

BUDDHISM AND "GOD."

BUDDHISM IN ENGLAND

VOL. 8

Nº. 4



AUM MANI PADME HUM

THE EDITORIAL POLICY

OF

“BUDDHISM IN ENGLAND.”

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

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

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

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Peace to all Beings.

SATYAN
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DHARMA

BUDDHISM IN ENGLAND.

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DHAMMA
DANAM
JINÂTI

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The BUDDHIST LODGE, LONDON

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

MEETINGS:

Alternate Monday evenings, 7.15 for 7.30 p.m.

November 6th, 20th. December 4th, 18th.
January 8th, 22nd.

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.

IMPORTANT ANNOUNCEMENT.

THE BUDDHIST LODGE, LONDON

WILL CELEBRATE

The Ninth Anniversary

OF ITS FOUNDATION

On Friday, November 17th, 1933

AT 8 P.M.

**In the GREEN ROOM, EUSTACE MILES RESTAURANT
CHANDOS STREET, CHARING CROSS.**

Brief Addresses by Officers and Members of the Lodge will be followed by an informal Social Gathering. There will be literature for distribution and on Sale, and time for questions.

Members of the Public will be welcome without Ticket.

A Great Buddhist.

Rosita Forbes, writing in the *News-Chronicle* a few days ago on the subject of "Great Women of To-day," said:—"We still have Madame David-Neel, a French middle-aged bourgeoisie, greatest of living explorers. She is the only European who has reached Lhasa, and left it undiscovered. For three years she lived as a Tibetan nun, and for eleven years more she travelled in unknown country in hourly danger of death; and she did all these stupendous journeys on her own, without money, or prestige, or help of any sort. When the map of the world is complete, her name must be written across it with those of Burton and Livingstone; but what other woman will go down to history?"

Let Us Disarm War!

A sixteen-page pamphlet with above title, which is an English version of an address given in Spanish by Mr. C. Jinarajadasa at various places in South America in 1928-9, may be obtained for a penny stamp, from the Editor, **BUDDHISM IN ENGLAND**. Only 100 copies available.

I sing not arms and the hero, but the philosophic man: he who seeks in contemplation to discover the inner will of the world, in invention to discover the means of fulfilling that will, and in action to do that will by the so-discovered means.

Bernard Shaw.

OUR NEW HEADQUARTERS.

The meeting of the Lodge on the 9th October was in the nature of a "house-warming" party, although serious work was not neglected. Thirty-two members and friends were present. Mr. Humphreys, in greeting them to the new home of the Lodge, said that this was the seventh home we had had in eight years, and he hoped it would be a fixed one for at least the next ten. During these eight years of existence we had had a great number of members and friends visit our meetings. A great proportion of these had proved "birds of passage," in that they had either left us altogether, or had gone to other parts of the world while still keeping in touch with us. We could only hope that all had reaped some benefit through contact with our movement, and that all were spreading the message by words and by example. Mr. Humphreys then outlined the Lodge methods of study. It did not favour lectures, as they discourage individual thought: the study-class, on the other hand, encourages thought and expression of one's ideas and, if conducted in a tolerant and harmonious spirit, is the most helpful method of study. The Lodge had adopted this method, therefore, and had found it most efficacious. By this means it had produced and published an exposition of Buddhism especially suited to the Western enquirer. This was now recognized as the standard work for its particular purpose, and nearly three thousand copies of it had been sold. The Lodge was now at work on a similar work on the subject of Meditation. Each portion, as written, was discussed by the Lodge at its meetings and, when finally approved, was published in the Lodge magazine. When completed it will appear in book form. One point Mr. Humphreys emphasised was that in spite of the amount of discussion and argument that goes on at the meetings there has never yet been any real disharmony; nothing in the nature of a quarrel has at any time occurred. This says a vast deal for the Buddhist spirit which animates the members.

After Mr. Humphreys' remarks on this interesting occasion, the Lodge settled down to study. After discussion on the Meditation text-book was finished, refreshments were served and friendly conversation occupied the rest of the evening, the usual study of the "Gospel of Buddha" being omitted for this occasion.

For the benefit of new readers, and those who have not yet visited the Lodge, we take this opportunity of saying that everyone who is interested in Buddhism is invited to attend the Lodge meetings. Dates are given in each issue

of the magazine. Proceedings start punctually at 7.30 with a short scripture reading, followed by "Pansil." The Chairman then makes any announcements, and brings forward any business demanding the attention of the Lodge. (There is no Lodge "Committee," all business being discussed by everyone present.) The reading and discussion of the Meditation Text-book then occupies the meeting, any time left after this being devoted to the reading and study of Carus' "Gospel of Buddha."

There is a Meditation Shrine in the house, and those who wish to make use of it may come before meetings or remain after meetings for the purpose. South Eaton Place is eight minutes' walk from Victoria Station, or five minutes' from Sloane Square District Station. Omnibuses Nos. 11, 46 and 139 pass end of street.

* * *

SALE OF OLD MAGAZINES.

Attention is drawn to the statement on page 14 of this volume in which we announced the sale of back numbers of this Magazine and of the old *Buddhist Review*. Save that we now have no complete volumes earlier than volume 3, the statement still holds good for "Buddhism in England," but as we have in the last few weeks obtained a large supply of the *Buddhist Review*, the following fresh announcement can be made. We can now offer vols. 1 to 10 complete (unbound) for 30/-, and vols. 1 to 5 complete (unbound) for 20/-. The first five volumes (bound) may now be had for 50/-, and odd copies for 1/- or 6d., according to their rarity. As certain of these numbers are very rare, it would be as well to order without delay. In addition, we have a large supply of Ananda Metteya's "Religion of Burma," on sale at 6d. Postage in all cases extra.

* * *

VOLUME EIGHT, No. 1.

In our efforts to keep the Magazine going we have economised a little too far, and not printed enough of the May issue. As we are in danger of running short of this issue later in the year, will all who do not keep their Magazines and have finished with the May issue kindly post it back to us, so that we can use it if necessary for those who later subscribe to the Magazine and want to begin with the first issue of the volume.

Concentration and Meditation.

Compiled by the Buddhist Lodge Study Class.

Definition of Terms.

Much unnecessary confusion has been caused by the use of the same terms with widely different meanings. Let it therefore be noted, that the following broad classification of our subject will be used throughout this work.

The process of mind-development falls into two main divisions, Concentration and Meditation. By the former we mean the preliminary exercises in one-pointedness of thought which must of necessity precede success in the latter, while Meditation will be considered under three sub-divisions. The first of these consists of early exercises in the right use of the instrument thus prepared, and will be described as Lower Meditation. Following this comes the realm of Higher Meditation, which in turn merges into Contemplation.

Our classification is therefore as follows:—

1. Concentration.

Before an instrument can be used it must be created. It is true that most men learn to concentrate on worldly affairs, but all such effort is directed towards the analysis, synthesis and comparison of facts and ideas, while the Concentration which is a necessary prelude to Meditation aims at unwavering focus on the chosen thing or idea to the exclusion of any other subject. Hence the need of strenuous and even wearisome exercises for developing the power of complete one-pointedness of thought upon the subject in hand, be it a pencil, a virtue or a diagram imagined in the mind.

It will therefore be noted that Concentration, in the sense above described, has neither ethical nor spiritual value, and calls for no special time or place or posture for practising. The exercises correspond to those which a ballet dancer must use before the simplest dance can be performed, or to the young pianist's "scales," or the fencer's early lessons in precision of aim. Only when the executive instrument, be it the limb, the hands, or the machinery of thought, has been brought under control of the will, can the art itself be effectively developed.

2. Lower Meditation.

Under this heading come those mental exercises in which the newly-created instrument is first dedicated to useful work. It includes, for example, the meditation on the Bodies, on the fundamental doctrines of the Buddha's teaching, such as Karma, Rebirth, the oneness of life, the "Three Fires," the Three Signs of Being, and

early exercises in self-analysis. Needless to say, a perfect understanding of these subjects is a monopoly of the perfected one, but a beginning is here made in the mastery of their true significance. Other subjects to be dealt with under this heading include the whole range of deliberate Character Building, the use of the four Brahma Viharas, and early steps in the deliberate raising of consciousness, which, as will be seen, is in a way the whole object of Higher Meditation.

The full range of this sub-division is therefore enormous, and it will take the average student many years and even lives to move beyond it. Within its compass lie the beginnings alike of mysticism and occultism, of Yoga and of Zen, for only in the later stages of Meditation are all these paths perceived as one Path, and all the goals perceived as One Reality.

3. Higher Meditation.

Stages two and three have no clear-cut dividing line, yet those who reach this level will at some great moment realize that a subtle yet tremendous change has taken place within. Henceforth they will be in the world and yet not of it; serving the world yet definitely liberated from its thrall. In meditation they will find that objects are transcended, and even names and definitions left behind. Here is a world whose only values are the essential nature of things and not their outer semblances, where for the first time the meditator is freed from the tyranny of forms. Henceforth the *karma* of the past may hold the student to sensuous and therefore valueless pursuits and interests, but his inner eyes will have seen the "Vision glorious," and the hand of time alone will hold him from his heritage.

Under this sub-division fall the *Jhanas*, or stages of consciousness so fully described in the Buddhist Scriptures, and here belong the more difficult *koans* used so freely in Zen Buddhism. In this division, too, will be found the higher realms of mysticism, in which intense devotion blends with intense intellection in the understanding of pure abstractions and the relationship between them. Here is the meeting ground of mathematics and music, of metaphysics and pure mysticism, for here alone the limitations of form may be transcended, and the Essence of Mind perceived in all its purity.

4. Contemplation.

If there are comparatively few yet ready for higher Meditation, there are still fewer to whom

the act of Contemplation is more than a nebulous ideal. This exquisite sense of union with Reality, of spiritual absorption into the very nature of one's ideal, though mentioned at greater length hereafter can never be usefully treated in any text-book, for those who have reached such a level need no literature, and to those who have not so attained, even the finest description would be almost meaningless.

Dangers and Safeguards.

There are those who hesitate to take up Meditation on account of its possible dangers to physical and mental health. There is, however, nothing worth having to be attained without some risks, and an unfailing observance of the following three rules, together with the exercise of a little common-sense, will obviate these dangers and their unpleasant consequences.

1. *Seek wisdom and not powers.*

The necessity for purity of motive has already been emphasised, and it follows that any attempt to work for power or the development of psychic powers is extremely dangerous, nor is the development of abnormal powers any evidence of spiritual development. The "power complex," so easy to observe in one's neighbour's desire to dominate and impress his fellows, is latent in each one of us, and much that masquerades as altruism and a desire to help humanity will be found, on ruthless analysis in the meditation hour, to be nought but the will to self-aggrandisement. Spiritual pride is rightly regarded as one of the last of the Fetters to be broken, and whereas the premature development of powers inevitably serves to inflate one's egotism, the pursuit of wisdom will produce not merely power over other beings but power to control the lower self which otherwise would gain the mastery.

It is most unwise for an inexperienced student to concentrate on the psychic centres in the human body, however pure the motive, for concentration upon a centre stimulates its functioning, and as most people function primarily through the centres below the diaphragm, which govern sex and the lower emotions, their stimulation is clearly as unwise as it is dangerous. More men and women have been driven insane through a premature awakening of the forces latent in these centres than most students realize.

Nor will the pursuit of phenomena lead to enlightenment, for as Master M. once pointed out to A. P. Sinnett, "like the thirst for drink and opium, it grows with gratification. If you cannot be happy without phenomena you will

never learn our philosophy. I tell you a profound truth in saying that if you but choose wisdom all other things will be added unto it—in time."

2. *Avoid "stunts" and all excess.*

Once more the importance of pure motive is made evident, for any inclination to "show off" or to boast of the length or results of one's meditation is a symptom that the snake of self is once more beginning to rear its head, to the detriment of true progress. It was from the depths of his wisdom that the Buddha sternly forbade his Bhikkhus to make any such display, and even expelled from the Order those who were guilty of it. The same applies to excess. In the early stages of meditation one is developing a new set of (mental) muscles, and just as the athlete trains himself by slow yet progressive effort, so the spiritual athlete regards excess in any direction as a source, not of progress but of delay. Once more the touchstone of wise conduct is the Middle Way proclaimed by the All-Enlightened One.

