: "Be hard! I say unto you, Be hard! for us hard ones shall be full of the good things of the earth." Archaeological research has dug out the ruins of empires which followed Nietzsche's aphorisms.

The Lord Buddha says, remove this craving for the illusions of life, get rid of ignorance and its consequences. Rely on the law of cause and effect, follow the Eightfold Path and get rid of *dukkha*.

Lord Buddha was the first to enunciate the law of cause and effect: this being present, that follows: this being absent that is lacking. This law of Cause and Effect is the foundation not only of all science but of all clear thinking.

Another feature in Buddhism that appeals to the modern mind is the doctrine of karma, the application of the law of Cause and Effect to the moral sphere, the teaching that it is the action of the mind that makes the future, not the arbitrary decrees of a providence. How far most people are from realising the law of karma was shown during the war, when some said the war was sent as a judgment and even, in unconscious plagiarism of the ancient Mexican faith, that they felt that they were being atoned for by the vicarious suffering of our soldiers. Buddhist doctrine is sadly needed to clear the mind of such superstition, and to teach humanity that war springs from the evil passions of men and not from the decree of a heavenly despot.

Returning once more to the course of treatment for the cure of the ills of life, we find this set forth as the Noble Eightfold Path: and this Noble Path means the development of

Right Views, i.e., knowledge of ill-faring, its cause and removal.

Right Aspirations, to remove all evil desires, to live in love and harmony.

Right Speech, truthful, not malicious.

Right Conduct, the keeping of the Five Precepts. If one does not keep the Five Precepts, he is not a moral being and religion can have no meaning for him.

Right Living, doing no injury to others, and engaging in no trade that harms others.

Right Effort, the fourfold struggle against evil. Like Lynceus the warder, in Goethe's *Faust*, the Buddhist must be constant in watchfulness, using energy, perseverance and will-power to guard the senses and control the desires.

And lastly, we have Right Meditation, the Four Dhyanas, attention fixed and sustained, producing peace and equanimity.

Steadfast in Faith we know that nothing can ever upset Buddhism; no progress of science can ever prove ignorance, lust and hate to be other than evils; there will never be a time when the Eightfold Path will not be the Way to Peace and Happiness. It is no mere theory we have to give to the West, but provable fact.

Lastly, a word on *anatta*. The doctrine of *anatta* does not mean no soul, that is a misleading idea. It means that there is in man no unchanging essence, no "gaseous indwelling entity which could be changed to liquid," as Haeckel remarked in the spirit of ridicule. Analyse the idea of soul, all is impermanence, perpetual flux. But the perfections are to be attained within ourselves in this world, and this accords with the modern spirit which is impatient of a faith that merely promises perfection hereafter.

The Buddha attained perfection at Benares, not up in the sky. Let us follow him, he who was the Lord, the Tathagata, the charioteer of Gods and men.

THE VEN. ANAGARIKA DHARMAPALA.

I am glad you have assembled here this evening. Two thousand five hundred and sixteen years ago the Lord Buddha first preached his gospel of love and renunciation to about 60 bhikkhus. He taught the Four Noble Truths, by the understanding of which man may enjoy perfect happiness here and hereafter: upon this earth or in other conditions after death. The sublimity of this doctrine cannot be expressed in words.

I have spent 34 years in India spreading this doctrine, and now I am working to spread it in England. It is a doctrine of love and pity, it has no such ideas as are expressed in the Christian "Hymn of Hate," which speaks of my country as a land "Where every prospect pleases, and only man is vile."

The Buddha did not revile, he taught us to conquer hatred by love. Everything that is great and noble is to be found in the Buddha doctrine, and yet it has been called an atheistic religion. Buddhism teaches that we are surrounded by Gods, or Devas, Divine Beings existing from Eternity to Eternity. The Buddha was no atheist, he taught supracosmic divinity. He taught us to seek wisdom and practise love, and we will enjoy all the heavenly pleasure here.

Buddhism teaches us to be energetic, to be active and work all the time. The Asiatic people are moribund, they require the Buddha doctrine to make them active. The British are active, British supremacy is due to activity, generosity and charity, but these are not enough. The activity must be rightly directed. Sending whisky to Asia is a wrong activity, the drink abomination must be stamped out. War is a wrong activity. Three great events happened

almost simultaneously in the history of the world: (1) The introduction of Christianity to England, (2) the introduction of Buddhism to the Japanese, and (3) the rise of Islam; yet after 1,300 years, people still only want to fight each other. Love has no place anywhere.

Buddhism has many aspects, but all Buddhists try to be tolerant towards each other. There is no reason why the different schools should not get on amicably together. There should be the greatest feeling of brotherhood between the various schools of thought. It is a religion which can satisfy everybody. There is the original pure form, there are the mystical aspects super-added. There are various kinds of spiritual and mystical aspects to satisfy everyone's spiritual longings. But Buddhism must be studied, thought out, and realised by each person for himself, not learnt from books or addresses.

The Chairman then closed the meeting with a short address.

A Reasoned Exposition of Buddhism from the Western Standpoint.

By The Buddhist Lodge, London.

Continued from Page 58.

Karma.

Q. Tell me more of this "Law which moves to righteousness."

A. It is called in Sanskrit, *Karma*, and in Pali, *Kamma*, that is, just "action," "doing," "deed." It may be considered as Cause, Effect, and the Law which regulates the perfect equilibrium of the two. For two thousand years have Christians heard it proclaimed from their pulpits, yet having ears to hear they heard not, neither did they understand. "Be not deceived," say the Scriptures; "God is not mocked, for whatsoever a man soweth, that shall he also reap," and is not the Christ reported to have said upon the Mount: "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again."

From the Buddhist viewpoint, Karma is the converse of the Christian presentation of this Law. Whatsoever a man doth reap, say the Buddhists, that has he also sown. Believing in the operation of unswerving natural justice, Buddhism would say in reply to the Biblical enquiry: "Who did sin, this man or his parents, that he was born blind?" that it was *this man* who had sinned, that is, had so behaved in a previous life as to cause in the life in question the effect of blindness. As Mrs. Rhys

Dauids says in "*Buddhism*" at page 124, "Afflictions are for Buddhists so many forms, not of pre-payment by which future compensation may be claimed, but of settlement of outstanding debts accruing from bad, that is to say from evil-bringing, unhappiness-promoting acts, done either in this life or in previous lives." In Karma only is to be found, in conjunction with its commonsense corollary, Re-birth, a perfect, natural and therefore reasonable answer to the apparent injustice of the daily round: Why should this man be born a beggar, this a prince? Why this a cripple with a twisted blackened heart, this a genius, that a fool? Why this a high-born Indian woman, that a low-born English man? These are effects. Do the causes lie in the hands of an irresponsible and finite God, or, as the Buddhists say, within the lap of Law?

"We are familiar," says Professor Rhys Davids, "with the doctrine of the indestructibility of force, and can therefore understand the Buddhist dogma that no exterior power can destroy the fruit of a man's deeds, that they must work out their full effect to the pleasant or the bitter end." (*Buddhism*, S.P.C.K. p. 103-4.) As it is man who suffers the effects, so it is man who generates the cause, and having done so cannot flee the consequences. Says the *Dhammapada* (165): "By oneself the evil is done; by oneself one suffers. By

oneself evil is left undone; by oneself one is purified." And again in verse 127, "Not in the sky, not in the midst of the sea, nor anywhere else on earth is there a spot where a man may be freed from (the consequences of) an evil deed." Thus is every man the moulder of his "life to come" and master of his destiny.

"Ye suffer from yourselves. None else compels.

None other holds you that ye live and die,
And whirl upon the Wheel, and hug and
kiss

Its spokes of agony"

So says the *Light of Asia*, and the West has voiced the self-same truth throughout the ages, for the thought was never new. "Subsequents follow antecedents by a bond of inner consequence; no merely numerical sequence of arbitrary and isolated units, but a rational inter-connection." So said the Emperor Marcus Aurelius, and speaking of the abstract laws of the Universe, Emerson said they "execute themselves In the soul of man there is a justice whose retributions are instant and entire. He who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted" (*Miscellanies*), and again: "Secret retributions are always restoring the level, when disturbed, of the divine justice. It is impossible to tilt the beam. Settles for evermore the ponderous equator to its line, and man and mote, and star and sun, must range to it, or be pulverised by the recoil." (*Lectures and Biographical Studies*.—EMERSON.)

The Western poets have frequently sensed the presence of this law, yet was it a woman, cradled in the Christian faith, who gave it best expression when she said:

"From body to body your spirit speeds on;
It seeks a new form when the old one has
gone,

And the form that it finds is the fabric you
wrought

On the loom of the mind with the fibre of
thought.

As dew is drawn upwards, in rain to descend,
Your thoughts drift away and in destiny
blend,

You cannot escape them, or petty or great,
Or evil or noble, they fashion your fate."

(From "*The Law*," by Ella Wheeler
Wilcox.)

From this it will be noticed that it is the mind which moulds man's destiny, action being but precipitated thought. It follows that one's lightest thought has vast effects, not only on

the thinker but on all that lives. Hence the tremendous power of hatred and of love, which man, in childlike ignorance, is indiscriminately pouring out upon the world by night and day. It needs but commonsense to see how such dynamic qualities when carefully removed or cultivated can ultimately make a man just what he wills to be. Karma is thus the very antithesis of fatalism. That which is done can by the doer be in time undone. That which is yet to be depends on the deeds now being done.

