

# Krishnamurtism Examined—3

## The Problems of "Evil" and Free Will

BY

*Ernest Kirk*

The statement referred to in connection with the so-called problem of evil is as follows:

"The world is in a chaos *because* (italics mine) we have pursued wrong values. We have given importance to sensuality, to worldliness, to personal fame or immortality, which produce conflict and sorrow. True value is found in right thinking; there is no right thinking without self-knowledge and self-knowledge comes with self-awareness". (p. 49)

The above was part of a reply to the question: *Why don't you face the economic and social evils instead of escaping into some dark, mystical affair?* It is only just, in passing, to say that Krishnamurti in his reply endeavoured to show that so-called evil arose from ignorance and that if this ignorance could be replaced by knowledge, or "right thinking" in the individual, it would automatically widen out to the group and result in a social and economic structure more in harmony with that inner change. There is obviously some truth in that. But how true is it, basically, that the world is in a "chaos *because* we have pursued wrong values"? How true is the confident assertion in that same reply that "We have, individually, and so as a group, created social and economic strife and confusion. We alone are responsible for them and thus, we individually, and so perhaps collectively, can bring order and clarity"?

Surely the above affirmations are only true in a very limited and superficial sense. How much, for instance, are parents responsible for bringing into the world children who, as soon as they attain to self-consciousness manifest a certain unmistakable selfishness and egocentricity which, later, lead to clashes and conflicts and trouble? Are they responsible for anything more than providing a *physical* body for the child born to them, plus the best possible environment? It may be true in varying degrees that, as Krishnamurti puts it in the same connection "Each one of us is.....greedy, lustful or violent". It may be true that "without putting an end to these in himself, *by himself*, (that brings in the question of free-will with which I shall deal later) mere outward reform may produce superficial results" which "results" will be "destroyed by those who are ever seeking fame, position, and so on". The real question, however, here is the extent to which man is responsible for inner selfishness, egocentricity, and ignorance, either biologically, or otherwise.

Here Krishnamurti is very emphatic. "We alone", says he, "are responsible for them". But is that true? If so, in what sense is it true? It cannot be true in the sense that man was originally, that is from the beginning, responsible for these things. That cannot be true, for the facts of life demonstrate beyond all question that the further back we go in the history of human beings on this planet the greater is the ignorance, the denser the darkness, and the more animal-like the sensuality. Were our primitive ancestors responsible for this? How could they be when their intellectual faculty was then either non-existent, or in a germinal state? It is true the development of intellect provides more 'modern' ways of expressing

egocentricity and selfishness, but what is being considered here is not the particular *form* in which ignorance and self-centredness express themselves, but how they come to be there at all and who or what is responsible for their existence. Merely to assert that human beings are sensual and wordly, and that indulgence in these things gives rise to conflict and sorrow, does not enlighten us very much. If, as Mr. Krishnamurti asserts, 'Ignorance is the greatest 'evil'', surely one way of substituting knowledge for ignorance would be to try to understand how it comes to be there at all, who are what is responsible for it, and whether, and to what extent, ignorance serves any useful purpose in the scheme of things.

All this J. Krishnamurti would appear to treat as of small concern. He takes up the attitude that human beings, you and I, are responsible for the "chaos", "ignorance", economic strife and confusion", "greed", "lust", "competition", etc., that is everywhere to be found in the outer world, and that, having ourselves created that state of things we can change it whenever we will to-of course by the method suggested by him. In this it will be seen that he differs in a striking degree from that form of Christianity that believes that "fallen Angels" are the source of all evil and iniquity, and that to remedy this sad mishap the Creator sent someone down to the earth co-equal with Himself to act as a Redeemer, vicariously. As a matter of fact it cannot be said that any religion has an entirely satisfactory explanation as to the source and nature and purpose of "evil". But every one of them recognises the existence of that which goes by the name of "evil", and everyone of them advocates some method or ther by which it can be overcome, or removed, or

regulated and controlled. The truth, however, is that despite all that has been said on this subject, and done, by the various religions, and by various would-be reformers, the complex human unit, with all its frailties and short comings, remains very much what it was in time immemorial-allowing, of course, for differences of expression due mainly to evolution and environment. In this connection a whole world of philosophical truth was beautifully expressed by Burns when he wrote

