

BUDDHISM IN ENGLAND

VOL. 8

No. 3



AUM MANI PADME HUM

THE EDITORIAL POLICY

OF

“BUDDHISM IN ENGLAND.”

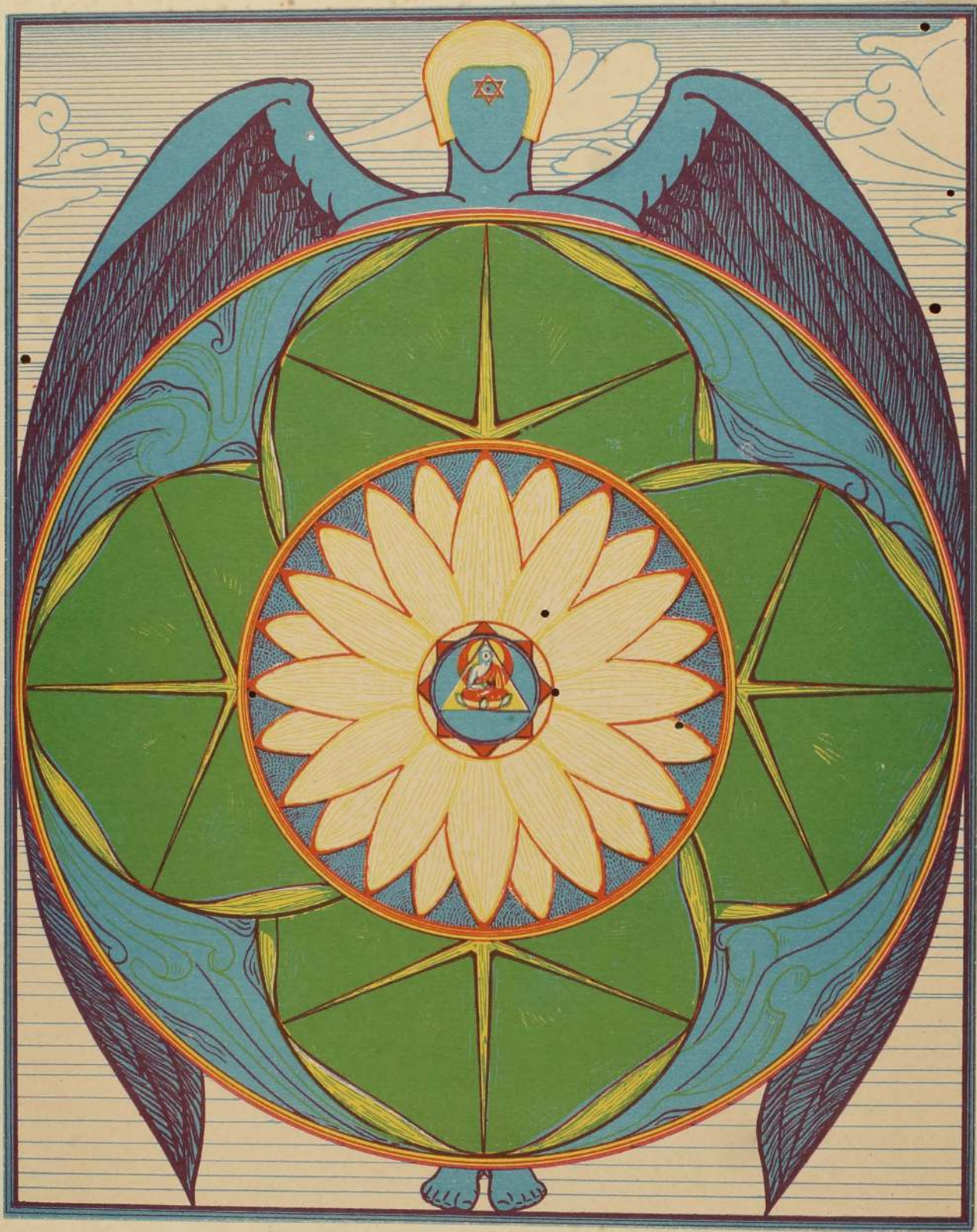
1. The Editorial Committee are concerned with the impersonal principles of Truth, and not with personalities save in so far as the latter are the embodiment of the principles for which they stand.

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

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

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Peace to all Beings.

SATYAN
NÂSTI
PARO
DHARMA

BUDDHISM IN ENGLAND.

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DANAM
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.

September 25th. October 9th, 23rd.
November 6th, 20th. December 4th, 18th.

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.

NOTE.

NEW ADDRESS:

The Buddhist Lodge, London,
37, SOUTH EATON PLACE,
LONDON, S.W.1.

Our New Headquarters.

Will all subscribers please note our change of address, which dates as from September 1st, 1933. Our new Headquarters are the same distance from Victoria Station, but more accessible for most people, while the Lodge room, being on the first floor, involves the negotiating of far less stairs. The Library has been entirely rearranged, nearly a hundred new books being recently added to its shelves. One room has been furnished and will be kept entirely as a Buddhist Shrine for the use of members of the Lodge.

For the benefit of those visiting the house for the first time, Mrs. Humphreys has designed a coloured map of the neighbourhood, enclosed herewith. Whether or not its unconventional treatment would meet with the approval of orthodox cartographers, it will at least, we hope, shed light on the journey to our new abode.

Our Frontispiece.

The frontispiece this month is the design which will form the picture for our Calendar for 1934, and was specially designed by the Hon. Secretary, Mrs. Christmas Humphreys, for this purpose. She prefers that it shall have no title, leaving each student free to interpret its complex symbolism as he will. For invaluable assistance in the technical colour processes involved we are deeply grateful to Mr. L. Pepi, of the Engravers' Guild. The Calendar will be on sale on October 1st next, and as the supply is limited, orders should be sent without delay.

"Hard to control, unstable is the mind, ever in quest of delight. Good it is to subdue the mind. A mind subdued brings happiness."

—Dhammapada.

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

—Dhammapada.

Concentration and Meditation.

Compiled by the Buddhist Lodge Study Class.

Some years ago, when searching for a text-book on Buddhism which would satisfy the requirements of Western students, we came to the conclusion that it would be to the benefit of the Lodge as well as the public if we were to compile and publish our own. Hence the publication of 'What is Buddhism?', the success of which has far passed our expectations.

In the same way, while seeking to meet the rising demand for a text-book on Meditation to suit all tastes, we decided, being unable to find any book which satisfied our complex needs, to compile one of our own. The first instalment will be found below, while, as the book is built up page by page at Lodge Meetings, further instalments will appear until the complete volume is ready for publication. The book will attempt to include all the most useful material from other text-books as well as the distilled experience of Members of the Lodge, the whole being under expert supervision. The book itself will commence with a Preface explaining its genesis, the source of its materials and the fact that it will include, besides an Index, a Bibliography of books on the subject and a Glossary of all technical terms used in the book. Then will follow this general Introduction upon which, as upon all subsequent instalments, we invite your criticism without delay.

INTRODUCTION.

Most of the great religions and philosophies have stressed the importance of mind-development, but none so much as Buddhism, wherein it is regarded not merely as the principal occupation of the more enlightened student, but as an integral part of the daily life of the humblest follower of the All-Enlightened One. This attitude is based on common sense, for it is obvious that only in a fully developed and purified mind can the fires of anger, lust and illusion be stilled, and the cause of suffering destroyed. The very system of thought we know in the West as Buddhism is based on the supreme enlightenment gained by the Buddha in meditation; how else, then, shall we attain the same enlightenment if we do not follow in the self-same way?

In order to appreciate the importance of Meditation in the Buddhist life one has only to consider the best known summaries of the

Buddha's teaching as given by himself. "Dana, Sila, Bhavana," for example, is often given as such a summary. First comes Dana, universal charity, then Sila, strict morality, and thirdly, in progressive importance, Bhavana, mind-development. Again, "Cease to do evil; learn to do good; cleanse your own heart; this is the religion of the Buddhas." Note that so soon as ethical control is well established the "cleansing of the heart" must follow as the next step to the Goal. It is true that in one sense the various steps must be trodden simultaneously. One need not wait for ethical perfection before beginning to meditate, for it is only in meditation that the necessary wisdom and strength will be released for the task of self-purification. At the same time, it is well to consider these steps in the order given by the Buddha, for only when the preliminary stages are well in hand will the full benefits of meditation be obtained.

All this applies in particular to a still more famous summary of the Buddhist way of life, the Noble Eightfold Path, whose steps are frequently described as falling into three main groups. First, under right views and aspirations comes Right Knowledge; secondly, under right speech, action and livelihood comes Right Action, and finally, under the last three stages, usually translated as right effort, concentration and meditation, comes Right Mind-development. It seems clear, therefore, that meditation, using the term to summarize the last three stages of the Path, is not merely an integral part of Buddhism, but the very climax of its other doctrines, laws and practices. Through this alone perfection lies; through this alone can one with patient toil unveil the Buddha light within. The field of mind-development, in brief, lies between the man of average culture and his further spiritual development as a bridge between mere worldly perfection, however gilded the shackles of *Samsara*, and the inner world of Reality where, on the threshold of Nirvana, he sees for the first time the true nature of the illusion left behind.

The Importance of Right Motive.

"Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way." The cleansing of the heart is no light task, and as these words from the "Voice of the Silence" show, it is a long and lonely road. It must needs be difficult, for

the untrained stallions of the mind must be brought under control, and the littlest "fond offence" brought out into the light and slain to rise no more. There are dangers on the Way, and those who succumb to them. As is pointed out in W. Q. Judge's 'Culture of Concentration,' "Immense fields of investigation and experiment have to be traversed; dangers unthought of and forces unknown are to be met; and all must be overcome, for in this battle there is no quarter asked or given." The prize, however, is worth it all, to free oneself from the tyranny of earthly limitations, and with a soul that "lends its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun," to join that unseen Brotherhood whose spiritual wisdom forms the guardian wall about humanity. Only with some such motive, however dimly formulated in the mind, is it wise to begin the practice of mind-development. Knowledge, and the power which knowledge confers, is a neutral force, becoming good or evil according as it is applied. Rightly used it is the high road to perfection; abused, and it can create a hell past human imagining. Between the two extremes of pure benevolence and absolute selfishness lie a variety of motives, all of which must sooner or later be eradicated from the mind. There is the desire to gain a superiority over one's fellows, either in one's own esteem or in actual competition in worldly affairs; there is the desire to find an escape from the monotony of daily duty or, more often in the case of women, a relief from the tedium of a purposeless existence; or again there may be a desire to experiment in some new "stunt" with which to amuse oneself and one's equally ineffective friends. All these are so many ways of prostituting a sacred faculty, the abuse of which is the essence of "black" magic and a long step on the road to spiritual death. There is only one right motive for mind-development, an understanding of the nature and purpose of man's evolution, and the will to hasten that evolution in order that all life may be the sooner brought to enlightenment.

Wherefore, let every student pause, and consider well before embarking on this final science, this final stage of the ascent towards the Goal. Let him before he seeks the Changeless be certain that he wearies of the world of change, and longs with a yearning past denial to find and win Reality. Some reach this stage by an all too intimate acquaintance with the truth of suffering; some by an intellectual understanding of the illusory nature of phenomena and the will to discover the Noumenon which lies

behind; others again are impelled by the rising call of pure compassion to dedicate their lives to lessening by just so much that "mighty sea of sorrow formed of the tears of men." These only may be certain that they enter the Path with proper motive, for those alone in whom the white flame of compassion is alight past all extinguishing appreciate that "to live to benefit mankind is the first step," and therefore lend an ear at all times to the voice of Compassion when it whispers: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry"?