There is here no cruel Nemesis, only the slow and perfect action of an all-embracing Law.

The Buddhist would agree with Omar Khayyam when he wrote:

"The Moving Finger writes; and having writ,
Moves on: nor all thy Piety, nor Wit
Shall lure it back to cancel half a Line,
Nor all thy Tears wash out a Word of it."

But though the record of a deed remains indelible, it is the sufferer whose finger wrote his destiny, and who had it in his power to choose whether the deed were good or bad. It is but just that he who disturbed should in the end restore the Universal equilibrium.

An individual's karma, in the sense of the sum of unexpended causes generated by him in the past, the burden which he has to bear upon life's pilgrimage, is classified with great precision in the various Eastern Schools, but can be analysed along the lines of Western Science by any student for himself. Karma is an ever-generating force. It may be as a thunder-cloud, so fully charged that nothing can delay its equally complete discharge. It may be as a snowball on the mountain side, so small and slowly moving that a slight expenditure of effort will suffice to overcome its motion, and so to bring its swiftly growing power to rest. Other analogies applicable to the handling of any natural force may be found with ease. Our object here is rather to explain its nature than to analyse its functioning.

The Buddhist, then, replaces Nemesis and Providence, Kismet, Destiny and Fate, with Universal, All-embracing Law, by his knowledge of which he moulds his future, hour by hour, a conception thus admirably summed up by a western student:

"Sow a thought, reap an act;
Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny."

But even as the causes generated by one react upon that one, so the mass causation of a group, be it family, society or nation, reacts

upon that group as such, and all whose karma placed them at the time therein. Each man has, therefore, many "karmas," racial, national, family, and personal, yet all quite properly *his*, else he would not have found himself subject to their sway.

An understanding of the law of Karma leads to self-reliance, for in proportion as we understand its operation shall we cease to complain of our circumstances, and with the weakness of a child, turn to a man-made God to save us from the natural consequences of our acts. Karma is no God, for the Gods themselves are subject to its sway. "Only the ignorant personify Karma, and attempt to bribe, petition or cajole it; the enlightened know that they must understand it and conform to it" (From an anonymous pamphlet entitled "*An Introduction to the Essential Principles of the Dhamma*"). The wise man seeks for the causes of the effects he did not like, and either removes the cause or neutralises the effect by causes of a different kind.

The Universe itself is an effect; hence all the units in it, viewed as events, are at once both cause and effect within a vast Effect. Each is at once the result of all that has preceded it and the cause or partial cause of all to come. Yet, as we saw when studying Causation, Karma is not only cause and effect in time; rather is it the Law which governs the inter-relation and solidarity of the Universe in all its parts, and hence in a way, the karma of one such unit is the karma of all. Life being one, it is "the interdependence of Humanity which is the cause of what is called *Distributive Karma*, and it is this law which affords the solution to the great question of collective suffering and relief. No man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part. In the same way no one can sin, nor suffer the effects of sin, alone." (*Key to Theosophy*, H. P. Blavatsky, p. 203.)

All action has its due result. A stone thrown into a pond causes wavelets to circle outwards to a distance proportionate to the initial disturbance; after which the initial state of equilibrium is restored. Such is the general law, but its application to the individual operates in the following way:

"Since each disturbance starts from some particular point it is clear that equilibrium and harmony can only be restored by the re-converging to *that same point* of all the forces which were set in motion from it." (*Ibid.* 206.)

Thus the consequences of an act re-act, via all the Universe, upon the doer, with a force commensurate with his own. Hence the futility of theories born of man's selfishness by which he imagines that some other breast than his own shall receive the pendulum's returning blow.

The Buddhist, then, by his understanding of the Law by which he lives, can wield it to a chosen noble end, and ever swimming with the current of his inmost being, reach in time "the other shore," Nirvana, the abode of Peace.

These principles, however, must be applied to be intelligible. Consider as an example the recent war. This was an effect, though, as a powerful cause, its own effects are with us still. It therefore had a cause commensurate with the force with which it burst forth in the world of men. Generally speaking, as we have seen, the cause of a physical event lies on the mental plane. Suppose, for example, it was hatred, slowly growing through the years between the European nations, hidden from the eye yet ever banking up, like thunder-clouds before the flash which bursts their pent-up energy and causes it to manifest as storm.

Such was, we think, the cause and such the terrible effect, but—and here is the lesson to be learnt—so long as equal causes slowly accumulate upon the plane of thought, so long will the like effects inevitably burst out in the world of men.

The limitations of space forbid us further to exemplify the application of this cosmic principle; but any thinking man and woman can watch the application of the law every moment of the day, and see, not only that it is the law, but that it is impersonal and absolutely just.

* * *

The question of publishing the Lodge "Exposition" in complete book form, will depend on the financial position of the Lodge and Magazine Funds, so that readers are recommended to secure all numbers of the magazine containing the "Exposition" articles. We, therefore, advise everyone to obtain the back numbers 8, 9, and 10 of Volume I, which we can supply at the reduced price of 2/6 post free to all who send that sum to the Manager at once. All subscribers are advised to include an extra 2/6 for these numbers when sending or renewing their subscriptions.

* * *

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
ROBT. BROWNING.

The Fellowship of Faiths.

The First Meeting in London of the Three-fold Movement for World Unity and Peace: The Fellowship of Faiths, The Union of East and West, and the League of Neighbours.

What we may without exaggeration describe as the most remarkable religious meeting ever held in a Christian Church took place in London on Thursday afternoon, July 21st. Two thousand five hundred people in London's greatest modern church, The City Temple—five hundred in an overflow meeting in the Hall beneath, and hundreds turned away entirely. Such is the record of London's first meeting of the Fellowship of Faiths, a meeting to be remembered as inaugurating in Europe a spiritual movement that aspires to concord and brotherhood between the conflicting creeds, that seeks not merely toleration of other creeds than one's own, but appreciative fellowship with them. At this meeting Buddhism, Christianity, Confucianism, Hinduism, Judaism, Muhammedanism and Theosophy united to tell what each faith teaches concerning the brotherhood of humanity and the way to its realisation.

Every Buddhist who understands the basic principles of his religion will appreciate the significance and the importance of this Movement, and so we feel that we owe no apology to our readers for devoting so much of our space this month to an account of what was said and done at this meeting.

The Moslem call to Prayer, chanted by the Muezzin of the London Mosque, opened the meeting at 5.15 precisely. At 7.5, the Rev. F. W. Norwood, who as Pastor of the City Temple presided, closed the meeting with the Christian benediction. At the overflow meeting beneath, where all the addresses had been again delivered by each speaker, the Rev. J. Tyssul Davis presided.

In order that no preference should be shown for any particular faith, the speakers were chosen in the alphabetic order of their religions. The order and speakers were:—

Buddhism—Hon. Dr. W. A. de Silva.

Christianity—Dr. Sherwood Eddy, of New York. The leader of the Y.M.C.A. Movement in America.

Confucianism—Dr. Wei-Che'n, of the Chinese Legation in London.

Hinduism—The Maharajadhiraja Bahadur of Burdwan.

Judaism—Dr. Moses Gaster.

Muhammedanism (Islam)—Abdul Majid and Maulvi A. R. Dard.

Theosophy—Dr. Annie Besant.

The following are condensed reports of the various addresses:—

BUDDHISM.

Dr. W. A. de Silva (Ceylon).

The message of the Great Teacher, the Buddha, that was given twenty-five centuries ago, was a message of Peace, a message of Compassion and a message of Love. It was placed before mankind at a time when there was one of the great conflicts going on in the minds of men as to the best way of attaining brotherhood, peace and goodwill. The message he gave has been able to elevate millions and millions of beings, and has enabled them to live peaceful lives during all those centuries. But the message must be understood in order that it may be possible to follow it with benefit to the world and to ourselves.

The first necessity in the accepting of the message of the Lord Buddha is to realise the nature of the state of things which we see around us. He found that before he entered into discussions condemning others, their beliefs and ideals, it was incumbent in a sympathetic and charitable manner to find their real ideals and truths. His teaching started from the viewpoint that for all practical purposes it was essential to realise that in this world all beings, not only human beings, but all life in all stages of development, are under one set of laws that govern all nature.

He also pointed out that everything in nature is subject to continuous change, and that on account of this continuous change disharmony and discord arise.

Further, he pointed out that everyone must understand and realise that in addition to this continuous change and consequent disharmony there is also complete non-independence of individuals in regard to their relation to the world. One must, therefore, understand that one cannot start to understand this message without an understanding of these three characteristics of life. It is difficult to be compassionate, to love and to practise self-sacrifice without a realisation of the existing state of affairs. Having understood this we shall be prepared to understand and appreciate the fact that all these discordant vibrations, pains and sorrows, are all due to that great desire for self—desire for oneself.

We may analyse this idea and find self-desire greatly developed in some, less and less in others through ages of practice in self-control, and when this desire of self is entirely got rid of, then do

we attain to that state in which there is no change, no discord, a state that is eternal. And all who by the practice of unselfish desire and development of love and compassion gain this peace, do so, not only for themselves, but also to become examples for others to follow.