Then gently scan your brother man,  
 Still gentler sister woman:  
 Though they may gang a kennin wrang,  
 To step aside is human.  
 One point must still be greatly dark,  
 The moving why they do it;  
 And just as lamely can ye mark  
 How far perhaps they rue it

This does not mean that efforts, individual and collective, to mitigate the sufferings of mankind and to pass laws, even repressive laws, in protection of the weak, do not have a place. They do, and a very important one. But I suggest there is a vast difference between this, and that of regarding "evil" as unnecessary at this stage of our evolution, as, in fact, something that has been created by ourselves, which would appear to be the position taken up by Krishnamurti. If, as seems to be admitted by him in some of his writings and speeches, and as is certainly admitted by the overwhelming majority of his admirers, there is an Infinite One Life (call that by whatever name you will) that is Omniscient, Omnipresent, and Omnipotent, which everything that is is and must be a manifestation in one degree or another, if that be admitted the

postulate that "evil" is a mistake, something that has intruded itself *contrary* to the Will and Purpose of that all-prevading Oneness, something in fact that is independent of and in antagonism to It, must surely be as fanciful as it is illogical. Quite obviously the two things cancel each other out.

Illustrations as to the forcefulness and logicity of this submission are seen in abundance in nature. It is admitted, for instance, that all forms of life on our planet are derived from the light and heat of the one sun of our solar system. But it is well known that many forms of animal and vegetable life are dangerous, repulsive, poisonous. From the standpoint of "appearances" they might be called "evil". Take again our cereals and grains, or plants and flowers, and fruits, with their delicious flavours and forms and fragrances. What are the ingredients necessary to produce such results? One of the essential ingredients in the soil, as every expert botanist and agriculturist will tell you, is a form of refuse and sewerage and other decaying matter (called by different names) that may be and often is exceedingly obnoxious. But without the one the other could not be; it is in fact from the ugly and repulsive in the refuse and manure that we very largely get the beauty and fragrance of the flower and the delicious flavour and wholesomeness of the fruit. It is true the life-giving element in the "fertilisers" come from the sun. But is it not also true that the same sun that gives us the glorious colours of our plants and flowers is also the cause of stench, and miasma, and rotteness, and disease-giving germs, when acting upon, say, stagnate waters, or the bodies of some dead animals or persons, or other decaying forms of matter?

And it is only necessary to consult one's faculty of intelligence to see how strikingly this could be applied to the human kingdom, and to so-called "good" and "evil". How, for instance, would it be possible to have what Krishnamurti calls "right thinking" unless it be through the experience of what he describes as the "pursuit of wrong values" or, in other words, experience in "wrong thinking"? Similarly, how would it be possible to have "self-knowledge" unless there was first the experience of the absence of that—ignorance? People are not born wise; they are born ignorant. They have gradually to learn, to find out, to discriminate between right and wrong values, the false and the true, that which is in harmony with the workings of the laws of life, inner as well as outer, and that which is not. And how, pray, is this to be brought about except through the eating of the fruits of the tree of both "evil" and "good"?

It is hardly necessary to add that this does not mean that each individual must personally "sample" or participate in *every* form of "evil" in order to gain discrimination and knowledge. Certain forms of "evil" are collateral. But though they run parallel there is much about them that is common. They all revolve round the self, for instance. There is scarcely any "evil" that could be named that would not, on examination, be found to be an expression or extension of the personality in some way. But even so, one cannot learn to be *impersonal* without first having a knowledge (through experience) of the *personal*, for it is out of the personal that, due to the action of the rays or influx from the one Infinite Life Power, the impersonal gradually blossoms forth.