There is no compromise when once the Path is entered. Once the feet are turned towards enlightenment the heart's attraction to the world is left behind. To move too soon is to intensify unduly the strain of rival attractions. Therefore let the mind and heart be single in purpose before the journey is undertaken, and let the motive at least be pure. That the practice of meditation tends to remove the fetters of suffering by raising the consciousness to a level above its sway is the testimony of all who practise it, but this is not the motive which will lead one to the Goal. Choose the way for its own sake before the life is entered. "I am the Way, the Truth, the Life," saith the Lord, but note that the way and the truth come first, then follows the life. Right motive is always impersonal, an impersonal turning of the will towards the removal of all suffering, without undue attention to one's own, and an effort to uncover within each form of life that "Essence of Mind," which, as the "Sutra of Wei Lang" points out, "is intrinsically pure." "The Light is within thee," said the Egyptian Hierophants, "let the Light shine." To awaken in all forms of life this knowledge, and the way to realize it, is the aim of all who strive to follow in the footsteps of the All-Compassionate One.

Self-development or Service.

Do not be deceived by the false antithesis of self-development and service, the Arhat and the Bodhisattva ideal. On the one hand, no man can be of service to others until he has attained some mastery of his own instruments; on the other hand, all self-development and purification is undertaken in vain so long as there remains thought of self. Once more, the wise man treads the Middle Way, for his life is a happy alternation between introversion and extraversion, between the subjective life of meditation and the objective life of service. In service the subjective finds its liberation, yet that service will not be wise unless it is

actuated from an understanding gained in the meditation hour.

Meditation and Prayer.

Most Westerners are born and bred in Christianity, and have in early years been habituated to the process of prayer. The word has many meanings, varying with the spiritual development of the individual, but save in the true mystic its essence is always supplication to some external Being or Power. In meditation, however, there is no such element of importuning, of begging for what one has not got. At the best the method of prayer is a yearning of the heart; meditation, on the other hand, reorients the mind, thereby producing the knowledge by which all that is rightly wanted is acquired. The meditator does not ask for guidance, for he knows that a purified mind can call upon the Wisdom which dwells within; he does not crave for virtues, for he knows that in meditation he may and will acquire them; nor does he intercede for others when by his own unaided efforts he may assist them to the extent that their own *karma* will permit. In brief, prayer at its best is the approach of the heart, and produces the Mystic; meditation, with the wise service which accompanies it, produces the Knower. There is a point, however, where the two methods meet. If by prayer be meant "a lifting oneself to the level of the Eternal," or even, if the desire be impersonal, "the soul's sincere desire, uttered or unexpressed," it ceases to be prayer in the ordinary sense of the term and rises to the level of meditation. It is the element of supplication to an outside power, as distinct from a conscious union with the God within, which distinguishes the two.

The Nature of Self.

"Know thyself," said the Delphic Oracle. The way of meditation is the way of knowledge, and the aim of all knowledge is to find and identify oneself with the Self within. It is therefore of extreme importance to possess some knowledge of the nature of Self and its vehicles, in order that the purpose and technique of meditation may be understood. The simplest analysis is that into Body, Soul and Spirit, the first including the complex personality, the second all that is thought of as the Higher Self, and Spirit being as useful a term as any for the "Unborn, Unoriginated, Uncreated and Unformed." These names have no validity in themselves; they are but "ways of speaking, definitions of everyday use," as the Buddha described his analysis of self to Potthapada the mendicant.

In considering these three divisions it is well to begin with That of which the others are the vehicles or forms. It is all too easy to think of man as having a soul or spirit, whereas in truth each man, each form of life, is in essence a spark of the Flame, "a fragment of the Undivided clothed in the garments of illusion." Hence the wealth of analogy and symbol used to describe evolution (the word itself means to unfold) as the revelation of an already existing splendour, a shedding of the veils which hide Reality. Not without reason does the East epitomise its wisdom in the phrase, "Become what you are."

This Spirit is no mere attribute. In India known as Atman or Atta, it is in truth the essential Man, yet in that it is but an indivisible aspect of the nameless All, no man may truly claim that it is his. Hence the Buddhist doctrine of an-atta, designed to remove the illusion that there is any abiding principle in man, that there is in his composition any single attribute which entitles him to say that "I am through all eternity."

In brief, Spirit, like Nirvana, IS, and every form of life, or high or low, is but an ever-changing manifestation of the eternally Unmanifest. The One, however, manifests as the Many, and each spark of the Flame is wrapped in sheathes or bodies of increasing density. The most tenuous of its veils is *Buddhi*, the home of intuition, and this, together with *Manas*, mind, comprises what may be called the higher Self, as opposed to the composite personality whose final garment is the outward body of clay.

Each one of these bodies has a life and form of its own, the complex whole forming the Universe in miniature and therefore the key to all the Wisdom yet unknown. Unfortunately for our comfort, the desires of these vehicles are in the lower stages of evolution often incompatible with one another, and invariably inimical to the interests of the Self. The body has its own coarse physical desires; the emotional or passionate nature craves for a strong vibration to give it stimulus; the rational or thinking mind cries out for its own food, and, like an unbroken stallion, fiercely resents the slightest attempt at control. This complex personality, analysed variously as the Buddhist *skandhas*, the Indian *koshas*, or the 'principles' of the Secret Doctrine of H. P. Blavatsky, wages unceasing warfare with the higher Self for command of the self as a whole, yet until this battle be finally won by the higher vehicles, this truer Self can never fulfil its destiny and

"merge the Ocean in the drop, the drop within the Ocean."

Most men are so immersed in the claims of the lower, selfish personality that they have lost all sense of that Golden Age of spiritual perfection to which they must eventually return, and for them the sense of warring duality, of unceasing inward strife has not begun. Sooner or later, however, the fight must be undertaken and fought to a finish on the battleground of the human heart. Here is the battle described in the "Bhagavad Gita," and here the meeting ground of most of the poetry, legends, myths and allegories by which men learn of their spiritual heritage. Those who have no desire to fight must await the birth of courage. As the Master M. once wrote to A. P. Sinnett, "Life leads through many conflicts and trials, but he who does naught to conquer them can expect no triumphs." Nought else is of such absorbing interest, naught else has such a final value, for, as the words of the "Dhammapada" proclaim, "Though one should conquer in battle a thousand times a thousand men, he who conquers himself is the greatest warrior."

Yet, paradoxically enough, in this fight it is not the Self that fights. As is said in the "Voice of the Silence," "The branches of the tree are shaken by the wind; the trunk remains unmoved." When the whole strength of the will is bent towards unselfish purposes the unruly lower vehicles are slowly brought into alignment, thus permitting an uninterrupted flow of Life from the highest to the lowest, making the man as a whole a channel of world enlightenment, a fountain of spiritual life to all mankind. To produce this perfect alignment is one of the objects of meditation.

Now consciousness can function at any level on which it has an instrument. Most men live in their emotions or, at the best, the lower mind, but in meditation one raises the level of consciousness, reaching, first the higher mind, the realm of abstract ideas and ideals, and then, at first in flashes of *satori*, as it is called in Zen Buddhism, and then continuously, the plane of intuition or Pure Knowledge, when thought has become unnecessary and the knower and the knowledge blend in one. From this point of view, the science of meditation may be called the culture of consciousness.

The subject of self must inevitably recur in this manual, but the foregoing will be sufficient as a background for the practical instruction which is to come. Much may be learnt by those who, with such an outline in their minds, elabo-

rate it by a study of Mahayana text-books or the Secret Doctrine, and then consider these principles in the light of modern psychology and finally in the more tangible realm of physiology and anatomy. Applying the law of analogy, "as above, so below," the student will understand more and more of the nature of his own being, and thereby arrive the easier at the control of the lower vehicles. Yet let not over-study lead to an ego-centric attitude of mind. As is said in "Light on the Path," the right motive for seeking self-knowledge is that which pertains to *knowledge* and not to *self*. Self-knowledge is worth seeking by virtue of its being knowledge, and not by virtue of its pertaining to self."

The Power of Thought.

The West is not yet awake to the power of thought. Though conscious of the influence of strong "personalities," of mass suggestion by slogans and advertisement, and even of "atmosphere" in certain places, it is left to a few advanced psychologists to appreciate the power of thought on health and character. Yet how many even of these have reached so much as an intellectual acceptance, much less a realization of the first verse of the "Dhammapada": "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts," and trimmed the sails of their research accordingly?

Yet so it is. All that we are and do is the result of what we have thought, and action, good or bad, may be described as precipitated thought. No single voluntary act can be performed without a preceding motion of the mind, however "instantaneous." From raising the foot to the planning of New Delhi, each act exists as a thought in the mind before that thought appears as an act.

Our behaviour, then, is the outcome of our mental processes, of what we are, but what we are at the moment depends on what we have done in the past. Thought, therefore, not only decides what we do, but what we are, whether that bundle of qualities be known as character, *karma* or the soul.

Now Buddhist philosophy has always taught, and modern science is gradually coming into line, that force and matter are interchangeable terms. There is neither an ultimate unit of matter nor of energy—the concepts are interchangeable. At one end of the scale, however, force is so little limited with matter that it may be thought of as "pure" force, and at the other end matter is so dense that it may be regarded as motionless. Between these two extremes lies every degree of

density of matter and purity of force. Now the level at which thought functions is higher than the highest level which the eye can see, yet thought is itself a form of matter as regards the medium in which it moves, though it may be regarded as force as regards its origin. But if the skilful hands of the potter can mould a lump of clay into the likeness of his thought, how much more does every thinker to some extent, and the trained thinker to a very great extent, mould the more tenuous matter of thought into definite shape as he decides at will. Hence the saying "thoughts are things," and hence the meaning of the word "imagination," which means image-building. These "thought-forms," however, do not only exist in the imagination, but are to be seen by a trained clairvoyant persisting in the thinker's mental atmosphere. The power of such thoughts varies, of course, with the intensity with which they were created, and their repetition. Most of them swiftly fade away; others remain, to have their inevitable reaction for good or bad on the mind which gave them birth. A thought of hatred against an individual will grow and grow until it becomes a cancer in the thinker's mind; a thought of love to an absent loved one stimulates the lover to still further love. But the effect of the thought-form does not end with its creation. Even as wireless rays are "picked up" wherever a set is tuned-in to their wave-length, so the thoughts which each of us think each moment of the day go forth into the world to influence for good or bad each other human mind. Hence such phenomena as "mob-psychology" and telepathy, and hence the power of "suggestion" which is so little understood and so terribly abused.

Again, like attracts and breeds its like, and thoughts, whether good or bad, will collect and reproduce their kind. Hence the phenomena of temptation or "conversion" as the case may be. As a man toys with the thought of stealing, so is he strengthening his movement towards theft, and as he ponders the foolishness of previous conduct, so is he strengthened in his resolve to turn away. As we think, so we become.

Only when the power of thought is better understood will the value to the world of those who "merely meditate" be properly appreciated. The power of thought, like love in the proverb, laughs at locksmiths, and those in monasteries and convents, on beds of sickness or in the prison cells of dull routine are as free to help constructively in the evolution of mankind as those devoid of such restraint. Meditation is

itself an act of service in that, rightly used, it is slowly raising the level of thought vibration, and thus most powerfully, though all invisibly, improving the commonweal. But if this applies to the introverted meditator how much more does it apply to those who deliberately radiate powerful thoughts of courage, wisdom and compassion into the mass thought of the people. Here is a field of work as yet untilled in the Western hemisphere. Mind-development, then, whether the meditation be turned without or within, is a subject worthy of most careful study and unceasing practice until the fruits themselves proclaim its value. That it is arduous, and even at times wearisome is not to be gainsaid, but that it is ultimately necessary is the testimony of all the ages, and its reward is the end of suffering.

