

4

BUDDHISM IN ENGLAND

VOL. 4

NO. 5



AUM MANI PADME HUM

THE EDITORIAL POLICY

OF

“BUDDHISM IN ENGLAND.”

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

2. Their Buddhism is of no one School but of all, 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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BUDDHISM IN ENGLAND.

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Editorial.



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MEETINGS:

Alternate Monday evenings, 7.15 for 7.30 p.m.

November 4th : Mr. Christmas Humphreys—
Address and Discussion :

Methods of Propaganda in Britain.

November 18th : Mr. A. C. March—The Glossary.

VISITORS WELCOMED.

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

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

knows that any person whose name he has given has not received a copy, will such reader please advise us to this effect. We take this opportunity of thanking our friends who have assisted us in bringing our magazine to the notice of possible subscribers, and also would ask all such friends to write names and addresses very clearly, block type is preferable, as we sometimes have difficulty in deciphering some of the addresses sent, especially in countries like Burma and Japan, where the names and addresses are unfamiliar to us.

* * *

Anicca and Reality.

The following cutting from the "Los Angeles Record" will be of interest to our readers as showing the trend of modern science to corroborate, if the term may be forgiven, the teachings of the All-Enlightened One:—

"As a result of the new conception, says, Einstein's most prominent disciple, we must revise our conception of the electron. The electron has no reality; it is simply a name for a disembodied force. . . . But what applies to the electron, it is said, applies to everything in the universe. Sun, stars, moon, the earth—everything is unreal. These things only *seem* to be. They are shadows, non-existent and without genuine substance (*anatta*). . . . Poetry and logic, carried to their highest points, meet. The seer and the scientist see the same vision, that the one reality, in a world of moving shadows, is the internal one. . . . Reality lies within your heart."

* * *

The Magazine "Buddhism."

In reference to the enquiry on page 90 of our last issue, we have now ascertained that only six numbers of this magazine were issued: Vol. I, Nos. 1 to 4, and Vol. II, Nos. 1 and 2.

The Editor wishes to acquire copies of Vol. I, Nos. 1 and 2, to complete his set. Has any reader copies of these to dispose of?

A "Life of Princess Yashodara."

We acknowledge gratefully the gift with the Authoress's compliments of "The Life of Princess Yashodara," by Sunity Devée, C.I., the Dowager Maharani of Cooch Behar, published by Matthews and Marrot, Ltd., this year at two guineas. The story is simply and gracefully told, and illustrated with twelve full-page drawings in colour, by Bhuban Mohen Mukerjee. We welcome this beautiful addition to our Lodge Library.

* * *

Specimen Copies.

We have been sending out a great number of Specimen Copies of the magazine to addresses furnished by our readers. We trust that a substantial increase in our subscribers' list will result. We also trust that all these Specimen Copies have reached their destinations safely. If any reader who has asked for Specimen Copies

Buddhism in the Light of Modern Thought.

His Eminence Tai Hsü.

Lecture III. The Purpose and the Method of Learning.

This is an establishment devoted to the acquirement of learning, and you, my audience, are all engaged in that subject, either as teachers or as students. I propose, in the brief hour at my disposal, to discuss the aim and the method of learning. That is to say, the object in pursuing learning, and the proper method in the pursuit of learning.

Apart from the cases where one is forced to study, most of us have a definite purpose in our pursuit of learning. With the great majority, doubtless, this purpose is the acquiring of the necessities and the luxuries of life, in a word, to "earn our living." We cannot condemn this purpose; it is essential that we become independent units of society and learn to support ourselves, but if this were the sole object of learning very little new knowledge concerning life would be obtained, and we should not awake and cultivate the higher emotions and aspirations or express them in things of beauty. Some consider that after attaining one's living, the achievement of fame or reputation is a worthy end to the acquirement of knowledge. We may not condemn them, but fame in itself is ephemeral and egotistic, and it must be admitted that there are higher objects to be attained. Man is gregarious, he loves the companionship of his fellow men and he loves to be governed by the ways of society. Confucius and his disciples made learning their great aim in life for no other purpose than the perfection of society. This is a great object, perhaps the greatest, to acquire happiness by helping one's fellow men to become happier.

It is true that men follow devious paths in trying to carry out this object on which they have set their minds, as exemplified in the ideas of Karl Marx and Prince Kropotkin, socialism on the one hand, and anarchism on the other. The right object is there, however, for whatever the method advocated, the desire to reduce suffering and increase the happiness of mankind is a worthy one.

Some consider the acquirement of knowledge as an end in itself. Man's nature is restless, he must ever be turning this way and that, satisfying his curiosity or appeasing his craving for novelty.

But whatever his object may be, it finally has to be recognized that the ultimate object

of learning is the realization of Truth; and the realization of Truth includes and embodies true happiness, true knowledge and true power. True happiness is Nirvana: true knowledge and power imply wisdom in the application of truth, that is *bodhi* or enlightenment. The end of all learning is the end of the Buddha Dharma. If one desires to know clearly the end of learning, and wishes to pursue learning to this end, he should seek the end in the Buddha Dharma. The end of learning is the attainment of Truth; but how shall we define Truth?

Truth is infinite, it cannot be defined, but it is necessary for our convenience that we use the term, and so we must try to obtain some conception of it.

Firstly, we must understand that Truth must be experienced, not acquired by the mental faculties.

This in its fulness is "Supremely absolute universal perception," which, being absolute, is beyond description or definition. Applied to the inner nature of the phenomenal universe we have primary wisdom, the power of reason without discrimination. Applied to the outward nature of the phenomenal, the attainment of facts and their verification, that is secondary wisdom, the power of reasoning with discrimination.

The end of all learning is the realization of Truth, how we apply that Truth is a matter of ethics, but we cannot attain the Truth unless we develop along moral lines and acquire wisdom by "supremely absolute universal perception."

Coming now to the methods of learning. The chief difficulty to be overcome is that of discerning true knowledge. The difficulty of the discernment of true knowledge is due to the uncertainty of its sources. These sources are of three kinds: Perception, Inference and Acquired knowledge. The highest of these forms is Perception, since it is the foundation of all our mental activities and the basis on which it is possible to build new structures. In other words, if we can cognize the inner root or principle, it is possible to branch out into new fields. Without a recognition of this inner principle one may base one's conclusions on a misconception of facts or ideas and so come to an erroneous conclusion, since thought and

reasoning are based on perception. As in a dream in which the ego is stimulated by illusion, so in the waking consciousness, one may base one's conclusions on misconceived facts and so come to erroneous conclusions. Thus disorderly and unconnected surmises and speculations come into being, faulty conclusions result and habitual fallacies become fixed. There is thought and reasoning, but based on error only error can result. The ideas we get from others are also subject to the same fallacies, so that we find the pursuit of learning is ever hampered by the difficulties I have mentioned. Is there a method of overcoming these difficulties? There are two ways of removing these difficulties. Firstly, reliance upon our own intuitive nature which is of the nature of true perception. The source of truth lies within our own nature, the awakening of *bodhi* is the perception of Truth within, and the recognition of the inner root of all things, by the light of which we may emerge out of the darkness of error into the light of Truth.

Secondly, we may rely on the judgment of those who have already had true perception, and who are able to instruct us accordingly. Such persons we call Enlightened Ones—Buddhas. If we rely on the teachings of a Buddha we may fully attain to an understanding of right principles and use these principles to form correct judgments. When this state has been attained it may be said that the object of learning has been achieved, for true

wisdom and true happiness will have been attained.

There are five stages in this method of learning, leading upwards from the student stage to the stage of the instructor, and every step of these stages has to be earnestly and conscientiously followed.

(1) We must study carefully the teachings of the enlightened Buddhas and select as our guides in life those who most earnestly follow those teachings.

(2) In accordance with this teaching and instruction we must ever endeavour to eradicate erroneous ideas and develop clear and correct thinking and reasoning.

(3) Out of correct thought and reasoning we shall develop the habit of forming true conceptions of life.

(4) In accordance with these true conceptions we shall destroy any feelings of vanity or egoism that remain in us, and having cast off these fetters we shall attain to an inner realization of Truth.

(5) When we have attained this realm of true perception and realized Truth in itself, we shall strive to teach others to follow the same path so that they may arrive at an awakening from the night of error into the day of truth.

Such is the Buddha Way, and such I believe to be the only way to Right Understanding and True Wisdom.

END OF LECTURE III.

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

II.—The Principles of Buddhism.

The Ven. H. Nandasara.

Given at the Essex Hall, June 20th, 1929.

Mr. Christmas Humphreys in his opening remarks said that this was the second of the four lectures arranged by the L.B.J.C. which in their entirety were intended to cover the history, principles and practical application of Buddhism. The purpose of the lectures was not to attempt to proselytize, in the sense too well-known in the West, but to put before those who had outgrown the superstitious dogmas of the West, a rational and commonsense philosophy of life which rings true; a scheme of life to be practised, not a collection of dogmas to be accepted on faith. Mere study of the Buddhist doctrine alone would not suffice, it must be lived in order that its truth may be known by the only test of

belief, practical experience. Those who have thus tested the teachings claim that they work, they are justified, therefore, in accepting them as an expression of living Truth.

We have had an outline of the history of Buddhism presented to us here, including some observations as to what Buddhism does *not* teach, to-night we have the privilege of listening to an outline of what Buddhism *does* teach, as given by a learned Bhikkhu from Ceylon. For the benefit of those who do not know, I would observe that there exists no equivalent of the word "Bhikkhu" in the English language, the word "monk" is not satisfactory, and the word "priest" is quite misleading. Buddhism re-

cognises no intermediary between God and man. A Bhikkhu is simply one who has set himself solely to the task of studying the problems of life in the light of the Buddhist teachings, in order to be a living example of those teachings for the guidance of other people. In thus devoting his life to be an exemplar for others, he renounces all that most ordinary men hold dear.

The Ven. Bhikkhu Nandasara will now address you, but I ask you to bear in mind that even a learned Bhikkhu cannot explain Buddhism in its entirety in a short address, but if only a few find something they are seeking, the time, money and energy expended on these lectures will not have been spent in vain.

THE VEN. NANDASARA said:

Friends: Only those who study the Buddhist Scriptures can expect to understand what Buddhism really teaches, reading books on the subject or listening to lectures will not help you to understand the Dhamma as a study of the Scriptures will. The subject is a deep and difficult one. The Scriptures have been studied by great minds down the centuries, and commentaries on them, with commentaries on commentaries, all go to show the vastness and the profundity of the subject with which they deal. All attempts to grasp and to elucidate the subject by ordinary minds are comparable only to efforts to swim across the ocean—one would sink exhausted in its depths. You will understand, then, that in the short time at my disposal this evening, I can point out only the main ideas on which the Buddha's teachings are based.