And what is true of the individual is this respect is equally true of the group, and indeed, of Humanity as a whole. How, for instance, do groups, and nations, and continents, come to understand and effectually deal with diseases, malnutrition, famines, etc., except by collective experiences? Those experiences, once gathered, are never lost. They form *conditions* for the development of a higher and better social and economic order. In this respect even War II, with all its frightfulness and abominations, has been the means of teaching the world many lessons that will be of inestimable value to it in so far as the peoples of the world, and especially its natural leaders, have understand those lessons. Look, for example, at what is now being aimed at by the United Nations Organisation—nothing less than the recognition of the virtual freedom and independence of all natural units, but with each unit giving loyalty to and accepting guidance and protection from one world government. That may still be an ideal. It may still require a great deal more suffering and experience in order to make it more of a practical reality. But the fact is that it is there, and there, too, — born out of painful experience—for the *first time* in the history of our planet.

These are some of the points involved in Krishnamurti's statements about evil, its cause and cure. As will be seen there is not even an attempt to account for the reason things are as they are in the world—except that of making man, with all his admitted limitations and weaknesses and egocentricity, responsible for everything. There is also the collateral affirmation that man, being himself responsible for all the "muddle" can, by the method or plan suggested by Krishnamurti, resolve at

will all the discords and conflicts and create in their place a state and condition of perfect harmony, first, "individually, and so perhaps collectively". An interesting sidelight is thrown on this question of free will and its possible *modus operandi* by Krishnaji in his reply to a question as to how one should become inwardly aware and occupy one's time. Here is part of that answer:

"It would be wise if after a certain age, perhaps let us say forty or forty-five, or younger still, you retired from the world, before you are too old. What would happen if you did retire not merely to enjoy the fruit of sensate gatherings but retired in order to find yourself, in order to think-feel profoundly, to meditate, to discover reality? Perhaps you may save mankind from the sensate, worldly path it is following, with all its brutality, deception and sorrow. Thus there may be a group of people, dissociated from worldliness, from its identifications and demands, able to guide it, to teach it. Being free from worldliness, they will have no authority, no importance, and so will not be drawn into its stupidities and calamities. For a man who is not free from authority, from position, is not able to guide, to teach another.....If such a group came into being then they could produce a new world, a new culture".

There will, I fancy, be something very familiar to Hindus in this suggestion. One of my friends on reading this part of Krishnamurti's reply at once described it, perhaps humourously, as "Neo Brahminism". It certainly savours of a priestly caste type. But what I am concerned with here are the implications relative to the subject of free will that are inherent in the suggestion. Take for example the implication—it amounts to a definite assertion—that it is possible for any person to attain at will the "highest wisdom and bliss" by the method of "retiring from the world". "Truth" says he, (p. 75) "is

to be found vertically at *any* point along the horizontal (evolutionary) process". In what sense is this true? Are there any facts to show that anyone at anytime has been able to accomplish this at will, by the methods suggested? I will not deny that there are to be found a few people here and there who, by methods of yoga and meditation, etc., have transcended in some measure, perhaps in a major measure, the limitations of the personality, or the personal self with all its attachments and ideas of "me" and "mine". That, I think, cannot be denied. But that is not the point. The point is as to whether this can be done at will by anyone at anytime, on the assumption that man is the arbiter of his own destiny.

What are the facts relative to this? One is that to the overwhelming majority of human beings this subject makes little or no appeal. They are not interested in it; their interest lies in something more external, something that to them is more "real". A close and careful observation of the hobbies and interests and pursuits of human beings will show that only a very small number gravitate naturally to, have any keen desire or longing for, truth for its own sake. That in itself is another outstanding fact. It is true that this number is slowly increasing, but the facts as they are have to be faced—and accounted for. How does Krishnamurti account for them? If, as he asserts, it is within the competency of anyone to substitute ignorance by "constant awareness", on the basis of an unrestricted free will postulate, how does he account for the fact that so very few people *want* to do this in reality? His own experience here must surely have convinced him that a love for truth for its own sake—as apart from "appearances" — is a very rare commodity

and not dependent in any way on physical parentage or environment, less still on book knowledge, worldly possessions, or the absence of them. He must know this by consulting his own inner nature and driving force, which, he can scarcely deny, has often induced or compelled him to do things that have resulted in pecuniary loss to himself and disappointment to his relatives and friends. How does he account for this? Can it be said that there is much difference here in principle between Krishnamurti and a born explorer who willingly and gladly embraces suffering and hardships and even death at the behest of that inner driving something that makes him supremely happy in the pursuit of his quest?