3. *Never be negative.*

It is true that there is a form of spiritual passivity which is a proper stage of growth, but experience has shown that for the beginner the above rule should be carefully observed. Once more, the ideal is the Middle Way between an aggressively positive attitude of mind in which the noise of one's thought-machinery will drown the Voice which speaks only when the mind is stilled, and a negative, receptive attitude which places the whole personality at the mercy of any entity, human or sub-human, which cares to take possession. Obsession, complete or partial, permanent or temporary, is far more common than most students realize, but he who carefully cultivates a happy mean between the two extremes will be immune from every outside influence.

The ideal during meditation is to make the mind positive towards all outside interference, whether of intruding thoughts or actual entities, and yet be receptive to all higher influence coming from within. A little practice in this exercise will enable the student to achieve a happy combination of resistance and non-resistance, of positive and negative, in which all outside influence will be excluded, and yet the channels of inspiration be fully opened to the light within.

This being the unanimous advice of all who write on meditation, it is hardly necessary to point out the long delay in progress which any and every form of mediumship inevitably causes

to the "sitter." As is well known to every student of Occultism, the adept and the medium are poles apart, and he who so far slips down the ladder of evolution as to give up his own self-mastery will spend many arduous lives in regaining his lost ground.

Further preliminary observations.

There are certain further rules or maxims to be borne in mind if meditation is to prove an entrance to the way of enlightenment and not merely an intellectual pastime.

1. *Do not begin unless you mean to continue.*

As already pointed out, Meditation is not a hobby, and it is unwise to trifle with so serious a subject. As is said in the *Dhammapada*, "That which ought to be done, do with all vigour. A half-hearted follower of the Buddha spreads much evil around."

Progress is upward and must therefore be continuous, or the climber will slip back whence he came. At the same time progress must be gradual. "Just as, O Bhikkhus, the mighty ocean deepens and slopes gradually down, not plunging by a sudden precipice, so in this Norm-Discipline the training is gradual and there is no sudden penetration to insight." (The *Udana*.) If progress seems to be slow, remember that lives of wrong habits of thought must be surmounted. To attempt to learn too fast will only lead to mental indigestion. As the Master M. once wrote to A. P. Sinnett, "Knowledge for the mind, like food for the body, is intended to feed and help to growth, but it requires to be well digested, and the more thoroughly and slowly the process is carried out the better both for body and mind." Patience is indeed a virtue, and a necessary quality in the would-be meditator. It is said that a Chinese craftsman thinks his life well spent if during it he creates one perfect masterpiece, and he who views the illusion of time through philosophic eyes will think a single life well spent if one small stage of the path be trodden thoroughly. Even if no single stage be perfectly accomplished, yet the student may take heart. As the *Voice of the Silence* says, "Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless." So that the effort be continuous and sincere, results are certain, however long delayed.

2. *Beware of self-congratulation.*

It is said that many a weakling can put up with failure but only a strong man can withstand success. When the first well-earned results of mental training begin to manifest, beware of the

separative effect of self-conceit. "Self-gratulation, O Lanoo, is like unto a lofty tower up which a haughty fool has climbed. Thereon he sits in prideful solitude, and unperceived by any but himself." (*Voice of the Silence*.) All too soon a little success in the inner life will breed a sense of superiority over one's fellows, a sense of separation from those (apparently) less advanced upon the Way. Yet remember, as the writer of "Light on the Path" advises, that "great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of divinity. Therefore be wary lest too soon you fancy yourself a thing apart from the mass. When you have found the beginning of the way the star of your soul will show its light, and by that light you will perceive how great is the darkness in which it burns."

3. *Beware of Guru-hunting.*

The Western world is filled with those who seek for "Masters," "Gurus," and other mysterious personages to lead them swiftly to the Goal. But there is no short cut to perfection, and the true Adepts, or Arhats will never help a student until, first, he has made all possible use of the materials at hand, and, secondly, he has by the purity of his life and aspiration shown himself worthy of their help. When that hour strikes, and not before, the Teacher will appear. Beware, then, of this craving for assistance, for it is born of laziness and conceit and is in turn the father of disappointment and delay.

4. *Ignore psychic experiences or the appearance of psychic powers.*

Meditation will sooner or later raise the consciousness to a level at which occasional and hazy glimpses will be obtained of the realm above the physical. This is the psychic world, filled only with the shadows and reflections of Reality, a world of illusion through which the seeker after truth must delicately pick his way. To one whose vision has hitherto been confined to the physical plane, anything super-physical is all too easily labelled "spiritual," and the visions, voices and "messages" which fill the séance room can without difficulty impose themselves on a credulous audience as worthy of acceptance. Let not the student be fooled by their enchantment, nor by those who in all sincerity believe themselves the bearers of such "messages." There are in the West to-day a score of "Adepts" and "Messiahs," many of whom genuinely believe the nonsense claimed on

their behalf, yet a little commonsense would prick the bubble world of illusion in which they live. With a little less vanity they would wonder what qualities they had which caused them to be chosen as the Messenger, and they would be genuinely hurt on learning that it is a combination of vanity and a mediumistic make-up which lays them open to such psychic influence. The psychic world is filled with an immense variety of thought-forms built up by the human imagination, yet, radiant though they seem to untutored eyes in the starry light that surrounds all psychic visions, they are but the glamorous products of illusion.

The same considerations apply to the advent of psychic powers (or *Siddhis*). Because the student occasionally becomes aware that he possesses senses which are super-physical, it only means that he has peeped through into the next plane of his being. Pass on, O Traveller, for here is the realm of illusion, and Reality lies far beyond. To waste one's precious time in cultivating psychic powers is to sidestep from the Path of Self-Enlightenment. These powers will be useful at a later stage, but for the time being are best ignored.

5. *Learn to want to meditate.*

In other words, learn to direct desire. Unwilling work is generally badly done, and there is less waste of effort and a higher standard of workmanship in exercises carried out with the whole soul's will than in those which are the outcome of a habit forced on an unwilling mind. Until, therefore, the practice of meditation has become a joyous necessity, as mentioned in the next paragraph, do not be ashamed to give up a little time to achieving this attitude towards it. The ideal condition is what an engineer would describe as a clean drive through from the source of power to the point of application, in this case from the highest within one to the act itself. Internal friction only dissipates energy and reduces the output of useful work. The same applies to persuading others against their will to take up meditation before the desire to do so has been aroused. It is worth while studying the relation between will and desire. It is an ancient axiom that "behind will stands desire," for will is a colourless, impersonal force, and acts for good or evil as directed by desire. If the desires be rightly directed, the will becomes a powerful force for good in proportion as it is "developed," that is, in proportion to the individual's ability to call upon the limitless reservoir of force which is the Universe. To one whose desires are purely altruistic this ability to "attach one's belt to the power-house of the Universe," as R. W. Trine

calls it, will be indeed immeasurable, for just as the perfectly aligned machine will lead the thrust of the engine direct to its work, so the perfect alignment of will and desire will direct the Universal Will to the chosen end.

Modern psychology is slowly awakening to these ancient truths. A conflict between the desires of one's various vehicles will lead to a "complex" more or less charged with emotion according to the strength of the desires, but "if thine eye be single the whole body will be full of light," and friction at an end. It is common knowledge that "where there's a will there's a way," and if a man be pursuing his "heart's desire," he can accomplish seeming miracles. It is therefore well worth while to spend a little time considering the manifold desirability of mind-development, so that, once begun, the whole complex being of the student will move with singleness of aim towards the chosen goal.

There is no particular technique for bringing the desires into the required focus. No man digs for copper when he is finding gold, and honest comparison between the value of worldly pursuits and spiritual exercises will serve to concentrate the "whole soul's will" in the direction indicated by the highest part of one. Desire is the motive force of all action, and is good or evil according as it strives for sensuous or spiritual ends. By thoughtfully comparing the permanent results achieved by meditation with the ephemeral pleasures gained by gratification of lower desires, the latter may be slowly sublimated into higher channels, until the strength once dissipated on lower pursuits is re-directed to spiritual ends.

There is another reason for this preliminary focus of desire, for it will be found in meditation that right desire excludes all alien thought. A man listening to his favourite symphony or opera is oblivious to all distracting thoughts or happenings. In the same way a man whose sole desire is to gain what only meditation can produce will find the lesser attraction of intruding thought of no avail to draw him from his desire. This is why so many meditators begin with the great affirmation "I WILL," and let all lesser desires die for lack of fuelling.

6. *Do not neglect existing duties.*

It has been said that meditation is first an effort, then a habit, and finally a joyous necessity. When the third stage comes, and it often comes very soon, beware lest the great discovery that it ranks in interest and value so far ahead of earthly pursuits and happenings should lure one from the due performance of the daily round. Remember what H. P. Blavatsky says in

“ Practical Occultism ”: “ The immediate work, whatever it may be, has the abstract claim of duty, and its relative importance or non-importance is not to be considered at all.” What else is the world around us but the soul’s gymnasium? As the Master K.H. wrote to A. P. Sinnett, “ Does it seem a small thing to you that the past year has been spent only in your ‘ family duties ’? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? The man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindness, will through these faithfully

fulfilled rise to the large measure of Duty, Sacrifice and Charity to all Humanity—what better paths towards the enlightenment you are striving after than the daily conquest of Self . . . the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage.” Let not, therefore, meditation become an escape from irksome duties, or an excuse to do the day’s routine less well. Time spent in meditation must be stolen from that which would otherwise be spent in personal pursuits and pleasures, for to steal it from the time-table of duty will sooner or later bring in its train the karma of such theft.

(To be continued.)

Buddhism and the God Conception.

A Lecture by R. J. Jackson.

When Buddhism as an interpretation of life is put before a Western audience it is above all necessary to have an understanding of the religious “ atmosphere ” of the Western world, of those ideas and modes of thought in which we in the West, have been brought up from our earliest years. And as the many years of experience of Christian missionaries in Buddhist lands have at last taught them the great importance of a right understanding of Buddhism, just so it is equally necessary, if any progress is to be made at all, for Buddhists to understand those fundamental religious ideas that form so large a part of the lives of sincere Christians. The present speaker has come to realize this truth ever more and more during the past twenty-five years. That great Buddhist missionary, King Asoka, understood this quite well in the third century before Christ, and has placed it on record in his rock Edicts.¹ Christianity and Buddhism, in other words, are sister religions. It is necessary for them to understand, not to despise, each other.

The time of the Buddha’s sojourn among men in India was a time of keen philosophical speculation and enquiry. Questions concerning the why and the wherefore of existence were eagerly discussed, and the main outline of some of the answers are given in the six systems of Indian philosophy. Yet there had taken place a sad deterioration from the golden age of Indian thought in the Upanishads; and philosophy among the Buddha’s contemporaries had largely degenerated into verbal sophistry and quibbling. The Enlightened One realized the futility of all this, and this accounts for the fact that in early Buddhism the Dharma (the Doctrine of

the Buddha) was presented as an anti-metaphysical reaction, mainly as a pathway of mental and moral discipline, as a way of escape from the worst evils of life—old age, disease and death. And this is the starting point of all Buddhist philosophy and speculation; it is a means to an end, the conquest of impermanency. Now, as among the Brahmins of the Buddha’s day, so among the Christians of our own time, there are two outstanding questions with which the Buddhist is challenged and that he must be prepared to answer. What does Buddhism teach about God and the Soul or Self? I have, in a former address, discussed the “ riddle of the self ”; we are here chiefly concerned with the problem of “ God.” For the reason I have given, the Buddha was inclined to be very reticent concerning purely metaphysical questions. In fact, a phrase was coined at the time, they were called “ questions that tend not to edification.” Yet the restless mind of man, the thinker, can never really be silenced, and the present speaker has come to see, as the result of much study, that the answer to this problem about God, as the ultimate ground of all existence, really lies implicit in the Buddha’s teaching. When I speak of God as the transcendent Reality, the ground of all existence, I am not thinking of the God of popular theology either in India or in Europe. We know that in India, when the Jataka Book was compiled, such a conception of God had been fiercely attacked:

“ He who has eyes can see the sickening sight;

Why does not Brahma set his creatures right?