Over two thousand five hundred years ago the Buddha appeared on earth, and the sum and substance of his teaching was to the effect that true happiness can only be realised by enlightenment of the mind. He taught that suffering, which is one of the fundamental characteristics of existence, can only be abolished by the removal of ignorance and delusion. He taught that suffering is due to our own actions and that our lives are the outcome of and are regulated by our own deeds, either in this life or in other lives. Suffering is due to ignorance, and with the removal of ignorance and the consequent ceasing of passion, ill-will and egoism, permanent happiness is achieved.

The Buddha set forth his teaching in the form of the Four Noble Truths:

The Noble Truth concerning Sorrow.

The Noble Truth concerning the Cause of Sorrow.

The Noble Truth concerning the Ceasing of Sorrow, and

The Noble Truth of the Way that leads to the Ceasing of Sorrow.

The Buddha taught that indulgence in the pleasures of the senses is a fruitful cause of suffering and misery, but on the other hand he taught that the practise of self-mortification, self-torture, extreme austerities, were hindrances in the following of the Way. "Mortification," the Buddha said, "is not conducive even to worldly knowledge; how much less to a triumph over the senses!"

This "Way of the Buddha" is comprehensively set forth in the Noble Eightfold Path: Right Views, Right Aims, Right Speech, Right Conduct, Right Livelihood, Right Exertion, Right Recollection, Right Concentration. I will read a passage from the Scriptures which sets forth this Noble Eightfold Path, so that you may understand the basis of the Buddha's doctrine of enlightenment by self-development and self-control.

The Tathagata having renounced the ten pleasures of the senses and the practice of self-mortification, embraced the *Maddima Pratipada*, the Middle Course which leads to the extermination of the evil tendencies, the realization of the Four Noble Truths called Sorrow, the Cause of Sorrow, the Cessation of Sorrow, and the Method of Attaining the Cessation of Sorrow; the Way which dispels the darkness of Ignorance, makes clear the eye of Wisdom and leads to the attainment of Nibbana. And this Way to the realization of the Four Noble Truths is called the Noble Eightfold Path, and the Eight Parts of this Path are: *Sammaditthi*, Right Belief; *Sammasankappo*, Right Aims; *Sammavacha*, Right Speech; *Sammakammanto*, Right Action; *Sammājivo*, Right Means of Livelihood; *Sammapayamo*, Right Exertion; *Sammasati*, Right Remembrance and Self-Discipline; and *Sammasamadhi*, Right Concentration of Thought.

The highest expression of Love is set forth in the Buddha's teaching as leading to supreme happiness. This universal love is to be cultivated under four aspects, known as the *Brahma Viharas*: the Four Sublime Moods or states of mind. These are *metta*, universal love; *karuna*, universal pity; *mudita*, universal compassion; and *upekkhā*, universal equanimity.

The Teacher, in his advice to Rahula his son, said: "Practise mental development along the lines of universal *metta* and you will dissolve whatever ill-will there is in you. Practise universal *karuna* and it will dispel all weariness; practise universal *mudita* and it will dispel all dissatisfaction in you; prac-

tise universal *upekkha* and it will dispel whatever displeasure there is in you." He who has so directed his life lives in peace under all circumstances, his aspect is calm, noble, undisturbed; if he has not yet attained liberation from rebirth, he is assured of rebirth in spheres of happiness. By these practices we not only honour our Master in the best possible way, but we assure for ourselves happiness and peace. When the Buddha was asked how he might be best honoured he said: "There are no special outward marks of honour due from my disciples, those who always live according to my doctrine and earnestly labour for their own perfection honour me best."

The whole of the Buddha Dhamma is included under three headings, namely: *sila*, moral conduct; *samadhi*, the cultivation of mind-purification and control; and *pañña*, the development of true knowledge and wisdom.

The Buddha said that the only person who could get rid of the craving for the objects of sense is one who has developed the three qualities, *sila*, *samadhi*, *pañña*. Moral conduct is the first essential, for only on that foundation can real mind-control be built, and from such alone is true wisdom possible. In this assertion the Buddha summed up the whole of his teaching and doctrine.

The Buddha *dhamma* includes the teachings of *kamma* (karma), the law of causation, rebirth and the five skandhas. The five skandhas are the component parts of every man.

Man is an organism of many aggregates, the *skandhas*, namely, material form, sensation, thought, the predispositions, and understanding or consciousness. That which men call the ego when they say "I am," is not an entity behind the *skandhas*, it originates by the co-operation of the *skandhas*. There is mind, there is sensation and thought, there is consciousness, but there is no separate ego-soul behind the thought of man. He who believes that the ego is a distinct being has no correct conception of things. The very search for the *atman* is wrong; it will lead you in a false direction. "I observe": said the Tathagata, "the preservation and transmission of character; I perceive the truth of karma, but I see no *atman* as the doer of the deed. There is re-birth without the transmigration of self."

(Gospel of Buddha, 24 and 26).

These teachings should appeal to philosophical thinkers and to men of science, and indeed to all those who have developed a certain stage of self-control and culture. Different aspects of the teaching appeal to different minds, but all alike can find help from it. The most striking part

of the Buddha's teaching, however, lies in its solution to the problem of suffering: it places before us the true cause and it recommends the only cure.

Although the whole of the Buddha's teaching hangs together as one complete and interdependent whole, so that no part can be discarded as unimportant or non-essential, yet, in my opinion, what the people of the West most need to understand and to accept from the Buddha's teaching is the doctrine of the true conception of karma—action and the result of action—for an understanding of this alone can create the practice of compassion and love, and bring about true peace to oneself and to the world at large. Karma teaches us that each one reaps the results of his acts, no one can save another. We cannot purify ourselves from desire and error by ceremonial rites, by visiting holy places or bathing in holy waters.

There are 16 impurities which are especially condemned in the Buddhist Scriptures: the taking of life, suppressing the virtues of others or speaking ill of others, theft, envy, malice, lust, lying, vain conversation, sloth, covetousness, anger, pride, intolerance, scepticism, gluttony and intoxication. Purity of life, it will be seen, includes purity of thoughts, words and deeds. Right thought, indeed, is placed in the forefront of Buddhist morals, for it is only by thinking aright that one can act aright. That is one of the principal reasons for the prohibition of intoxicating drinks, as their effects lead to mental incapacity and loss of control of the mental faculties. Since our action depends on our mental states, purification of the mind is of the highest importance to the Buddhist. "In all the worlds there is nothing more valuable, more powerful, more efficacious, supreme and sublime, then a well-directed, well-disciplined and tranquillized mind," said the Buddha.

The very first verse of the Dhammapada teaches us this:

"In all things the primal element is mind; pre-eminent is mind; by mind is all made. If a man speaks or acts from evil of mind, suffering follows him close as the wheel the hoof of the beast that draws the cart. If a man speaks or acts from uprightness of mind, happiness follows him close like his never-departing shadow."

Only by determined and constant effort can the mind be kept pure. "Earnestly strive," the Buddha said, "to prevent non-meritorious thoughts from arising, to destroy non-meritorious thoughts already arisen; to produce meritorious thoughts which do not yet exist, and to foster meritorious thoughts already existing."

As the disciple earnestly follows the Noble Eightfold Path, the Ten Fetters which bind him to existence drop from him. These Fetters are: The Delusion of Self, Doubt, and Belief in the Efficacy of Rites and Ceremonies. Rid of these Fetters he becomes *Sotapanna*, "he who has entered the stream." Next, sensuality and ill-will in all its many forms must go, and rid of these he becomes *Sakardagamin*, "he who will return to earth but once more." Finally he rids himself of the last five Fetters: Desire for life in worlds of Form, and in the Formless Worlds, Pride, Self-righteousness and Ignorance, and quit of these fetters he becomes *Anagamin*, "he who will return no more." So he becomes Arahāt, the Worthy One, who passes at death into the peace of Nirvana.

Although other teachers have taught ways of attaining temporary states of happiness and mental purity, it was the Buddha alone who taught the Noble Path leading to complete and lasting purity of mind and permanent happiness.

Other religions strive after a heaven world, Buddhism alone has Nirvana for its goal. It is this state of purified mind with its accompanying bliss which the Buddha proclaimed as Nirvana, the state he himself realized and in which he lived for 45 years, between his Enlightenment and his final passing away. During the 45 years of his ministry he lived and taught this doctrine, and three months before his passing away he assembled the Bhikkhus together and delivered to them a long discourse in which he included all the principles of his teaching. "I have taught and lived according to this teaching for 45 years," he said, "and you must learn it and follow it also: treasure the teaching up in your minds, practise it and teach it to others; so shall you attain happiness and benefit the whole world." Later he said, "All compounded things are impermanent, ill, and selfless, there-

fore strive earnestly to work out your salvation and thus attain peace." These were the last words of the Buddha.

Earnest striving towards enlightenment is the aim of Buddhism, and the Buddha is the only teacher who taught this from actual experience, not from supposed inspiration. Therefore he knew that of which he taught. Those who are seeking for perfection of life and consequent happiness in their daily existence will do well to test this Way of the Buddha. Follow the Path he pointed out and realize Nibbana for yourselves.

In his concluding remarks the Chairman said: When after countless lives of effort the All-Compassionate One attained Supreme Enlightenment, he decided to teach the world such principles as he knew the people would understand, and the people of his day, weary of having their minds bemused with theories and metaphysical subtleties, and discussions leading nowhere, eagerly seized on his teaching of sublime simplicity, recognizing it as a practical guide in their daily life and a sure way to happiness. All may tread the Path he trod, all must: and each must tread it for himself: there is no vicarious atonement. "Work out your own salvation," the Buddha said. Because of human selfishness and personal desire, grasping, craving for the personal self rather than striving for the common weal there is sorrow and misery in the world. The Buddha said there is a way out from that sorrow. The Path is not easy, it must be followed with incessant effort and constant striving, but the effort is worth while, for those who have attained come back with joyful news and encouragement to their fellow pilgrims on the Way, and guide them to the Light they seek.

End of Lecture II.

PROHIBITION.

Every Buddhist knows of the fifth Precept against the consumption of alcohol and drugs, on the ground that excessive indulgence in them clogs the mind and paralyses self-control. At first sight, therefore, it would seem that the Western Buddhist would favour prohibition in all countries. To this, having studied the question from many points of view, I venture an emphatic "No." Buddhism is a system of progressive self-development and self-control. How is this compatible with a categorical command from a source outside ourselves that we shall not touch

that which if taken to excess will cause us harm? Is the human race in the West already so advanced that it would not notice the absence of alcohol? If so, why bother to remove it? If not, why take away from the child the foolish toys that it still thinks it needs? When the child is very young we place a guard about the fire, but sooner or later it must learn to exercise that self-control which will enable it to handle fire without harm. If in the course of learning it burns itself, not once but many times, what right have we to deprive it of this unavoidable experience? Slowly and painfully the multitude must learn to

choose the right, and how shall this be while the desire for the wrong is hot within them and remains unsatisfied?