In the first sermon the Lord Buddha gave to his followers, he pointed out certain fundamental principles that should guide the conduct of man. This First Sermon has been variously interpreted, but there is no difference of opinion as to those principles. In the Deer Park at Benares, to his old companions in the search for truth, but who had failed to find as he had found, he said: "Friends and Brothers, I have found the Truth, and in this manner and in this way I have found enlightenment so that I am able to help mankind." He did not *command* his followers to do this or the other, he did not *command* them not to do this or the other. He said: "Here you may see that I have found the Way, that I have gained the Great Peace: and I have gained this Great Peace in such and such a manner." This was the spirit in which Buddhism was preached to the world.

There is no being so small and insignificant that it does not require the help of charity and compassion; the greatest possible charity to mankind. Let the spirit of compassion, charity and love spread throughout the world, for by it shall be brought peace and goodwill to all mankind. That is the message of the Lord Buddha.

CHRISTIANITY.

DR. SHERWOOD EDDY.

Unworthy as I am to represent my own great faith, or indeed any other, I rejoice in this hour as a symbol and promise of Peace, and Brotherhood, and Co-operation.

The last speaker has told us of the message of peace and brotherhood of the great Buddha: Jesus Christ; the Master I unworthily represent was called the Prince of Peace. Why is it that their followers have not achieved the establishment of peace in the world? We stand in the shadow of the last war, one which wasted untold millions of dollars and took 40 millions of human lives: 10 millions on the battlefields and 30 millions in pestilence, disease and famine resulting from the war. We were told that that was a war to end war and make the world safe for democracy; I say that trying to end war by war is a wrong method. Modern war is ruinous and foolish in its methods. Ruthless necessity teaching that might makes right; reprisal leading to counter-reprisal; war is one long endless accumulative reprisal.

For the first century of Christianity we have

scarcely any record of a Christian remaining a soldier, but after Constantine used the cross as a symbol of battle and conquest, all this was changed. Cannot we agree that these methods are wrong and go back to peace and brotherhood, resolving that so far as we are concerned we will stand for the ideals of the Master we profess to follow.

I was slow to believe—it took me ten years to be convinced—but I have come to the conclusion that all war is futile, suicidal and ruinous, and I have done with it, root and branch. I believe we must put into practice the principles lying at the foundations of the great faiths. Religion in the modern world does not function for social justice, peace and brotherhood as it should. Let us abolish the competitive, false, narrow proselytising spirit, cease our boasting campaigns and apply humbly and in love these great principles, practising brotherhood instead of merely theorising about it.

I take this meeting to be a promise and symbol of the fact that all the great faiths can and will come together and apply their basic principles to unite and stand together in love for the peace and brotherhood of the world.

CONFUCIANISM.

DR. WEI-CHANG CHE'N, Chargé d'Affaires of the Chinese Legation in London, was prevented by absence from London from being present. The following communication from him was read by Mr. C. F. WELLER:—

"Within the Four Seas (meaning throughout the World), all men are brothers." Thus Confucius, who was born 551 B.C., taught the basic principle of international goodwill which is the chief essential for peace and brotherhood. Confucius emphasised the goodness of all men everywhere, instead of the war-promoting doctrine that some people, in lands outside our own, are essentially alien to ourselves, inferior, and the natural objects of our suspicion, hatred and attack.

Confucius makes another basic contribution to world peace and brotherhood in his strong emphasis upon the social duties to be performed by every individual. The first and principal duty of every person, according to Confucius, is to fulfil his obligations to his fellows. To "get on" with other people, peaceably, happily and helpfully, is what Confucianism required, first and always, of its followers. Obviously, this is basic to a realisation of world peace and brotherhood. The practical, present-day Ethics of good human conduct and peaceful fellowship have been so superlatively emphasised

in the teachings of Confucius that some authorities do not classify Confucianism as a religion, but rather as an ethical code.

A third impressive contribution to world peace and brotherhood is in the remarkable fact that Confucianism as the religion of China, "has never recognised the military class as the highest social rank." The soldier, the fighter, has always been secondary and subordinate to the teacher and the practitioner of ethics.

Materialism has likewise been subordinate, in China, to the philosophical, ethical religion which is called Confucianism. This is another, a fourth, contribution to peace and brotherhood.

Politics and politicians have been similarly subjected to China's ethical ideals. From the earliest known periods, "social justice, communal welfare, and governmental responsibility for the common people" have been taught and practised by Confucianism, and the priests or official leaders of this religion have been the regular government officials, from the Emperor down to local officials, from ancient ages down to the very modern years of Yuan Shi Kai's rule as President of the Republic of China. According to the Christian author of "The World's Living Religions," "No other ethical system in the world has so emphatically prescribed to rulers, duties for the welfare of the people in the State." Obviously, this unique achievement, the ethical control for human welfare of the officials, rulers and diplomats, is a notable contribution to world peace and brotherhood.

One in every five of all our globe's inhabitants are followers of the humble Confucius, who was "poor, compelled to labour from the age of three, developed as a successful teacher with 3,000 pupils, served as the Chief Magistrate of his town, travelled widely as an itinerant preacher of social and administrative reform, was mobbed and almost assassinated, destitute but uncomplaining, sometimes discouraged and tempted, but who never withdrew from his determined effort to help save a troubled world."

Mr. KEDAR NATH DAS GUPTA, Hon. Organiser of the Fellowship of Faiths next addressed the meeting. MR. DAS GUPTA said:

Whatever the outcome of the negotiations for Peace may be, one thing is sure, the West must know the East and the East must know the West—all people must understand each other.

President Wilson rightly observed about our League of Neighbours in his letter to its Founder, my friend and colleague, Charles F. Weller:—

"You are quite right in thinking that the

local community is the fertile seed ground of the national community and the community of nations, and I hope with all my heart that the association you have formed will be successfully copied in many parts of the country."

The dark cloud of international distrust is fast gathering on the horizon of East and West.

"The next war will be a world war," recently predicted the hero of the last, Marshal Foch. "Almost every country will take part in it, and the combatants will include not only the manhood but the children and women of each nation."

Ladies and gentlemen, will you not prevent this calamity—this disaster? World Peace will come not through the round-table conferences of diplomats and statesmen, but through mutual understanding and goodwill among common, average people like you and me.

Your responsibility is great. You can meet it when you know how great you are. Our Hindu Scripture teaches us "I am He." Christian and Jewish scriptures also teach, "We are the Children of God." If we are children of God we must build His Kingdom upon Earth.

The aim of the Three-fold Movement—Union of East and West, Fellowship of Faiths, and League of Neighbours—is the realisation of Peace and Brotherhood through understanding and neighbourliness, uniting people of all races, nationalities, classes and creeds, not merely by *preaching* but by *practice*, bridging the dangerous gulfs of prejudice with Mutual Appreciation.

Two hundred and fifty-three activities were presented last year in America with an attendance of about thirty-eight thousand people. The Union of East and West is seventeen years old—it was founded here in London. Its purpose is to promote SPIRITUAL UNITY, emphasising those spiritual fundamentals in which all great religions agree.

Religious energy in the heart of man is very powerful. To use that impulse for the purpose of bringing together men and women of all creeds and races, on a common platform of mutual understanding, the Fellowship of Faiths came into being from the combination of the Union of East and West, which grew in the British Empire, and the League of Neighbours which grew in America. In the promotion of the Fellowship of Faiths, the British Empire and America—East and West—are united.

It is not the purpose of the Fellowship of Faiths to make all religions into one, or to convert adherents of one faith into another. Our aim is UNITY in *variety*, not Uniformity. The

Fellowship of Faiths belongs to all Churches, Synagogues, Temples and Mosques. It aspires to be a continuing and repeated conference through which adherents of all Faiths shall develop not merely toleration but Mutual Appreciation.

How wonderful it will be when Hindus will appreciate more of the teachings of Muhammed, and Moslems will appreciate the philosophy of the ancient Hindu sages. Appreciation is the keynote of our Three-fold Movement. Mutual appreciation of the people of the East and the West will help to bring in the day when Peace and Goodwill will reign supreme on earth. Then the time will come to break the partition wall between man and man, and the world will be a perfect whole, like a full-blossomed flower with the nations as its petals, each separate from the other with its special mission to fulfil, but all united at the stem of Humanity by the Bond of Love.

This Three-fold Path—Social, Cultural and Spiritual—leads to the realisation of a new era of Peace and Brotherhood. Come, Fellow Traveller, let us follow the Path and enter this better world by making the ideal of Fellowship REAL—HERE and NOW.

HINDUISM.

MAHARAJADHIRAJA BAHADUR OF BURDWAN.

While I appreciate the honour of being asked to speak to this gathering of the Fellowship of Faiths, I feel a hesitancy in doing so, due to the fact that whereas these unions have a value, they are of no great practical utility without a development of the league of individuals. We hear a great deal about the League of Nations, and we know that the conception is perhaps the greatest the human mind is capable of achieving in practical politics, but we are equally aware of the responsibility that lies on a nation which does not develop the idea of universal brotherhood within its own jurisdiction. To the Hindu the idea of brotherhood and practical fellowship of faiths is nothing new, for his religion and his philosophy teach him tolerance for all. To the average westerner the caste system of the Hindu is perplexing and confounding, but to any deep thinker it is easy to understand the development of social barriers from religious beliefs.

Whilst many in this great city do not profess any particular faith and do not like to be bound down to the beliefs of any particular church; who prefer to look upon God as a world force rather than a divine being, such will readily realise that if this Fellowship of Faiths

is ever to be realised it must develop with the catholicity of Universal Brotherhood rather than along any particular form of faith.