To those advanced in meditation the pages which follow will be of little value, but to those who are but entering the Path, or who, consumed with doubt, stand on the threshold irresolute, we offer the words of the Master K. H. to A. P. Sinnett: "We have one word for all aspirants—Try."

* * *

WAR.

An Austrian officer in *Friedens- u. Kriegsmoral der Heere* says: "Live and let live is no motto for an army. . . . Far better is it for any army to be too savage, too cruel, too barbarous, than to possess too much sentimentality and human reasonableness. If the soldier is to be good for anything as a soldier, he must be exactly the opposite of a reasoning and thinking man. War, and even peace, require of the soldier absolutely peculiar standards of morality. The recruit must rid himself of all the common notions of morality; for him victory, success, must be everything. The most barbaric inclinations in men come to life again in war, and for the uses of war, they are incommensurably good."

Two useful booklets for those who are striving to spread more enlightened ideas:

"The Most Terrible Book ever written": Will Hayes. A review of "What would be the Character of a New War?" Send 1½d. stamp for copy to 5, Maidstone Road, Chatham (Kent). "The Secret International." A sixpenny booklet on how Armament Firms get their business. Send sevenpence to U.D.C., 34, Victoria Street, S.W.1.

The Anagarika Dharmapala.

A Record of His Work in England.

The passing of this venerable figure, a synopsis of whose life appeared upon page 55, provides an opportune moment for the publication of a series of letters written by him to the President of the Lodge at the time when he first came to England. The Anagarika, whatever his faults and failings, created Buddhist history, and it is thought that it will be of interest to our readers to publish at once the records which we hold of his opinions, ideas and ideals concerning Buddhism in the West. Interspersed with this will be found material for the history of his life which will no doubt be the work of other pens than ours, while for the sake of those interested in the chronological aspect of history, brief extracts from the President's private diary have been inserted where necessary in order to make the narrative more complete. In editing these letters matters of purely personal or temporary interest have been omitted, and in one or two instances, notably in the letter marked 'private,' unfavourable comment on living personalities has been left out. Otherwise, save for a few corrections in punctuation, the letters stand as written. No copyright is claimed for these letters, and they may be freely copied with due acknowledgment.

LETTER No 1.

Kuranstalt Schoneck
Vierwaldstattersee,
Switzerland.
July 17 2469
1925

Private.

Brother Christmas Humphreys,

I have received a circular from Mr Payne, Sec of the London Buddhist Society,⁽¹⁾ announcing the opening of the Buddhist Lodge at Lancaster Gate No 79,⁽²⁾ and I ask you to accept my congratulations for the noble act you have done with the cooperation of your friends.

Perhaps it is well to inform you that I was personally known to H.P.B. and Col Olcott, having joined the T.S. in Jan. 1884. At H.P.B.'s instructions I gave up my home and parents and worked for the T.S. for full five years, and then took up work in the Maha Bodhi Society which was started in May 31, 1891, 23 days after H.P.B.'s departure from this world.

We had a Buddhist centre in London operated by the London Buddhist Society but it was

composed of sceptics, agnostics and members who had to work for their living. The Maha Bodhi Society sent monthly to Capt Ellam, the then Secretary, Rs 200 for six months to keep [up the] work, but we found he only spent the money for the Buddhist Review. We also sent from Ceylon donations to keep up the lecturing business started by Mr Payne, but that also collapsed. The Circular says that two members are responsible for the payment of the rent, and I hope they will get their reward. The Lord Buddha gave up the bliss of Nirvana and plunged into the ocean of samsara, and in order to save the world of gods and men practised the tne paramitas for millions of æons until the last He won the abhisambodhi at Buddh-Gaya 2514 years ago.

Missionaries and agnostic Oriental scholars, not understanding the paramartha dharma of Lord Buddha distorted His teachings and gave only the dead letter of the Dharma. Then came H.P.B. as the messenger of the Masters of the Trans-Himalayan Lodge who gave out that Buddha Dhamma was still a living power. Her pen was put to noble use in translating the Voice of [the] Silence, which is a pure Buddhist work. It was to me something inexplicable that not one member of the T.S. came forward to do something in the spirit of renunciation to spread the pure sublime teachings of the Lord Buddha in England, especially when the T.S. was originated by the Masters who called themselves the "devoted followers of Gautama Buddha." Now that you have come forward I hope you will exert strenuously to keep the Lodge going. Everything depends on the purity and selflessness of the promoters. Renunciation is the basis of selfculture, and pity to the weak helps the growth of the individual who follows the Noble eightfold path.

I have been active in the Buddha field since 1885, and I rejoice that at last a Buddhist Lodge has been founded in London. Illhealth compelled me to leave India and Ceylon, and I am now in a sanatorium at Schoneck not far from Lucerne, where I hope to stay for some weeks. Thence I go to Zurich, Frieberg, Munich, Berlin and if possible to Sweden and Denmark, and later on to London. I hope to visit the Buddhist Lodge then.

I am a member of the Blavatsky Association and wish to see through it the spread of such

teachings as were given by H.P.B. as she received them from the Masters.

I believe there are quite a number of Theosophists who are inclined towards the Buddha Dhamma. . .

I have written rather a long letter expecting you to be a follower of the Lord Buddha, and if I have misunderstood you I shall ask you to return this letter. However I must express my gratitude for what you have so far done for the sake of the Lord Buddha.

I am yours fraternally

THE ANAGARIKA DHARMAPALA.

- (1) The Buddhist Society of Great Britain and Ireland.
- (2) The Buddhist Lodge was founded as a Lodge of the Theosophical Society on November 19th, 1924. We had at one time a Shrine at 78, Lancaster Gate.

LETTER No 2.

Neubiberg

Munchen

12 Sept 2469

1925

Dear Mr Humphreys,

Your letter of the 1st ult reached me when I was ill, and I was in bed for 19 days.

I left the Kuranstalt, Schoeneck, on the 7th inst and came on to Zurich on the same day, and after staying there three days I came on to Munich, and I shall go to Berlin to see the "Buddhistische Haus" of Dr Dahlke. From Berlin I go on to Denmark and then cross over to London.

I have booked my passage by the N.D.L. SS. "Munchen" that is expected to leave Southampton on the 4th Oct. I travel as far as San Francisco to see the patroness of the M.B.S., Mrs Mary Foster, and then I go to Los Angeles where the Japanese Buddhists have invited me to lecture in their Temple. I then return to N.Y. and London, and if the cold is not too much I expect to stay at the latter place and start a centre of Buddhist activity. It is too bad that although Ceylon Buddhists have been friends of England yet no attempt has been made to enlighten the English people regarding the Dhamma. The ignorant missionaries in Ceylon do great injury to our children. The officials give the adults alcoholic liquor and demoralize the simple minded village peasants.

If Ceylon Buddhism dies it would be a calamity. I think the danger could be averted with the help of British Buddhists. During the time of H.P.B. British Theosophists went to

Ceylon and worked with the Buddhists. Since her death the bond has been loosened. . .

On my arrival in London I shall engage a room in the "Whitehall," Lancaster Gate and shall phone to you, and if you care to see me and have a talk on the subject you will be welcomed. Mr Francis Payne, Secy of the Buddhist Society in London, will I hope convene a meeting of Buddhists—Indian, Burmese, Sinhalese, Japanese etc in London—in some central place and I shall announce what the M.B.S. propose doing to disseminate the Dhamma throughout Europe.

With love to all living beings,

Yours sincerely

THE ANAGARIKA DHARMAPALA.

On September 27th, 1925, the Anagarika arrived in England for the first time, as shown in the following extracts from my Diary.

"Sept 28th. A historic meeting. Forty two persons present including many Press to receive the Ven the Anagarika Dharmapala. Payne and the Buddhist League, Members of the U.L.T. and Blavatsky Association and the Lodge in force. We began with a reading from the Voice of the Silence, then took Pansil; then I outlined the position of Buddhism in London today, mentioning the Society, the League, the Lodge and scattered individuals. Wanted: a personality. The Anagarika having worked for forty years was coming to us for two. We awaited his requirements. He spoke at length, very discursively, full of praise for Christianity and scorn of Christians, full of quips and jokes and stories but little by little outlining the Law. We had met him at Victoria the night before, 25 strong, and summoned the Press. Verily is tonight a Renaissance, born as ever under a T.S. roof, even as H. S. Olcott fifty years ago."

"Sept 29th. Special meeting at 52 Lancaster Gate in the Anagarika's bedroom to formulate plans for the future of Buddhism in London. Present: Francis Payne, G. A. de Zoysa, Puck Faulkner* and self. Also E. E. Power, and Raja Hewavitarne."

Nothing very definite was formulated at this meeting, and on October 4th the Anagarika sailed for the U.S.A., arriving there on October 13th.

* Now Mrs. Christmas Humphreys.

LETTER No 3.

N.D.L. ss Munchen
New York 13 Oct. 2469
1925

My dear Co-worker,

I am in my cabin with no companion. This is excellent. The food I take is all vegetarian and it is brought to my cabin. I sit silently and meditate, and think of the great work before me. I don't expect to reap the harvest in my life time. I can only sow the seed. It is for the younger generation, to eat the fruits. There are thousands of intellectual Englishmen who have not the least comprehension of the great Truths promulgated by the Compassionate One, and these have to be reached. There are liberal minded Christians who are equally ignorant of the sublime principles enunciated by the Exalted One. The Rationalists and Agnostics might oppose when we begin work.

The publication of the volume containing the "Mahatma Letters" I believe is opportune. I shall offend none but only preach the Dhamma. Wherever I am invited to preach I shall go, and explain the fundamental Truths of the Arhat doctrine.

The Blessed One recognised neither Caste nor wealth. His criterion was the noble character of the individual. The labouring class should be the object of our solicitude. They should be taught the great law of the Paticcha Samuppada.

It is an experiment that I am going to try in England. I believe the signs are favourable: only we require self-sacrificing labourers with hearts of compassion. The chief object needed is a permanent Vihara where we could have our preaching hall, library and residential quarters. In the preaching hall we shall set up the altar with the 37 candle lights or oil lamps. We need not go in for expensive chairs: benches with cushions might do. A pulpit we shall need. I hope the guardian devas will help us to secure a suitable plot of land to build the Vihara on. There are the Ambassadors from Japan, China, Siam and students from all Buddhist countries living in London, and their help we shall solicit. It is with full of loving kindness that I come over to England to preach the Good Law. Let us get five associates for our work and our united efforts will help the Cause. Theosophists who are inclined towards the Good Law may be asked to give us their sympathy. My mission is only to sow the seeds, not to reap the harvest.

Yours fraternally,

THE ANAGARIKA DHARMAPALA.

LETTER No 4.

May all living beings be happy.

Chicago. Ill.
Monday 19 Oct 2469
1925

My dear Coworker,

I arrived in Chicago on the 16th inst. At the Englewood Station Mr Conrad Shuddemaggen met me, and he brought me to the "Karma and Reincarnation" Headquarters where I am staying now. I met Miss Gray and Dr van Hook. He is in sympathy with the Mission of the M.B.S. to Great Britain. He suggested that we should find out among the members of the T.S. who love the Lord Buddha who would wish to join the M.B.S. in London. This is a great work before us requiring labour on our part. We have to write to the Secretaries of the Branches⁽¹⁾ in Great Britain and Ireland to give us the required information. A circular letter may be drafted to be sent to the Branches which you will forward to me c/o Dr van Hook 7124 Coles Avenue, Chicago. I believe Dr van Hook may cooperate with us.

I shall leave New York on the 19th Decr by the N.D.L. ss "Columbus" arriving at Plymouth on the 27th . . .