If his wise power no limits can restrain
Why is his hand so rarely spread to bless?

¹ “ There ought to be a reverence of one’s own Faith and no despising that of others.”

Why are his creatures all condemned to pain?

Why does he not to all give happiness?

Why do fraud, lies and ignorance prevail?

Why triumphs falsehood—truth and justice, fail?

I count your Brahma one th' unjust among
Who made a world in which to shelter wrong."

It was against such a deity that Charles Bradlaugh inveighed, and Thomas Paine wrote his "Age of Reason." It is the anthropomorphic creation of man's fancy—the God who could say: "Jacob have I loved and Esau have I hated!" Such a being is caustically described in the Buddhist Catechism as "a gigantic shadow cast up on the void of space by the imaginations of ignorant men." I want you to dismiss entirely from your mind such a conception in considering what I am going to place before you. We find ourselves, then, in a world of change—"we have here no abiding place"—nothing remains the same for two consecutive seconds. All phenomenal things are impressed with the three characteristics: *anicca*, *dukkha*, *anatta*; impermanence, sorrow, absence of a selfhood. These three characteristics are undoubtedly a fundamental point in primitive Buddhist teaching. Old age, sickness and death are logically implied in the first characteristic, *anicca*. It was the starting-point of the spiritual awakening of the young prince in his palace. So it must sooner or later come to every man: and it must, from the earliest times, since men learned to think, have occurred to them to ask: "Is there, then, no abiding Reality, in which or in whom we can take refuge amidst all this change?" Recall with me that impressive scene of the final passing away of the great Teacher between the two Sala trees at Kusinara. He is addressing the sorrowing Ananda, and says: "After my Nirvana you ought to reverence and obey the Law; receive it as your master, or as a light shining in the darkness, or as a precious jewel—the Law that I have given; this you ought to obey and follow carefully, regarding It in no way different from myself."

Now, what was implied in this solemn declaration? Here was the germ from which proceeded the idea or formula of an invisible Presence, always with the Sangha; the teaching and power of the Law (the Dharma); this represented the Dharmakaya, the Buddha's body of Law, ever present with the Order, and a fit object of reverence. It is always invoked in the very ancient

Patimokkham ceremonial (the Bhikkhus' Confessional).

At that most holy place of pilgrimage for all Buddhists, Buddha Gaya, there is an inscription, carved by a Chinese disciple named Ho-yun, who had travelled from China to India, "to worship at the sacred spots." In this inscription we read of the "Tri-kaya," the threefold Body of the Buddha; first, his human body, Nirmana-Kaya, the body of transformation; next his Sambhoga-Kaya, the body of bliss; thirdly, the Dharmakaya, which is thus described in the inscription:—

"Co-extensive with the universe, inhabiting all time, with excellences innumerable as the grains of dust, beyond all human character, transcending all human language."

Such was the conception of the invisible body, worshipped by the devotees who visited the sacred spots, and also by the human and super-human beings represented in the early sculptures, prostrate in adoration before the seat or throne, where the Buddha had once sat, and which was tantamount to an altar.

Then there is the relic shrine, *chaitya*, a form of worship that existed from an early time. It is interesting to note how, in later days, the *chaitya* occupied the extreme eastern part of the cave temples or Indian basilicas. It is always found in the chord of the apse, and so placed that the worshippers may perform around it the customary perambulation, from left to right, i.e., keeping the right shoulder or hand always toward the object to be revered. In the *chaitya*, Buddhists would be reminded of the omnipresence of the Dharmakaya in a most impressive manner. That is the meaning of those figures we see in the Sculptures at Sanchi, turning towards the Wheel (*Chakra*) or the Throne with clasped hands and awestruck faces, worshipping the invisible presence of the Teacher. Such, then, is the glorious Dharmakaya which is immeasurably greater than a personal Creator, or any conception of man. It is with us now, here in this hall; it is present in our own mind and heart; it is always present in the Sangha.

Can we ever define it in the limited terms of human language? "Have you an accountant or a treasurer?" asked the holy nun, Khema, of King Prasendi, "who could tell you how many grains there are in the sands of the Ganges, or how many measures of water in the Great Ocean?" So neither can it ever be measured by the predicates of bodily form. Thus conceived the Dharma-body was no dead, self-acting force. It pervaded the innumerable world-systems as an omnipresent immanent energy.

It provided the medium in and through which all ranks of existence could "live and move and have their being." It was the source of the Supreme Enlightenment, the Absolute Wisdom, the Perfect Goodness, of all the Buddhas. Herein lay the common element of character which made all the Buddhas one, transcending all appearances of birth and death. The mysterious essence known as the Dharmakaya thus became the object of the believer's devout adoration. He meditated on it, and on his own participation in it with a solemn joy. His duty was to practise the moral discipline which would bring him into conscious communion with it. "Glory to the incomparable Dharma-Body of the Conquerors," sang the philosophical poet, "which is neither one nor multiple, which supports the great blessing of salvation for one-self and for one's neighbour, unique in Its kind, diffused, transcendent and to be known by everyone in himself."

How misleading, then, to represent Buddha's glad tidings of salvation as "atheism"! Yet so it has been represented by its avowed opponents and, strangely enough, even by its friends. Atheism to a Westerner means a materialistic and purely mechanical, fatalistic view of existence, a denial of all spiritual aspirations. The grand teaching about the Dharmakaya, which I submit is quite orthodox, has given rise in Northern Buddhism to the conception of Amitabha, the Buddha of Infinite Light. God in this sense, then, is most certainly a reality, *the Reality*. Recognition of this Law gives us light on the conditions of our existence so as to render it possible for us to find the right path. We may call it the Dharma-kaya, the Law-body, or Amitabha the source of Infinite Light, or by some other name. It is the Norm of all nature involving the bliss of goodness, and the curse of wrong-doing, according to irrefragable causation:

"Thou, the abiding and sublime,
Art never moved in change of time,
Thou Teacher of Life's duty."

Such, then, is the Omnipresent Reality that gives a meaning to all Life. As Shelley, our own poet, so finely says:—

"Yet, not the meanest worm
That lurks in graves and battens on the
dead

Less shares thy eternal breath."

The great goal of enlightenment, Nibbana, is to become one with it; it is therefore not a personal God or an objective deity. It is not concrete nor material, nor real to the senses, yet it is; it is spiritual and can be discovered by the

enlightened mind. It is the source of all rationality and righteousness, of science and morality, of philosophy and religion. The sage of the Sakyas was one ray of Its light, for us the most powerful ray, with the clearest, brightest and purest light. He is the Light that came to us here in this world, in the form of Gotama whom we call the "Buddha."

The Buddha Himself speaks of it only in negative terms. It is "the Unborn, Uncreated, Unoriginated, Unformed." The realization of it is what is called "Nibbana." To come back, then, to our original questions, when Buddhists are asked: "What does Buddhism teach about 'God'?" they need not be afraid of the question. The "God" conception of Buddhism is a purely spiritual one, it is purged of all anthropomorphism and superstition. The reality that shapes existence, the Good Law, leading life step by step onward and upward toward the goal; that in Buddhism is God. It is the Law by which the lowest must rise to the place of the highest—the Law by which the vilest must become the purest. The Tathagatha has preached the way of enlightenment; he has set the wheel rolling which shall never be turned back. It is now our duty to follow up His thought, to become enlightened, to spread enlightenment and to increase it. It is infinite, and thus the possibilities of invention are inexhaustible. We know some of the wonderful things which man can do; the wonderful things which he will be able to accomplish can at present only be surmised by the wisest sages; but greater than all these wonderful discoveries will be the application of the Lord Buddha's maxims of loving-kindness to all fields of human intercourse; in labour and politics, in family life and social affairs, and even in our dealings with the degenerate and criminal.

The enlightenment of our minds is most important. For the Dharmakaya differs from the Christian God conception in one important respect. It is not the creator of man. We are our own creators. We are not clay in the hands of a Potter. As the *Dhammapada* has it:—

"By ourselves is evil done,
By ourselves we pain endure,
By ourselves we cease from wrong,
By ourselves become we pure.
No one saves us but ourselves,
No one can, and no one may.
We ourselves must walk the path;
Buddhas merely teach the Way."

The Dharmakaya guides our steps in the Path from the very beginning. So, while retaining all that is sublime and truly spiritual in the God

conception of the great Religions, Buddhism rejects the fatalistic conception of a "Creator," thereby leaving man entirely free. As Sir Edwin Arnold has expressed it: "It is the proudest assertion ever made of human freedom." Although the Buddha cannot save us, we can and we should avail ourselves of the light and grace of the Dharmakaya, for It is the perennial fountain of inspiration to mankind. May we gratefully accept its illimitable light! We can understand the spirit that inspired that verse

of the *Dhammapada* (387), that has been called the Buddhist doxology:—

"Bright shineth the sun in his splendour by day,
And bright the moon's radiance by night.
Bright shineth the hero in battle array,
And the sage in his thought shineth bright.
But by day and by night—none so glorious,
so bright,
As Lord Buddha, the source of all
spiritual light!" R. J. JACKSON.

A Visit to the Saints of India.

By the Lama Prajnanda.

When the rains have finished the Monks leave the monasteries and journey forth; so I started off this year to visit some of the great Yogis of India. I first, however, called at the Theosophical Headquarters near Madras, and found it very different from when I was last there, twenty years ago. Then, it was filled with visitors from all parts of the world, and every day there were numerous activities, but now it was nearly deserted, the former leaders old and retired, and very little public life. Yet Adyar has a wonderful charm and peace of its own. To wander in the pine woods, bathe in the ocean, or rest in the various shrines and temples are happy experiences not easily forgotten.

I next went to Pondicherry to see the famous Sri Aurobindo Ghose, reputed by many to be the greatest saint in India to-day. He can only be seen for one day a year, and then only for half a minute. I found there a gathering of many nationalities, including Americans and Europeans, who are his disciples. After enormous difficulty I managed to get my name included among those permitted to see him. The interviews began at daybreak and at last my turn came. At the end of a large room there was a dark alcove. I advanced to the alcove, from which a pair of feet projected, knelt before the feet for a second, and placed flowers before them. Then someone touched me on the head, I bowed, retired, and was soon back among the others waiting for their interview. Owing to the dim light I could not see the saint's face, but had received his touch, and some of the aspirants had come hundreds of miles just to get that. People have asked me if I felt any illumination in his presence, but must admit I only felt a tingling sensation in my head for about an hour afterwards.

I next visited a Yogi who has a large following of cultured men and women. He was a dear old man, and spoke in a fatherly manner to his devotees. He told me, among other things, that his Guru was a Tibetan, and when he heard I had been in Tibet he was greatly interested. This holy man had the peculiar "iddhi" of creating perfumes from his magnetism, so that he is always surrounded with the fragrance of flowers. His vitality is so strong that a faded flower held in his hand soon regains its freshness, and if any part of his body is touched a mild electric shock can be felt.

But I was anxious to meet the famous Sri Maharishi, the great saint of South India, who lives on Shiva Hill. I found him in his Ashram, inclining on a couch, surrounded by his pupils. He received me gladly and spoke loving words. I stayed with him two months and learned more daily from him of wisdom and insight. Here is a man who has reached illumination or enlightenment, and can speak from his own experience of what is appearance and what is reality, and can, of his own free will, enter the state of Samadhi or Nirvana. He is called "the Ramakrishna of to-day," and is probably the most advanced man spiritually who can be seen publicly. He had a remarkable history. When a boy at school he had a vision in which he was told to go and live on Shiva Hill, so he went there and lived in a cave for ten years, keeping strict silence, i.e., not speaking. During this time his mind became enlightened, he realized that time and space and causality have no real existence in the true state, and that they are only creations of our minds.