One of the foremost English writers of the day has said, perhaps too forcibly for many of us to agree with him, but his assertion admittedly contains food for thought: "The test of dogma is universality. So long as the Church of England preaches a single doctrine that the Brahmin, Buddhist, Parsee, and the other sectarians who are British subjects cannot accept, it has no legitimate place in the councils of the British Commonwealth."

In my own Vedanta school of Hindu philosophy we are taught to get to the collective or united stage through the separative or individualistic stage, often symbolised as the varieties of individual trees make up the forest, and it strikes me that if we are to attain the goal for which we have met here, it can only be by the goodwill of the individuals collectively forming the fellowship.

This then, is the message which I feebly but very sincerely leave with you: a quotation from one of the sages of my faith: "Arise, awake! and gain that prize which alone can bring peace to the world."

Mr. Dilip Kumar Roy then sang a Hindu devotional song, the theme of which was the ecstasy of reunciation of the devotee in the search for and finding of God.

JUDAISM.

Dr. MOSES GASTER.

In listening with interest to the expositions of my fellow-speakers, my mind was carried back to the time of the revelation of Moses. I am standing here as the representative of the smallest of the nations, yet one with a tradition and a living faith stretching back many thousands of years, as strong to-day as in the days gone by. What is its message?

I have heard many beautiful things spoken about the fellowship of men, but I said to myself, is not this merely the echo of the message of old, for which I and my people are the representatives? If you open the pages of our Bible you will find many very impressive lessons concerning the unity of mankind. We know no differences between race and race, faith and faith, country and country, neither in the past nor in the present. It was one of my prophets who said: "Are we not children of one Father," and it was to my own race that the commandment was vouchsafed, to "love thy neighbour as thyself, and to love the stranger

also; for strangers ye have been." Even the love of beast and bird is also inculcated.

Our friend from America asked what use the teachings of old have been if it is necessary for us to come here after two thousand years of Christian teaching in order to find a means of unity. The same question applies to the teachings of Muhammed, Buddha, and the others. But the answer is a very simple one. The teaching is there, eloquently given, but the practice is not there. The value of a meeting like this is, that it brings home to every one of us, that it is necessary to return again and again to the old truths and try to embody them in our practical life.

The one ray of pure white light coming from the sun through the prism, is broken up into many colours. The divine truth given to mankind is seen by every nation like a ray split by the prism, but all combined form the glorious light of the sun, and the fellowship of faiths I think to mean that the various colours in which the many faiths see or seek the truth may one day again be united into one glorious life of truth, and the world will then benefit by that mutual appreciation which alone can bring the happiness to mankind for which every nation and faith is longing but has not yet reached.

That is the teaching of Judaism, and we as a nation have survived our purgatory because we have ever been buoyed up by this wonderful ideal of the Messianic hope. We see mankind striving after and progressing towards that time when war shall be no more, to the time mentioned by the Prophet when "our swords shall be turned into pruning hooks," and there shall be one Divine Ruler upon earth and mankind shall be united in truth and happiness.

We stand, and I believe we stand together with the other faiths, for the Unity of God and the Brotherhood of Man. This is the message of Judaism throughout the world. We are all looking for that ideal and we hope it may become a reality in our own time.

MUHAMMEDANISM.

ABDUL MAJID.

Islam means to make peace, and to submit oneself to the will of God. I will say a few words on Islam's attitude towards a fellowship of Faiths.

According to the Koran, prophets are raised up for different races and ages, and all religions start from the Divine Revelations which these prophets give. As far back as humanity itself, the fundamentals of religious beliefs have always remained the same, their expression changes

with the changing needs of humanity.

The Moslem accepts and follows all the essentials of all the great Faiths. He is a Christian in his observance of the law of mercy. He is an Arya Hindu in paying respect to all godly men of every religion or creed, and in reverencing all the incarnations of God. He is a Buddhist in his practice of self-effacement. He is a Unitarian in his recognition of the Unity of God. He embraces every beauty in every religion. This is Islam.

No other religion is so tolerant as Islam. The worship of idols is condemned in the strongest possible terms, but no Moslem may use force against idols.

The Moslem in his attitude towards the idea of the fellowship of Faiths presupposes two important things.

(1) Respect for all holy personages, and (2) The annihilation of distinctions, racial and national.

MAULVI A. R. DARD then said:—

Islam means peace, and it speaks in the name of God, the God of Peace, and a Moslem is one who is at peace with God and man. There is no people in the world for whom God has not raised up a prophet, and true religion knows no distinctions between race, caste or colour.

We must believe in all the prophets or messengers of God, for he who rejects one rejects them all and rejects the God who sent them.

A Muhammadan mosque is open for all the world to enter and worship, and in the future all places of meeting of all the creeds on earth will be open to all men of all faiths. The faith of Islam teaches every man to love his fellow beings. Every faith enjoins on its followers to love his fellow beings, and Islam says that if a man is not loving and compassionate to his fellows, God will not be compassionate to him.

We are all children of one and the same heavenly Father, and the noblest man in the sight of God is the God-fearing man.

The ideal of the League of Nations or Races has been preached and practised by Islam more perfectly and more consistently than by any other religion, and Islam is the only religion which has succeeded in establishing a real world brotherhood.

THEOSOPHY.

DR. ANNIE BESANT.

Friends: Our meeting here to-day seems to me to be of the best possible promise for the years that lie in front. For as religion is the strongest power in the world over the hearts and thoughts of men, if the religions can join hand in hand, if they can recognise themselves as

members of one great family, if they can at last see that the worshippers of one God—the One without a second—ought to be brothers in their lives in the world, then indeed should we see our world go forward more rapidly into peace and into happiness, for as the struggles of men on behalf of their faiths have made the deepest wounds in the heart of humanity, so the love of each religion for every other shall be the pledge and the promise of happiness for all our world.

I am speaking last to-night because the letter T comes the last in alphabetical order in the list of the great world faiths, but it is appropriate that we who believe in Universal Brotherhood, but who claim no greater title than to be a nucleus of that Brotherhood amongst men, should make the concluding contribution to this meeting of Faiths. Surely we may well join with all of you of different faiths, for we welcome men and women of every faith on terms of absolute equality, regarding all as having something to teach, something to give out of their treasure of the Divine Wisdom. For it would be but a poor, nay, we may say colourless world if the sun sent down upon us only one of his many-coloured rays. The beauty of the world lies in the fact that every type of object takes out of the sun's white light that which it needs for its own nourishing and throws the other colours back to add to the beauty of the world. Shall we not see in that a great symbol of truth? Shall we not realize that while truth is a great white light shining down upon us from God himself, that we in our limitations can only take from that one white light that which we need for the time for our special growth in knowledge and in love? Shall we not realize that in the coming together of all faiths,—no faith losing its own colour which is its own contribution to the whole, but every faith recognising also the value of the colours which the others bring,—shall we not realize that we can reach a truer knowledge of truth itself by appreciating the fragments of truth in the religions of our brothers and trying to understand those, as our friends who have called this meeting have asked us to do.

I am glad that you have put aside the word toleration which give the impression that others may think what they like, but with the idea too often implied that they are thinking wrong. Shall we not take the line that we are to appreciate the value of other religions and add its bit to our own? For we do not always realise that while it is written God made man in His own image, these words imply a width of thought and power of love that we link our own

minds with the very name of God, but we are too small to reproduce His perfection as individuals, that it is only in our union with all, that we can take to him something of the image of His own glory, splendour and truth that He sheds on us. For we are of different temperaments, each with his own angle of vision. We are as men standing round a globe and seeing only the special part opposite to us, if we refuse to hear the standpoints of our brothers who are on other sides of the globe and who can see something hidden from our eyes.

A great incentive to this union of religions has been made during the last century by the discoveries of learned men who have unearthed long buried tombs of unknown cities which have revealed to us the thoughts of people whose names have almost vanished from our memories. In the studies of religions now dead but once living, and in the opening up of great monuments covered by centuries of forgetfulness we learn that man in every age, men of every race, type and temperament have held the same universal truths, only they have emphasised one or another aspect according to their special line of thought, and we can only reach ourselves out to that perfection which the Christ bade his followers achieve, "Be ye perfect even as your Father in Heaven is perfect," by all-embracing love, all-embracing compassion, leaving every occasion for offence behind us, cultivating a forgetfulness of all past quarrels save to learn to avoid them for the future.

Let us give up all unkind criticism of others and strive to see God in them as the only source of life. We shall never get rid of outward struggle and war until we get rid of suspicion of others. Look to them with trust and affection and not with spite or suspicion, for all other nations have something to teach us as we have also something to share with them. Let us realise that the more we know of our fellow creatures the more we shall love them and the less inclined we shall be to quarrel with them. There was a time in every ancient nation when the villages were far apart and the people of the same land were strangers to one another, now we have learned so much of the history of the past and have learned swifter and swifter means of communication, that nations cannot now be kept apart and we need to enlarge our hearts and take in the people of every race and of every creed; of every type and of every temperament. Realise the one life that is in us all and that that one life must draw us to each other as members of one family.

You have heard from this platform how the prophets of the past one after another have pro-

claimed that unity, let us who are not prophets but only learners agree to bring that unity into being.

The ancient Hebrew prophet said that "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea," and Christ the more modern Hebrew said, "Other sheep I have which are not of this fold, them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd."

Let us realise this Unity in imagination and we shall soon realise it in fact.