I am going to serve the British people for two years and I expect only their sympathy. If there are admirers of the Lord Buddha let them all come and we shall build a majestic Vihara in some part of London away from the bustle. We shall introduce the sacred architecture of the Sanchi and Ajanta periods in building the Vihara. We shall reproduce the frescoes of the Ajanta caves . . . It will be a costly affair, but England will be the richer thereby æsthetically. [Then follow a list of persons to whom I am asked to write to get copies of famous Buddhist pictures etc]

There is a prophecy that 31 years after Buddhism will make its appearance in the West we should establish the Occult School of Buddhism in England. I am training 10 boys in Kandy at our Seminary with this object in view. They will reside in England and establish the regular Buddhist Sangha. . .

I hope everything will be ready by 1st of January. We should have the six colored Buddhist flag prepared. The 6 colours are Blue, Yellow, Blood red, White, Scarlet and a blending of all. [Then follows a diagram of how the colours are to be arranged. This flag was duly made and is now displayed at the Mission headquarters] We have to get a steel

dye made prepared showing the following design of the M.B.S. seal. [Then follows a diagram of the seal.]

The Society should be known as the Buddhist Mission of the Maha Bodhi Society. We shall have a Committee of management formed to formulate the programme of work.

Anyone who loves the Lord Buddha will be admitted.

1st Grade. Those who take the three Refuges.

2nd Grade. Those who take the three Refuges and the Five Precepts.

3rd Grade. Those who take [these] and on full moon days the 8 precepts.

4th Grade. Celibates who will train themselves for the higher life.

5th Grade. Anagarikas—whole time workers leading the celibate life and observing 8 Rules, wearing the yellow robe as I do.

Yours fraternally

THE ANAGARIKA DHARMAPALA.

Please remember me to Miss Faulkner.

* Lodges of the Theosophical Society were originally called Branches. The Anagarika continued to use the name by which they were known when he joined.

LETTER No 5.

The Albany

Denver, Colo.

Oct 23 Friday. 2469

1925

Greeting. May the Lord Buddha bless you.

I am today at Denver, Colorado. . . [After a description of various lectures on his tour Westwards he continues] I intend starting for San Francisco this evening and I hope that I shall meet Mrs Foster.

The T.S. is going down and many are joining the "Herald of the Star" and the Liberal Catholic Church. Both the "Star" and the L.C.C. are using Buddhist phraseology and I feel anxious on that account. However I am glad that I have made the vow to serve the British people for 2 years. The Mahatmas and H.P.B. accepted the Lord Buddha as the Head in the Universal Brotherhood. Mrs Besant and C.W.L. have put one "Maha" to the chief place. The Maha worships the Lord Buddha.

I hope you have succeeded in getting a flat for one year. I expect no result, only my wish is to do meritorious work for the welfare of the Many . . .

May all be happy,

THE ANAGARIKA DHARMAPALA.

LETTER No 6

1234 46th Avenue,

San Francisco

Novr 2 2469

1925

May all be happy.

Dear Co-worker,

I reached San Francisco on the 29th ult and am staying at the above place as the guest of my old friend Mrs E. J. Eaton . . .

I have received news of my nephew's arrival in London. His name is Dayananda Hewavirtarna . . .

I hope that we shall be able to begin work by the 1st January next. If you have engaged the flat I could stay there. May all be happy.

Yours fraternally

THE ANAGARIKA DHARMAPALA.

LETTER No 7.

St Luke's Hospital

San Francisco, Cal.

13 Novr 2469

1925

My dear Coworker,

I met with an accident and was removed to the above hospital where I am staying now. The room I am now occupying has an air of celestial cleanliness and so many other things to sweeten life that I desire to be reborn to bring happiness to the suffering poor of India at least ten times, and then take rest in the Tusita devaloka, and be reborn when the Buddha Maitreya appears, and receive initiation into the *abhisambodhi* Order at His hands, and become a Bodhisattva to save Humanity. Science is in harmony with the Buddha's teachings, and every new discovery confirms what I have been reading in the Pali *abhidhamma*. I feel grateful to H.P.B. because she had emphasised that I should learn Pali and work for the welfare of Humanity. The latter desire was in me since a child.

The Masters wished in 1882 to bring the Doctrine of the Lord Buddha to the notice of the Indian people through H.P.B., but the Brahmans were hostile and the attempt failed, as you will see in the "Mahatma Letters." The Pali scholars being Christians are opposed to the psychic teachings of the Lord, and in India the Hindu Theosophists do not want Buddhism at all. For 34 years I had to work singlehanded in India, and not one Hindu Theosophist came forward to help me. I have learnt to appreciate the British character and I therefore wish to work for their welfare and gain good Karma. I

hope they will listen to the Buddha's Message. For over a hundred years the Christian missionaries have done the Buddhists great harm by distorting the sublime teachings of the Tathagata. Each individual has his own theory of life plus the dogmas of his sect. The Tathagata is free from theory. He analyses phenomena, labels them and puts them aside, and is therefore free. Ritualistic religions are puppet shows.

India and Ceylon want a band of scientific missionaries full of compassion, free from Semitic foolishness, to teach the people science, hygiene, arts, industries, agriculture. They should be selfless in their activities. Pity there is not one Pali scholar among the members of the T.S. Leadbeater uses Pali terms without knowing their precise meaning and misleads thousands. And the work of the M.B.S. is to rectify the blunders of those who distort the Dhamma.

Satya is Truth, *Dhamma* is cosmic law, *abhidhamma* shows the supercosmic conditions. Some cling to rituals and ascetic habits, some to dogmas, some to sense pleasures, some to their Ego theories. They do not realize the highest happiness of Nirvana.

I hope you will succeed in getting the Japanese Image of Buddha to be placed in the Shrine Room. I mean the Image that I saw in the "Occult Room" at the T.S. headquarters in Avenue Road in 1893.

I know I am being helped by the *araksha devas* of Buddhism. They will help the M.B.S. to secure a plot of land with quiet surroundings to build a Vihara in London.

"The meek will inherit the earth"—when all the Christians, Moslems, Hindus leave this earth for their respective heavens and hells, the Buddhists will inherit the Earth and have it converted into a kind of heaven.

Don't forget the principles of the Noble Path—the Path of liberty and happiness.

Yours affly

THE ANAGARIKA DHARMAPALA.

LETTER no 8.

May all living beings be happy.

Theological Union

New York

3 Decr.

My dearest Coworker,

[After news of his lecturing activities and return to New York the Anagarika continues]

H.P.B. practically forced my father to allow me to accompany him to Adyar in 1884. I was admitted to the T.S. in my 19th year by

H.S.O. at the request of H.P.B. I have remained loyal to the Masters and H.P.B. since then. I am now one of the oldest T.S. members alive. I believe there is some reason why I should get the impulse to spend two years in England. There is some reason why you should start the Buddhist Lodge of the T.S. in London.

Mrs A.B. I am afraid will eventually destroy the work of H.P.B. and the Masters. The T.S. will become under her management a Christian sect, and bishops, deacons etc will rule the T.S. Brotherhood will disappear. Ambition, pride, the desire to rule will control the minds of some members and they will degenerate. The sublime intensions of the Masters have come to nothing. The pure Dhamma of the Tathagata I shall proclaim. We should open a Pali class and we shall get Dr Stede to teach. The love and Wisdom of the Blessed One will be my strength.

Yours in the Dhamma,

ANAGARIKA DHARMAPALA.

(To be continued.)

* * *

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.

* * *

CAPTAIN H. N. M. HARDY'S NEW HOME.

A year ago we reported that Captain H. N. M. Hardy had fitted up a Buddhist Shrine at his home at Les Rousses, Jura, France, and that Buddhist visitors would be welcomed. We regret that Captain Hardy has had the misfortune to have the house burned down, the Shrine and its furnishings being totally destroyed. A letter from him early in March informs us that he is negotiating for the purchase of a house in the south of France, and that he hopes to fit up another Shrine.

A later communication gives the following address as his permanent home: St. Paul, Alpes Maritimes, France.

Outlines of Mahayana Buddhism.

By Daisetz Teitaro Suzuki.

(Continued from page 57)

The Bodhisattva.

Next to the conception of Buddha in Mahayana Buddhism is that of the Bodhisattva (intelligence-being), and that which constitutes its essence, *Bodhicitta* (intelligence-heart). The characterization of the Bodhisattvas, as distinct from the Sravakas and Pratyeka-Buddhas, is one of the most significant features of Mahayana Buddhism. The Bodhisattva does not exert himself in religious discipline for the sake of his own weal, but for the spiritual benefit of all his fellow-creatures. He could, like the Sravakas and Pratyeka-Buddhas, enter into eternal Nirvana; he could enjoy the celestial bliss of undisturbed tranquillity in which all our worldly tribulations are for ever buried, thus self-contentedly awaiting the time of final absorption into the Absolute all. The ideal of the Bodhisattva is, however, wholly other than this: he does not seek his own salvation, and therefore does not seek escape from the world, but mingles himself in its turmoil and devotes all his energies to the salvation of the masses of the people, who, on account of their ignorance and infatuation, transmigrate in this triple world of illusion.

The Sravakas and Pratyeka-Buddhas sought peace of mind in asceticism and elimination of worldly interests. It was not theirs to think of the common weal of all beings, therefore, when they attained their own redemption from earthly sins and passions their religious discipline was completed, and no further attempt was made by them to extend the bliss of their personal enlightenment to their fellow-creatures. They recoiled from mingling with the common people lest their holiness should become contaminated thereby. Moreover, each individual was supposed to exert himself for his own emancipation. However dense his ignorance, however great his suffering, others could do nothing to enlighten or relieve him: be his karma good or ill he alone could reap it and he alone could end it.

For the followers of the Hinayana School karma was an inexorable law, working with mechanical precision, the Mahayanist ideal of the Bodhisattva was an effort to mitigate its ruthlessly mechanical rigidity.

A Bodhisattva does not seclude himself in the absolute tranquillity of Nirvana, because he wishes to emancipate his fellow-creatures from

the bondage of ignorance and infatuation. Whatever merit or rewards he may gain as the karma of his virtuous deeds, he would "turn them over" (*parivarta*) towards the upliftment and emancipation of his fellow-beings.* And this self-sacrifice, this unselfish devotion to the welfare of all sentient life constitutes the essence of Bodhisattvahood. The ideal Bodhisattva is then essentially an incarnation of *Prajñā* and *Karunā*, Wisdom and Love.

This doctrine of *Parivarta* is a great departure from the teaching of primitive Buddhism, for while individualism is a dominant feature in the primitive teaching and in the religious practice of the Sravakas and Pratyeka-Buddhas, universalism or supra-individualism is the principle on which the Bodhisattva ideal is based. The Mahayanists believe that all beings, as a manifestation of the Dharmakaya, are in their essence of one nature, so that all virtues and merits, issuing as they do from the Dharmakaya (which is pure Wisdom and Love), cannot do other than benefit and help on the final emancipation of all beings. The Bodhisattvas thus become inexhaustible founts of energy from the Bodhicitta or Heart of Divine Wisdom.

Opposed as this idea appears to be to the primitive teaching, however, the ideal of the Bodhisattva and the idea of universal salvation was not entirely absent from it.* All Buddhas were Bodhisattvas in their past lives. The "Jataka" stories minutely describe the self-sacrificing deeds done by them, and how by the merit so acquired they finally attained Buddhahood.