Now turn to consider temperance, not in the sense of the English movement, which in the name of temperance enforces total abstinence, but in the sense of a temperate Middle Way between an abstinence as yet too idealistic and an indulgence which is harmful to the mind. By such a means true self-control is slowly learned until the *desire* for alcohol is dead. Such temperance is the outcome of sound education and the development of the individual's higher faculties.

The evils of prohibition are too numerous to set out. Three, however, may be noticed here.

In the first place, as already noted, it is the antithesis of self-reliance, which is the basis of all true development.

Secondly, it rouses antagonism to the law-making authority and those who administer it, and makes of harmless citizens a set of fiercely resentful individuals determined to rescue in the face of all "authority" their stolen "rights." A man whose sole consumption is an occasional glass of beer will do anything short of murder to get that glass of beer from those who without rhyme or reason suddenly take it away from him. Hence the recent prison riots and massacres which have shocked the world. In this connection the following extract from the *Daily Express* of October 5th last is most illuminating:—

"DAMNABLE" PROHIBITION.

"Prohibition is the most damnable thing ever introduced into the United States," said Archdeacon Joseph H. Dodshon, President of the Church Temperance Society of the United States, who sailed from Southampton for New York in the "Leviathan" yesterday. "The harm outweighs the good a thousand-fold," he declared, "and I warn England against the system of local option, which was the insidious means of introducing prohibition into the States."

"In England you are selling your gaols; we in the States are building new gaols. The cause of rioting in American prisons this summer is overcrowding, which can be traced directly to prohibition."

England, where drink is permitted, is closing prison after prison which is no longer required. America, where liquor is forbidden, is building new ones to house the enormous increase caused by legislation, which is in defiance of true progress. The reason is that once a single law is regarded as unjust, and therefore not to be obeyed, all law is gradually so regarded and criminals are made by Act of Parliament.

Thirdly, and where is this better exemplified than in the U.S.A., the removal by force of the means of gratifying a wide-spread form of desire does not remove that desire. Other means, far more deadly means, will at once be found to gratify it. Hence the ghastly poison which is killing scores of men and women in America, and hence the tremendous increase in the sale and use of drugs.

Alcohol in itself is not an evil, though in all but exceptional cases quite unnecessary. It is the abuse of it which causes so much *dukkha* in the world. Yet all who have studied slum conditions will verify that the primary cause of drunkenness is a foolish attempt to escape from the intolerable misery of such conditions of life. Remove the slum conditions and the craving for oblivion would disappear. If it be said that the State must needs control the individual, the answer is that "temperance" must be their watchword in the exercise of that control. It is one thing to shorten the hours of opening of Public Houses for example, another to close them finally, while for those who like facts and figures I append the following extracts from a Government report. The cutting is taken from the *Evening News* of September 20th last.

"It is a matter of common observation that alcoholism is steadily diminishing as part of the social life of English people. Twenty years ago the reeling, tipsy prowler was a stock character on the stage and in the comic papers. To-day both the occasional and the chronic inebriate are objects of pity. How far the decline in immoderate drinking has gone is expressed in Home Office figures comparing 1913 and 1928. In 1913 in England and Wales there were 172,130 convictions for drunkenness; last year 55,642. As between the two years the brewing of beer has declined by 55 per cent.; the distillation of spirits by 42 per cent. In some of the boroughs the convictions are only about one per 10,000 population a year. Largely it comes about because people have more to do in their spare time—sports, theatres, the "pictures," and people are showing more self-respect and finding better ways of spending their money. People are dressing better and eating better. Intemperance is regarded as ugly, not amusing. This Home Office report will have to come into the debates of the Liquor Commissioners, as showing that our people can be temperate without compulsion."

CHRISTMAS HUMPHREYS.

Opinions on the foregoing are invited, especially those of American readers.

Selected Extracts from the Dhammapada.

(Continued from page 15.)

The Thousands.

Better than a thousand words devoid of meaning is one word charged with meaning, through the hearing of which comes peace.

Though one should conquer in battle a thousand times a thousand men, he who conquers himself is the greatest warrior.

Better than a hundred years lived foolishly, unthinkingly, is a single day lived wisely and in full reflection.

Evil.

He who would cleave to right must keep his mind from what is wrong. He who is backward in doing good will come to rejoice in evil.

If a man does what is good let him do it again and again; let him delight in it. Happiness results from doing good.

Even a good man suffers ill, maybe, while as yet his good has not ripened. But when it ripens his are happy days.

Think not lightly of evil, "It will not come to me." Drop by drop is the water pot filled. Little by little the fool is filled with evil.

He who has no wound upon his hand may handle poison. There is no evil to him who does no evil.

Not in the sky, not in the midst of the sea, not in a hollow in the mountains is there a place where a man can escape from an evil deed.

Punishment.

All fear punishment. To all men life is dear. Judging others by yourself, slay not, neither cause to slay.

He who hurts a creature which seeks for happiness will not find it for himself.

Self.

Let each man shape himself according as he teaches others. He who controls himself can control others. Hard it is to gain this self-control.

By oneself evil is done, by oneself one suffers. By oneself evil is left undone, by oneself one is purified. Purity and impurity are personal concerns. No one can purify another.

The World.

Better than sovereignty over the earth, better than the Heaven world, better than lordship over all the worlds, is the first step on the Path of Holiness.

The Buddha.

Cease to do evil. Learn to do good. Cleanse your own heart. This is the Teaching of the Buddhas.

Not in a rain of gold is satisfaction to be found. The wise man knows how grievous is the outcome of desire.

Happiness.

There is no fire like lust, no ill-fortune like hatred. There is no misery like existence, no happiness like the peace of Nirvana.

Pleasure.

With the pleasant and unpleasant alike have nought to do. Not to see what is pleasant brings suffering, and to meet with the unpleasant is equally so.

From craving is born sorrow, from craving is born fear. For him who is entirely free from craving there is neither sorrow nor fear.

Anger.

Overcome anger with love, evil with good. Conquer the mean with generosity, the liar with truth.

Impurity.

Even as the smith fines silver, so, little by little, the wise man fines away his own impurities.

There is no fire like lust, no ravening beast like anger. There is no snare like delusion, no rushing river like desire.

The fault of others is easy to perceive, one's own more difficult. We expose the faults of others as much as possible, but hide our own as the cheating gambler hides a losing throw.

The Righteous.

A man is not a supporter of the Teaching because he has much to say. He who knows little of the Teaching but observes it well, he is the true supporter of the Teaching.

No man is an Elder because his head is grey. His age may be ripe, but he is called "Old-in-vain." But he in whom there is truth and virtue, who is moderate and self-controlled, who is free from impurity and wise, he only is an Elder.

Silence does not make a sage if a man be foolish and untaught. He who weighs things in the balance and decides accordingly—he is the truly wise.

Not through discipline and vows, nor depth of learning, neither by attainments in meditation nor by living apart do I earn the bliss no worldling ever knows. O Bhikkhus, be not confident until ye reach the destruction of desire.

The Way.

You yourself must make the effort. Buddhas do but point the Way.

Impermanent are all component things. When the wise man understands this he grows weary of pain. This is the Path to Purity.

All is suffering. All forms are unreal. When the wise man understands this he is weary of pain. This the Path to Purity.

Control of speech, control of thought, control of action. Keep these roads of action clear and find the Way made known by the wise.

Cut down the love of self as one cuts the lotus in autumn. Give thyself to following the Path of Peace.

Watchfulness.

Watchful, wide awake, are the Buddha's disciples. By day and night they are ever mindful of the Buddha, the Dhamma, the Sangha, and the fleeting nature of form.

Earnestness.

That which ought to be done, do with all vigour. A half-hearted follower of the Buddha spreads much evil around.

Craving.

As a tree, cut down, sprouts forth if its roots be left uninjured, so the propensity to craving being left untouched, sorrow will spring up again.

The gift of the Law exceeds all other gifts; the sweetness of the Law exceeds all other sweetness; delight in the Law exceeds all other delight. The extinction of craving is the end of pain.

Pleasure slays the fool if he seeks not what is beyond. With his craving for pleasure the fool slays himself as it were his own enemy.

* * *

For the elucidation of Buddhism, nothing better could happen than that, at the very outset of his Buddhist studies, there should be presented to the student by an auspicious hand the *Dhammapada*, that most beautiful and richest collection of proverbs, to which anyone who is determined to know Buddhism must over and over again return.

Ananda Coomaraswamy in
Buddha and the Gospel of Buddhism.

* * *

MY SELF.

One night I roamed about myself, to find
Some outlet from this maze of self-conceit,
Some hole or crevice whence my shackled feet
Might, truant-like, escape, but Craving, blind
And arrogant, and Settled Views, had left
No opening.

Around my shuttered cell,
This self-created and self-suffered hell,
The boundless universe revolved. Bereft
Of self, this Many, mirror to the One,
Is free. Yet, if the Universal Sun
Be all pervading, self is sunlit too.
Fiercely I sought and lo! within my heart
A dimly burning flame, at once a part
Of me yet All. Within me dwells the True,
And self, within the orbit of its ray
Is powerless. Nay, more. I am that Light!
I turned about. My spiritual night
Was ended by the dawn of Vidya's day.
Gone was illusion, lust and craving fled;
My prison bars were broken. Self was dead.

ALAN ALAIN.

• * * *

"Religion is not correct belief but righteous living. . . . Those who love their sects more than Truth, end by loving themselves more than their sects."

Students' Section.

The Editor.

This is to be an Introductory Article on "Training Yourself to Lecture." Obviously it should deal with the preparatory steps. Assuming that you feel that you have grasped the essential teachings of Buddhism, and that you are capable of preparing and delivering a written account of those teachings, the first step will be to read carefully one or two outlines of those teachings as expressed by other minds than your own. Although you may have read all or most of the standard works, you should now take up one or two of them and read them through carefully again. "You will be reading them now with a different purpose than when you read them before. You will keep in mind yourself as prospective exponent of those teachings and the audience whom you are to address. As you read, jot down any striking passages you come across: the page, of course, do not write out the passages. Keep these references for future use.

You will be asking: "What books do you recommend?" The answer to that question depends very much on what books you already possess, and that gives me the opportunity to discuss the question of the lecturer's library.

The student who would be a lecturer must have reference books. What are the essential books for the lecturer's library? Well, I could make out a list of books as long as my arm, of course, but I am writing for the average person who has neither the time to study a multitude of works nor the money to buy them. We must keep to a minimum.