Dr. Norwood then brought the meeting to a close by observing that there was surely something symptomatic as well as symbolic in the wonderful success of this meeting. It was no usual or ordinary thing that could bring so many people together in London, at so awkward an hour of the day. There was a yearning for greater unity, and a need for directed efforts to achieve that end.

The meeting then closed by the singing of the hymn, *Lord of all being, throned afar*, and the Christian Benediction.

All the important London papers devoted considerable space to reports of the meeting. The best appeared in the *Morning Post*, which gave an excellent report of some 450 words in a prominent position, under the caption:

SEVEN RELIGIONS IN ONE CHURCH:
BROTHERHOOD.

Information regarding the *Fellowship of Faiths* and its allied movements: *The Union of East and West*, and *The League of Neighbours*, may be obtained from 59, EGERTON GARDENS, LONDON, S.W.3, or 906/152, WEST 42nd STREET, NEW YORK CITY.

Have you read?

A League of Religions, by Rev. J. Tyssul Davis.

Post free 2s. 3d. from Author, 3, Wolverton Gardens, London, W.5.

Past, Present and Future.

By Dr. W. A. de Silva.

The significance of words in the language we use to express our ideas is hardly ever definite. Words are understood by each individual in accordance with his environment, and consequently with the limitations imposed on him by such environment. Where one is desirous of comprehending an idea presented to him by those living under conditions of life and thought somewhat foreign to him, it is well for him to try to keep an open mind, and start his study with as few of his preconceived ideas as is possible.

This applies to the study of Buddhism as much as to the study of any other fundamental idea. The Buddhist starts with certain accepted conceptions of nature, and the first step in the realisation of Buddhism is to find whether these ideas can be accepted. These conceptions are *anicca*, *dukkha*, *anatta*. The state of continuous change in everything in nature, whether known under terms material or immaterial, or noticed in a greater or lesser degree, is described by the term *anicca*. The derivation, the origin or application of the word in the eyes of the philologist may be capable of giving the word other shades of meaning; it is not the word, however, that signifies, it is the definite idea that is attempted to be conveyed that matters to us, and that definite idea is continuous, uninterrupted, unbroken change. With continuous change there is dis-

harmony, which is described in all its phases by the word *dukkha*, irrespective of whatever interpretation the word itself may give rise to. If these two conditions are accepted, the next condition is that nothing stands absolutely self-contained and isolated within its own circumference; *anatta*. In this case, too, the word may have many meanings and many interpretations, but the idea which a Buddhist wants to convey by the use of the word, should not be misunderstood. The importance of starting the consideration of Buddhism with an open, unprejudiced mind, is evident from the manner in which we have to base our fundamental realisation.

It is for each individual to consider these three states, mentally debate, compare, collate, reason out, and then if he realises the fundamental conceptions without reserve, without modification, and without doubts, as a light that is unmistakably perceived, then he is in a position to go further in his enlightenment.

Next we come to the consideration of *satta* as beings, human and animal, as noticed by the everyday mind; physical sense properties ranging in various degrees and other beings with physical senses and environments, partly changed or developed in different forms and degrees, and not named in groups as human or animal. However, for our present consideration we can take the immediate present and the average type of a

man, we see and come in contact with. Let us call him A. This A, it must be kept in mind, has the three fundamental qualities of *anicca*, *dukkha*, *anatta*. But what is A when analysed? There is form, there is sensation or feeling pleasant, unpleasant or neutral. There is perception through the senses, there is discriminated activity of the perceptions and there is the experience gained through the activity of perceptions, i.e., there is *rupa*, *vedana*, *sañña*, *samkhara*, *viññana*, all with the fundamental qualities of *anicca*, *dukkha*, *anatta*. We cannot see anything more in A. He continues being. His components change, some decay; the form undergoes change, decay, death. The *cetana*, i.e., feelings, perception, and the activity of perception, and the results of activity continue. The experience gained through activity; *viññana* continues. Form is changed, and the materials that made the form dissolve. The rest according to activities continue as before, they attach themselves to new forms in which they continue in accordance with the character they have assumed. Death is the dissolution of form, birth is the continuation of the results of experience, results of perceptions and its activities, and the results of feelings and their activities in a new form. They are at present, as in the past, subject to the same conditions of nature, continuous change and consequent disharmony and absence of an unchanging "I." In the future, when nature which is governed and pervaded by selfish desire *tanha*, is overcome by the elimination of that *tanha*, continuous change, will cease, resulting in *Nibbana*—absolute, unchanging and eternal.

Thus, if we eliminate our preconceived ideas, names and meanings of words, and start considering the Buddhist ideal on its own grounds, the difficulties created in our mind, doubts, *vicikicca*, disappear. The less words we use in our descriptions, the less we attribute fixed meanings to words the greater is the chance of gaining a realisation of the Truths of Buddhism.

WHAT I THINK.

By Hæreticus.

I. ANATTA.

I was very much struck by the brief outline of the essentials of the Dhamma which appeared in your last (July) issue. Such an outline is of great value in impressing the basis of its teachings on the enquirer. Your sketch is so good that I can only suggest one word that should be altered in it, but the alteration I suggest will doubtless shock your readers, and

will give them cause to agree that I have chosen an appropriate pen-name. Well! the lot of the heretic in Buddhism is not a very appalling one. Buddhism has, in the course of its 2,500 years of existence, held no autos da fé, lighted no "Fires of Smithfield," and no dungeons have echoed the groans of its miserable victims. On the contrary, it has ever encouraged the freest thought, knowing that only by thinking out the truth for oneself can one really get to an understanding of it. In fact, bearing in mind the implications of the first verse of the *Dhammapada* we might say that Buddhism exhorts every man to *think out his own salvation*.

So with these few words of introduction I state my thesis. I assert that the word **non-separateness** as an equivalent for the word *anatta* is entirely misleading; the correct word to express the essential idea which the word *anatta* implies, is not non-separateness but **separateness**.

In making so revolutionary a suggestion I must, of course, be ready to give my reasons in its support. I am ready to do so. If my arguments do not appeal to my readers as reasonable, well! there is no harm done; if, however, my "reasoned exposition" proves helpful to some who feel that they do not really grasp the significance of this difficult doctrine, well! there will be a little good done, and that's something to be thankful for.

Firstly, what is the meaning of *atta* (skt. *atman*)?

Atman has been used for thousands of years in Hindu philosophy to express the idea of Reality, and that Reality is ever conceived of as a Unity, the "One without a second." Therefore, whether the Sages were right or not in conceiving of the Real as Unity, the fact remains that that concept is bound up in the word *atman*, and that by no possible means can the concept of dis-unity or separateness be applied to it. Therefore, the opposite of *atman* (*anatman*, *anatta*) implies disunity, separateness.

That is the argument stated from the philosophical point of view.

Now let us consider it from the point of view of experience. The Buddha told us to consider life, and we should find that its characteristics could be summed up under the three descriptive words, *anicca*, *dukkha*, *anatta*. The first means continual change, impermanence: the second dis-harmony, sorrow, ill. The first we have little difficulty in accepting, it is obvious. If anyone doubts its truth, ask him to name something which is permanent and changeless. You will find he cannot do so.

The second is not so obvious, but on mature consideration we find that in the normal condi-

tions of life, dis-harmony and ill prevail. But when we come to the third characteristic, ordinarily described as "no soul" or as "non-separateness" we are struck by two things. We are struck first by the two totally different expressions used to indicate the meaning of *anatta*: what connection is there between "no soul" and "non-separateness"? If beings have no soul, what is it that joins them up and makes them non-separate? What is this quality in life which unites all life into this asserted unity? And the second thing which strikes us is that if there is one obvious thing about life as we ordinarily view it, it is the separateness, the disunity of it. The whole of our scheme of existence is based on the fact of separateness, of *meum* and *tuum*. If there is some basic principle which unifies these different elements in life it is assuredly something which is not an attribute of manifested life, of conditioned life. It is something which lies behind, or below, or above the phenomenal world of which the Buddha postulated the three characteristics.

The Buddha laid down these characteristics of *Anicca*, *Dukkha*, and *Anatta* as undesirable attributes, as conditions or states from which we were to strive to escape. But what is there so undesirable about non-separateness, about unity, that we should strive to eliminate it, to escape from it? Surely unity is not something from which we should flee, it is the characteristic of Reality itself, it is the basis of Peace, it is the source of Love.

Consider again the Goal to which we aspire. Why do we aspire to it? Because it is contrary to the state in which we are. Samsara the undesirable is set in contradistinction to Nirvana the desirable. Nirvana is the state which is essential for liberation from the errors and illusions of samsara. It is not characterised by the qualities of *anicca*, of *dukkha*, of *anatta*. We dare not, however, define it by words which convey ideas the opposite of these, for words impose limitations and there can be no limitation in Nirvana. That is why the Blessed One never defined Nirvana, it is indefinable; it is to be known by experience only. He said it is *neti*, *neti*, not this, not that.

Remember, also, that the "Great Heresy" in Buddhism is the *heresy of separateness*. Why is separateness the great heresy? Because it belongs to the unreal, because it is an illusion. We have to cultivate and express the real, we have to live that which we are, spiritual beings belonging to "the Kingdom which is not of this world, eternal in the heavens."

But the heaven is not away in some far distant part of the universe, but is in the inner-

most parts of our own being. We are to express *atta*, our self, not *my* self or *your* self: and *our Self* is that Atman that is not separate, that is not under the illusion of separateness, but is the Divine Unity.