The Mahayanists, aspiring to bestow the bliss of enlightenment upon all, to remove all the barriers between Buddhahood and common humanity, carried reasoning to its logical conclusion and said that as Buddhas were Bodhisattvas in former lives, so we are all Bodhisattvas. The Dharmakaya, the essence of Bodhisattvas, manifests in each one of us, and it can suffer no change in quality or power. It was in this spirit that the Buddha exclaimed: "All beings animate and inanimate universally

* The statement to the contrary on page 280 (second line of footnote) is an obvious misprint, the word "not" being omitted.—[Ed.]

partake of the nature of Tathagatahood." When we abandon the essentially selfish idea of "entering into Nirvana," and see into the spiritual nature of our being, we realize our unity with the whole of life, we verily become Bodhisattvas and Buddhas.

It will be interesting to Christian readers to note in this connection, that modern Buddhists of the Mahayana School do not reject the idea of vicarious atonement, for their religious conviction admits the *parivarta* of a Bodhisattva's merits for the spiritual welfare of his fellow-creatures, but they reject as puerile and materialistic the orthodox Christian conceptions of this doctrine.

The term Bodhisattva is composed of two words; Bodhi, from the root *budh*, to awake (to a realization of). Epistemologically it means intelligence, or knowledge: psychologically, as used in conjunction with *citta* (heart or soul), it acquires a religious import and expresses the nature of the Dharmakaya in the human consciousness.

It will be understood, then, that the Bodhicitta is the expression of the Dharmakaya in us, imperfectly, fragmentarily, realized: its realization taking the form of positive and active *prajñā* and *karunā*, wisdom and love, that perfect love that sacrifices self for the sake of others. As the Christian says that without Love we are but sounding brass or a tinkling cymbal, so does the Buddhist declare that without *karunā*, we are like unto a dead vine hanging over a frozen boulder, or like unto the cold ashes left after a blazing fire.

The Awakening of the Bodhicitta.

The Bodhicitta is present in the hearts of all sentient beings. Only in Buddhas is it fully awakened and active with its immaculate virility; in ordinary mortals it is dormant or crippled by its unenlightened intercourse with the world of sensuality. A favourite parable of the Mahayanists to illustrate this is to compare the Bodhicitta to the moon in the heavens. When the moon shines with her silvery light in the clear, cloudless sky, she is reflected in every drop and in every mass of water on the earth. The crystal dew on the quivering leaves reflect her like so many pearls hung on the branches. Every waterpool reflects her like stars descended upon earth. Though some of the pools may be muddy and filthy, the moonlight does not refuse to reflect her immaculate image in them. Where there is the least trace of water, there is seen the heavenly image of the goddess of night. Even so with the Bodhicitta; where there exists a little warmth of the

heart, there it unfailingly glorifies itself in its best, as circumstances permit.

The question is: How may this dormant Bodhicitta in our hearts be awakened to its full sense? This is answered more or less definitely in almost all Mahayana writings, and we may here summarize the statements of Vasubandhu on this subject, from his *Discourse on the Awakening of the Bodhicitta*. He says:

The Bodhicitta is awakened in us (1) by thinking of the Buddhas, (2) by reflecting on the limitations of material existence, (3) by observing the deplorable state in which all sentient beings live, and finally, (4) by aspiring after those virtues which the Tathāgata acquires through his enlightenment.

To describe these conditions in greater detail:

(1) *By thinking of the Buddhas.* The Buddhas, when they first set their minds on the attainment of enlightenment, were not free from passions and defilements, but by submitting themselves to discipline and self-control, through the power of their innate spiritual energy, they attained perfect enlightenment. As *they* have done so can *we*. Let us determine to follow their noble examples and cross the ocean of birth and death.

(2) *By reflecting on the limitations of material existence.* Our bodily form consists of the five Skandhas and the four Mahats (elements). It harbours illwill, greed, infatuation; it is subject to evil passions, and is the source of impurities. It is changing every moment, is unreal as a mirage. Through attachment to it we are engulfed in ignorance and thrown back into the whirlpool of transmigration.

(3) *By observing the deplorable state in which all sentient beings live.* All sentient beings are under the spell of folly and infatuation, held in bondage by ignorance. Not understanding the law of karma they accumulate evil; following false doctrines they go astray from the path of righteousness; sinking deeper in the whirlpool of passions they are overwhelmed by the waters of sin.

(4) *By aspiring after the virtues of the Tathagata.* The Tathagatas (those who have followed the path of all the Buddhas) have acquired nobility of character, tranquillity of mind, emancipation from the limitations of existence, divine wisdom. They have gained supreme wisdom, the ten great powers, utter fearlessness; and their compassion for suffering beings has no limit. Their mission is to bring all beings back to the path of righteousness, their aim the salvation of all.

The Bodhisattva is thus the embodiment of perfect Wisdom and perfect Love. Having awakened his Bodhicitta from its unconscious slumber, and having achieved his goal, the Bodhisattva makes his Ten Vows. The word *pranidhâna* means strong wish, aspiration, prayer; an inflexible determination to carry out one's will even through an infinite series of rebirths. Buddhists have such a supreme belief in the power of will or spiritual aspiration, that it triumphs over all material limitations. So every Bodhisattva by his own *pranidhânas* performs his share in the work of universal salvation. His corporeal shadow expires as its karma is exhausted, but his *pranidhâna* takes on a new form, such procedure being necessary to keep it ever active in the material worlds. So he makes himself a perfect incarnation of his aspirations, carrying out the Ten Vows, which Vasubandhu renders thus:

The Ten Vows of the Bodhisattva.

1. May the merit I have accumulated be shared by all sentient beings, thus aiding them to aspire after wisdom; and may my *pranidhâna* ever increase in power and sustain me throughout all my rebirths.

2. May the merits of my labours bring me into the presence of all the Buddhas, and may I pay them the reverence due to them.

3. May I ever dwell in the presence of the Buddhas, in the shadow of their protective power.

4. May all the Buddhas be my instructors in spiritual wisdom, and may I attain thereby the Five Spiritual Powers of the Bodhisattva.

5. May I attain wisdom and the essential principle of true religion, compassion, and so have perfect insight into the Good Law.

6. May I be sustained to preach untiringly the Good Law to all beings, gladdening them, sustaining them, making them wise.

7. May I through the divine power of all the Buddhas travel throughout all the ten quarters of the universe paying homage to the Buddhas, receiving their instruction in the Dharma, and benefiting all sentient beings.

8. May I, by causing the Wheel of the immaculate Dharma to revolve, awaken the Bodhicitta, in all sentient beings who call upon my name, and so set their feet upon the path to emancipation.

9. May I accompany and protect all creatures, removing all obstacles to their spiritual progress and blessing their endeavours, fulfilling the True Law by ceaseless self-sacrifice.

10. May I, through willing and humble practise of the Ten Perfections, fulfil all the duties of the perfect Bodhisattva, doing everything, even as they, out of compassion for all sentient life.

(End of Chapter X.)

There is no such person as Buddha. Buddha is simply a Sanskrit word meaning "initiated." The Absolute is immanent in the heart of every man, and this "Treasure of the Heart" is the only Buddha that truly exists. It is useless for you to seek the Buddha outside your own nature: Prayer, Scripture-reading, Fasting, the Observance of Monastic Rules—all these are useless. The only Way to Buddhahood is to discover the unreality of the world by the contemplation of the Absolute which is the Root of all Being, the Source of all Existence. The True Way is Zen, and Zen means: *The Realization of one's own True Nature.*

ARTHUR WALEY in "Zen Buddhism and its relation to Art."

ANCIENT ARYAN CULTURE vs. HITLERISTIC ARYANISM.

A request comes from the Editors of the "Aryan Path" informing us that they find it necessary to make a definite statement correcting an impression current in some quarters that their magazine is connected in some way with Hitler and his movement. They ask us to explain that the word "Aryan" is not used in its modern ethnological and anthropological sense. The "Aryan Path" stands for "that which is noble in East and West alike, in ancient times as in modern eras."

It ain't so much people's ignorance that does the harm. It's their knowing so many things that ain't so.

JOSH BILLINGS.

Buddhism in the Modern World.

Alan W. Watts.

I. Buddhism and Humour.

Introductory Remarks.

The West does not understand that Buddhism is a living religion, and not a cult of interest only to students of ancient myths and exploded philosophies. Buddhism is not to be treated like a museum curiosity, as a relic of the Past, which has long outworn its days and has no value for the Present. For the religion of the Buddhas is not just "yet another 'ism'," not one of hundreds of other creeds, but almost the father of them all, for it is the greatest representative on earth of the age-old Wisdom Religion which was born with Man and will not die until that inconceivably far-off time when the Universe shall enter into its final Nirvana. So far from its having no value for the modern world, we of the present day will put ourselves in a perilous position if we turn a deaf ear to our ancient Teacher, and listen only to fanatics and humbugs whose empty talk so often passes for religion and morals. To-day there is such a hubbub of conflicting teachers and moralists that the world does not know which of their many plausible philosophies to believe, with the result that it is in danger of forsaking religion and morality altogether or else of wasting itself away in an orgy of moral conflicts and religious strife. And if our new-fangled beliefs and opinions are leading us into such a chaos, is it not right that we should listen once again to the oldest of all the philosophies¹ and give it a fair chance by putting its precepts into practice? It is small wonder that we derive no benefit from our modern "-isms" when we have never even tested our ancient Faith by applying it to life. There are many who say that Buddhism is a failure because it was unable to save the East from the pitiable plight it is in to-day; we would ask our critics to think again—which of the two is the failure, Buddhism, or Man who failed to

put it into practice? And, moreover, what about the present condition of the West? Christianity was not able to save it from the War, or from its slavery to the outward forms of civilization. There is nothing to be gained by running down Buddhism, or even Christianity for that matter, for the fault is our own, and if we have disobeyed our instructors, they are hardly to blame.

The modern world has many bugbears—some of which it recognizes and calls "Problems," and some of whose existence it is ignorant—but there are four which are probably the most formidable, and it is of these that I am going to treat in a few short articles on *Buddhism in the Modern World*. They are: Too little sense of humour, politics, sex (one that is taken much too seriously), and war. These articles are written to provoke thought and discussion on subjects which at the present time must be of concern to every Buddhist. The opinions offered are only tentative, and though based on fundamental Buddhist principles, such as "the middle way," the universal attitude to life, overcoming evil with good, and the need for mastering one's own mind, I lay no claim to the authority of Buddhism for my suggested application of these principles. For my own part, I am quite prepared, *if necessary*, to alter my views. So I trust I shall be forgiven if I seem over-dogmatic or over-critical on some points, but it will only be for the sake of emphasis. If I exaggerate and fail to be "sweetly reasonable," it will not be because I am incapable of seeing the opposite point of view, but because at all costs I wish to be clear. Buddhism is not a religion of compromise and indefinite opinions; its teaching is plain and straightforward, and it makes no attempt to serve up distasteful and bitter facts in a palatable and easily digested manner. As H. P. Blavatsky wrote in her introduction to *The Secret Doctrine* (quoting Montaigne): "Gentlemen, I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them." Pull the 'string' to pieces and cut it up in shreds, if you will. As for the nosegay of facts—you will never be able to make away with these. You can only ignore them, and no more." And so when my own personal prejudices creep into what follows, as inevitably they will, the fault

¹ In speaking of Buddhism as the "oldest of all the philosophies," we do not refer to the specific system laid down by Gautama so much as to the immemorial *Bodhi-dharma* said to have been preached by a long series of Buddhas stretching back into the remotest past. Wei Lang (*Sutra of W.L.*, p. 71) gives the Buddhas of the present Kalpa as follows: (i) Kakusundha, (ii) Konagamana, (iii) Kassapa, and (iv) Gautama. Buddhas are supposed to arise by reason of cyclic law about every 5,000 years.—*Vide* Blavatsky, *Secret Doctrine* (T.P.H. edn.) i. 73.

will be mine, and you are welcome to take them with a big grain of salt.