I had many talks with this "divine man," as the Indians call him, though his best help is given by silence and not words, for he throws

out such powerful magnetism that meditation in his presence is easy. Everyone seated near him feels this magnetism in a tingling sensation, and his vibrations start such inner activity in the aspirant that all who come near him feel an upliftment and elation.

One day I was studying some books near his couch when he said: "The study of books won't help you very much. You could read many books on carpentry and never be a carpenter. You have got to ask yourself this question. If I am not my body, my senses, or my mind, what am I? It is the basis of all religion and philosophy. What is the something behind the mind? Arguments, creeds, ceremonies, won't assist you much. When you reach illumination you see this world as a dream state, much as when you dream in your sleep. With 'I' (ego) arising the world arises, when ego vanishes all phenomena goes, and there is peace."

This is really the gist of this great saint's teaching, and is all the more valuable because he is not repeating what others have taught, but what he has discovered from his own spiritual search. Dear Maharishi, as I watched the hundreds of people come just to touch his feet I often thought of the words, "In him men a great and holy Buddha honour."

I was now living in a beautiful spot on Shiva Hill with the holy men, and a weird collection they were. Many of them were practising "hatha yoga," to bring the physical body into subjection. One would stand for hours gazing at the sun, another could twist his legs round the back of his neck and in this position pass the day; another would stand on his head as a change from being on his feet. But apart from these men there was a higher order, *sadhus*, who followed the "raja yoga." They usually dwelt in small caves, observed the vow of silence, and in deep trance endeavour to reach that condition in which "the dewdrop slips into the shining sea." Some of them were pupils of the great Maharishi, and were men of education and culture, to whom the pursuit of the Real was worth more than the illusory knowledge of the external world.

And now comes an experience which made this trip so valuable to me. I was seated alone early one morning on the mountain side when I saw what I at first thought was an angel or a Deva approaching me. Imagine a tall youth of most beautiful appearance, with blue eyes and fair hair falling down on his shoulders, clad in pure white robes, with a bright blue scarf, and you can guess I gazed on no ordinary man. And, indeed, he was no ordinary man, as I soon

found out, and when he invited me to his cave and told me his history and experience I was amazed. He came from a place near Mexico, and had been ordered by a Guru to wander about the world until he was ready. I lived with him for a month and can testify that he had most remarkable psychic powers, somewhat of the nature of television. One day we were in the jungle when he told me a letter had just come for me from England, and when later I went to the Ashram I found it had arrived that morning. On another occasion he woke me up at midnight and said the *sadhu* at the foot of the hill was dying. I went and found everything as he had described. He also had the faculty of being able to answer any question, and I often put to him some posers. He would say, "Wait a minute and I'll get the answer." He would then close his eyes, reflect a few moments, and then sure enough a reply which solved some of my many doubts. He told me he did not know how he did it. If he made the mind blank the answer came.

I still believe the world may yet hear of this youth, and he told me he expects it himself, provided he can keep on the "razor edge path." His food was cold water and plantains, and would often go three or four days without eating. At night he slept on the bare ground, with no cover, his hand for a pillow. He never touched money and scornfully refused it when offered. He said he not only believed in Masters, or super-human men, but was positively sure of their existence, as he had seen some of them and talked with them. A great crisis is approaching the world, and there will be many changes in the religious and social systems of mankind.

What a glorious time we had together. Imagine living with a Socrates, a Shankara, a Confucius, and perhaps you can guess how I felt. He proved to me that a man can know, can realize Truth, if he is willing to pay the heavy price which stern Nature exacts.

With many regrets the time came for us to part, and we embraced for the last time. As the train steamed out of the station I shouted the words that came to my lips, "Good-bye, young Buddha!"

PRAJNANDA.

Harmony is the Way of Nature. To attain harmony is the Way of Man. He who is in harmony with Nature hits the mark without effort, and apprehends the Truth without thinking.

CONFUCIUS.

Caste in Early Buddhism.

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

The subject of caste, as it existed at the time of Lord Buddha, has not as yet attracted so much attention of scholars as it really deserves. Sir Herbert Risley¹, Emile Senart², T. W. Rhys Davids³ and Lord Chalmers⁴ are the pioneers in this field of research, and we are really grateful to them for their invaluable labours. In order to form a clear Buddhist idea of caste one has to look into the Nikāyas, Jātakas and the commentarial literature. We cannot rely wholly on the Jātaka references, although we cannot altogether ignore them. They should be handled with great skill and caution. The subject of caste was much discussed at the time of the composition of the Nikāyas.

At the time of the Buddha Gautama there were four classes of the people, viz., *Khattiyas*, *Brāhmanas*, *Vessas* and *Suddas*. They were known as *cattāro vannā*, or the four castes. *Vanna* literally means colour; some translate it as appearance. In the Buddhist books⁵. *Khattiyas* have been given preference over the *Brāhmanas*, whereas in the Brahmin literature the *Brāhmanas* occupy the first place. The Upanishads speak of the *Khattiya* superiority, and in the Chāndyogya superior learning of the *Khattiyas* has been frequently referred to. Of these four castes, the *Khattiyas* and the *Brāhmanas* have been given precedence in salutation, homage, obeisance and due ministry⁶. The Buddha did not lay much stress on the caste distinctions, which, he said, were unscientific (cf., *Vāsettha sutta* of the *Sutta Nipāta* and *Majjhima Nikāya*). It appears from the *Ambattha Sutta* that the Buddha refuted the charge of *Ambattha* by saying that the *Sākyas*, among whom he was born, were not menials, but *Khattiyas*, and that *Ambattha*, a *Kanhāyana Brāhmana*, was a descendant of a slave girl. Moreover, he tried to prove that the *Khattiyas* were superior to the *Brāhmanas*.

Khattiya is the lord of the fields. This term means a "Rājā," which is taken in the sense of a nobleman. There are good and bad nobles. A bad noble deprives a living being of life, is a thief, is unchaste, speaks lies, slanders, uses rough words, is greedy, malevolent, and holds wrong views. A good noble, on the other hand, abstains from murder, theft, unchastity, lying,

slandering, gossiping, greed, malevolence and false opinions (*Aggañña Suttanta*, *Dīgha N.*). It is distinctly stated that the *Khattiyas* are the best of the four classes (cf., *Majjhima Nikāya*, I, 358; SN. I., 153, II. 284 and *Aggañña Sutta*). As we have already said, Gotama impressed upon the Brahmin *Ambattha* the superiority of the *Ksatriyas*. A son born of a Brahmin maiden by a *Ksatriya* youth was eligible for receiving seat and water as tokens of great respect from the *Brāhmanas*, of partaking of the feast offered to the dead or of the food boiled in milk, or of the offerings to gods, or of food sent as a present, of learning the sacred verses of the *Brāhmanas* and of marrying *Brāhmana* girls. But he was not allowed to receive the consecration ceremony of a *Ksatriya* because he was not of pure descent on his mother's side. The same privileges could also be enjoyed by one born of a *Ksatriya* maiden by a *Brāhmana* youth (*Ambattha Sutta*, *Dīgha N. I*). It should be noted that if a *Ksatriya* was outlawed by other *Ksatriyas*, he was eligible for enjoying all the privileges mentioned above from the hands of the *Brāhmanas*. But this was not permissible in the case of *Brāhmanas*. So we find that even when a *Ksatriya* had fallen into deepest degradation it held good that the *Ksatriyas* were superior and the *Brāhmanas* inferior (cf., *Majjhima Nikāya*, I, 358).

Next we take up the case of the Brahmins who were proud of their caste. It happened that a Brahmin, out of homage, partook of the leavings of food from the man of the lowest caste, but as soon as he had eaten, he thought that he had disgraced his birth, his clan and his family because he had taken the leavings of a

¹ Tribes and Castes of India.

² Les Castes dans l'Inde (translated from the French by Sir E. Denison Ross).

³ Buddhist India, pp. 56, 59, 62.

⁴ J.R.A.S. 1894.

⁵ Cf. *Ambattha Sutta*, D.N., I; *Aggañña Sutta* of D.N., III; *Lalitavistara*, ch. III.

⁶ *Majjhima Nikāya*, Sutta no. 90—*Cattāro 'me, mahārāja, vaṇṇā-Khattiyā, Brāhmaṇā, Vessā, Suddā. Imesaṃ kho mahārāja, catunnaṃ vaṇṇānaṃ dve vaṇṇā aggama akkhāyanti—khattiyā ca brāhmaṇā ca—yadidaṃ abhivādanapaccuṭṭhānañjalikamma-sāmicikammaṃ ti.*

low-born churl. His remorse was so very keen that he plunged into the jungle not to show his face to the human world, where he died forlorn. (Jat. II, 57.)

The Brahmins were so very proud of caste that in one instance we find that a Brahmin when he grew old, said to his son thus: "Don't let my body be burnt in a cemetery where any outcaste is burnt, but find some uncontaminated place to burn me in." (Jat. (Cowell), II, 37.)

The Pāli Buddhist literature mentions the following kinds of Brāhmanas: (1) *Udiccadesa Brāhmanas*, i.e., Brahmins who lived in the Northern or North-western country (Jat. I, 178, 216, 240, 263); (2) *Kāśi Brāhmanas*, i.e., Brahmins who lived at Kāśi (Jat. II, 50, 59, 115); (3) *Brāhmanas of Rājagaha and Magadha*, who were very superstitious, holding false views and believing in luck (Jat. I, 215); (4) *Brāhmanas of Bhāradvāja Gotta* (vide *Tevijja Sutta*, *Dīgha Nikāya*, I), and (5) *Kanhāyana Brāhmanas*⁷.

It is one of the famous sayings of the Buddhists:—

"Foremost in virtue were the men of old,
— Those Brahmins who remembered ancient rules.
In them well-guarded were the doors of sense.
They had achieved the mastery of wrath.
In meditation and the Norm they took delight,
Those Brahmins who remembered ancient rules."

(S.N.; *Salāyatana-vagga*: "Book of the Kindred Sayings," IV, p. 74.)

Brahmins in name there were many; but real Brahmins could hardly be found. The Jātaka relates a study of the dearth of good and real Brāhmanas (Jat. (Cowell) IV, 227). In it a description is given of ten kinds of Brahmins who have lost their Brahminhood.

A true Brahmin is one who has removed all sinfulness, who is free from haughtiness, impurity, and greed; who is an accomplished master of the Veda, and has fulfilled the duties of holiness (*Vinaya Texts*, p. 79, S.B.E., XIII, *Mahāvagga 1st Khandha*). He eats only one meal of rice a day, and he never touches strong drink (Jat. IV, 230). Besides, he must be a repeater of the sacred words, knowing the mystic verses by heart, and he must have acquired the three Vedas with the indices, the ritual, phonology and the exegesis and the legend; be learned in the idioms and grammar, versed in lokāyata reasoning, and in the theory relating

to the signs of the body of a great man (*Ambattha Suttanta*, *Dīgha N. I*; cf., A.N., I, 163; *Divyāvadāna*, 620, etc.). In order to be a real Brāhmana one must have five things. In the first place he must be of pure birth and descent; secondly, he must know the threefold vedic lore. He must be an accomplished master of all vedic mantras (*Dipavamsa*, 5, 61-71), and be proficient in allied branches of Brahmanical learning; thirdly, he must have handsome and pleasant appearance and fair colour; fourthly, he must be virtuous, and lastly, he must be learned and wise (*Sonadāṇḍa Sutta*: *Dīgha*, I). Buddha said in one of the suttas of the *Dīgha Nikāya*⁸ that wisdom and conduct are necessary for constituting a true Brahmin (cp., *Sonadāṇḍa Sutta*). We may call one a Brāhmana who is thoughtful, blameless, settled and dutiful. One should not attack a Brāhmana, but no Brāhmana should let himself fly at his aggressor. He should not offend others by body, word or thought. One does not become a Brāhmana by his plaited hair. He in whom there are truth and righteousness is a Brāhmana. A Brāhmana should meditate in a forest and must be free from bonds and attachments. He should endure reproach and know the end of his suffering. He should avoid life-slaughter. He must be tolerant to the intolerant, mild with the violent, and free from greed among the greedy. He must not utter harsh words. He should not foster desire for this world or for the next. He is a Brāhmana who has risen above ties and who is free from sin or impurity. He is pure, serene, undisturbed, and bright like the moon. He has abandoned all desires, and has conquered all the world. His passions are extinct. He is noble, a hero, a great sage, a conqueror, the accomplished and the awakened. He is perfect in knowledge and he is truly a sage (vide *Brāhmanagga*, *Dhammapada*, pp. 55-60, cp., *The Vāsettha Sutta of the Sutta Nipāta*, *Brahmāyu Sutta of the M.N.*, the *Brāhmana Samyutta of the S.N.*, the *Jāmissoni Sutta of the A.N.*, and so forth). A true Brahmin is he who is immune from the assaults of perception and who has no craving to be reborn either here or elsewhere. He dwells with a clear conscience and without any perplexity. "It is clear," says T. W. Rhys Davids, "that the word Brahmin in the opinion of the early Buddhists conveyed to the minds of the people an exalted

⁷ *Mantānam kattāro*, *mantānam parattāro*=makers of mantras and repeaters of mantras. *Dīgha*, I. 239.