Next Month—II. PANSIL.

BOOKS: Reviews.

PSALMS OF THE EARLY BUDDHISTS, II. Psalms of the Brethren. Translated from the Pali by Mrs. Rhys Davids, M.A. Published in 1913 by the Pali Text Society. Price 10s. net. pp. lii and 450.

The being that is free delights to sing. The birds carol their songs of freedom, all nature sings in vibrations verdant when released from the thralldom of the grip of winter. And the liberated soul pours forth its psalms and hymns and spiritual songs when released from the slavery of ignorance.

All the faiths and all the ages supply us with examples of the joy of the mystic liberation.

Sunk in a conscious sleep,

In a rapture divine and deep,
It drinks without pause or end
Ineffable delight.

And aye on Meditation's heaven-ward wing,
Soaring aloft I breathe the empyreal air
Of love, omnific, omnipresent Love,
Whose day-spring rises glorious in my soul.

So sang Western poet mystics.

In every age and every clime he who has reached the Arahant stage sings the story of his release and his bliss. Here in the work before us we have a collection of such outpourings as experienced by those who have followed the Way set forth by the Great Example of our faith, the Lord Buddha.

Such a work I am unable to criticise. The Pali scholar may tell us of the beauties or the defects of the translation, and the historian may criticise the historical conclusions, but I am neither Palist nor historian, so I am dumb on these points, but as a humble follower of the Path "which leads whither he (and these) went. . . ." I rejoice in these revelations of the quickening spirit of the Law. The work is a delight to read, and is to be recommended as

one of the essential volumes of the scriptures for every Buddhist to possess. I can only allow it to speak for itself. Edmunds said of the Dhammapada, "No trite ephemeral songs are here, but red-hot lava from the abysses of the human soul. . . ." and we might well use the same description in telling of these psalms. The Real telling of the Reality it knows itself to be.

There are some 270 Psalms included in this collection, varying from four to over three hundred lines in length. Our old friend Vacchagotta, for instance, tells us of his deliverance from doubt in four lines:

The Threefold Lore is mine, and I excel
In Jhana-ecstasy, adept in calm
Of balanced mind. Salvation have I won,
And all the Buddha-ordinance is done.

It is comforting to some of us, who like Vacchagotta still question as to the mysteries of the Ego, to know that his doubts and fears did not long remain an obstacle in his final steps to the goal.

Turning next to the name of Ananda, we find something like 140 lines of verse attributed to him, from which we select the few following specimens:

Who in the Norm is widely versed
And bears its doctrines in his heart,
Disciple of the Buddha, wise,
Eager to understand the Norm:
Such as he is, him follow ye.

Who in the Norm takes his delight,
Doth love and con it over well,
And lets it live in memory,
That brother from the holy Norm
Will ne'er secede nor fall away.

In 30 lines he tells us of his faithful attendance on his beloved Master:

For five and twenty years on the Exalted One
I waited, serving him with loving speech,
And like his shadow followed after him.

And in five, his grief for his friend Sariputta, on hearing of his death:

The firmament on every hand
Grows dim, yea, all confused stand.

Gone is the noble friend we love,
And dark is earth and heaven above.

His humility on realising his limitations and his earnestness to overcome them, after the Master's death:

But I am one who yet hath work to do,
A learner with a mind not yet matured;
And now the Master hence hath passed away,
Who e'er to me such sweet compassion showed!

In the introductory remarks to this chapter we are told the story of the enlightenment of Ananda, who the night before the First Council, "practised insight on the Terrace. His efforts yet unrewarded, he entered the vihara, and seated on his couch, and desirous to lie down, he inclined his body. His head had not touched the pillow, nor his feet left the ground, when in that interval his heart was freed from the intoxicants (asavas) without any grasping whatever, and he won sixfold *abhiñña*."

So he enters the Council Chamber and plays his part.

Thus his last verse as he lay a-dying:

The Master hath my fealty and love,
And all the Buddha's ordinance is done.
Low have I laid the heavy load I bore,
Cause for rebirth is found in me no more.

And the Elders show their esteem for him, after his passing:

Ananda, who is passed away,
Who in the Norm is widely versed,
And bears its doctrines in his heart
Foremost in mindful vigilance,
Foremost in steadfast fortitude,
Upholder of the holy Norm,
Our Elder Brother, Ananda.

With that helpful attention to useful detail we have learned to expect from Mrs. Rhys Davids, she gives us an Appendix tabulating the various descriptive terms used in these poems to describe the state of release, with an index of references to such terms. These are divided under their negative or positive concepts, and the latter again into its subjective and objective aspects.

Further illustrative selections will be given later.

A. C. M.

* * *

THE HINDU VIEW OF LIFE. S. RADHAKRISHNAN. Geo. Allen & Unwin, Ltd., 5s. net.

This course of lectures, which are printed as they were delivered at Manchester last year, attempt to outline the central principles of the Hindu view of life. Knowing Professor Radhakrishnan through his first volume of Hindu Philosophy, we expect an exact and lucid description of the religious, philosophical and social outlook on and interpretation of life, and we are not disappointed. What astonishes us in reading this delightful work is the immense amount of information he has succeeded in getting into 130 pages. Professor Radhakrishnan has the rare gift of revealing much in a few words, and of explaining difficult problems in a few clear-cut sentences. The work is divided into

three parts: (1) the nature and content of religious experience, (2) the Hindu attitude towards the problem of the conflict of beliefs, and (3) an exposition of Hindu Dharma.

A whole-hearted believer in his own great faith, he sees it as the all-embracing religion which can give every type of mind and every degree of spirituality that which it needs and craves. "Hinduism is the missionary religion *par excellence*, it does not sneer at the crude cults of its rivals, but takes their beliefs into its pantheon, realising that such creeds are useful so long as their need is felt, and that when their devotees have outgrown them, the beliefs will pass into oblivion." So he leads us to understand that "Hinduism is not a definite dogmatic creed, but a vast, complex, but subtly unified mass of spiritual thought and realisation." It is not a static creed, but as an expression of the divinity in humanity seeking its source, "its tradition of the godward endeavour of the human spirit has been continuously enlarging through the ages." It is, therefore, "wholly free from the strange obsession of the Semitic faiths, that the acceptance of a particular religious metaphysic is necessary for salvation." And in an eloquent outburst of righteous indignation he says:—

"The intolerance of narrow monotheism is written in letters of blood across the history of man from the time when first the tribes of Israel burst into the land of Canaan. The worshippers of the one jealous God, they invoked his divine sanction for the cruelties they inflicted on the conquered. The spirit of old Israel is inherited by Christianity and Islam." He goes on to suggest that it would have been better for Western civilisation had it been moulded by Greece rather than by Palestine.

He tells us that

"Hinduism is more a way of life than a form of thought." . . . it insists not on religious conformity but on a spiritual and ethical outlook on life. Only by doing the will does one know the doctrine." " . . . The theist and the atheist, the sceptic and the agnostic may all be Hindus if they accept the Hindu system of culture and life." " . . . Hinduism is not a sect but a fellowship of all who accept the law of right and earnestly seek for the truth."

It realises that

"The task of the religious teacher is not so much to impose an opinion as to kindle an aspiration. Error is not a grievous sin, it is only a sign of immaturity." Does not the secret of Hindu tolerance to Christianity lie in this sentence?

Truly Hinduism is the Universal Mother; for there is no doctrine to be found in any faith that cannot be found also in one of its multifarious aspects. We know, as an example, how disturbing it was to Christians when they first found that their crucified saviour had existed in India, ages before the time of Jesus. The thorn-crowned crucified Wittoba of India, however, has probably assisted rather than hindered acceptance of the Christian saviour, however disturbing he may have been to Christian orthodoxy and its claims for uniqueness.

In dealing with the Hindu conception of God Prof. Radhakrishnan is most rational. "Every attempt at solving the problem of the ultimate basis of existence . . . has come to admit an Absolute or God. Rationalistic logic and mystic contemplation favour the former conception, ethical theism the latter. It has been so in Hindu thought from the age of the Upanishads till the present day. We find the same . . . in Christianity. The personal category is transcended in the highest experiences of the Christian mystics. . . . The supra-personal and the personal representations of the real are the absolute and the relative ways of expressing the one Reality."

Of Buddhism, as we should expect, Professor Radhakrishnan speaks with much sympathy and tolerance:—

"Buddhism, which counts among its followers nearly a fifth of the human race, has always respected other faiths and never tried to supplant them by force. The Buddha condemned the tendency prevalent among the religious disputants of his day to make a display of their own doctrines and damn those of others." . . . "The Hindu and the Buddhist rulers of India acted up to this tolerant principle, so that the persecuted and the refugees of all great religions found refuge in India."

"The Upanishads are the products of a perfectly spiritual movement which implicitly superseded the cruder ceremonial of the Vedas. When the movement of the Upanishads became lost in dogmatic controversies, when the fever of disputes and dialectics lulled the free spirit of religion, Buddhism called upon the people to adhere to the simplicity of truth and the majesty of the Moral Law."

Here are some of his comments on karma, the thoughtful and unprejudiced study of which ought to remove the misconceptions of some of its Christian critics.