I. BUDDHISM AND THE NEED FOR A SENSE OF HUMOUR.

There is a regrettable tendency in the West to associate Religion with long faces, intense seriousness, gloom and morbid restrictions, with the result that Religion has generally got a bad name. One often hesitates to use the word "religion" on account of the depressing significance it carries with it, whereas in reality this negative puritanism is one of Religion's greatest enemies. This does not mean that true Religion is frivolous and imposes no restrictions whatever on man's lower nature, but rather it steers, as in Buddhism, a middle path between the extremes of "Grundyism" and what some modern thinkers are pleased to call "self-expression"—in other words, obeying every impulse and doing just as one likes for fear of harbouring any "repression complexes." But particularly in England and America the puritan extreme has been so much over-emphasised that we are in danger of breaking away from Religion altogether for fear of further restrictions and more "Grundyism," which are actually the outcome of taking oneself much too seriously and of failing to recognize that there is a very close connection between Wisdom and Humour.

Though Humour is a word with many shades of meaning, many of them having no reasonable connection with Wisdom, there is one particularly subtle form of humour which is, sad to say, one of the rarest virtues in life because it is the most difficult of all the arts and the greatest secret of the wise man. It is not just the knack of being comic, nor yet a mere hilarious state of mind; it is neither making fun of the oddities of other people, nor the ability to indulge in pleasantries, for, although these require a certain amount of skill, they cannot be compared to the sublime but elusive art of the real philosopher of humour. Someone has wittily observed that a sense of humour is an acute sense of proportion, and it is doubtful whether any other definition has come nearer to the truth. And this is where Humour is closely connected with Religion and Wisdom. For the Puritan's intense desire to be "saved" makes him take himself too seriously, with the result that he is willing to undergo a morbid asceticism, to submit to all manner of pains and penances, not because they are beneficial to mankind, but because they are said to be necessary for "salvation," and in so doing he loses sight of the fact not only that he is fostering an intense self-righteousness, but

that the salvation of his personal self is a matter of no importance whatever. While we consider ourselves to be so important that we are ready to send all the joy out of religion in order to be "saved," we can have no true sense of proportion. For what is this personal self but a mere link in a long chain of personalities stretching from the eternal to the eternal? To be anxious for its everlasting salvation and immortality shows not only a thoroughly bad sense of proportion, but a poor sense of humour, because the first test of a humorist is that he should be able to laugh at himself, and he is unable to do this until he has in some measure stepped out of his own personality. When he realizes how wrapped up he was in that odd creature called himself, and what a "bee in his bonnet" he had about his own importance, his first reaction will surely be to laugh.

Let us take an illustration—that of a man slipping on a banana-skin and falling down in the street. Everyone enjoys the joke but himself, who, unless he has a true sense of proportion, will be annoyed at the loss of his dignity. But under the same circumstances the humorist would be able to regard himself objectively and share in the amusement, for the whole art of humour is to be able to see life whole without distorting it by imagining oneself the thing of greatest consequence. For it is impossible to laugh at anything unless it is seen from outside, and when one laughs at oneself it is the first sign that he is able to look upon himself from a more universal point of view, instead of being boxed-up in the small, cramping and humourless sphere of his own importance.

And this is 'just where Buddhism comes in. "Self is an error, an illusion, a dream. Open your eyes and awake. *See things as they are*, and you will be comforted." For if self is an illusion it is certainly not a thing to be taken seriously. On the one hand it is foolish to long for its salvation, and on the other it is foolish to be "terribly in earnest" about conquering it, because in so doing one treats it as a definite and important reality. In both cases one fails to see self as it is—a mere speck in the whirl of Samsara. Buddhism teaches us to burst the bonds of personality and, looking upon our own destiny with the equanimity of the Eternal, to rise above a purely personal attitude to life and to cultivate the universal attitude. To do this we must be able to stand aside from the chaos of our thoughts and emotions, to cease to identify ourselves with them, and in so doing realize a true sense of proportion. "Foregoing self, the Universe grows I."

If you walk down a crowded street and watch the faces of those that pass, you will notice that almost every face is set in an expression of intense and worried pre-occupation and you will realize that the world is full of people running round in small mental circles without fully understanding that there is an immense universe of things outside their own worries and concerns with which they have never come into contact. It is this ridiculous confinement which a Buddhist sense of humour will destroy, for it will teach us to laugh at the proud little thing which thought itself so great, at the comic bundle of worries which imagined itself the most important thing in the world—the self. For laughter is the best weapon we can use against evil, because, as the saying goes, “it bears no malice.” To oppose evil with violence is only to stir it up all the more, and violence is a game that evil can play much better than we can; but laughter is disarming and baffling—not the harsh and cruel laughter of the man who takes a pleasure in vice—but the gentle, loving laughter of the sage who knows what a small thing evil is *when it is seen from outside*. It is the laughter of Understanding on seeing the confused condition of Ignorance, yet as Understanding proceeds from Ignorance no malice is born by it, for the sage does not laugh because he finds pleasure in our weaknesses, but because he wants to make us see the humorous side of them.

The modern world has a great need of laughing at itself, at a time when people are starving because there is too much food, going naked because there are too many clothes, becoming irreligious because there are too many religions, holding peace conferences and manufacturing armaments, saying one thing and doing another—never was there a more paradoxical and ludicrous state of affairs. Yet it is the old story of Trishna—selfish craving—whirling round in its small vicious circle until finally it narrows down to the centre, which is Man, and grips him in a choking ring of suffering. We have built up a civilization which we are unable to control, and, instead of being masters of our creations, our creations have become our masters.

ALAN W. WATTS.

Gentleman, middle-aged, married, desires correspondence with view to friendship (either sex). Though a Theosophist and Buddhist, is natural and human. Resides London, W.4, district. Reply: Aleph, c/o Editor.

ON MUSING.

An Extract from the Anguttara Nikaya.

Monks, if even for the lasting of a finger-snap a monk should practise the first musing, such a one may be called a monk. Not empty of result is his musing; he abides doing the Master's bidding; he is one who takes advice, and he eats the country's alms-food to some purpose. What could I not say of one who makes much of the first musing?

The same applies to the second musing compassion which is the heart's release. What could I not say of one who makes much of the second musing?

The same applies to the third musing selfless love which is the heart's release. What could I not say of one who makes much of the third musing?

And the same applies to the fourth musing equanimity which is the heart's release. What could I not say of one who makes much of the fourth musing?

If he dwell in body contemplating body, ardent, mindful, composed, restraining the dejection in the world which arises from coveting: if he dwell in feelings contemplating feelings: in mind contemplating mind: in mind-states contemplating mind-states: restraining the dejection in the world that arises from coveting, he is one whose musing is not fruitless.

If passing utterly beyond consciousness of material qualities he attains and abides in the sphere of infinite space: if passing utterly beyond the sphere of infinite space he attains and abides in the sphere of infinite consciousness: if passing utterly beyond the sphere of infinite consciousness, he attains and abides in the sphere of nothingness: if passing utterly beyond the sphere of nothingness he attains and abides in the sphere where both consciousness and unconsciousness are not, where consciousness and sensation cease, he is to be called a monk indeed. He is one whose musing is not fruitless. He abides doing the Master's bidding. He eats the country's alms-food to some purpose. What could I not say of those who make much of (all) these things?

(Extract from Chapter XX.)

BUSINESS PARTNERSHIP.

A member of the Buddhist Lodge wants an active partnership in a business concern, in South of England. Can devote portion of time to the business, and can invest capital. Write: Partner, c/o Editor.

The Basic Principles of Buddhism.

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

No. 3. By H. N. M. Hardy.

The Buddha himself said: "One thing only I teach. Sorrow, the Cause of Sorrow, the Cessation of Sorrow, and the Path which leads to the Cessation of Sorrow," and in these words is summed up the whole essence of Buddhism.

It is not pessimism, but common sense, to face the facts of life and to realize that, on the whole, life brings more sorrow than joy, more suffering than pleasure, despite the fact that this may not apply to a given individual; if we consider living beings in the mass its truth is obvious to any one not blinded by selfishness.

Buddhism then, in the words of its Founder, is a Way of Escape from Sorrow, and sorrow being inherent in Life *as we know it*, Buddhism is a Way of Escape from Life. This "escape" is not by death, but by the attainment of a higher form of life, a form so developed that our language cannot express it nor our minds picture it.

Buddhism expresses it by the word Nibbana, meaning "blown out, extinguished," in the same sense that a candle is blown out and the flame extinguished, and the nearest we can come to a definition is this: Where Desire, Hatred and Ignorance are *not*, there is Nibbana. That is to say that, if a man wishes to attain Nibbana he must extinguish in himself all Desire, Hatred, and Ignorance, though in effect the third includes the first and second, for if a man has eliminated Ignorance he has *ipso facto* got rid of Desire and of Hatred. These two latter can only exist where there is Ignorance.

The Buddha showed the method by which Nibbana is attainable, and He called it the Noble Eightfold Path; we may express it by Right Actions and Right Thoughts—or rather, since thoughts *are* actions, we can say simply Right Actions.

Those actions are right which:—

- (1) do no harm to others nor to the doer,
- (2) do good to others and to the doer,
- (3) progressively educate the doer towards the attainment of Nibbana by eliminating bad qualities and developing good ones.

Buddhism then is a system of self-education, designed to lead to the highest development and *proved*, by all who have tried it, to lead to Peace, i.e., to the absence of suffering and sorrow.

As it is based entirely on Reason and not at all on Faith, it is sure to appeal to those men who merit the definition of Man as a "reasoning animal"; it contains no miracles, no divine beings, no priests or bishops—in fact no supernatural powers of intervention in human affairs. Hence as each man is responsible for himself, as he is now and as he will be in the future, he must look for no divine aid to correct his mistakes or to answer his prayers—nor can any other man "forgive him his sins."

The Buddha taught that the Law of Cause and Effect reigns in the moral as well as in the physical world, so if a man suffers from "weaknesses," this effect results from a cause—and this cause is his own doing.

It is evident that the self-education referred to above is likely, for most men, to require a long period. The Buddha taught that man has an indefinite number of lives in which to accomplish it, for just as from the fertilized ovum results the foetus, thence the baby, the child, the youth, the adult, and the aged, each differing from its predecessor although resulting from that anterior form, so from the aged through death results a new life-form equipped with the good or bad qualities, the happy or unhappy conditions, of its fore-runner and cause. Realizing that all Life is One, Buddhism recognizes no caste, no rank, no colour-bar. A man who lives wisely is a sage and worthy of respect—a woman also, for among Buddhists sex is no bar to moral grandeur.

There are Buddhist mystics, there are Buddhist philosophers, but the essence of all Buddhism is just this: a System of self-education leading to the destruction of Desire, Hatred, and Ignorance, and so to the Cessation of Sorrow and to Peace.

The Buddha points the Way, but it is for man to tread the Path.

Beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that it shall go for nought: and the mouth that believeth slayeth the soul.

Wisdom of Solomon, i 11.

Animals in Japanese Art.

A Buddhist Fox Story.

By Ella Darlington.

A good deal is said and written as to the inhumanity of the Japanese in refusing to put out of their suffering unwanted cats and dogs. In a household in Japan the writer had to take upon herself this unpleasant task for a poor, tortured maimed kitten, because the servants, though full of pity, refused to drown it. Superfluous dogs and cats are carried to some distant field or street, in the hope, as a Japanese said to me, that "some kind person will take them in."

This is not wilful open-eyed cruelty, as is that of the proudly-smiling newspaper photo I have before me as I write of a young English "lady" holding in her hand the bloody tragic-eyed head of a badger tortured and killed by the Dartmoor hounds. It is rather, in a less degree, our feeling with regard to the taking of the life of a human being, even when he is tortured by disease and doomed to death. We must not put such a one mercifully to sleep, although we are held guiltless if we allow him to starve to death in the streets.