Firstly, you should have the Buddhist Lodge exposition "What is Buddhism?" It has been written for the western student and enquirer, and in it you will find all you need to tell your audience about Buddhism: in other words, you could compile a lecture from that book alone. But other works are useful for reference or for their different viewpoint. Here are a few which I recommend. Either "Buddhism" (a), the S.P.C.K. publication, or "Buddhism" (b), the American Lectures, published by Putnam's. Both of these contain a vast deal of essential information about the Buddha, his Life and his Order. Then the "Creed of Buddha" by Holmes, written by a profound western thinker to refute the assertions that Buddhism is materialistic, atheistic, pessimistic, egoistic, and nihilistic. The work deserves careful study, and you will find much valuable material in it. Then we come to some specimens of the Buddhist Scriptures. The best one-volume work is "Buddhism in Translations" by Warren. This

is now priced at 13/6, but, if you can afford it, it is an invaluable work. It is not a haphazard compilation, but an anthology arranged as an exposition of the life and teaching of the Buddha. A cheaper work, excellent in its way, is the "Gospel of Buddha," compiled by Carus, but including a certain amount of paraphrase which expresses at times the mind of the compiler rather than that of the original writers. Another excellent anthology is Woodward's "Some Sayings of the Buddha." Choose the first of these anthologies if you can afford it; if not, choose the last. So much for anthologies of the scriptures. There are numerous portions of the Tipitaka published, of course, and if you cannot buy you may be able to borrow some of them. Your best guide to them is "An Analysis of the Pali Canon," with Bibliography, compiled and published by the Buddhist Lodge, obtainable for sevenpence, post free. You should have a copy of "Buddhist India" for the invaluable historical information it contains. This is out of print at present, but copies can be seen on the second-hand bookstalls in London occasionally. Speaking of second-hand books reminds me that quite a number of Buddhist works are out of print and difficult to obtain. There is, for example, that admirable book on Mahayana Buddhism, "Outlines of Mahayana Buddhism." This you must certainly possess—if you can obtain a copy. The booksellers in London ask you 30/- for a copy, it was published in 1907 at 8/6.

Dr. Suzuki has given us permission to reprint the whole or any part of this work, and the question of doing so is now under consideration by the Editorial Committee.

You can help your fellow-students, then, if you seize the opportunity of purchasing copies of any works of this kind. Send me a postcard advising me of any book you have secured in this way, which you are willing to dispose of: state price (postage extra), and I will arrange to announce any such books in the magazine from time to time. This is all I have to say on our minimum library, except that you might with advantage study a book on Public Speaking. There is an excellent little book published by the Association of Conservative Clubs, entitled "Public Speaking and Debate," price sixpence, and the "Labour" people publish a larger one, at about eighteenpence, obtainable at Hendersons in Charing Cross Road.

A new work, "How to Speak in Public," has just been published by Pitmans (3/6). I have

not seen a copy, but a review speaks well of it, and says "it deals with every side of the matter."

Reverting to the question of the books we should make use of for our preliminary study, after "What is Buddhism?" I recommend either "Buddhism" (a) or "Buddhism" (b) referred to above, and the "Creed of Buddha." You may choose any others you possess, if you wish, but it is important that you should *possess* the books you choose for this purpose, as they will be needed for future reference. Assuming you have started on the study of these, the next point in your training is: Practice in *précis* writing. An excellent little book on *précis* writing is "Précis, Notes, and Summaries," Wilson, published by Nelson. (Price about 2/-.)

Take the article on *Buddhism* in the *Encyclopædia Britannica* and condense it down to one-third its original length. The necessary study of the article will be very helpful, the writing will help to fix the essential facts in your memory, and your summary should be an excellent outline to use as a basis for your first lecture.

Take, as another example, the chapter on "The Life of the Buddha" in "Buddhism" (b) mentioned above. This comprises thirty pages: read it carefully, and then condense it, using your own words as much as possible, down to about one-third of the original. Then study this *précis* carefully and make any comments or criticisms in the margin, especially of any expressions of personal opinion made by the lecturer. On page 117, for instance, you have the sentence: "But Buddhism is essentially an Indian system." What did Rhys Davids mean by this? Did he mean that it was unsuited to other nations; unsuited to their ideals, unsuited to their temperament? If so, how do we account for its spread to non-Aryan nations? Did he mean that it was unsuited for Westerners? But we are nearer akin to the Aryan Hindus, amongst which Buddhism arose, than are the Mongolian races of the Far East. But whatever Rhys Davids may have meant, or whatever his views on the subject may have been, you have, in a question such as this, an example of some of the objections brought against Buddhism. It is the basis of half-a-dozen questions you will be asked when addressing Western audiences. You should think out your opinion, and have an answer ready in your mind. We will, however, deal at greater length with the problem of "questions" later on.

Listen to lectures and addresses, especially on religious and philosophical subjects, when you have the opportunity. There are numerous

societies which provide plenty of opportunity for this. The Londoner has ample opportunity to listen to good lectures, whilst most provincial towns have a Literary and Debating Society which will give the keen student not only opportunities to *hear* lectures, but also to *give* them when he feels competent to do so.

Read the published reports of other people's lectures, especially on religious and philosophical subjects. Some very excellent lectures are to be found in the *Hibbert Lectures* and the *Gifford Lectures*. Lists of the titles of these are given in "Mudie's Library Catalogue" (1927-8 edn.) at page 736. Mudie's Catalogue, by the way, is an essential work of reference for the student of religion and philosophy. The catalogue of the library of the Theosophical Society is also invaluable, and their library is available to the general public for a small subscription. I need not remind London readers that the library of the Buddhist Lodge is at the service of both members and visitors, and although small, it contains all the standard works on Buddhism.

Reverting to the "Hibbert" and the "Gifford" Lectures, these are excellent examples to study, because they are examples of written lectures prepared to be read before intellectual audiences. You may hear them condemned as "academic," and some of them may, no doubt, be justly so described, but academic is a much mis-used term; a well-thought-out and carefully-prepared address may not necessarily be "academic." Those who use the word in a deprecatory sense usually have a limited conception of "life." Life is not confined to the physical world and its needs—"man does not live by bread alone"—his emotional and mental experiences are as important as the physical, nay, more important, if, as Buddhism teaches, "all we are is the result of thought; it is founded on our thoughts, it is made up of our thoughts." In any case, we will endeavour to avoid being "academic" in our addresses, we will tread the "middle way" between the theoretical and the practical.

The object we have in view must not be forgotten. We are not preparing fiery propaganda homilies urging the sinner to "come and be saved." We should defeat our object by delivering such before the audiences we have in mind. Our object is to place the true Buddhist teaching before people for whom it may have a message. The cultured man and woman of to-day resent the implication that they are idiots because they do not accept this teaching or that, or belong to this sect or that. We want Buddhist *ideas* accepted and followed in the world to-day: place those ideas before people and let them

judge them for themselves and either accept them or reject them. Buddhistic ideas are much more widely accepted in the West to-day than they were thirty years ago. They may not have had much effect on our Western civilization yet, but let us hope they are the little leaven which, when we have purged out the old leaven of error, will eventually leaven the whole lump.

In my advice concerning the selection of books, I have had mainly in mind the study of the Doctrine, but for those who wish to study the Life of the Buddha, the history of the spread of Buddhism, and the rise and progress of the Sangha, other works will be necessary. It is the Teachings that matter most, of course; it is the Teachings we wish to spread. But the lecturer may sometimes be asked to give an address on these other aspects also. The history of the spread of Buddhism is an interesting theme, and it is not unusual after a lecture for one of the audience to enquire as to the history of its progress. A person will rise and say something to this effect: "I have listened with very great interest to what Mr. A. has told us of the teachings of Buddhism, and I was also particularly struck with his reference to the way it spread all over the East. I should like to know *how* it spread. Was its progress rapid, and what methods of propaganda were employed? Did it supplant existing religions, and did it influence the social life of the countries it penetrated?"

A question of this nature gives you the opportunity of giving another lecture before the society, and you should quickly seize the opportunity. You will reply to the effect that the history of the spread of Buddhism is an intensely interesting one, but that it is too long a subject to deal with then: it deserves and requires a lecture in itself, and if your audience have been interested in what you have told them of the teachings, you will be pleased to give a lecture on the Rise and Progress of Buddhism at a later date. Your Chairman should rise to the occasion and say that from the attentive interest they have displayed in this lecture, he is sure they would appreciate another, and that he hopes the lecture secretary will be able to arrange that. You should then get hold of the secretary immediately after the lecture and try to fix upon a date for a second lecture.

There are not many books dealing specifically with the Life of the Buddha, the history of its spread, and the Sangha. There are several lives written, and curiously enough they have all appeared during the last four or five years. For the usual public lecture, the information given in the books we have enumerated is sufficient,

but Brewster's "Life of Gotama the Buddha," or Thomas' "Life of Buddha," may be consulted for more detailed information. For the Sangha there are two books, both out of print, and copies rather difficult to obtain. These are "Early Buddhist Monachism" (Dutt) and "Eastern Monachism" (Spence Hardy). Hackmann's "Buddhism as a Religion" deals in part with the Sangha as it is to-day.

There is no one book dealing with the history of Buddhism. The L.B.J.C. Lecture reported in our issue gives an outline of the subject; to amplify this sketch, a number of works would have to be consulted. Those who have access to Hastings' "Encyclopædia of Religion and Ethics" will find in it much valuable information on Buddhist history. Turn up the *country* you require in the Index volume, and run down the references to the subject-heading *Buddhism*.

So much for essential reference books. Next month we will deal with the best way of using them, for the purposes of study and for the purpose of preparing a lecture.

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MRS. ALICE L. CLEATHER ON BUDDHISM AS THE WORLD RELIGION.

We learn with great interest that Mrs. Alice L. Cleather, who is now visiting Japan, addressed the Pan-Pacific Club at one of its conferences on the subject of Buddhism as the coming world religion. We have pleasure in giving a report of her address, for which we are indebted to the "Japan Advertiser" of July 7th last.

Mrs. Alice L. Cleather, author of several books on Buddhism, and Dr. J. Ross, of Australia, who is in Japan to do research work on behalf of the Commonwealth, were the principal speakers at Friday's luncheon-meeting of the Pan-Pacific Club. Before introducing the speakers, Viscount Inouye, in the chair, remarked on the presence at the meeting of Mr. Djavad Bey, the Turkish Ambassador to Japan, and invited him to say a few words. The envoy remarked briefly that he was pleased to attend the meeting and thanked the Chairman for having invited him.

Mrs. Cleather, who is the widow of Colonel B. W. Gordon Cleather, has long been a student of philosophy, mysticism and comparative religions. In her address she spoke upon the meaning of Buddhism in the world to-day, saying in part:

"The title of your club is a singularly apt and appropriate one in relation to the present state of the world. Everywhere we can see great

nations tottering on the brink of an abyss whose depths no man may gauge. Some are entering on experiments the outcome of which it is equally impossible to foresee or accurately to predict. You may understand, therefore, the name Pan-Pacific at once strikes the imagination and must enlist the sympathy and support of all serious and thinking people.