What I am trying to show here—and that, too, by reference to the well known facts of life as they are known to us—is that what is styled “free will” is more an *appearance* than a *reality*. These facts show that, for the most part, human beings act in harmony with the strongest predisposing characteristics of their deeper nature, for which neither they nor their physical parents are in any way responsible. Human beings make choices between certain alternatives—that is a human prerogative—but invariably it will be found that, consciously or otherwise, the choice is determined by factors outside the control of what is generally thought of as free will.

On what ground, then, it may be asked, does Krishnamurti advocate an early retirement “from the world” in order to become “inwardly aware”? On what ground does he assert that “truth is to be found vertically, at any point”? So far as can be seen the only ground is his experiment with truth, which experiment



would appear to have yielded results more or less satisfactory to himself. But is not his generalisation here faulty? Does he not either overlook or omit to give full credit to those determining factors in the deeps of his being to which reference has been made and for the existence of which he is in no way responsible, factors, furthermore, that do not exist in the great mass of his fellow beings, at least not in the same degree or perhaps even in the same kind? Certainly what he maintains does not have *universal* application. Proof of this exists all around him, and others, in abundance.

And naturally what applies here to the individual applies also to the group. I need not examine Krishnamurti's statement to the effect that "If such a group came into being" then we should have "a new world, a new culture", if only because of its hypothetical nature. But before going on to examine other of his postulates in the ten talks this much, at least, may be again respectfully submitted: the very idea of concluding that the world is all in a "muddle" because of man's misuse of his "free will", and that, therefore, this "muddle" can be all straightened out and a "new world" and a "new culture" created by the "right" use of that same free will, has not only no foundation in fact but is utterly inconsistent with such phrases as "inexhaustible love", "the highest wisdom", "the ultimate reality", "the Timeless", "the Eternal", especially in so far as such phrases are meant to convey the idea of a One Infinite Life Power, Omniscient, Omnipresent, Omnipotent.

( To be continued. )

## BOOK REVIEWS & NOTICES

A MEMOIR OF AE,

BY

*John Eglinton*

There is much in this book of 290 pages that reminds one of India and the transition conditions to Independence. The book, of course, contains much more than this, for George William Russell, known generally as AE, was a painter and a poet, and a writer and a mystic, a lecturer, and an economist of outstanding merit, even of international fame but looking back at his life's work — he was born in Lurgan, Co. Armagh, Ireland, on the 10th April, 1867 and died in London on the night of the 17th July, 1935 — it would almost seem as if everything else was contributory and subsidiary to the work he was called to do in connection with the stormy times through which Ireland passed before, and even after, the bifurcation of the South and the North. As an idealist AE was against this division. His idealism prevented him from facing up to the facts. He even ignored the fact that the majority of people in Ireland, especially in the South, were Catholics, from whose "essential" Ireland, and ideology, he was excluded. Russell's essential Ireland lay in the remote past — "a Druid priesthood", as Eglinton has it, "acquainted with the secrets of nature, and a hierarchy of divine beings answering to the more clearly defined figures of Hindu and Greek mythology". To Russell the pure Gael was not the modern Catholic or the modern Protestant but "the Ancestral Self" that was to transcend all differences. As St. John Ervine once wrote

# YOGA AND VIYOGA

*By Sri Upasani Baba*

Yoga means union. The aim of practising Yoga is to unite the Jivatma with Paramatma, the soul with God. The union of two things presupposes that they are the same in their essential nature and quality. Two things that are quite dissimilar cannot completely merge into each other and become one. Only similars can unite.

The merger or union will not be perfect even among things of a similar nature if one of the two is impure. Thus a piece of gold, if it is impure, cannot properly mix with a piece of pure gold. The impurities have to be removed from the former if it is to be completely united with the latter. After the removal of the impurities, it may even be said that it is immaterial whether the two pieces of gold, both of which are pure, are kept separate or are united into a single lump. What really made them different and kept them separate was the impurities in one.