⁸ Wisdom in the sense of that which is the contrary of *avijjā*, ignorance, or ignorance of the action of Karma, of the four noble truths and of the doctrine of the *āsavas* or cardinal sins.

meaning, a connotation of real veneration and respect." He further points out that, "If the contention of the Buddhists had been universally accepted and if the word Brahmin had come to mean not only a man of certain descent, but exclusively a man of a certain character and insight, then the present caste system of India could never have grown up." There is much grain of truth in what Rhys Davids has said, that the caste system was gradually built up into a completely organized system. "The social supremacy of the Brāhmins by birth became accepted as an incontrovertible fact and the inflood of popular superstition which overwhelmed the Buddhist movement, overwhelmed also the whole pantheon of the Vedic gods. Buddhism and Brahmanism alike passed practically away, and modern Hinduism arose on the ruins of both." (*Dial.* Vol. I, pp. 140 sqq.) It is one of the injunctions of the Buddha that every one having certain abilities should be allowed to teach and that if he does teach he should teach all keeping nothing back and shutting no one out (*vide* introduction to the *Lohicca sutta*, *ibid.* 285). It appears from this that a teacher belonging to a higher caste would not refuse to teach anybody belonging to an inferior caste. It is interesting to note that the Brahmins at first gave themselves up to meditation. Hence they were called *Jhāyakas*, but some people, being incapable of enduring meditation in forest leaf-huts, engaged themselves in writing books, hence they were called *Ajjhāyakas*, or the repeaters of the Vedas. The Brahmins had their fivefold code for achieving the ideal. This code consists of: (1) The Truth (*sacca*); (2) Austerities (*tapas*); (3) Chastity (*brahmacariya*); (4) Study (of Vedic lore); and Munificence (*cāga*)—i.e., to the Brahmins. (Rhys Davids, *Further Dial.*, I, p. xix.)

Service was divided into four by the Brāhmanas, service of a Brahmin, of a noble, of a middle-class man, and of a peasant. Any member of all four classes might serve a Brahmin. A noble might be served by another noble or by a middle-class man or by a peasant. A middle-class man might be served by another middle-class man or by a peasant, and a peasant might be served only by a peasant. The Buddha refuted this selfish classification of the Brahmins and based his contention on moral and ethical grounds alone. In the opinion of Buddha, one should not assert that all services are to be rendered or that all services are to be refused. If the service makes one bad and not good, it should not be rendered. But if it makes him better and not worse, then it should

be rendered. This is the guiding consideration which should decide the conduct of Brahmins, nobles, middle-class men and peasants. The Buddha further points out that lineage does not enter into a man's living either good or bad. (*Esukāri Sutta of M.N.*, *Further Dialogues of the Buddha*, II, p. 100.)

Obituary.

DR. ANNIE BESANT.

Dr. Annie Besant, President of the Theosophical Society, passed away at Adyar, Madras, on Wednesday, September 20th, a few days before her 86th birthday.

Annie Besant was born in London of an English father and an Irish mother: she married a clergyman of the Church of England at the age of 20, at which time she was a devoted Christian. Later she renounced Christian doctrines and became a Freethinker. She worked for many years with Chas. Bradlaugh, and together they raised the Freethought Movement to a unique height of intellectual vigour.

In 1885 she came under the influence of Madame H. P. Blavatsky and joined the Theosophical Society, her powers of oratory and her literary ability being used most successfully in carrying H.P.B.'s message throughout the world.

The great mistake of her life was the announcement in 1909 of the coming of the "Messiah"—the incarnation of the Lord Maitreya in the body of Mr. J. Krishnamurti, who has himself repudiated the honour thus thrust upon him.

Mrs. Besant herself was a fighter: "a reincarnated Kshatriya," she has been well called. Her courage and enthusiasm were boundless. Bernard Shaw well described her:

"Annie Besant is a woman of swift decisions. She sampled many movements and societies before she finally found herself; and her transitions were not gradual. She always came into a movement with a bound, and was preaching the new faith before the astonished spectators had the least suspicion that the old one was shaken."

Many, like the present writer, who were subsequently led into the Buddha's Path to Enlightenment from first hearing her eloquent teaching, owe her a debt of gratitude, and will wish her a speedy return to earth life to carry on the fight for Truth.

The Anagarika Dharmapala.

A Record of His Work in England.

(Continued from page 83).

On December 19th the Buddhist Lodge published an Appeal to all Lodges of the T.S. in accordance of the wishes of the Anagarika expressed in Letter no 4. After introducing the Anagarika, the Appeal continues:

"For forty years, working some eighteen hours a day, he has been labouring in the service of that Wisdom-Religion or Maha Bodhi which is the heart of both Theosophy and Buddhism. He is now over sixty, and though in one way aged with the strain of overwork, in heart he is as young and energetic as ever. Five more years at least will he work, until he too has wandered through the world as a preacher of the Law for as many years as the Lord Buddha was teaching some 2500 years ago. Of that five years he has offered two to England, in which to spread those ancient Truths that for centuries past have led the feet of millions into the Way of Peace."

Then follows an appeal to all within the Theosophical Society who were interested in Buddhism to join in supporting his work in England.

An extract from my Diary for January 3rd, 1926 reads:

"The Anagarika arrived safely by the Majestic. Staying at 51 Lancaster Gate until house ready."

In the middle of February he moved to Kensington Palace Mansions, and the middle of March moved down to Bournemouth for a while. In a letter (No 9) written to me from his London address just before leaving for the country on March 13th he says:

"In my enthusiasm I came over to England to do a little work, but I see how difficult it is to do Buddhist work over here.

My brother the Doctor has written to my nephew that he is anxious to come over to England, and has asked him to induce me to return to Ceylon so that he will be able to come over here without delay. If I don't go he can't leave my dear mother. He or I should be near her. I have cabled to my brother to inform me when he intends leaving Colombo. On the receipt of the reply I shall decide what to do."

LETTER No 10

Casalini

West Cliffe

Bournemouth W.

May 16.

My dear Coworker,

I hope the 2470th Anniversary of the Buddha Celebration will be a success. I expect to leave this place on next Sunday for Ealing. Mrs Wickram and the nurse are taking care of me. Prof W. came up here on Saturday evening and is leaving tomorrow morning for Ealing.

I am sure that you would be glad to hear that at last we have been able to purchase the house, No 86 Madeley Rd, for the School of Buddhist Psychology. The price is £2500. We will have to buy furniture. Buddhist students will be admitted. Prof. and Mrs Wick. will say there and take care of me. They are showing me every possible kindness. But for their solicitude I would have gone over to the other world. The Masters will no doubt help us. After a few years I expect they would send holy Bhikshus to work in England to spread the pure Dhamma among the people.

The next great festival comes on the full moon day of July—the day that the Lord preached the first sermon at the Deer Park, near Benares.

At Lumbini the future Buddha was born 2550 years ago. He attained the Abhisambodhi 2515 years ago at Buddha Gaya, and 2470 years ago He entered the Maha parinirvana at Kusinara. India is our holy land. English Buddhists will have a spiritual claim on India through our Lord. There are sixty millions of the Untouchables—these are prepared to accept the Dhamma. Bombay Buddhists are going to build a Vihara in Bombay

All the stock of merits I have accumulated since the last for 40 years I transfer to you and your people for acceptance. Please try to get the Indian students for the celebration.

Yours affectionately,

ANAGARIKA

My diary shows that on May 27th we celebrated Wesak at the Holborn Hall before an audience of two hundred and fifty persons with myself in the Chair and the Anagarika as one of the principal speakers. My next entry concerning him is dated July 24th, and

describes the house-warming at the Ealing headquarters at 86, Madeley Road, "the Buddhist flag hanging from the window as some fifty people arrived." On October 20th there was a "farewell meeting" at Ealing before he left for Ceylon for the winter, at which the Press took photographs which were published in the "Evening Standard." On this day was issued the first copy of the "British Buddhist," an enterprise on which he insisted although we had offered him the use of "Buddhism in England" founded six months previously. On November 8th he sailed for Ceylon, and the next letter, dated November 24th, was posted from there on his arrival.

LETTER No 11.

My address: M.B.S.

P.O. Box 250, Colombo,
Ceylon.

Novr 24 2470

1926

May all be happy!

My dear young Coworker,

Alone sitting in my cabin I am thinking of the great work of the Lord Buddha in England. It was in 1919 that the idea came to my mind of starting Buddhist work in England. Of course the Buddhist Society deserves the initial credit for inaugurating the Lord's work and we have to thank Ananda Metteya, Payne and Ellam for the good work they have done. We have to thank Rhys Davids, Edwin Arnold, Max Muller for what they have done in the eighth decade of the last century. The translation of the Pali texts into English has been a great achievement. The propagation of the Dhamma has been made easy for us because of them . . .

The publication of the Mahatma Letters is another achievement. There is no Hinayana and Mahayana Buddhism in Ceylon. These two forms of Buddhism existed in India during the time of Hwen Tsang. Ceylon Buddhism has three *yanas*—the Mahayana, Pratyekayana and Hinayana—three paths or vehicles to reach Nirvana by following the Paramitas. Strictly speaking Ceylon Buddhism emphasizes the Jhanas Vimokkhas etc to lead the Brahmachariya life and realize Nirvana. It is wrong to say that Ceylon Buddhism is Agnostic and Nihilistic. Both are condemned as dogmas. To understand Ceylon Buddhism one has to live the holy life and practise the Jhanas. Ceylon Buddhism belongs to the ante Mahayana period. Pali Buddhism repudiates dogmas of which there are 62.

You have written that the Master is a Rajput Brahman. The two are not identical. M is a Rajput Kshatriya, a devoted follower of the Lord Buddha. He says so in his letters to Sinnett. He belongs to the Arhat School, and he says his Bible is the "Khud-daka Patha" and the latter is the Bible of the Ceylon Bhikshus also.

I have forty years of good karma in my favour as a worker in the Buddhist field, and I am convinced that the energetic English brain would accept the Dhamma. That is why I left India to propagate the Dhamma in England. Within the last twelve months twice I was at the threshold of death, and yet I did not die. My friends think that England is not a fertile soil for the Dhamma. But I wish to try for at least two years.

A Vihara is a necessity in London. A Vihara is intended as a preaching Hall and residence for the Brahmacharis. We have to select a place in London easily accessible for the people to visit. I am ready to cooperate with your Society. Personally I follow the Bhodisattva Path—that is I aspire to become a Buddha ages hence. I practise the Ten Paramitas. The present civilization of Europe is absolutely materialistic and Nihilistic. The dogma of the resurrection of the body had its origin in India and in Egypt. It is one of the dogmas condemned by our Lord.