SPEAKS AS BUDDHIST.

"I will ask you to allow me to speak to you to-day as a Buddhist—as a professed and convinced Buddhist of forty years' standing; a Buddhist from a conviction of the mental and moral superiority of its philosophy and ethics. Now Buddhism is the religion of the vast majority of Asiatic peoples, and inasmuch as Asia is now the centre of the great awakening it seems to me essential that Buddhism should provide the necessary moral basis, and prevent that excessive and one-sided development of materialism, industrialism, and Communism which has, I am sorry to say, already engulfed the West.

Had Christianity put its principles into practice such a calamity would, I feel convinced, never have occurred. But it did not; and now Asia is awakening and Japan is in the forefront. Her people are closely watching world events and intelligently noting all that passes. Even in remote temples in Korea I found that books like Spengler's celebrated 'Decline of the West' are being studied. That brilliant and far-seeing analysis should, I think, serve as a warning to the Oriental peoples. Even our own philosopher, Herbert Spencer, in his last days solemnly warned the British Government that if it educated the masses without providing a moral and religious balance it would breed a race of devils. Whether his neglected warning has been proved necessary is not for me to say. 'Ideas,' says Plato, 'rule the world,' and those contained in the teachings of Buddhism are of so profound and spiritual a character that they insensibly affect the minds of those people who follow them. I believe I am right in stating that history has no record of any war waged in the name of Buddhism. Its humanitarian ideals of love and kindness toward men and animals alike, its lofty teachings on all moral points, have reacted upon the minds of men and find expression in their thoughts and acts. I find this to be especially true of the Japanese nation, which has preserved in its consciousness that ideal of self-sacrifice and that high sense of honour which lead individual members of it to sink their personalities in the larger consciousness. I doubt if there is any other nation of whom this may be so truly said.

IMMORTAL SPIRIT.

"But behind all mental phenomena dwells the immortal spirit of man. It can never be wholly quenched. It may be trampled under foot; it may seem to be torn up by the roots; but surely it will arise again for it can never die. Without it man would cease to be a truly human being. This spirit, embodied in Buddhism, is the aspiration of the human soul towards its innate divinity. It works through those fundamental laws which we see governing man and nature, for the two are one in essence. One of those laws is that of the operation of cause and effect, not only in the physical, material world, but also in the realms of mind and morals. This law is very simply expressed in the New Testament: 'As a man sows so shall he also reap'; and again, 'You cannot gather grapes from thorns nor figs from thistles.' In other words, thought and action contain within themselves their inevitable consequences. Causes must produce their logical effects, and the man who sins against his fellows must sooner or later suffer. He must pay the penalty either in this or some future life, for consequences cannot be evaded.

"The present state of Russia is an apt illustration; I believe that the Soviet Government and all who follow its régime constitute a terrible menace to the spiritual future of Asia, and that it is only by the promulgation of the fundamental principles of Buddhism that this menace can be averted. So also the Chinese Nationalists are seeking to abolish Buddhist temples and turn the priests and nuns into the street, converting the temples into the sort of schools against which Herbert Spencer's warning was uttered.

JAPAN'S FEAT.

"A word on Japan in this connection. She has astonished the world with her rapid assimilation of Western methods and ideas, so that to-day she takes her place as one of the fully-equipped world powers. But she has, nevertheless, preserved her ancient religious beliefs which include those of Buddhism. She has never relinquished the ideal of an Emperor who is not only the father of his people, but is also their Priest-King. Ancient Chinese records tell us that the Emperor Yu, the Great, obtained his system of Theocracy and his profound Buddhist philosophy from the 'Great Teachers of the Snowy Range' in Tibet, the only other country in the world to-day which has preserved the same ideal. It was the rule in ancient Egypt, whose kings were looked upon as semi-divine and were initiated into the hidden mysteries of life taught by the priests. So long, therefore, as Japan can maintain the just balance between the old and

the new, preserve the Throne, encourage her own religious institutions and her old virtues and customs, so long may she be a lamp to Asia and a rallying point for Asiatic Buddhism in its great work of world regeneration.

"But I feel that it is not too much to say, in conclusion, and in all seriousness, that the spiritual fate of humanity hangs to-day in the balance, and that only Buddhism, properly understood and practised, can save it from sinking into that abyss of nothingness where even despair is forgotten, and where all effort toward the divine is unknown. It is Buddhism that gives the logical and scientific basis for that brotherhood of humanity which, if I have understood aright, it is the object of the Pan-Pacific Club to promote."

The Buddhist Glossary.

LIST OF ABBREVIATIONS USED IN THE BUDDHIST GLOSSARY.

In order to save space and avoid unnecessary repetition, certain abbreviations will be used in the "Buddhist Glossary." A list of those already in use is given below. Others will be added as required.

- A.C.—After Christ.
- Ang. N.—Anguttara Nikaya.
- A.P.—Abhidhamma Pitaka.
- APC.—Analysis of Pali Canon, published in B.E. vol. iii, No. 4.
- B.C.—Before Christ.
- B.C.C.—Buddhism and its Christian Critics. Carus (1899).
- B.E.—The magazine "Buddhism in England." (Volume and page will be quoted thus: B.E. iv, p. 66.)
- B.G.—Bhagavad Gita.
- B.G.B.—Buddha and the Gospel of Buddhism. Coomaraswamy (1916 edition).
- B.P.—Buddhist Philosophy. (Berriedale Keith, 1923.)
- B.R.—Buddhist Review. (Vol. and page will be quoted.)
- Bsm.—Buddhism.
- B.T.—Warren, "Buddhism in Translations." (The refs. will be to *Fourth Issue*, 1906.)
- B.R.W.W.—Buddhist Records of the Western World. Beal (popular one vol. edition.)
- Buddhism (a).—Buddhism. T. W. Rhys Davids. Pub. S.P.C.K. (Refs. to 1890 edition.)
- Buddhism (b).—American Lectures. Pub. Putnams. (Refs. to 1926 edition.)

BUDDHISM IN NEW YORK.

Our New York readers are informed that the Autumn Session of the "Fellowship around Lord Buddha" has commenced. Its headquarters are situated at The Bodhasala, Apt. 7, No. 1283, Sixth Avenue, New York City. A meeting is held every week evening at 8.30, and the Shrine Room is open during the whole day for meditation. Information regarding the Buddhist Lodge, London, can be obtained from the Principal, Mr. Geo. S. Varey.

Further information regarding the "Fellowship around Lord Buddha," with a report of the opening of the Autumn Session, will appear in this magazine next month.

Buddhist visitors to New York should make a point of visiting the Bodhasala, where they may be sure of receiving a warm welcome.

Buddhism (c).—Mrs. Rhys Davids. Home University Library.

C.C.B.T.—Catalogue of Chinese Buddhist Tripitaka. Beal.

C.H.J.—Creed of Half Japan. Lloyd (1911).

C.P.—Compendium of Philosophy (P.T.S.).

cp.—compare.

Dhp.—Dhammapada. (264 in APC.)

Dial. Dialogues of the Buddha (P.T.S.).

Dig. N.—Digha Nikaya.

E.B.—Encyclopædia Britannica.

e.g.—for instance.

E.R.E.—Hastings' Encyclopædia of Religion and Ethics. (Refs. to vol. and page.)

F. Dial.—Further Dialogues of the Buddha (P.T.S.).

fn.—footnote.

G.B.—Gospel of Buddha. Carus (1921 edn.)

i.e.—that is.

id.—the same.

I.M.B.—Introduction to Mahayana Buddhism. McGovern (1922).

I.P.—Indian Philosophy. Radhakrishnan (1922).

(Conclusion of List next month.)

* * *

14. Asalha, Asalhi (P.) Asadha (Sk.).

The month corresponding to our June-July.

On the Full Moon day of the month *asalha*, tradition says, the Buddha preached his first sermon at Benares. He met the *ajivika* friar Upaka on the way thither and announced to him that He had attained Enlightenment.

15. Asanga.

A famous Buddhist philosopher, founder of the Dharma-lakshana sect (q.v.). He was born at Purushapura in Northern India late in the 4th or early in the 5th c. A.C. He belonged to the Mahisasaka sect (q.v.), one of the earliest of the realistic schools, but was later converted to a more idealistic form of Buddhist philosophy. His teaching, although called Vijnati-matrata (idealism), was influenced by his former realism, and in contrast to the (Mahayana) Madhyamika doctrines of Nagarjuna is decidedly realistic.

His doctrine is known as Dharma-lakshana (the wisdom that reveals the true nature of the phenomenal). In some respects his system is near the Sankhya, in others it closely resembles the Vedanta.

Briefly summed up, the *Dharma-lakshana* teaches that the primal Reality is *Alaya*, in which lie latent all forms of existence, both subjective and objective, and from which they become manifest. There are seven states of this manifestation, namely, *manas*, intelligence-will; *buddhi*, intuition, and the five *skandhas*, and each of these principles manifests its nature by virtue of the primary seed stored in the monad (*Alaya*). The world is illusory in the sense that mind tends to regard its own objectification as independent of itself. To get rid of this fundamental illusion we must study and realise the true nature of mind and its objectifications. This is done by the practise of meditation and concentration on the inner nature of the Real, which is elaborated in the work *Yogacharya-bhumi* (Nanjio 1170) q.v. The seeds of enlightenment dormant in the Real Self (*Alaya*), "perfume" the seven states of consciousness and lead to the realization of the true nature of the Self. Following on this awakening to true knowledge (enlightenment) comes the absorption of the phenomenal into the noumenal and the attainment of Buddhahood.

Hiuen Tsiang was an earnest follower of Asanga and he founded the Hosso sect (q.v.) in China on the basis of his teachings. The traditions of the Hosso sect assert that Asanga was instructed in his doctrines by the Future Buddha, the Lord Maitreya, and the sect showed greater respect for the Bodhisattva Maitreya than for the Buddha Sakyamuni.

The most important of the works ascribed to Asanga are the following: (1) *Yogacharya-bhumi*, his teachings on Yoga. (2) *Mahayana-samparigraha*, a treatise on psychology, and (3) *Prakarana-aryavacha*, an exposition of his system of ethical practice.

The sources of our knowledge of Asanga are the records left by Paramartha (q.v.), 6th Cent.;

Hiuen Tsiang, 7th Cent.; I-tsing, 7th Cent.; and Taranatha, 16th Cent. A.C.

Asanga was intimately associated with his equally famous brother Vasubandhu (q.v.) in his work.

16. Abbhuta

An exclamation of surprise, often used in combination with *acchariya* (in neuter forms, *acchariyam! abbhutam!*).

Abbhuta-dhamma: supernormal. Designation of one of the nine angas (q.v.) or divisions of the Buddhist Scriptures.