"Karma is not a mechanical principle but a spiritual necessity, it is the embodiment of the mind and will of God. Jesus represented God as one 'with whom there can be no variation,

neither shadow that is cast by turning.' Every act, thought, is weighed in the invisible but universal balance scales of justice. The day of judgment is not in some remote future, but here and now, and none can escape it. Divine laws cannot be evaded. They are not so much imposed from without as wrought into our natures. Sin is not so much . . . a violation of law as a betrayal of self."

"The law of karma encourages the sinner that it is never too late to mend. It does not shut the gates of hope against despair and suffering, guilt and peril. It persuades us to adopt a charitable view towards the sinner, for men are more often weak than vicious. . . . it is sometimes perverted into a kind of determinism, when through ignorance or excuse for his inertia against evil, man has confused it with fatality and made it a doctrine of despair."

On the subject of caste the author is enlightened and enlightening. Assured of its inevitability and value he is not blind to its faults. "Caste, on its racial side, is the affirmation of the infinite diversity of human groups." The system enables each group to develop its own individuality, and at the same time to bring its quatum to the general welfare, and to share in the general intellectual and cultural life so far as it is able to do so.

While on the subject of caste he considers the problems of heredity, and has some very interesting things on the subject to tell us. Unfortunately lack of space prevents quotations.

Hinduism is religion in its every aspect, it is "a movement, not a position; a process, not a result; a growing tradition, not a fixed revelation."

And Hinduism is still full of vitality, it has still inspiration for the world, it is transforming the Christianity of the missionaries, it is infusing new ideas into Islam within its borders. "We are to-day in one of the creative periods of Hinduism," says Professor Radhakrishnan. "The next great spiritual awakening will come from India," said a Christian missionary recently. We look for great things from Aryavarta, and those who read this illuminating work with sympathy will sense their coming and will recognise and welcome them as they come.

A necessary book, and one that everyone who has any interest in the problems of life should read. We should like to see a cheap edition on every bookstall, for it would help to arouse a wider interest in our Indian Empire, and promote a better understanding of, and sympathy with, its essential spirit and outlook on life.

A. C. M.

THE EASTERN BUDDHIST.

We have received two very interesting communications from the Editors of The Eastern Buddhist, Dr. Teitaro Suzuki, and his wife, Beatrice Lane Suzuki, portraits of whom, by the way, appear in the current *Buddhist Annual*.

They assure us that they are taking the greatest interest in our work and in the establishment of our magazine, and they each promise to write an article for it in the near future. There is no need for us to assure both Dr. and Mrs. Suzuki that we keenly appreciate their kindly interest in our work, and that we look forward to their promised articles with pleasurable anticipation.

Further, we have to thank Dr. Suzuki for acceding to a request we made him for permission to make use of his work *Outlines of Mahayana Buddhism* as the basis of a series of articles on the Mahayana. This work, we may inform our readers who are not acquainted with it, is the standard work on the basic principles of the Mahayana, and as it has long since been out of print, and copies are unobtainable, our readers should be interested to learn that an abridgment of the work will now be available in our pages. The work in volume form contains over 400 pages, so that it will take a considerable time to publish it even in a condensed form. In a magazine like ours, which favours no special School and rejects none, a course of articles on the Mahayana doctrines is essential, and we feel that we cannot have a better guide through its ramifications than Dr. Suzuki. This series will start as soon as possible:—we hope in the December number.

With regard to their own magazine, *The Eastern Buddhist*, we quote the following extract from Dr. Suzuki's letter.

"Owing to the earthquake disaster of 1923 and the burning of our printing house, our periodical was suspended for a time, and later on certain difficulties in the lives of the editors caused another period of suspension. Vol. IV, No. 1, was issued for July-September, 1926, and now Vol. IV, No. 2, dated July-September, 1927, is in the press, and will soon be sent out. After this the magazine will again be issued regularly as a quarterly."

BUDDHIST LODGE MEETINGS.

Members and visitors are asked to take special note that the dates of Lodge Meetings this coming session have been altered from those given in the July number. The corrected dates are as follows:

September 19th, October 3rd, 17th, 31st, November 14th, 28th, December 12th.

MISREPRESENTATION.

Our attention has been drawn to statements made regarding certain opinions which Mrs. Rhys Davids is asserted to have expressed concerning various aspects of Buddhism.

We have endeavoured to trace these assertions to their source, and in two instances we feel justified in saying that there is evidence of either misunderstanding or misrepresentation on the part of those who arraign her.

The first indictment is that Mrs. Rhys Davids denies that there is any recognition of "will" or "will-power" in Buddhism. This appears to us as to be an example of confusion of thought, on the part of her accusers, as she has always asserted that *Buddhism is a direct and powerful appeal to, and training of the will.* What she does say is, that there is no word in the Pali exactly conveying the significance of *will*. She has somewhere said that if India had only better understood and valued this emphasis on the importance of the will in the following of the Path, instead of limiting the Dhamma by "monk-ideals," it would have found a word expressing the *will* idea. We referred to an example of her care in stressing the importance of the will, and her concern to assist the student by indicating all words used to convey its significance, in the review of *Further Dialogues* in our June issue. That the essential word was lacking may appear strange in view of the importance placed on mind and mind control but the idea was there, and that is what really matters.

The second assertion is that Mrs. Rhys Davids has referred to the Buddha as "the small man of Kosala." The only remark we have been able to find which bears any resemblance to this, is a reference in the *Historical Note to the Transactions of the Conference of Religions within the Empire* (1925). In this she says: "and so the little brother-man of Kosala has become one of the great figures of the world." If this is the statement referred to, there is a great deal of difference between the significance of the expression "small man" and "little brother-man," a difference possibly not understandable to the mind of an Easterner. To the Westerner familiar with "the little brother-man of Assisi," whom doubtless Mrs. Rhys Davids had in mind when she wrote, there is nothing derogatory to the All-Compassionate One in likening him to one whom he assuredly would have hailed as brother. St. Francis of Assisi lived the perfect Buddhist life, possibly under the influence of its teaching (see *Buddhism in England*, Vol. 1, page 191).

In view of the fact, however, that Mrs. Rhys Davids' writings are so widely read in the East,

we would with all deference suggest that she should avoid expressions likely to be misunderstood and liable to create and foster resentment between Buddhists and Christians; but we feel sure that we should do her wrong if we assume, as her accusers appear to assume, that she is subtly endeavouring to belittle the great Teacher, for elsewhere* she has told us earnestly to sift all the statements made concerning him, in order that we may arrive at a true picture of the real man; and that she out of her own sifting thinks of him "with deep love and reverence . . . as the Brother-man, as a willer of the welfare of men, as the worker of the things that are worthy, as the warder of his brethren's will. . . . I think of him as a Helper as few have been. . . ." There is no suggestion of belittling his greatness in this confession of faith in the man and his message, and so we may surely acquit her of so unworthy and ungracious an intention.

* Introduction to Brewster's "Life," page xiii.

BUDDHISM FOR THE YOUNG.

The Editor.

A few weeks ago I received a visit from a Christian clergyman, a Priest of the Church of England, who told me that a copy of the magazine *Buddhism in England* had come into his possession and that he had found it interesting reading. He stated that he wished to subscribe to it so long as it did not condemn Christianity. He also asked for information regarding an outline of Buddhism for children: he wanted such a work to place in the hands of his own children. I must frankly say that I was very surprised at this request, as my experience of Christian clergy had not led me to expect such tolerance and appreciation of a "heathen" creed. At the same time I need hardly say that I was delighted to find such enlightenment. With regard to an Outline of Buddhism suitable for children, I had to say that I was afraid such a work did not exist. If any reader knows of such a work I shall be glad of information regarding it. A few days previous to the above-mentioned visit, I had a request from a reader that the feature, *Our Young Readers*, should be continued. These two requests coming together made me decide to continue *Our Young Readers* in the form of An Outline of Buddhism for the Young, and that I would write it myself. Having been brought little in contact with children I feel hardly a suitable person for the task, but not knowing on whom else to call, I feel that it is my duty to make the best effort I can to meet this demand. The first instalment will appear next month, and will be an Introductory article explaining why we should study other religions than our own.

KARMA.

In the July number of the "Quest" there is an interesting and valuable article on the subject of Karma. It is entitled *The Hypothesis of Karma*, and is from the pen of Mr. Nagaraja Sarma, M.A., of the Madras Presidency College. The article is striking from its restrained and thoughtful treatment. Here is no shallow extremist who on account of his own limitations cannot sympathise with the views of those who differ from him. He accepts the idea of karma as a hypothesis purely, and discusses its pros and cons with unprejudiced and thoughtful mind. Would that some of its western critics could control their sectarian bias, and view the subject as dispassionately as Mr. Sarma.

He tells us that there is a deep-rooted tendency of many European scholars to misrepresent Indian philosophy, and that the doctrine of karma as expounded in the West is a striking example of this misrepresentation. One of the commonest misconceptions is that the law of karma corresponds to the *lex talionis*. As he points out, the idea of reward and punishment can only arise when we conceive the Law as the edict of some vindictive judge or creator, "for where there is no vindictive feeling there can be no retribution. The doctrine of karma does not even vaguely suggest an eye-for-an-eye or a tooth-for-a-tooth type of punishment."

Then there is the objection that the people found the doctrine of karma too hard to bear, so the theory of release (*mukti*) was invented as a reaction against it. But as our author points out, the recognition of this life as a state of imperfection and the belief in a state of spiritual reality after which to strive, imposes the theory of release. The doctrine of karma and of release are complementary aspects of one truth; neither was invented as a kind of afterthought.