The Anatta doctrine is a very simple declaration advising the Bhikshus not to cling to the ever changing five *skandhas*. Instead of looking for a permanent skandha we are asked to get the Supreme Wisdom whereby we are able to realize the changeless state of Nirvana, by the Citta freed from all the *sankharas* and *upadanas*. Only by Jhana this purification can be achieved.

We have to sell the Ealing house and get a plot of land where we can build a Vihara according to Buddhist architecture. We should have a small printing machine to print your journal as well as the British Buddhist.

At the very outset we must not quarrel. Unity of action is necessary. Let us give freedom to the Hinayanist as well as the Mahayanist. Nirvana is to be realized by a selfless life of renunciation and all embracing love and pity. Egoism has absolutely no place in the Nirvanic Consciousness.

We must organise a band of missionary workers to disseminate the Dhamma both in England and in the Colonies. The Missionary Societies established by sectarian Christians do great harm to the Buddhists of Asia. You have

forty years of work before you, while I have only 2 years. Therefore be kind to me. Yours ever,

Love to all.

THE ANAGARIKA DHARMAPALA.

On May 8th 1927 my Diary shows that he was back at Madeley Road, Ealing, and on May 16th he once more spoke at the Wesak Meeting held at the Essex Hall. On July 15th he convened a meeting at the Essex Hall to celebrate the Full Moon of July, this being the first meeting convened by him. Eighty people were present, the Chair being taken by Dr. Hewavitarne.

The next letter bears no address, but was probably written from Ceylon, whither he had once more returned, this time finally.

LETTER No 12.

Adoration to the Holy Omniscient One
May all be Happy. Decr 22 2470

1926

My dear young Brother,

I am making arrangements with the firm of H. Don Carolis and Son in order to raise a loan of £5000 on my account to buy land in London and begin the erection of a Buddhist Vihara. The Foster House will be sold after we have purchased land. I have shares in the firm.

The majority of Ceylon Buddhists are poor. The wealthy few are spending their money in sensual enjoyments. They will not contribute generously for any Buddhist movement in the island.

The leading Buddhist College in Colombo couldn't raise sufficient money to erect the preaching Hall, and our family had to contribute Rs 30,000 to finish the building.

The poor are generous but they can't afford to contribute large sums for the London Vihara. I therefore propose to build the Vihara without soliciting help from Ceylon Buddhists . . .

We shall have a Hall 60 ft long and 40ft broad. It will be more like a Basilica. It will be for all Buddhists, but I will have a beautiful Altar similar to the Mahayana Temple Altars.

We shall organize a training school to train young English Buddhists as missionaries. We shall start an Orphanage if possible. I want English Buddhists to cooperate with me for two years, and after that I shall prepare myself to leave the world, and entrust the work to English Buddhists.

I shall bring £5000 of my own money, and I

hope to sell the Foster House for which I have spent £2600. My desire to build a small beautiful Vihara in London is intensely great.

Yours ever affly

THE ANAGARIKA DHARMAPALA.

The next and last letter I received from the Anagarika preludes the invalid condition in which he spent the last years of his life. The spirit was still willing, but the body was worn out.

LETTER No 13.

Aloe Avenue, Colpetty
Colombo. March 27 2471
1928

May all be happy.

My dear Co-worker,

I am glad to have received your letter of the 7th inst. I am disappointed at my own state of health, and the Doctors think I shall not be fit for active work for six months. They think that my heart has become weak. They have asked me not even to receive visitors. My days are numbered, and I feel sorry I shall not be able to do anything for the consummation of my cherished desires. If I pass away suddenly I hope the work will continue on. Three learned Bhikkhus have consented to take up residence at 41 Gloucester Road, and acquire a thorough knowledge of English and make themselves useful in preaching the Dhamma to the English people. Christian missionaries spend years in acquiring a knowledge of Sinhalese and begin work among the Sinhalese Buddhists. Similarly the Bhikkhus will acquire a working knowledge of English and then begin work. Perhaps in ten years after we could get an idea of their competency

The Theravada Buddhism has been condemned by many as Hinayana, but Ceylon Buddhists have maintained that form of the Dhamma for the last 2300 years. The Mahayana form of Buddhism being a later development, there must be striking differences between the two

The Tibetan Book of the Dead belongs to a certain sect. The contents are exhilarating. In the Visuddhi Magga there are certain passages treating on the same subject but not so comprehensively

May you and Mrs Humphreys enjoy all happiness,

THE ANAGARIKA DHARMAPALA.

(Concluded)

Buddhism in the Modern World.

Alan W. Watts.

II. Buddhism and Politics.

As the chief interest of Buddhism is with spiritual rather than with temporal things, no specifically political principles are embodied in its teachings, and for this reason it must be made clear that no one has the right to express an "authoritative" opinion on the attitude of Buddhism towards this particular subject. Therefore, in writing this article I lay no claim to the authority of the Dhamma for my ideas on the problem of government. The teaching is there for us all, but as our interpretations of it are almost bound to differ, its particular applications are matters of individual responsibility, and no one is in a position to dictate another's duty in the actual practice of Buddhism. This is especially true in the sphere of politics, for Buddhism inclines neither to Despotism nor Republicanism, Constitutionalism nor Socialism, Fascism nor Communism, Idealism nor Individualism, and one may adhere to any of these schools of political thought without being in disaccord with the Buddha's teachings. The Buddha would probably have agreed with Pope when he wrote:

For forms of government let fools contest,
Whate'er is best administered is best,
for it is not so much the form of state-organization that is of importance as the spiritual condition of individuals, upon which the welfare of the community depends. It is a truism that the perfect state can never be made by legislation alone, for statesmen are unable, however wise they may be, to change anything beyond the mere machinery of government, which is in itself no more than a dead system of no value without the intelligent support of the community.

It would seem that there is a tendency in human nature always to begin at the wrong end in approaching sociological problems, and this is particularly noticeable at the present time, when it is frequently imagined that an efficiently organized state is the same thing as a perfect state. Indeed, the delusion that progress is somehow inseparable from labour-saving devices, up-to-date educational establishments, super-cinemas, wireless, five-year plans, aeroplanes, town-planning, world-conferences and skyscrapers is one of the most wide-spread and absurd delusions of the modern world. Less ridiculous, but equally absurd delusions, are those which confuse peace with disarmament

and leagues of nations, national prosperity with the gold-standard and credit, sound government with youth-movements and extremist dictatorships, chaos with capitalism, religion with belief, or freedom with leisure. The machine, the organization, the outward form, has so fascinated man that he has put all his faith in it, and in imagining that it can provide the solution to all the world's problems he fails to realize that he is in the lamentable position of the doctor who thought he could cure chicken-pox by cutting off the spots. As Matthew Arnold wrote in *Culture and Anarchy* over sixty years ago:—

Faith in machinery is our besetting danger; often in machinery most absurdly disproportioned to the end which this machinery, if it is to do any good at all, is to serve; but always in machinery as if it had a value in and for itself. What is freedom but machinery? . . . What are railroads but machinery? What is wealth but machinery? What are, even, religious organizations but machinery? Now almost every voice in England is accustomed to speak of these things as if they were precious ends in themselves, and therefore had some of the characters of perfection indisputably joined to them.

The state, just as the human body, works from within outwards, and it should be obvious that if man wants to control the world he must start by controlling his own mind. For man is supposed to be able to look after himself by virtue of his being a man and not a sheep—to be herded about in a senseless flock. But so long as he refuses to order his own life he must submit to the clumsy, inefficient and desperate system of being ordered about, interfered with and pestered by legions of policemen, tax-collectors, busy-bodies, censors, and other "caterpillars of the commonwealth." But these officials are employed in a vain attempt to manage a vast and complex civilization which refuses to look after itself because of the responsibility involved in so doing, and which is incapable of behaving honestly without being threatened with prisons, floggings, death-penalties and fines. Under such circumstances it is small wonder that our civilization has reached a critical condition which defeats the best statesmen and economists in the world. It should need no more statement than the fact that two and two make four, that the world's body cannot be healthy when its soul is sick; so vast and complicated has civilization become, and so negligible has its spiritual

development been in proportion, that the task of government, even when aided by tremendous numbers of officials, verges on the impossible. Moreover, the power which science has given us over nature, the power which has given us fast travel, newspapers, telephones, hospitals and our high standard of living, is by no means equal to our fitness for using it, and where we have not abused this power by turning it to warfare and oppression, we have become so attached to it that its loss would seem a universal calamity. So dependent are we upon it for controlling the world and for ordering our own lives that we are slowly losing the ability to do these things for ourselves, and instead of mastering our creations we have become their slaves.

Buddhism is *par excellence* the religion of mastery, for in its teaching that man should not attach his mind to externals it demands a mental control undreamed of in these days of dependence upon machinery. It does not ask us to destroy our machines; it does not preach any "back-to-nature" fanaticism; it merely asks that we shall rise superior to all machinery—to the machinery of personality, politics, science and religion. Our minds and bodies are engines to be employed for a purpose; the idea of self—the combination of *skandhas*—is a useful tool; but they are not ends in themselves, any more than the pen in my hand is an end in itself, and we must not be carried away by them, or be victims of the egoism which arises through attachment to any means of creation and expression. Thus if Buddhism can only teach us to rise superior to mere organization and machinery, it will have done much to solve the political and economic problems of to-day. But have its principles any chance of acceptance? Professor Dicey writes in his *Law and Opinion in England*:

Success in converting mankind to a new faith, whether religious, or economical, or political, depends but slightly on the strength of the reasoning by which the faith can be defended, or even on the enthusiasm of its adherents. A change of belief arises, in the main, from the occurrence of circumstances which induce the majority of the world to hear with favour theories which, at one time, men of common sense derided as absurdities or distrusted as paradoxes.

We have seen that circumstances have now arisen which make the cultivation of individual perfection more necessary than ever, but Christianity does not emphasize the need for producing more than one Christ, it does not attempt to *train* men of high spirituality because it inherits the fatal Western belief that greatness is born and not made. Beyond an attempt

to "imitate" Christ it does not go; to try to equal Him would be irreverent and impossible. For it has an unfortunate doctrine that Jesus was the embodiment of an unattainable perfection, and therefore the majority of Christians will always be content to worship Him and be His slaves. The Buddha did not lay himself open so much to deification; he emphasized the fact that he was an ordinary human being who had become Enlightened through his own efforts. His precepts are not laws for his subjects, and he was not, and has never been thought of, as a king jealous of rivalry. For in reality these two sages invited men, not to bow down and worship them, but to sit beside them, and to revere them, if at all, not as gods but as elder brothers. If we can train ourselves, not by slavish imitation, to acquire the spiritual greatness of those who have led the way in showing us what *can* be done—if only a few can do this—then we may look forward with hope.

Is there any need to quote the famous passage on Sovereignty in the *Dhammapada*?—"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." Or in the words of Jesus, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Much is said and written about the control which man has gained over Nature, but Nature is only allowing us "a breath, a little scene, to monarchize," and the time draws on for the reaction. We have tried to gain mastery by violence, by trying to bend Nature to our uses with all the external machinery of civilization. It is the story of Frankenstein over again—we have created an unnatural monster which is slowly overpowering us—while there is yet another course to be taken, the Way of the Buddhas, of which it is said, "Help Nature and work on with her, and Nature will acknowledge thee as one of her creators and make obeisance."

ALAN W. WATTS.

* * *

S.P.S.R. Lectures.

Three interesting lectures in the current syllabus are: December 12th, Lamaism and its Sacred Literature in Tibet, by Lt.-Col. Waddell; January 16th, How did Buddhism arise within and leave the dominant Brahmin System? by Mrs. Rhys Davids; and March 27th, The Separation of Hinayana and Mahayana Buddhism, by Dr. Kenneth Saunders. Lectures at 17, Bedford Square, W.C.1, at 5.30 p.m. FREE. Complete list on application to Secretary.

Books: Reviews.

ESSAYS IN ZEN BUDDHISM. Second Series. By Prof. D. T. Suzuki. Luzac, London. 1933. 20/- pp. xii, 326.