17. Acchariya

wonderful, surprising, strange, marvellous.

Often used in exclamations: how wonderful! what a marvel! Often used in combination with *abbhuta* which is similar in meaning. See example in poem, "The Buddha and the Barber," B.E. III, p. 43.

18. Asubha

Impure, unpleasant, ugly.

The ten *asubhas* or offensive objects: see *Dhamma-sangani* 70 and *C.P.* 121, n. 6.

19. Asubha-bhavana

the Fourth of the Five Great Meditations.

The Meditation on impurity, in which the disciple considers the nature of evil, the vileness of the body, of its disease, corruption and death, and of the sorrow consequent upon continual rebirth into bodily form.

20. Abhassara (P.) Abhasvara (Sk.) Abhasa.

ābhā, shining, self-radiant.

The *abhassaras*, according to Buddhist records, are the first men. They are a class of "gods," the "radiant gods" of the Brahma heavens, and are born of "apparitional" birth. Usually referred to as the representatives of supreme love (*piti* and *metta*). They appeared on earth from the *abhasvaras* abode, which is not one of the Deva worlds, and appear to have no connection with the Deva world at all. They are probably identical with the *Agnishvatta-Kumaras* (q.v.) of the "Secret Doctrine."

The *abhassaras* are described in *Digha* xxvii (Aganñasutta). For trsl. see *Dial.* iii, p. 105. "A Buddhist Genesis," by Edmunds, in "Monist" xiv, 207-214, also trsl. by Beal from Chinese, in "Four Lectures," pp. 151-155.

21. Ajita.

Called Ajita of the matted hair, or the garment of hair. A sophist contemporary of the Buddha. See Dial. I, p. 73.

22. Adwayavadi.

One who does not teach contradictory doctrine; who does not hold back or deceive. A title of the Buddha.

23. Adhicca-Samuppanika.

A category of heresies (Nos. 17-18) concerning the origin of things, as set forth in Brahmajala S: (q.v.).

(To be continued.)

The "Glossary" commenced in Vol. IV, No. 3. Back numbers can still be obtained.

The International Buddhist Union.

(Jatyantara Bauddha Samagama.)

We publish herewith an account of the I B U founded at the Island Hermitage, Dodanduwa, Ceylon, by Mr. E. L. Hoffman, who is now known as Brahmachari Govinda, under the Presidency of the celebrated German Bhikkhu, Nyanatiloke.

As Mr. Hoffman was the representative in Italy, if I remember rightly, for the I B U founded by Captain Ellam in London before the war, it may be that he has drawn the name of the new organisation from this abortive English scheme, but it is curious that His Eminence Tai Hsu of China should have founded some years

ago an international movement in China with precisely the same name. It is an excellent example of several minds simultaneously "receiving" the vibrations of a world idea and at once bringing it to birth in their own environment. There is, however, no question of these various movements being in any way competitive: rather are they accumulative in the good work which they do, each tending to increase the range and strength of that network of Buddhist thought which is slowly covering the world. We wish the new movement all success and await with interest further news of it.

CHRISTMAS HUMPHREYS.

"I B U"

President:

The Venerable NYANATILOKA,
Maha-Nayaka-Thera.

General Secretary:

BRAHMACARI GOVINDA (E. L. Hoffmann).

Treasurer of the Publication Fund:

FERDINAND SCHWAB,
Publisher and Consul of the "IBU"
Muenchen-Neubiberg.

Headquarters:

"Island Hermitage," Dodanduwa, Ceylon.

Centre for Europe:

Buddhist Publishing House, "Benares-Verlag,"
Muenchen-Neubiberg, Germany.

OFFICE-BEARERS IN CEYLON AND BURMA:

Consul-General of the "IBU" for Ceylon:

Dr. W. A. DE SILVA,

Member of the Legislative Council and President
of the Buddhist Theosophical Society.

Consuls: Dr. CASSIUS A. PEREIRA, Colombo.

S. W. WIJAYATILAKE, Editor,
Kandy-Matale.

W. WIJAYASEKARA, Coroner,
Dodanduwa.

U. BA SEIN, T.P.S., Rangoon.

U. KYAW HLA, Mandalay.

MAUNG MAUNG HMIN, Mandalay.

Treasurer for the Building Fund:

AMADORIS MENDIS, Hikkaduwa.

Honorary Councillors: W. E. BASTIAN,

Publisher, Colombo.

ANAGARIKA DHARMAPALA, Colombo.

BHIKKHU NARADA, Colombo.

Mr. A. D. JAYASUNDARA, Proctor,
Galle.

U. MAUNG MAUNG, M.L.C., Sagaing.

U. KYAW YAN, Mandalay.

U. BAH TOO, Ex-Minister, Rangoon.

U. SHWE ZAN AUNG, M.A., Rangoon.

OFFICE-BEARERS IN EUROPE:

Consul for England:

CHRISTMAS HUMPHREYS, M.A., LL.B.,
121, St. George's Rd., Westminster,
London, S.W.1.

Consul for Germany:

C. T. STRAUSS.

Brentanoplatz 1, Frankfurt a/M.

Consul for Italy:

E. H. BREWSTER,

Casa Surya, Anacapri, Isola di Capri, Napoli.

Consul for Switzerland:

R. LANGE,

Buen Retiro, Via Circonvallazione, Locarno.

PROGRAM.

OBJECTS OF THE "IBU":

The Object of the IBU is to create a working
centre for all earnestly striving Buddhists, i.e.

for all those who regard the Buddha as their spiritual guide and aspire to live in accordance with the Truth discovered and proclaimed by him for the enlightenment and spiritual welfare of the world. It is not the intention of the IBU to turn the world into so-called Buddhists, but to unite all the scattered forces already existing into one strong body. Before teaching others we wish ourselves first to become perfect in the Buddhist virtues of self-denial and tolerance, and thus by the example of our solidarity and readiness for mutual help prove the value of our view of life: for if all of us are really following the Buddhist Path, the rest of the world will soon be convinced of the Universal Truth of Buddhism. The living example is the most effective way to convince others, hence our watch-word is not "external propaganda" but BUILDING-UP FROM WITHIN, our programme being, therefore, entirely different from that of all the other international Buddhist associations which have been founded in the past. Our immediate object is to form a nucleus of really reliable and experienced Buddhists, and to start work in a calm and considerate way. Building-up on so safe a foundation, we are sure that by organic growth the Union will more and more expand, and finally include in it all the Buddhist associations of the world.

The basis for mutual understanding should not be so much the written word, but rather the personal contact. After establishing personal contact, valuable results may also be achieved by way of writing. For this reason, it will be the primary task of the Secretary-General of the IBU to visit all the chief countries concerned and to come into touch with the leading personalities and scholars there.

WORKING PROGRAM.

- I. Unifying the forces scattered within each of the different countries.
- II. Forming an international union of all leading Buddhist personalities.
- III. Establishing contact between East and West.
- IV. Practical mutual help.
- V. Spiritual co-operation.
- VI. Translating and publishing the canonical books of Buddhism into the principal languages of the world.

MEANS FOR ITS REALIZATION.

- I. By forming local and district unions, each of which shall elect its representative or leader, such leaders to keep in touch with one another and supply reports to the President of the Union of their respective countries.

II. By appointing an agent for the purpose of establishing personal contact with the leading Buddhists of the various countries concerned.

III. By creating a centre in which Buddhists of the East and of the West may live together and devote themselves to the study and the realization of the Dhamma.

IV. By establishing Buddhist Consulates in all countries, which will give information to inquirers and travellers, and assist by word and deed any member of the "IBU" unacquainted with the place or country.

V. By publishing international and national Buddhist magazines, and by forming a union of Buddhist scholars for the purpose of more extensive operations.

VI. By establishing "Funds" for printing and publishing purposes.

PRESENT CONDITIONS.

I. In many Eastern and Western countries many groups and associations have already been formed, as: Young Men's Buddhist Associations in Asiatic countries, in Hawaii and in England; the "Bund für buddhistisches Leben" in Germany; "Die Gemeinde um Buddha" in Berlin; and numerous local groups in many towns in Germany; the various branches of the Maha-Bodhi Society in London, America and the Far East; the Buddhist Theosophical Society; the "Servants of the Buddha"; the "Association for the Propagation of Buddhism in Java," etc., etc.

All such associations and groups may be embraced in the IBU, without, however, losing their own independent constitution. A list of all the societies affiliated with the IBU will be published later.

II. Personal contact of the IBU with the leading Buddhists of the different countries, will be established by the General Secretary appointed by the President of the Union. The travelling programme arranged for this year includes the following countries: Austria, Czechoslovakia, Germany, Holland, Italy, Switzerland, France and England; also India, Burma, and Ceylon.

III. The Headquarters of the IBU, where Bhikkhus and Upasakas from all parts of the world may meet together for private or joint study, is the "Island Hermitage" (Polgasduwârâma) in the Ratgama Lake near Dodanduwa, which is under the leadership of the Maha Nayaka Thero, the Ven. Nyanatiloka. Here any Buddhist, in whose country the Bhikkhu Sangha does not yet exist, will find the opportunity of getting acquainted with the religious life under especially favourable conditions, or to enter the Order, especially if his intention is to

work later on in his own country for the spreading of the Dhamma. In this way will be avoided the one-sidedness of book-knowledge and also certain wrong western habits of thinking. The "favourable conditions" are:

1. Healthy climate.
2. Peaceful and beautiful natural surroundings.
3. Easy communication by steamer and train in spite of the solitude of the place.
4. Opportunity for mutual understanding and instruction in various European and Asiatic languages.
5. Vivid spiritual interchange through the diversity of the nations represented on the island. At present, Buddhists of the following countries are living on the island: United States of America, Burma, Ceylon, England, France, Germany, India, Japan, Poland, Portugal and Tibet.
6. Maintaining the ancient broad basis of the Buddhist Theravada tradition in regard to living and teaching: hence an absence of all particularism, sectarianism, etc.
7. Existence of a good library (Pali, Sinhalese, Burmese, German, English, etc.).
8. Accommodation for Bhikkhus in single-room cottages scattered in the jungle, and for Upasakas in a bungalow.
9. Solitary places suitable for mental training (meditation).
10. Opportunities for suitable physical exercise, swimming and bathing in lake and sea.

THE ISLAND HERMITAGE.

The "Island Hermitage" is the first Buddhist monastic community in which a living co-operation between the East and West has been realized, and which is destined to become a true centre of Buddhist culture. Instead of sending Buddhist Missionaries into foreign countries where differences in language, in psychic qualities, and in the temperament and habits of the people present great difficulties, the opportunity is here offered to all those foreigners who either are already on the way to Buddhism, or who wish to live the religious life, to come together at the "Island Hermitage," and after accomplishing their training to return to their native countries in order to work for the Dhamma.