As a result of Buddhist influence in Japan there is not a hard line of demarcation between human beings and other living creatures, and so great is the aversion to killing the latter, that butchers belong to the shunned outcast class who remove sewage and do similar filthy work. This bond with the rest of creation extends even to vegetable life. A quaint notice-board on a mountain road near Kobe says: "Be kind to the Trees and Flowers."

One senses in pictorial and written art an eerie human quality about the animals. This, of course, has grown up in our own animal art in the case of cats and dogs, but only in comparatively recent times. It is not long since neither scenery nor animals were considered worthy of notice in European art or literature, whereas the former was always one of the main subjects of Chinese and Japanese Buddhist art, and the latter had their place. Going round picture galleries—ancient and modern—in Japan one was struck with a human quality in the animal pictures. It was almost as though the artists saw the astral bodies of the creatures. Our painted cows are just beef; our horses—like our movie-stars or bathing beauties—magnificent pieces of flesh; but a Puck-like and faun-like soul seems to come through the spare Japanese

cow, the cat peering at you from under a bush, the ghostly deer, the monkey face leering down from the tree at the prancing stallion (a picture which, to the Japanese, typifies the Intellect watching the goings on of the Sensual Body).

I have a print of a picture by the Buddhist painter Ganki, who lived in the twelfth century, showing a sweet-faced, smiling old hermit whose face glows with the "Compassion towards all living things," as he holds the foot of a great bull-frog sprawling contentedly on his shoulders, while with the other hand he supports a spray of flowers in that sensitive manner that all Japanese have when dealing with flowers. One could hardly imagine a mediæval European saint depicted in such brotherly relations with so humble an animal as a bull-frog. The friendliness of St. Francis towards the birds even was evidently considered unusual.

One of the loveliest stories in all literature, of an animal's gratitude and self-abnegation, is that of Kolha, the White Fox, on which a beautiful play has been written by Okakura-Kakuso, author of "The Book of Tea."

Told very briefly, the legend is as follows:—Ackemon steals a magic jewel from Kolha, the White Fox, wherewith to win the love of Kuzunoha. His rival Yasuma, loved by the girl, appears on the scene as he is going to kill the fox, and pleads for its life while he himself is wounded. As the creature goes free, her deliverer tells her to seek by good deeds to release herself from the fox life and re-incarnate into a higher state. The girl is carried away and Yasuma left unconscious.

Kolha, the fox, implores the Moon to let her take the form of the abducted girl so that she may comfort her saviour when she has revived him. Her prayer is granted, they are married, have a child, and are very happy; he, of course, being unaware of the substitution. Meanwhile, the real girl escapes from her abductor, but thinking her true lover dead, she makes pilgrimages to many Buddhist temples, and at the last of these decides to become a nun. Kolha gets knowledge of this, and at once decides to give up all her happiness and restore her husband to his old lover. She sends him to the temple, and then comes the most beautiful part of the story, her preparations for leaving all behind, the account of which should be read in its entirety in

Kakuzo's play. She puts the magic stone, which she has recovered, into her baby's hand, and as her own hands begin to turn into paws, she says:—

"My child, my all in all!
Men, ever mocking lowly beasts
Perchance of me will say:
'She was but a fox and could not care!'
What do they know of love,
Of constancy, devotion, real surrender?
Call not on me when I am gone."

"Yet even in your maddest pranks,
Steal no bird's nest: entrap no rabbit's young;
And may no idle tongue reveal
That baser blood you share."

"To my former haunts I shall return
A cowering beast; a quarry foul,
Hunted, baited, and devoured by dogs.
Through the moonless night of howling storms
In fear and hunger I shall prowl alone."

Taking the writing brush in her mouth, she writes on the window (the opaque paper Japanese window):—

"In thy bosom Kolha leaves her heart."

She then leaps through the window—again a white fox—husband, baby, human form and magic jewel all relinquished.

ELLA DARLINGTON.

* * *

SELECTED PASSAGES FROM THE SUTRA OF WEI LANG.

Illustrative of the Article on page 58.

(From the translation by Mow Lam Wong.)

Wei Lang, having received the gift of the robe and begging-bowl from the Fifth Patriarch as a symbol of his appointment as successor, is pursued by a number of jealous monks who wish to steal it from him.

Among them there was a monk named Wei Ming, whose lay surname was Chen. His manner was rough and his temper hot. Of all the pursuers he was the most vigilant in search of me. When he overtook me I threw the begging-bowl on a rock, saying, "This robe is nothing but a testimonial. What is the use of taking it away by force?" When he got to the rock he tried to pick them up, but found he could not! Then he shouted out, "I come for the Dharma, I come not for the robe."

"Since the object of your coming is for the Dharma," said I, "please refrain from thinking of anything and just keep your mind blank. I shall then preach to you." When he had done this for a considerable time, I said, "When you are thinking of neither good nor evil, and at that particular moment, what is the real nature of yourself?"

As soon as he heard this he at once became enlightened. But he further asked, "Apart from those esoteric sayings and esoteric ideas handed down by the Patriarchs from generation to generation, are there still any other esoteric teachings?" "What I can tell you is not esoteric," replied I. "If you turn your light inwardly you will find what is esoteric within you." (From Chapter 1, p. 8.)

It is because of the delusion under which our mind works that we fail to realize Wisdom ourselves and that we have to seek the advice and guidance of the highly enlightened one before we can know our essence of mind. You should know that so far as Budda-nature is concerned, there is no difference between an enlightened man and an ignorant one. What makes the difference is that one realizes it, while the other is kept in ignorance of it. (Chapter 2, p. 11.)

To "know our mind is to obtain fundamental liberation. To obtain liberation is to attain Samadhi of Prajña, which is "thoughtlessness." "Thoughtlessness" is to see and know all things with a mind free from attachment. When in use it pervades everywhere and yet it sticks nowhere. When our mind works freely without any hindrance and is at liberty to "come" or to "go," then we attain Samadhi of Prajña, or freedom. Such a state is called the function of "thoughtlessness." But to refrain from thinking of anything, so that all thoughts are suppressed, is to be Dharmaridden, and this is an extreme view. (Chapter 2, p. 15.)

Erroneous views keep us in defilement
While right views remove us from it,
But when we are in a position to discard both
of them,

We are then absolutely pure.

(Chapter 2, p. 16.)

Those who wish to train themselves spiritually may do so at home. It is quite unnecessary for them to stay in monasteries.

(Chapter 3, p. 22.)

Some teachers of meditation instruct their disciples to keep a watch on their mind for tranquillity, so that it will cease from activity. Henceforth the disciples will give up the exertion

of their mind. Ignorant persons who understand not become insane for having too much confidence in such instruction. Such cases are not rare, and it is a great mistake to teach others to do so.

Our mind should stand aloof from circumstances, and on no account should we allow them to influence the function of our mind. But it is a great mistake to suppress our mind from all thinking; for even if we succeed in getting rid of all thoughts and die immediately thereafter, still we shall be reincarnated elsewhere.

What should we get rid of and what should we fix our mind to? We should get rid of the "pairs of opposites" (good and evil, etc.), and all conceptions of Ill. We should fix our mind to the true nature of Tathata (Suchness—the indefinable and inscrutable Reality of things). Tathata is the quintessence of "idea," and idea is the result of the activity of Tathata.

(Chapter 4, pp. 24-25.)

In our system of meditation, it is, fundamentally, neither to dwell upon the mind (in contradistinction to the essence of mind) nor upon purity. Nor does it mean non-activity. As to dwelling upon the mind, the mind is primarily delusive; and when we realize that it is only a phantasm, there is no necessity to dwell upon it. As to dwelling upon purity, our nature is intrinsically pure; and so far as we get rid of all delusive ideas, there will be nothing but purity in our nature, for it is the delusive idea that obscures Tathata. If we direct our mind to dwell upon purity we are only creating another delusion, the delusion of purity. Since delusion has no abiding place, it is delusive to dwell upon it. Purity has neither shape nor form; but some people go so far as to invent the "Form of Purity," and treat it as a problem for solution. Holding such an opinion, these people are purity-ridden, and their essence of mind is thereby obscured.

(Chapter 5, p. 27.)

(To be continued.)

* * *

There is no danger that dauntless courage cannot conquer.

There is no trial that spotless purity cannot pass through.

There is no difficulty that strong intellect cannot surmount.

For those who win onwards, there is reward past all telling—the power to bless and help humanity.

For those who fail—there are other lives in which success may come.

H. P. BLAVATSKY.

OUR FORUM.

Owing doubtless to the prevailing sunshine tempting our readers out into the open air (and very wise of them, too), we have no letters for "Our Forum" this month. I have, however, in the course of a correspondence on the ethics of suicide, received a most striking "human document" from a reader. Such frank and sincere confessions are rare, and this one is too valuable to be filed away unread by anyone but myself. I am therefore publishing the greater part of it, hoping it will lead to an interesting discussion, and that the writer of it may be helped by the opinions and advice of other readers. I have obtained his permission to publish, on condition that I conceal his identity by addressing it from "Somewhere in England" and signing it "X. Y. Z."

A. C. MARCH.

SUICIDE.

Somewhere in England.

Dear Mr. March,

Of course there is a difference in *degree* between emigration to New Zealand and emigration to the further side of death. But I do not see any difference in *kind*. From the latter there is no known way back, but of those who try the former and would like to come back, most find they cannot. Information in both cases is varied and unreliable; a circular from a land agent and the letter from an unemployed labourer hardly seem to describe the same district. Emigration in both cases is a gamble, but it is not *always* disastrous in the N.Z. case, why then in the other?

Buddhism is not fatalism, is it? It does not tell you your destiny is laid down for you and struggles are of no avail, as Islam and Calvinism do, or are said to do. My present life may be the result of my Karma, as rain on my head is the result of gravitation, but I can counteract gravitation by putting up an umbrella, and counteract Karma by similar efforts; indeed, the efforts too are a result of Karma. And if I am very dissatisfied with the body I am living in, or its surroundings, it seems to me wise in either case to quit. The next world, or New Zealand, may prove worse, but I hope to find ways to quit them, too.

Unluckily, this body I am at present using, besides its other bad qualities, has a great deal of physical cowardice, which has prevented me from leaving it, and will very likely go on preventing me until the 9,000 million, or so, of cells in that same body revolt and throw me off. But I, myself, the reasonable person for whom

this body is a tool for operations in the gravitational world, am decidedly of opinion that it would be wise to let go. I often wish I had never taken hold. I do not know what my previous incarnations were like, nor how far they were ME. Perhaps they were, as you say, "long periods of wrong thinking," result bad Karma.

Free yourself from Desire, says Buddha. Cease to desire anything, and you will be as happy as a cat asleep on a sunny windowsill. Well, puss does look happy, but I fancy it is not because she has conquered Desires, but because she has satisfied them. With the mental desires which are ready to develop beyond any known limit when the bodily ones are satisfied, I do not think puss is much troubled.

Hence I have no sympathy at all with the Buddhist contempt for Desire (and still less with the usual Christian attitude, which is the same, but a little worse). Life itself seems to me to consist in desires and their gratification, and I see no reason to regard the most elementary physical one, the desire to breathe, as any lower than those which seem independent of the body, such as benevolence and the love of knowledge. Indeed, if they were, suicide would be the wisest thing for everybody, for no one can overcome the desire for air in any other way. I doubt if any saint of any creed ever had spiritual thoughts with a lemon-pip in his glottis.