Zen Buddhism is often misconceived as a form of quietism, of contemplative other-worldliness, so absorbed in the abstract that it is of no value to practical and positive minds. Or again, as a cold and heartless philosophy proclaiming that the highest good is an attitude of resigned detachment, in which there is no place for the virtues of dynamic truth-seeking and striving for mastery, so justly admired by the West. This misconception is refuted once and for all by Prof. Suzuki in his latest series of Zen essays, which is one of the most valuable works on Buddhist psychology to be had in the English language. Though this is by no means a book for the "beginner," it contains material which no student of Buddhist meditation can afford to overlook, as it is chiefly concerned with what is called the "Koan Exercise"—a form of meditation not at all suited to passive spirits whose Buddhism is little more than philosophical *laissez-faire*.

Although the Zen ideal is the selfless and impersonal state of Nirvana, it is characterized by a certain fierce individualism which is essential for any success in dealing with the Koan, for the Koan is a problem calculated to exhaust every ounce of intellectual energy in finding the solution. Nay, more, even when the power of reason is brought to a standstill, the problem remains so baffling and fascinating that it cannot be given up, and one is forced to awaken the faculty of intuition to bring the struggle to an end. And in so doing, the Inner Eye is opened, and it becomes possible to see one's true nature stripped of all the garments of passion, selfishness, and illusion with which the personal mind has hidden it from view. "Within the body which admits sensations, acquires knowledge, thinks, and acts, there is the 'True man without a position.' He makes himself clearly visible; not the thinnest separating film hides him. Why do you not recognize him?" The recognition of this "True man without a position" is the purpose of the Koan Exercise, and although the Zen masters say that he is as obvious as the fact that "When you taste vinegar you know it is sour," it needs a superlative effort of concentration to catch even a glimpse of him. A striking illustration of this truth is to be found in the pictures of famous teachers of Zen contained in this volume. They have fierce and

rugged features with powerful, searching eyes, telling a tale of struggle and perseverance without which the Zen training cannot be survived. Some of them are uncouth and humorous creatures—one with an absurd staff, full of twists and knots, about twice as long as himself—others are tall and muscular with heavy beards and bushy eyebrows, but all have the same atmosphere of tremendous strength and individualism, and each picture is executed in the deft and unadorned style so characteristic of Zen artists.

The first essay deals exclusively with the various types of Koan, the method of grappling with them, and the efficacy of the Koan as a means to Enlightenment, while the latter portion contains an interesting comparison between the Koan and the mantric formulæ used by other Buddhist sects. However, the Koan is not to be looked upon as a mantram, nor is any particular significance to be attached to the form of words in which it is set, or even to any rational meaning which might be deduced from it. Its sole purpose is to form a focus-point for concentration: it cannot be linked up with a chain of kindred ideas like any logical proposition; by its provocative and baffling nature it invites attention which other objects (such as pencil-points and door-knobs) usually repel. For it is likened to swallowing a ball of red-hot iron; once you have got it inside you, you cannot get rid of it. Hakuin used to ask his disciples what sound was made by the clapping of a single hand; here is a question with no logical answer, and yet the attempt to find one may bring about the state of Satori, as when a rat, forced into a corner from which there seems to be no way of escape, suddenly turns about and discovers a loophole. Then it is said that we come upon our "original nature," which is without beginning and without end, [which is the same as that of all the Buddhas, and which we do not recognize because we are accustomed to identify ourselves with forms and conditions.

Indeed it is because we do not see things as they are, because we swathe everything with qualities and attributes dictated by the personal mind, and create for ourselves a world in which attachments are formed to things of impermanent nature, that we cannot understand the truth which is "right under our noses." "The water flows blue; the mountain towers green. Sitting alone he observes things undergoing changes. He does not identify himself with their magic-like transformations." This theme of recognizing

life as it is, and of gaining a direct insight into the nature of things without allowing the vision to be obstructed by "intellectual and passional rubbish" is developed in an essay on Passivity in the Buddhist Life, which is the last and most instructive in the book. Prof. Suzuki writes (quoting Rinzai):—

The truly religious man has nothing to do but go on with his life as he finds it in the various circumstances of this worldly existence.

When he wants to walk, he walks; when he wants to sit, he sits. He has no hankering after Buddhahood, not the remotest thought of it.

So atoned is he with his ideal that it is as natural to him as breathing; the most trivial events are as full of meaning as the most lofty abstractions, and once the Truth is realized the need for searching and hankering is over. But this state is not to be attained by a *passive* acceptance of things as they are; the storm and struggle must come before the calm. Prof. Suzuki writes again of the Zen masters:—

No signs of passivity seem to be noticeable in their exercise, but what is aimed at here is intellectual passivity and not an emotional one which comes out in view so much in Christian mystics. . . . The method of the Koan exercise, however, on the other hand, is to blot out by sheer force of the will all the discursive traces of intellection whereby students of Zen prepare their consciousness to be the proper ground for intuitive knowledge to burst out.

The foregoing is but the barest synopsis of some of the main ideas set forward in this volume. The arguments are supported by a wealth of detail and illustration which show that Prof. Suzuki is not only a philosopher, but an able scholar, and though he is inclined to make repetitions and to make his explanations a little lengthy, he has certainly the teacher's gift of impressing important points upon the reader's mind, even at the cost of reiteration. The book contains a number of exquisite half-tone reproductions of pictures by old Chinese masters, which illustrate remarkably well the important aspects of Zen psychology, and we look forward to the publication of the third series of Essays, which the Author promises in his preface. Although the truth of Zen can never be found in books, we of the West owe a great debt to Prof. Suzuki for pointing this finger at the moon of Reality. Without him we should have known almost nothing of Zen Buddhism, and there can be no better way of showing our gratitude for his efforts than by going whither the finger points, and not being so foolish as to take it for the moon.

ALAN W. WATTS.

THE HISTORY OF BUDDHIST THOUGHT. Edward J. Thomas. Kegan Paul (London), 1933. pp. xvi. 314. 15/-.

This is one of the volumes of the "History of Civilization" series, Mr. Thomas's previous contribution to this series being his "Life of Buddha as Legend and History," reviewed by us in June, 1927. That work was described by our reviewer as a "scholarly analysis," and this may be similarly described. It is a work for the student; the disciple will find little in it helpful to him in the understanding of his religion. The author takes us back to the origins of Buddhism, traces its rise in that part of India we now know as South Behar, west of Bengal and south of the Ganges, and leads us along its history and doctrinal development through the various schools up to the Buddhism of to-day.

In his progress, the author attempts to solve some of the problems Buddhism presents, the first being the question as to whether Buddhism is rightly to be considered as a "religion." He takes us back to the last discourse of the Buddha and quotes Rhys Davids' assertion that if that discourse is to be taken as a summary of his teaching, then the Dhamma is "simply a system of earnest self-culture and self-control," and that being so, we can quite understand the view of such writers as La Vallée Poussin, who refused to call it a religion. Dr. Thomas—who we are bound to say endeavours to be always strictly unbiased and impartial in his examination of the opinions of the various "authorities"—will not admit this. "Buddhism," he says, "was far from being simply a system of self-culture only, like the religions amongst which it originated, it formed a positive conception of the universe; it put certain problems as to the nature of the universe and the individual aside as useless to its purpose, but it never considered them as unknowable or unthinkable. The Buddhist was convinced that he knew, or could come to know, quite enough about the universe to understand his relation to it, and what he must do in order to attain final happiness. His conception of it gave him the peace and confidence that others claimed as the boon of their own religion, but which he found only in his own. For him it was more truly a religion than any other."

The history of Buddhism throughout the ages proves the soundness of this viewpoint: if religion is a *doctrine* that recognizes a Reality beyond the limitations of the world cognized by the senses, and is a *discipline* designed to bring man to a conscious knowledge of that Reality, then Buddhism is surely *the religion par excellence*. Does Buddhism recognize this Reality, is it a Way to that Reality, and does it admit a Wayfarer who attains his Goal?

In the chapters on The Soul, Karma, and Nirvana, Dr. Thomas reviews all the conflicting opinions scholars and devotees have held on these essential points, and we may sum up his conclusions by saying that while he declines to support those who make definite assertions that the Buddha did teach an Ultimate Reality and a superphenomenal Reality in the Universe and in Man, yet he quite emphatically declines to support those who assert he did not. He definitely argues against those who would have us believe that the Buddha knew nothing of the secret lore enshrined in the Upanishads, and that he was simply an iconoclast smashing the idols of popular superstition.

Dr. Thomas repeats that misleading statement we have so often to correct, that the Buddha "inherited and took for granted many of the current Hindu dogmas." The Buddha took nothing for granted, he cast overboard the whole system of Hinduism, lock, stock and barrel, and substituted his own. It was for this reason that his system was never admitted into the ranks of "orthodoxy." Would it not be better to say that he gave truer and profounder meanings to certain basic Hindu doctrines? Dr. Thomas's views suggest this throughout his work: he quite definitely tells us so in the case of Karma: "by making the ethical character of an action depend upon the motive and not upon the external performance (the Buddha) transformed the doctrine of Karma. The aim was no longer to attend to external actions, but to the motives that inspire them."

An interesting chapter is the one on the relation of Buddhism to the Upanishads. We may sum up his conclusions by saying, that whereas the Upanishads expound certain cosmic truths intellectually, but give us no idea of the immediate importance these truths have for us, the Buddha realized the importance and value of these truths, and gave us a system of spiritual education by which we may bring ourselves into harmony with those truths and so gain our release from the fetters of illusion; and that is real religion.

The chapter on Buddhism and Modern Thought is rather disappointing. Dr. Thomas sketches the development in modern China and Japan, and thinks (page 215) that it is "chiefly to Japan that we have to look for further light." He ignores entirely the work of modern German Buddhists, such, for example, as Dr. Dahlke. It might surprise him to know that the Japanese are looking to Germany for "further light." There is a Japanese monk in Germany at the present time who in his own words has "come to Germany to study Buddhism." He is

probably the forerunner of many such earnest seekers.

Dr. Thomas has done his task well. His non-committal attitude may irritate some, but he is an historian, not a devotee. The earnest student will find his book an essential work of reference.

The literary style is clear and lucid, the format is admirable, the price is reasonable, and we have found only one tiny printer's error—*Habogirin*, on page 251 should be *Hobogirin*.

"A. C. M.

* * *

BUDDHISTS AND GLACIERS OF WESTERN TIBET.

By Giotto Dainelli. Kegan Paul. London, 1933. 304 pp. at 18/-.

This is the record of an expedition through Ladakh into Western Tibet, conducted by Prof. Dainelli in the summer of 1930, and written during the journey in the form of a diary. From a Buddhist point of view it is not to be compared in interest to the works of Mme. David-Neel, nor is it as profound as Roerich's *Altai-Himalaya*, but lovers of mountains, of giant glaciers, of humour and of adventure, will find in it many pages of fascinating reading. Of Tibetan Buddhism the author has little to say beyond brief descriptions of some of the lamaseries visited and a few general remarks on the "difference between "Red-caps" and "Yellow-caps," and the teachings of the Theravada and the Mahayana of Tibet, for Prof. Dainelli, as a scientist, is more interested in glaciers than in Buddhism. There is no need, however, to wade through masses of geographical and geological data. The book is a straightforward account, unencumbered by technicalities, of a swift and daring journey from the famous pass of Zoji-la to the Karakorums, where, not far from the Siachen glacier, the author came upon a magnificent oasis, surrounded by ice and snow, yet fresh with grass and abounding with brilliant flowers. His description of this oasis is one of the most delightful portions of the diary, second only to his observations on the people of Ladakh, whose cheerfulness and buffoonery provided many hours of amusement. Whether or not this is due to their Buddhism, Prof. Dainelli does not say, but they certainly introduce it into religion; he tells of a solemn ceremony which was mimicked by a few llamas dressed up in absurd clothes as a sort of rival attraction, and of a "swastika in which the four arms were distorted and misshapen in such a way that the whole thing represented a grotesque puppet." For the Ladakhis are a lovable people, and Prof. Dainelli points out that these drolleries do not poke fun at their religion, but are "a form—carried rather far, certainly—of their spon-

taneous, fresh, healthy sense of humour, which, owing to these very qualities, never wounds or destroys, but touches lightly upon things and as lightly dissolves." Yet the author has some excellent advice to Europeans wishing to mix with them: you must not be too familiar; you must preserve the dignity of the "benevolent sahib"; you must, above all, take an interest in them, or you will be given "nicknames which are apparently very exhilarating, to judge from the succession of laughs to be heard among your followers, and they can discover your weak or comic side with infallible sureness, imitating and exaggerating it with little discreet motions."