IV. The Consuls will supply inquirers with all particulars as to the present state of the IBU, especially with regard to the "Island Hermitage" Headquarters, and everything relating to travelling there (expenses, routes, best communications, best season, passport formalities, landing conditions and regulations, travelling

outfit, etc., etc.). The IBU, however, does not undertake any responsibility for information given by any of its Consuls. All enquiries by letter should be concise, and return postage should be enclosed.

In addition to the aforesaid duties, the Consul will make it a point of honour to be of assistance by word and deed to any member of the IBU who is visiting the country and who is unacquainted with the country or town, especially if the latter has not a full command of the language of the country, and will also assist him with letters of introduction to other Buddhists, etc., etc. Hospitality should at the same time be practised to one's fullest power.

V. A number of Buddhist magazines already exist in many parts of the world, but their efficacy may be largely increased through methodical co-operation with the IBU. Several papers have already published reports of our projects and have placed further space at our disposal. The titles of journals and magazines which have agreed to co-operate with us, will be published as soon as agreements are concluded. In addition, pamphlets and circulars will keep members well informed of our activities. The medium of communication will be English.

VI. One of the principal tasks of the IBU will be the publication and diffusion of Buddhist literature. The publication centre and headquarters of the union for Europe is the Buddhist Publishing House, "Benares-Verlag," Muenchen Neubiberg, Germany. This publishing house has been for fifteen years working for the spread of the Dhamma in western countries, and is at present the most important establishment of its kind in the world. Most prominent Buddhist writers and scholars are represented in its list of contributors.

Present Activities of the IBU.

Brahmacari Govinda (Mr. E. L. Hoffmann) visited Rangoon in March last, where he had an interview with Mahatma Gandhi, and founded the first Burmese group of the IBU. On the 24th March, the Ven. Nyanatiloka arrived, and together with Brahmacari Govinda visited Mandalay, Pagân, Prome, Sagaing, Maymyo, and other towns. At Mandalay they founded a branch of the IBU for Upper Burma. Leaving Burma on May 2nd they reached Colombo on 6th. Brahmacari Govinda immediately left for Europe, reaching Naples on 31st. He is now travelling throughout Europe, and has founded several branches of the IBU. We hope he may be able to visit London before he returns to the East, but have no definite information on the subject yet.

THE GREAT PEARL ROBBERY.

"What in the world has Buddhism to do with Pearl Robberies?" we can hear our readers exclaim. "Nothing in particular," we reply: "except, perhaps, in so far as such may furnish interesting examples of the workings out of karmic law." But this particular "Pearl Robbery" is of interest to us, as the account of it may help to furnish funds for the wider spreading of Buddhist teachings in the world.

The President of the Buddhist Lodge, London, is, as most of our readers are aware, a Barrister-at-Law, and in the study of his profession, and perhaps as a relaxation in his study of the "anatta" doctrine, he has written an account of that remarkable crime known as the "Great Pearl Robbery of 1913," when a registered packet which was supposed to contain pearls valued at £150,000, was found on arrival at its destination to contain eleven lumps of sugar, the actual pearls being found later in a match box in the gutter of a London street.

The whole story is, as Mr. Justice Humphreys in his Introduction to the work, says, a most striking example of the saying that "Truth is stranger than Fiction," and while having the advantage of being actually true, is "at least as dramatic as anything to be found in fiction."

We have a great number of members of the legal profession amongst our readers, and they will doubtless revel in the account of this remarkable event, but those who seek only relaxation will find the story as exciting as any "detective story." Twelve shillings and sixpence is a lot for most of us to pay for a book of this kind, but those who can buy a copy will have the satisfaction of knowing they are helping the Buddhist Cause, as Mr. Humphreys is devoting the whole of the proceeds to that object.

The book is entitled: *The Great Pearl Robbery of 1913. A Record of Fact.* By Christmas Humphreys, M.A., LL.B. (Cantab.), of the Inner Temple, Barrister-at-Law. It is published by Messrs. Heinemann, Ltd., and the price is 12s. 6d. There are 300 pages and 12 full-page illustrations.

* * *

CORRESPONDENCE.

(5)

To the Editor, "BUDDHISM IN ENGLAND."
Dear Sir,

The object of my letter to which Mr. J. F. McKechnie (Silacara) has been good enough to reply, was, as stated, the removal of my own "nescience." But it is not only my own nescience, but also that of other enquirers that

requires removal. Fortunately Mr. McKechnie does not appear to be quite orthodox and so will no doubt pardon my unorthodox comment on his letter and the statement of my own viewpoint.

If it be desired to place Buddhism before the Western world it will be necessary to give some reason why it should be accepted. We cannot appeal to the reason of an audience and at the same time tell them that intellect is of little importance. It is true that intellect cannot grasp the whole of Reality, but what it does attempt to lay hold of must not consist of irreconcilable contradictions dignified by the name of mysteries; neither does it help to point out that Intellect is not the whole of life. This is, of course, true, but it is also true that reason is the ruling faculty in life and its function is to judge of the truth or otherwise of propositions. Thus, when we are told that there is no self (*atta*) which persists after death, and at the same time are told that this self is affected by the consequences of actions done in a former life, we see clearly that the intellect cannot get satisfaction. But this is precisely because a *wrong factor has been presented to the "calculating machine"* (to which Mr. McKechnie likens the intellect). And this wrong factor is, in my opinion, the erroneous view of the "anatta" doctrine, *in its later meaning*, as the negation of the real MAN who passes from life to life and whose *kamma* is not a mere abstraction, but is his individual character built up by his thoughts, words and actions of his past.

I have referred to the "anatta" doctrine "*in its later meaning*," and by this is meant that in the opinion of competent authorities this teaching as now formulated was not the original teaching of the Buddha, but was a later development or corruption of his teaching. The original "*atta-vāda*" doctrine was not directed against the finite, but real, self of man, but against the theology of the Brahmins who taught that the soul or self of man was identical with the being of God, and as such was in its true nature, unchanging and eternal. This the Buddha denied. The Self of Man is not Divine (according to this view), but is finite and subject to change. It can advance along the Ancient Way to Peace, or can fall back into ways of darkness.

The Buddha pointed out the Ancient Way and directed man to "work out *his own* salvation with diligence," and this not in one life only. Man's union with the Divine is not a unity of substance but of Will. It may be symbolized by the figure of a polygon with ever-extending sides, inserted in a circle with which it can never coincide. The Brahmin view was that the self

of man was the circle itself: "*Tat tvam asi*" (That thou art).

The self of man may also be likened to a musician playing various instruments which are his bodies, and the resulting music may be likened to the mind. Given a suitable instrument and the musician will provide suitable music, *but the musician is neither the instrument nor the music*. The musician may cease to play without ceasing to exist. At "death" the instrument is changed. I think I am not mistaken in stating that certain post-mortem appearances are recorded in the Buddhist Scriptures.

A discussion of the pragmatic view that certain doctrines, though not necessarily true, are nevertheless useful; and as to whether Truth and Utility are the same or different, would entail an examination as to the value of Truth and of its absolute or relative nature, which would be out of place here. I would venture to point out, however, that in the "Parable of the Raft," the user of the Raft as a means of passage must be a *real individual*, and that if he abandons *inter alia* the "Anatta" doctrine, he will be quite convinced of this fact on arriving on the other side of the river.

There is just one other point with regard to which there appears to exist some confusion of thought in the minds of many. This is the identification of the belief in the real existence of a self with selfishness. This by no means follows. A "real" man may of course be selfish, but there is no *necessity* in the matter. He need not be selfish. He cannot act, however, on the supposition that "his own individual existence is nothing." To be of use to others and to be of any real service in the world Man must know himself *to be something*, and be able to *do* things, and if necessary, to sacrifice his own body. *He cannot help the weak unless he is strong himself*—strong in his quest for Truth, in his desire for Wisdom, and in an ever-widening love and compassion for all that lives.

Yours faithfully,

S. F. W.

* * *

"Petersfield,"

Banbury Road,
Southam, Rugby.

To the Editor, "BUDDHISM IN ENGLAND."

Sir,

(6)

Silacara's reply—(4) in this volume—like most that emanates from his authoritative pen, will be welcomed as helpful by your readers. The attitude appropriate to a doctrine like "Anatta" certainly calls for informed definition. Mr. Loftus Hare, in Volume 1 (page 78) of this

journal, characterises the Buddhist teaching of the continuation of existence without a permanent soul to support it as "a very difficult doctrine"; and a writer in the current "Free-thinker" stigmatises Buddhist soul-doctrine as "vague and confused." Doubtless your experienced correspondent is fully justified in counselling "*solvitur ambulando*."

But does not this very necessity in a matter so central and practical emphasise the more the need to minimise occasions for such advice; to eliminate from our presentments all we can of the non-rational and of the superstitious; to stress the spirit rather than the letter; and to content ourselves with statement and practice of the needful?

Yours faithfully,

"SCRUTATOR."

* * *

London, E.C.4.

October 8th, 1929.

To the Editor, "BUDDHISM IN ENGLAND."

Dear Brother,

(7)

In your October issue, page 88, there is a sentence under the heading of Pessimism to which I think objection can be taken. It is stated that "Pessimism teaches that existence is evil, that it has no purpose and no good end." Pessimism has a very heavy indictment to bring against the world and humanity in general. It certainly takes an extreme view, as does optimism. There is much good and evil everywhere abounding, and the object of every true philosopher should be to estimate these positions fairly, and not be to magnify the one at the expense of the other. To me, pessimism is more sympathetic and spiritual than optimism, and the pessimist is the more likely man to alleviate suffering, assist the needy, console the afflicted than he who proclaims from the house-tops that all's right with the world. I am not satisfied with the world, as it is, or that all things are ordered for the best. I should not be a Buddhist if I thought so. There is a religious and ethical side to pessimism that is too often lost sight of among the majority of men and women.

Fraternally,

G. E. O. KNIGHT.

* * *

I will go down to self-annihilation and eternal death,
Lest the Last Judgment come and find me un-annihilate,
And I be seiz'd and giv'n into the hands of my own Selfhood.

Blake, "Milton."

Sekvu Post la Grandaj Kunuloj!

I.

Al Zoroastro mi dediĉas min;
La Zend-Avesto min vibrigas dum legadas mi la
vortojn de tiu, kiu parolis pri Pureco;
Laŭ liaj paŝoj mi penadas sekvi, zorgante ke ĉiu
penso mia estu bona,
Ĉiu vorto bonkora, kaj ĉiu ago sakramento de la amo.
Tiel mi purigas min de peko kaj malbono.

Ĉar ekzistas Tiu, kies Pureco havas brilon, kiam mi
en mia volas vidi—
Ahura-Mazdo—Plej Granda kaj Plej Bona, Plej
Saĝa kaj Plej-Bela,
Superas lin neniu.