As a matter of fact, both *karma* and *mukti* are found in orthodox Christianity, but the former is put into the background as being a kind of obstacle to the doctrine of the atonement, and a belittling of the nature and mission of Jesus. This is the real reason why Christianity condemns the doctrine.

We cannot spare the space to quote further, but we must record our agreement with the writer of the article when he says that "the speculative systems of the West have not so far succeeded in offering any convincing alternative hypothesis."

The article is, in the main, a reply to one by Dr. J. N. Farquhar, which appeared in the *Hibbert Journal* for October, 1921. We have already had occasion to refer to the misconceptions and misrepresentations which that article contained.

LA LUMO DE AZIO.

Eltiraĵo el Libro 6: Daŭrigata.

"Kaj plue mi opinias, ke el la bon' ja venas bono, el malbon' malbono, ke ĝi sekvas nepre, ĉe ĉiuj sendistinge, en ĉiu temp' kaj loko; ĉar mi vidas ke dolĉaj fruktoj kreskas nur el radikoj sanaj, ke sur venenaj plantoj kreskas nur maldolĉaĵoj; mi vidas ankaŭ ke malico naskas malamon, kaj amikeco bonamikon, pacienco pacon, eĉ dum ni nune vivas. Kaj kiam destiniĝas nia morto, ĉu ankaŭ la "Tiamo" ne estos almenaŭ tiel feliĉa kiel estas ja la "Nuno"? Eble ankoraŭ pli feliĉa, ĉar el unu sola rizo-grajno kreskas verda plumofasko portanta kvindek perloj, kaj la tuta or' kaj blanko de la ĉampaksteloj kaŝiĝas en tiuj etaj, nudaj griz-burĝodoj de printempo.

Versoj 269-276.—"Kaj sekve mi estas jam senzorga, kaj mia vivo, ho Homo Sankta, estas plen-feliĉa, kvankam mi ne forgesas la ĉirkaŭajn vivojn, dolorajn kaj malriĉajn, mizeraĵajn kaj malfortajn, kiujn povu la Dioj kompati. Sed rilate al mi, mi humile provas fari kion ajnas al mi bona, kaj vivi obee al la leĝo, plenkonfida ke kio devas veni kaj efektive venos, estos nepre bona."

Versoj 277-293.—Nia Sinjoro respondis: "Vi instruas eĉ la instruistojn, vi pli saĝa ol la saĝo mem en via simpla kredo. Estu kontenta ne posedi vastan saĝon, ĉar jam sen tio vi konas la vojon je la justo kaj je l'devo. Kreskadu tiel, bela floro, meze de viaj samspeculoj, kresku kaj floru en via paca, ŝirmita ombro. La akra lumo de la plena vero ne estas por la delikat-folioj, kiuj, kontraŭe, bezonas, por sia modesta kresko, tute alian, pli mildan sunon, kaj kiuj jam nur en postaj formoj povos levi al la malferma ĉielo siajn floritajn kapojn. Vi, kiu ĵus honoris min, mi mem honoras vin! Bonega koro! kiu konas la vojon nekonscie, simile al kolombo refluganta al la nesto laŭ direkto de la amo sola. En vi vidiĝas klare, kial ekzistas espero por la homa raso kaj kie ni tenas la radon de la vivo laŭ propra volo (aŭ kaj kiel servuteco al la rado de la vivo dependas de nia propra elekto). Paco kaj komforto akompanu vin ĉiujn viajn tagojn! Povu mi sukces-plenumi mian taskon same kiel vi faris la vian. Tiu, kiun vi prenis por Diaĵo petas, ke vi deziru tion al li."

Versoj 294-308.—Povu ĝi prosperi al vi!" ŝi respondis, kun serioz-okuloj klinitaj al la infaneto, dum tiu ĉi etendis al Li siajn delikat-manetojn, kvazaŭ ĝi Lin salutis, sciante eble—kiel ofte ĉe infanoj—multi pli ol ni divenas.

Sed nun Li, refortiĝinta per la pur-nutraĵo, leviĝis kaj direktis siajn paŝojn al granda Arbo, la BODHI-ARBO, (kiu dum l'estanteco neniam ajn forvelkos, sed ĉiam daŭri kaj esti honorato de la mondo). Estis ja sub ties foliar-tegmento ke, laŭ

destin-ordono, la vero devis aperi al la Budho.
Tion ĉi nun sciis la Majstro, kaj sekve li direktis
sin solene, laŭ mezuritaj paŝoj, firme kaj majeste,
al la sankta Arbo de la Saĝo. O Mondoĵ! Ĝoju!
Nia Sinjoro jen alvenas al la Arbo de la Lumigado!

(Daurigota).

Esperanto and World Movements.

ANTI-VIVISECTION.—All anti-vivisectionists who are Esperantists should communicate with Mrs. Goodall, 8, Aberdeen Court, London, N.5, for information regarding these allied movements.

ROMAN CATHOLICS.—The English League of Catholic Esperantists has recently been formed. The new banner of the League was carried in a street procession in London for the first time in May last. This association is working to spread Roman Catholic ideas amongst British Esperantists.

UNDENOMINATIONAL CHRISTIANITY.—The first number of *Kristana Revuo* has just appeared. This aims at linking up all the missionary movements in Protestant Christianity. It appears six times a year.

REVUO ORIENTA.—This is published in Japan, and contains articles in Japanese and in Esperanto. It appears to be mainly devoted to the introduction of masterpieces of Japanese literature to the West.

KRISTANA ESPERANTISTA LIGO INTERNACIA.—The International Christian Esperanto League aims at spreading Christianity by means of the international language. An account of the movement and of its *kunveno* at Edinburgh last year, appears in the *Kristana Revuo* referred to above.

BUDHANA LIGO ESPERANTISTA.—The aim of the International Buddhist Esperanto League is to induce Buddhists to use Esperanto as an instrument of international intercommunication; to persuade all Buddhists to study and use Esperanto, and to spread the Light of the Dhamma throughout the world by means of Esperanto.

VEKIĈU BUDHANOJ!

Panatipata weramani sikkhapadam samadiyami.

Capital Punishment in the Twentieth Century.

E. Roy Calvert. Putman's, 5s. net.

This important work will be reviewed at an early date.

THE BUDDHIST ANNUAL OF CEYLON (1927).

We regret that the supply of copies already received is exhausted, but copies may be ordered from the Lodge, and will be obtained as soon as possible. Price Three shillings.

PRINCIPAL CONTENTS:

Sangha—The Noble Order *Hon. Dr. W. A. de Silva.*

Relationship between Vinnana and Namarupa *Paul Dahlke.*

Born Buddhists *Mme. Alexandra David Neel.*

Buddha-Dhamma and Grimmism *Dr. Cassius A. Pereira.*

An Outline of the Method of Meditation *Rev. Nyanatiloka.*

An Outline of Buddhism *Bhikkhu Mahinda.*

Buddhism in England *Christmas Humphreys.*

Is Buddhism a Religion *Prof. Lakshmi Narasu.*

Etc., etc.

We shall review the Annual in our next issue.

CORRESPONDENCE.

(7)

Arlington, Va., July 26th, 1927.

Dear Sir,

THE MASTERS AND THE PATH.

Permit me to reply to Mr. Williams' answer to the letter of "F," published in the May number of *BUDDHISM IN ENGLAND*.

Without criticising Mr. Williams' rather weak defence of Mr. Leadbeater's book, I should like to draw his attention to the fact that Mr. Leadbeater has in his works accumulated a mass of material, affording a basis (a kind of circumstantial evidence) for the very reasonable inference that in "The Masters and the Path" Mr. Leadbeater has given us fiction rather than truth.

Mr. Williams, most probably, is a student of Theosophy; if so, I would like to recommend him to compare the writings of Mr. Leadbeater, regarding Theosophical Teachings, with those of H.P.B. and those, contained in "The Mahatma Letters." He certainly will have no difficulty in finding "inaccuracies" (to use a euphemism) in Mr. Leadbeater's books, for Mr. Leadbeater excels in perverting and distorting the true Teachings as given by H.P.B., the Teachings of the Masters of Wisdom. Incidentally, it may also be noted that Mr. Leadbeater has held and perhaps still holds moral opinions, which make it impossible for him to give any genuine spiritual teachings.

Faithfully yours,

H. A. K.

(This discussion must now close.)

The following have been received and will be reviewed at an early date:

The Tibetan Book of the Dead,

W. Y. Evans-Wentz,

Oxford University Press. 16s.

A Study of Shin Buddhism,

Gessho Sasaki,

Eastern Buddhist Society.

Self Realisation,

The End and the Aim of Life,

Edmond Holmes. Constable. 4s. 6d.

A Study of Shinto, the Religion of the Japanese Nation,

Gerchi Kato, Meiji Japan Society.

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Editors:

DAISETZ TEITARO SUZUKI.

BEATRICE LANE SUZUKI.

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BUDDHISM IN ENGLAND

(With which is incorporated the Buddhist Lodge Monthly Bulletin)

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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, Miss Aileen M. Faulkner, at 121, St. George's Road, Westminster, S.W.1.

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

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

All articles, letters, and books for review should be sent to the Editor, Mr. A. C. March, 65 Southwood Lane, Highgate, N. 6.

All business communications should be sent to the Manager, Miss Aileen M. Faulkner, 121, St. George's Road, Westminster, S.W.1.