A. W. W.

* * *

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

An exhaustive treatment of Canonical and post-Canonical literature, Chronicles, Manuals and Grammars. This important work will be reviewed in our next issue. Price is approximately 24/-.

* * *

THE LONDON FORUM.

Our old friend, the *Occult Review*, appears with a new title. As the old one created prejudice, it was thought wise to change it. Only the name is altered, we are glad to see, the contents being of the usual quality and kind. Outstanding articles are: "Creative Religion," by K. S. Shelvankar. We approve his criticism of Bergson's assertion that "Jesus alone achieved the intuitive at-one-ment with Life, and so occupies a unique position in history." The "positive achievement" of the Buddha is patent enough in world history, surely. Mr. Arthur Storey's effort to tell us "What is the Ego?" will make Buddhist readers writhe. The "Ego" is a spiritual entity, the self-active independent *me*; a man's character is the character of his Ego; his character is his "self"; the "self" is a psycho-physical organism—conscious and unconscious—the expression of the Ego. Common sense is sub-conscious judgment. Will is exercised by the "self," not by the Ego. Personality is the outward expression of the Ego. Temperament is that essential part of personality which is determined by the individual peculiarity of the "self."

Verily these efforts to find the "Ego" are still to be described, as the Blessed One described them milleniums ago, as "a jungle and a writhing, as sophistry and eel-wriggling."

Dr. de Purucker writes on the Present and the Future of the Theosophical Movement.

OUR FORUM.

Holland Park, W.11.

Dear Mr. March,

I would like to offer a few comments on your correspondent's letter on "Suicide." He says: "If I am dissatisfied with my body or its surroundings, it seems to me wise to quit." But Karma and its consequences is not in our body only or chiefly. It is in our *mind* and *thought*; and of all that we think or do and say, the traces (*samkharas*) remain in our mind. Quite apart from the question, therefore, whether suicide is cowardly or brave, how can such an act help us in any way?

"All that we are by mind is made . . . fashioned and fathered by our thought." When I write these words of the Buddha, I write my own sentence of condemnation or acquittal.

X. Y. Z. says: "I have no sympathy at all with the Buddhist contempt for desire." But Buddhism does not teach contempt for desire; the follower of the Enlightened One puts desire in its right place. The desire to eat and drink and sleep are part of our normal life. It is *Trishna* or *Tanha*, the yearning and craving for forms of sensation, the "lust of life," or even desire for a future life, that must be conquered. "He who overcomes this contemptible thirst—difficult to be conquered in this world—sufferings fall off him as water drops from the lotus leaf."

This is *the only way*, according to the Buddhist teaching, to attain inward joy and peace of mind.

This "lust of life" is built on the false "I," the ego illusion: the thought, "I shall be happy"; "I shall be miserable"; "I shall have a body," etc.

A great burden is lifted from our minds when we realize that there is no permanent "self" to worry about.

No man can truthfully say his life has been an unqualified success: and does material "success" or "failure" matter very much, after all? What really matters is our reaction to the events of our lives.

It is the *present moment* that is always with us that determines our future. I would suggest, then, to your correspondent, that to meditate on *this* will cure all morbid desire to take one's life, or to prolong it. The disciple of the Enlightened One no longer lives in the transient life of petty cares and worries, he "lives in the Life Undying." Yours sincerely in the Dhamma,

R. J. JACKSON.

* * *

Somewhere-else-in-England.

Dear Mr. Editor,

May I tell X. Y. Z. that anyone who can "enjoy" the Atlantic Ocean for bathing pur-

poses is not likely to use it to end his days on this earth?

I think his trouble is that he has thought too much about himself. Has he sought out someone worse off than himself, and tried to lighten the other's burden? If he has not, let him try it, and he will find a great deal of his own burden vanish.

X. Y. Z. wants a friend, and he will find one if he makes one.

Verb. sap.

A. Y. Z.

* * *

OUR BOOK EXCHANGE.

Any reader may have any books he wishes to acquire or dispose of announced in this column by arrangement with the Editor. Postage, one penny in the shilling, must be added to quoted prices.

FOR SALE.

I. Lankavatara Sutra, 12/6; Buddhist Bible, 5/-. (New copies.)

II. Urquhart, Pantheism and the Value of Life (with special ref. to Indian philosophy), 5/-; Reinach, Cults, Myths and Religions, 4/-; Renouf, Rel. Ancient Egypt (Hibbert Lects.) 5/-; Burnouf, The Science of Religions, 3/6; Wickwar, The Ghost World, 2/-; Ingram, Outlines of the History of Religion (Positivist viewpoint), 2/-; Max Müller, India, what can it teach us? 10/-; Crapsey, The Ways of the Gods, 4/-; Bettany, Great Indian Religions, 2/-; Mohammedanism, and other Mediterranean Religions, 2/6; Horowitz, Short History of Indian Literature, 2/6; Bird, Unbeaten Tracks in Japan (2 vols., in one), 2/-; Brian Brown, The Wisdom of the Egyptians, 6/-; Rhys Davids, Hibbert Lects. (B.L.B. 294), 3/6.

III. Paton, Spiritism and the Cult of the Dead in Antiquity, 6/-; Spengler, Decline of the West, 12/-; Thirring, The Ideas of Einstein's Theory, 2/-; Winslow and Elwin, Dawn of Indian Freedom, 2/-; Bhandarkar, Second Book of Sanskrit, 2/-; Dunlap, Sôd, the Son of the Man; and the Mysteries of Adonai (in one volume), 15/-.

* * *

BOOKS WANTED.

Second-hand copies of the following are wanted. Readers who can sell or (in the case of those marked with *) *loan* copies, are requested to write Editor:—

Edmunds, A. J. Buddhist and Christian Gospels compared. 4th ed. 1908. (B.L.B. 380.) Also Hymns of the Faith, by same author. (B.L.B. 383.)

Fausboll, V. *The Dhammapada. Pali text with a literal Latin translation and Notes.

Gordon, E. A. *The Lotus Gospel (Part 2 only). (B.L.B. 463.)

Richard, T. *Awakening of Faith. Both B.L.B. 795 and 796; also New Testament of the Higher Buddhism. (B.L.B. 800.)

* * *

ANSWERS TO CORRESPONDENTS.

We are starting this feature in order to relieve ourselves of a certain amount of correspondence. Will correspondents who get no reply by post, please look in this column.

MOSE.—Read Holmes' "Creed of Christ" (Lane), and "Jesus the Carpenter," by A Working Man (Mills & Boon).

ANTI-CATHOLIC.—The best brief account of the origin and development of the Roman Catholic Church is "The Popes and their Church," by J. McCabe (Watts, 2/6). For the Inquisition, read "A Short History of the Inquisition," by Cardew (Watts, 3/-).

ALEXANDER.—Holmes' "Creed of Buddha" will soon be out of print. The Buddhist Lodge can supply a few copies (new) at 3/- each, post free.

ITALY.—There is no Buddhist movement in Italy at present. Write Signor Mario Sogaro, Sal. San Barnaba, 26/19, Genova, on the subject.

J. H. R. (Jamaica).—Carry on with your noble work. As you say, "No good effort is ever wasted." Will reply to your P.S. enquiry later: awaiting information from Burma.

A. V. P. (Northampton).—The various "attitudes" of the Buddha rupas or images are described in the "Brief Glossary of Buddhist Terms" under RUPA, and the difference between chaitya, dagoba and tope is also there given under respective headings.

* * *

OUR CALENDAR FOR 1934.

The Lodge Calendar for 1934 is now on sale. The background is the beautiful design published as a frontispiece to the September Magazine, while the quotations for each month are drawn as before from the Buddhist Scriptures. As only two hundred and fifty Calendars have been printed, orders should be sent without delay. A Calendar will be sent through the post protected by strong cardboard for 1/8 post free. Please make a point of giving Calendars as Christmas and New Year presents, thus helping the Lodge financially and propagating our ideas. Orders should be sent to the Book Steward, Buddhist Lodge, 37, South Eaton Place, London, S.W.1.

In the Meditation Hour.

ACTION IN INACTION.

The sage puts his own being behind,
And his own being advances.
He discards his own being,
And his being is preserved. Is it not thus:
Because he wants nothing for his own
Therefore his own becomes perfect?

There are two kinds of inaction: there is the cessation of all mental and bodily effort, and there is the state wherein a man does not identify himself with his thoughts and his deeds. It is this second condition, this surrender of the personality, which is the highest form of inaction, and for this reason it has been called action in inaction. The self is composed of a number of qualities—form, feeling, perception, tendency, consciousness—and our being is the result of these qualities moving amongst each other, of the senses reacting to the objects of sense. When a man identifies himself with the movement of these qualities there is action; when he identifies himself with their coming to rest there is inaction, but in both cases he is the victim of egoism and self-deception, because he believes himself to be that which, in fact, he is not. Man is neither form, feeling, perception, tendency nor consciousness, but when he considers himself to be these things there arises the illusion of personality, and he becomes subject to a limitation which is productive of fear, misery and hatred. For in attaching himself to qualities he makes himself their slave, and is therefore compelled to react to their fortunes or misfortunes, while in his true state he is above and beyond them—indeed he is That which makes them possible. Why should he remain a slave?

The sage is not called upon to destroy the qualities. The mouth is for speaking, the hands are for grasping, the brain is for thinking, but the mouth is not the cause of lies, the hands of murder or the brain of ill intent. Therefore deliverance from self cannot be attained through mortification and the destruction of the senses; there is no wisdom in stifling the qualities. For the wise man action is the correct use of his faculties, and inaction is his refusal to be limited by them; his personality must fulfil its purpose, but he is no more his personality than a carpenter is his hammer, and in this sense it may be said that he discards his own being—he regards himself as independent of it. And in this recognition of his nature, in this realization of the fact that his true Self is above all qualities,

he attains the perfection of his individuality, and becomes a fit instrument for the service of mankind. But so long as he believes himself to be the impermanent and conditioned bundle of aggregates called "I," he will be as incapable of using it for its Divine Purpose as a painter who believes himself to be his brush.

* * *

IT HAS BEEN SAID:

1. To him who knows nothing of Buddhism, mountains are mountains, trees are trees, and men are men. To him who knows a little of Buddhism, mountains are no longer mountains, trees no longer trees, and men no longer men. But when he becomes enlightened, mountains are again mountains, trees are trees, and men are men.
2. One came to the Master, and said, "How shall I be delivered from the Wheel of Birth and Death?" And the Master replied, "Who puts you under restraint?"
3. Egoism is the identification of the Seer with the instrument of seeing.
4. There is no such thing as sacrifice; there is only opportunity to serve.

* * *

THOUGHT.

"Every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity."

H. P. B.

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 (A translation from the Chinese version.)
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 Excerpts of the chief portions of Kumarajiva's version.
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 Hodder & Stoughton (London). 1913. xii. 324. 6/-.
 Deals with influence of Bsm in China.
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B.L.B.

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Oxford. 1907. pp. —. 2 vols. £45.
- 961** Innermost Asia: Exploration in Central Asia, Kansu and Eastern Iran.
1928. 4 vols. £35.
- 962** Serindia: A Detailed Report of Explorations in Central Asia and Westernmost China.
Oxford. 1921. O.P. £75.
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Ancient Buddhist Paintings from the Cave Temples of Tung-Huang on the Western Frontier of China.
Recovered and described by Sir M. A. Stein, with Introductory Essay by L. Binyon.
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