Spirito Beatega aŭdu mian preĝon;
Al mi instruvi Vian leĝon, Vian vojon de Justeco;
Vi donis vivon—donu, ho donu al mi tion, kio krom
ĝi pleje gravas;
Purecon Vian al mi donu, por ke per mi la homoj
legu la, de Mazdo leĝon
En vivo grandskribitan—per literoj el oro, la oro de
boneco—
Bonaj pensoj, bonaj vortoj, bonaj agoj.

II.

Egipto estas mi, hieroglifojn gravuranta,
Signojn misterajn de profunda kredo.
Kiel la Reganto de ĉiu trono en la mondo, mi
salutas tiun, kiu elsendis la riveron Nilon;
Al vi salutojn, Nilo, de Amon-Ra' donaco al la
homoj,
Por ke ili lernu donaci al gefratoj siaj.

Sur ĉi-tiu tero tiel mi vivu, ke kiam mi fine venos
en la Halon de la Vero,
Kaj staras antaŭ Tiu, kiu tie regas—Majstro de
Vero—Majstrino de Sincero—
Mi ne ruĝiĝos honte pro la memoro de miaj agoj,
Sed ĉiros vere kaj honeste, ke mi ja penis vivi,
kvazaŭ sub okulo lia.

Neniu ago mia igos fraton tima, malriĉa, aŭ
malĝoja,
Ploron al fratino kara mi ne kaŭzos,
Neniam per mi flankiros akvofluo,
Aŭ de suĉinfano forpreniĝos lakto.
Tiel mi vivu, ke sur mia tombo ĉiu povu legi:

“Li faris tion, kio estas bona,
Kaj la malbonon ĉiam li malamis.
Al malsatantoj pano estis li,
Kaj akvo al la soifantoj.
Montriĝis al la senhavulej li
Azilo en ilia senhaveco.”

Mi volas tion fari, ĉar Iu, kiu amas
Jam same faris al mi.

III.

Brahmano estas mi,
Kaj kantas miajn himnojn al Varuno, Agni', kaj
Indro,
Kaj al la sola Dio super ĉiuj dioj, ĉion eniĝanta,
tamen superanta,
La Universala Spirito.
Tiu, kiu moviĝanta, tamen ne movas, kiu estas
malproksima, tamen ja proksima,
La Mem-ekzistanta.
Tiu, en kiu vivas ĉiuj estaĵoj, kiu vivas en ĉiuj,
La Protektanto de la Mondo,
De Kaŭzoj la Reganto del' Reganto.

La homo, kiu komprenas,
Ke ĉiu estaĵo ekzistas nur en Dio, kaj tiel perceptas
l'Unuecon de Estado, estas benata—
Kaj benas, ĉar ne plu li povas malestime rigardi
iun alian.
Meditadante jel' simbolo sankta, OM, fine li vidas
en ĉio la Diecon,
Kaj eĉ al sia malamiko li turnas sin kun amrigardo,
kaj petas kunfratecon,
Flustrante la sekreton, kiu la mondon unuigos:
“Tat twam asi”—Vi ankaŭ estas tio.

IV.

Mi estas Budhano,
Serĉanto de la Vojo, kiu kondukas al la lumo el
mallumo—
Sekvanto de li, kiu forlasis la palacon, kaj la revon
pri potenco, surmetis la flavan robon, kaj tiel
fariĝis la amiko de la homoj.
Sciante la Kvar Grandajn Verojn, kaj la tuton de
ilia signifo al la homaro suferanta, mia ambicio
estas
Sekvadi laŭ la Nobla Okobla Vojo,
Songante la songon de la Dharmo.

Mia celo estas, tiel vivadi mian tutan vivon,
Tiel plenigi ĝin per la floroj de kompato dolĉa, kaj
la fruktoj de amo,
Ke homoj lernu, pro mi, la potencon de mildeco.
Mi volus serĉi savon, ne por mi mem sole, sed por
ĉiuj estaĵoj, tratute ĉiuj mondoj;
Por ke fine ĉiuj estu kunligitaj en amikeco—
Je unu komuna ligilo de justeco kaj amo—
Kaj tiam unu paco—Nirvana—unu ĝojripozono.

V.

Mi estas Fratulo de la Ora Regulo, fondita en
Ĥinujo.
Konfucio mia Majstro estas,
Li kiu celis scii la Veron, ami ĝin, kaj trovi
plezuron per konstanta ĉiutaga ekzercado de la
virtoj ĝiaj.

Mia Dio estas Devo, kaj mia kulto la serĉado por la perfekteco ;

Mem-kulturado estas la unua mia tasko, ĉar bone mi scias ĝiajn fruktojn en aliaj—tiel potenca estas ekzemplo.

Unu regulo—la regulo de la Majstro—mia gvidanta stelo sur ĉiu vojo de la vivo :

Ne faru al aliaj tion, kion vi ne volas ke ili faru al vi.

VI.

Mi estas Kristano—

Disĉiplo estas mi de Jesuo, la amanto del' homaro, la frato de ĉiu ;

Kun li mi partoprenas en la sonĝo de feliĉego, kiu kondukis al la Kruco—

Reĝlando, tie-ĉi, surtera ! Reĝado de la Amo !

En la koroj kaj la vivoj Reĝlando—de Dio—de la homoj !

Mia tasko estas evidenta, mia devo klara ;

En mia propra koro kaj vivado devas regi la amo, kiun mi volas vidi en l'aliaj ;

Nur tiel mi, kiel Jesuo, agos mian rolon en la starigo de la Reĝlando ;

Nur tiel mi, kiel Jesuo, faros la volon de la Patro.

Levi la falinton, kaj konduki la blindulon,

La kaptiton liberigi, kaj al tiu, korkrevita, ministri la tuŝon trankviligan de la pura amo,

Jen estas miaj celoj ;

Ne kredoj sed agoj, servado ne ofero,

Jen estas miaj idealoj ;

Mia signovorto estas Amo, mia celo estas la Fratigo de la tuta Homaro.

VII.

Mi estas la ido de Alaho,

Kaj mi legas la vortojn, kiujn Li donis al Mahometo.

Sankta Korano, kiu rakontas pri Iu—la sola Dio—ekzistas neniue Dio krom Li.

Al Li apartenas la Oriento kaj la Okcidento—kien ajn mi turnas min por preĝi, jen tie mi vidas la vizaĝon de Dio.

Laŭdado estu al Alaho, Reganto de ĉiuj mondoj,

Vin mi adoras, al Vi submetas mi mian iradon,

Vi gvidu min prava.

Morton mi ne timas, ĉar nenio krom bono povas veni el Perfekta Boneco,

Tamen mi ne atendas morton por provi la ĉielon—surtere, tie-ĉi, mi serĉas Paradizon.

VIII.

Mia Lando estas la mondo,

Mia Eklezio—kie ajn mi troviĝas,

La grundo ĉie estas sankta, kaj ĉiu tago estas Tago Sankta.

Gefratoj miaj estas ĉiuj, kiuj loĝas sur la tero ;

Ĉar ĉiuj vojaĝas laŭ la Granda Ŝoseo ;

Unu estas nia pasinteco, kaj unu estas nia vojaĝfino ;

Do unu estu nia nuna celo, dum estas ni kunvojaĝantoj—

Portadi la ŝarĝojn unu por l'alia—etendi la helpantan manon.

Kaj jen estas mia Religio—

Tiel vivadi ke ĉiuj povas vidi, ke mi estas sidinta ĉe la piedoj de la Majstroj,

Homoj de antikva tempo, kiuj iradis kun Dio,

Kaj homoj kiuj poste sekvis en iliaj paŝoj,

Morris, Mazzini, Whitman, Thoreau, Tolstoj kaj Tagore.

Sekvu post la Grandaj Kunuloj !

Jes, kaj esti unu kun tiuj, kies nomoj estas skribitaj en tiu granda Libro, kies paĝoj estas la Koroj de la Homoj.

Sekvu la Grandajn Kunulojn !

Kaj esti unu kun tiuj, kies nomoj estas skribitaj en la Libro de Amo.

The foregoing is an Esperanto version of "After the Great Companions" which appeared in Vol. II., page 202.

* * *

YOUNG MEN'S BUDDHIST ASSOCIATION OF GREAT BRITAIN AND IRELAND.

On the full-moon day of July, 1929, a few young Buddhist students formed themselves into a Committee and organised a Young Men's Buddhist Association in London, to meet the long-felt need of a meeting-place for Students and Buddhist young men in England, for social and religious gatherings. The Association is called "The Young Men's Buddhist Association of Great Britain and Ireland," and its main object will be to help Students with their educational and social requirements during the course of their stay in England.

One of the aims is the immediate establishment of a Hostel.

The other aims of the Association will be to cultivate Buddhist Friendships and to bring about a better understanding between the East and the West.

The beginning that has been made is small, meetings being held in rented rooms, but we hope that very soon the Association will have its own headquarters with a Library and Reading Room, a Common Room and a Department for Games. We hope that the Buddhists in all parts of the world will sympathise and co-operate with the Association for the good and

welfare of the Students in England, who come to further their studies.

The membership is open to non-Buddhists as well as Buddhists. The annual subscription is 5s. for ordinary members. Members residing out of England pay a minimum subscription of 2s. 6d. Life members shall pay £5.

Mr. D. C. Senanayake, of Colombo, Ceylon, the well-known Buddhist philanthropist, has very kindly consented to be one of its Patrons.

Will others who are interested in the movement please write to Mr. Daya Hewavitarne, Gen. Secretary, Y.M.B.A.; BM/FHGJ; London, W.C.1.

* * *

BUDDHIST TEMPLES FOR AMERICA AND SWEDEN.

(BY THE UNITED PRESS)

Chicago, July 11.—Announcement of the contribution of \$135,000 to finance a scientific and explorative expedition in the interior of China, to be led by Sven Anders Hedin, Swedish explorer, was made yesterday at the

offices of Vincent Bendix, president of the Bendix Corporation.

At the same time it was made known an additional similar amount would be contributed for the erection of a Buddhist temple in Chicago as a civic gift.

Another such temple will be built in Stockholm.

Hedin, who is now in New York, will return soon to Stockholm, and then proceed to China to select the temple furnishings from Mongolia and North China.

The research project will be known as the Bendix-Hedin expedition.

Both temples will be exact replicas of original temples.

Vestments, fittings, draperies, libraries and musical instruments will be gathered in China.

Dr. Hedin has made several remarkable explorative undertakings in the interior of China, the first one requiring four years and concluding in 1897.

He made several important discoveries, and he is known as an authority on the geography of Tibet, Chinese Turkestan and other territory in the interior of Asia.

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(With which is incorporated the Buddhist Lodge Monthly Bulletin)

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The Buddhist Lodge, London, an independent organisation,
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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, Mrs. Christmas Humphreys, at
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