After (1) breath come (2) food and drink, and here the religious and ascetic taboos come thick. Then comes (3) the sexual need, and here the taboos come thicker still, much stimulated by the fact that they enable very old or very unattractive people to pose as saints. Then comes (4) the desire for cleanliness, the taboos grow thinner, though unwashed fakirs still exist, and I have heard of a sermon preached against Sunday bathing only two years ago; and, of course, there are always the people who are shocked if you enjoy the Atlantic Ocean without clothes, even in the most secluded cove. Then comes (5) the affections and emotions, not only love but hate,—islands of love in an ocean of hate. For the food instinct, which can only breed hate, is far wider and more constant than the sex instinct, which can serve as a foundation for love. Then comes (6) Curiosity, varying from the love of a story to Einstein and Hegel; and beyond that I cannot go. Mystics claim (7) an object of desire even further from the air-greedy glottis, but I have not a perceptible germ of mystical quality in me.

I have managed to satisfy *Desire 1* for nearly 70 years. Also *Desire 2*, being a lifelong teetotaller, almost a lifelong vegetarian, and (lately)

limiting myself to one meal a day, my demands have not been exorbitant. *Desire 3*, I am thankful to say, is extinct now: it made me miserable for about 40 years, for I was always an excessively unattractive man, and never had any real satisfaction except on the few occasions when I could afford to visit a prostitute. *Desire 4* is not always easy to satisfy, though just now, beside a summer sea, life is worth while in that respect. *Desire 5* is rather an omnibus, it includes love of success, and I have always been a failure in nearly everything; I don't know a single thing I can do well or ever could do well, and the few things I can do passably I do very slowly. Not only did I never win a woman's affections (as mentioned above), but I have failed to learn to ride a bicycle, to swim, to play chess (I never tried any other game), to hit a target with anything, to recognize a tune, to develop a photo, to use a typewriter, to make hens lay, to waterproof a roof, to assay minerals fast (I earned a scanty living for 3 years by doing it with almost record slowness), to write anything publishers would pay for (except reviews, which are written by men who have failed as authors!), or to convert anybody to any of the good causes I have tried to advocate (the metric system, vegetarianism, etc.).

I think that explains why I am very dissatisfied with my present body and brain, and would take my chance of a better outfit, if I could screw up courage. It also explains why nobody would much regret my departure.

X. Y. Z.

Anyone who would like to write privately to "X. Y. Z." may address letters to me. I will forward them without delay.

A. C. M.

* * *

TIPITAKA IN SIAMESE SCRIPTS.

Mdlle. J. Karpèles writes from Phnom-Penh that we may now add another script to the four enumerated on page 210 of our last volume, in which the Pali Tipitaka is now printed, namely, the Cambodian, and that a sixth will soon be an accomplished fact, in that the complete Tipitaka in Laotian script is now in the press. She says that although Siam is suffering badly from the economic crisis, over 1,000 sets of the Cambodian version have been subscribed for. This contains the Pali in Cambodian characters, and also a translation into Cambodian. The set contains eighty volumes. When the Laotian edition is published, all the people of Siam will be able to read the teachings of the Buddha as set forth in the Pali Canon.

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* * *

THOUGHTS IN A WORKHOUSE
CHAPEL.

"Know that thought is mind in motion. It is a spiritual power far greater than any material power that exists. Thought creates suicides, murders and battlefields, as well as great masters and loving, self-sacrificing teachers. . . . Look within yourself for all causes. Try to feel as if your whole inner being is all Infinite Mind. Don't strain or struggle with yourself, nor concentrate on any particular part of your body, but feel that every inch of your inner being is Mind. One day your eyes will suddenly be opened, and you will see the life you have been living to have been limited and confined. You can never go back to the old life and rest satisfied; you can only find peace by going forward towards Buddhahood.

Once you get the feeling that you are one with the Infinite you banish all fear and lack of self-confidence, for thrills of unlimited power pervade your whole being for the moment and you see things from the universal point of view. . . . Realize that happiness is an inward mental state,

and cannot be found in outward things. Luxury, wealth and the gratification of the senses are only the gaily painted baubles of earth life for which men sacrifice honour, friendship, love and everything that is real and true."

P. M.

* * *

THE EASTERN BUDDHIST.

The second issue of volume six of "The Eastern Buddhist" arrived at the end of July, overdue, but "better late than never." The contents include a long article by Dr. Suzuki on "Buddhist, especially Zen, contributions to Japanese Culture," one on "Triyana versus Ekayana," by Bruno Petzold, and "Ceremonies for Lay Disciples at Koya-San," by Mrs. Suzuki. Into his article of 28 pages, Dr. Suzuki gets a vast amount of interesting information on the introduction and development of Buddhism in Japan, and on its civilizing influence. It is interesting to note that Dr. Suzuki places the introduction of Zen, "properly so called," into China, from the advent of Hui-Nêng (better known to us as Wei-Lang), whose famous Sutra we welcomed in English form a year or so ago. One of the most striking statements in this interesting article is the following: ". . . the Pure Land teaching has never become a separate school in China, finding its shelter in the Zen monasteries as a sort of boarding guest." There is much food for thought in this fact, especially for those who are inclined to judge doctrines from their surface presentations. We are reminded of a verse in the *Bhagavad Gita*: "Children, not Sages, speak of the Sankhya and the Yoga as different; he who is established in one obtaineth the fruits of both." Perhaps the *Sage* knows the same of Zen and Shin-shu.

Bruno Petzold compares the fundamental points of the Hosso teaching with those of pure Mahayana, especially with those of the highly metaphysical sects of Tendai and Kegon, and he also summarizes and criticizes the views of Prof. Tokiwa, who aims at evolving "a new and perfect system of Buddhist metaphysics," by combining the good qualities and eliminating the bad ones of the opposing schools of the Triple Vehicle and the One Vehicle. Dr. Petzold is frankly sceptical as to the possibility of achieving such a harmonization.

Mrs. Suzuki's article is of especial value to students of Shingon ritual.

A.C.M.

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THE TIPITAKA IN DEVANAGARI.

With reference to my comments under the above title on page 210 of the last volume, the Ven. Bhikkhu Ananda Kausalyayana, writing in the current "British Buddhist," replies as follows:—

Mr. March expresses doubt as to the real need of publishing a complete edition of the Pali Tipitaka in the Devanagari character, as projected by Dr. Nair, since there already exists a complete edition of the same in the Roman character, published by the P.T.S. • But the need for such an edition exists, and it is a real one; and the earlier it is met the better for Buddhism in the East, and for all of us. Indeed, the task of bringing out such an edition of the Scriptures of Buddhism ought to have been performed long ago. The matter is certainly an important one, and should have the co-operation of experts of both East and West.

Here are a few of the reasons why such an edition is wanted. First: The P.T.S. and other such editions are totally ignored by the orthodox Sanskrit pundits of India; whereas a Tripitaka printed in Devanagari could not so easily be ignored by them. Second: Editions in Roman script cannot be correctly read and pronounced except by those who have a good knowledge of the transliteration system followed by the West. Such a difficulty does not exist where the Devanagari script is used. Third: There are very few people in India who know the Roman script, and still fewer who know the Roman system of transliteration. On the other hand, Devanagari is not only a commonly used script for Sanskrit, Hindi, and Marathi; but is very near to Gujerati and Bengali also. Thus it is already known to the literates of India. Fourth: The Roman-type edition is exceptionally costly. A Roman-type version of the Digha Nikaya costs

thirty-six rupees. None but the wealthy can afford to buy it. A Devanagari edition can well be expected to be published at a much lower price. Fifth: From the point of view of an Indian there is something outlandish and foreign about the P.T.S. edition. But a Devanagari edition will have a homely look which should make it a great stimulant to Buddhist work in India.

Many other reasons might be advanced in favour of Dr. Nair's proposal, but some might be deemed "sentimental," so we leave them unstated for the present. Dr. Nair's scheme, however, can be said to have already passed the elementary stage of its adoption since Mr. Shiva Prasad Gupta of Benares—who has already financed two Buddhist publications at a cost of no less than ten thousand rupees—has taken the matter in hand. And it may not be long before we shall see the first few volumes of the Pali Tipitaka, together with the Commentaries and sub-Commentaries (Tikas), published in Nagari characters. The task of editing this Tipitaka edition is in such capable hands as those of Tipitakâchârya Sri Râhula Sankrityâyana and Principal Narendra Deva (Kashi Vidya Pith).

I bow to the superior knowledge of the Ven. Ananda in this matter, and am interested to hear that the project is already taking practical shape. I wish it every success, and trust it is one more sign of India's awakening to a realization that in the Dharma of the greatest of her sons lies *her* future peace and greatness.

A. C. MARCH.

* * *

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

S. T. COLERIDGE.

In the Meditation Hour.

It is the wisdom of Heaven not to strive, yet it overcomes; not to speak, yet it obtains a response; it calls not and things come of themselves.—*Lao Tzu.*

AN ALLEGORY.

Walking within the garden of his heart, the pupil suddenly came upon the Master, and was glad, for he had but just finished a task in His service which he hastened to lay at His feet.

"See, Master," said he, "this is done: now give me other teaching to do."

The Master looked upon him sadly, yet indulgently, as one might upon a child which cannot understand.

"There are already many to teach intellectual conceptions of the truth," He replied. "Thinkest thou to serve best by adding thyself to their number?"

The pupil was perplexed.

"Ought we not to proclaim the Truth from the very housetops, until the whole shall have heard?" he asked.

"And then—"

"Then the whole world will surely accept it."

"Nay," replied the Master, "the Truth is not of the intellect, but of the heart. See!"

The pupil looked, and saw the Truth as though it were a White Light, flooding the whole earth; yet none reaching the green and living plants which so sorely needed its rays, because of dense layers of clouds intervening.

"The clouds are the human intellect," said the Master. "Look again."

Intently gazing, the pupil saw here and there faint rifts in the clouds, through which the Light struggled in broken, feeble beams. Each rift was caused by a little vortex of vibrations, and looking down through the openings thus made the pupil perceived that each vortex had its origin in a human heart.

"Only by adding to and enlarging the rifts will the Light ever reach the earth," said the Master. "Is it best, then, to pour out more Light upon the clouds, or to establish a vortex of heart force? The latter thou must accomplish unseen and unnoticed, and even unthanked. The former will bring thee praise and notice among men. Both are necessary: both are Our work; but—

the rifts are so few! Art strong enough to forego the praise and make of thyself a heart centre of pure impersonal force?"

The pupil sighed, for it was a sore question.

IT HAS BEEN SAID:

1. "I have no parents. I make heaven and earth my parents. I have no magic. I make personality my magic. I have no strength. I make submission my strength. I have neither life nor death. I make the Self-Existent my life and death. I have no friends. I make my mind my friend. I have no armour. I make right-thinking and right-doing my armour. I have no sword. I make the sleep of the mind my sword."
2. To the enlightened, everywhere is the same.
3. What comes to me is a return to me of what goes out of me.
4. Zen has nothing to say.

THE MIND.

Mind is the master power that moulds and makes,
And man is mind, and evermore he takes
The tool of thought, and shaping what he wills
Brings forth a thousand joys, a thousand ills:—
He thinks in secret and it comes to pass:
Environment is but his looking-glass.

* * *

The soul could not see beauty if it did not first become beautiful itself; men must begin by making themselves beautiful and divine, in order that they may obtain the sight of beauty and divinity.

—PLOTINUS.

Fools, they know not how much more the half is than the whole, nor how much nourishment there is in mallow and asphodel.

—PITTACUS OF MITYLENE.

Greater is the pain of them that are possessed by desire than the pain encountered on the way of holiness, and no Enlightenment comes to them.

—*The Path of Light.*

Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.

—EMERSON.

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