The same is the case with the Jivatma and Paramatma, the individual soul and the Absolute. Who is the Jiva? It is only the Atma in an impure state. The impurity consists of the desires for sense-enjoyments. Freed from these desires, the Atman or Self regains its original purity and becomes one with God, who is ever pure. Divinity is innate in the soul. It gets mixed up with the dirt of

and extensive activities for the amelioration of the conditions of unhappy humanity and for bringing light and peace to millions!

— *Speech at Sri Sivananda Tapovanam, Trincomalee, Ceylon, on 20-12-54.*

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## HINTS TO ASPIRANTS

*By Swami Ramdas*

The source of all troubles is in the mind; there is nothing wrong outside. So control your mind by constantly taking God's Name. Then all those who seem to be trying to make you miserable will be most favourable to you. Nobody will dislike you if your heart is pure. Instead of fighting with people around you, better fight with your own mind. The best way this could be done is by using the weapon of Ramnam, and you are bound to triumph.

It is not giving up of anything external that matters in our approach to God. What is needed is a whole-hearted devotion to Him, remaining in the condition in which He has placed us. Our heart must be with Him and our actions performed in a spirit of dedication.

Compassion towards the poor, expressing itself in acts of relief to them, constitutes service of God Himself. Here we should be actuated by pure and selfless love. Love is its own fulfilment. Love flows out in selfless service. Love is the redeemer and saviour of the human soul. The love

desires and attachments. Then it seems to be base. If the dirt is removed, its original lustre is restored.

By attachment to worldly pleasures, the soul suffers degradation and seems to be separated from God. Then it is not able to enjoy its innate bliss. When freed from this attachment the Jivatma becomes Shivatma or God. The Jivatma identifies itself with the body and desires for sense-enjoyments. It is then subject to the pairs of opposites which lead to the endless chain of births and deaths. The Shivatma does not identify Itself with the body, nor crave for sense-pleasures or worldly enjoyments. Hence it does not suffer, forgetting its true nature. It enjoys endless bliss and is not subject to births and deaths. The Jivatma too can become the Shivatma and enjoy infinite bliss by ceasing to identify itself with the body and by freeing itself from all attachment to sense-pleasures.

All objects of enjoyment are perishable. The human body too, which depends on these objects for its strength and nourishment, is similarly subject to decay and death. A person who relies on these material objects feels happy only so long as he gets them. But if they go down in quantity or quality, he becomes unhappy. He is like fish born and bred in water. If the mass of water increases, the fish is happy. When the water decreases, or the fish is taken out of the water, it suffers pain and feels unhappy. Similarly, the Jiva suffers since he depends on the perishable, changing objects of the world for his life and happiness.

Taking a broad survey of life as a whole, the Jiva gets more of sufferings than of pleasures. In spite of this bitter experience, we see most people in the world are mad after these perishable sense-objects. The loss of these objects, which are by their very nature perishable, makes them unhappy. Their desires naturally remain unsatiated and they suffer. To satisfy the desires, they blindly strive again to secure more of these worldly goods, without

realising that everything here is transitory and have an end. Thus the vicious circle moves on. The various actions one does to gain the worldly objects go to add to one's Prarabdha or past Karma, which alone has led to the present life. Thus, even while working out his Prarabdha in one life, one creates fresh Prarabdhas which are the seeds for future lives. That is how the Bhava-chakra or Wheel of Samsara is kept ceaselessly in motion.

Our soul was originally in the blissful state of Shiva. By our attachment to the objects of enjoyment and desires for them, we separated ourselves from Shiva or God. Thus we were caught in the cycle of Samsara. Plurality and perishability characterise everything in this world. By foolishly clinging on to the worldly objects, we too acquire these qualities and become subject to birth and death. We feel the sense of separation from Shiva or God, although, in truth, we are one with Him and eternal bliss is innate in us. Like everything else in the world, this human body too belongs to God. But, out of ignorance, we take it to be ours, identify ourselves with it and feel its pleasures and pains, its birth and death, to be our own.

Some persons think that after death the individual soul departing from the body automatically unites with the Supreme Soul. But such a union cannot take place so long as the Jiva or individual soul is impure, steeped in worldly desires. Unless the impure gold is made pure, it cannot properly mix with pure gold. So too the Jivatma must be purified by dissociation from sense-objects and freed from desires for worldly pleasures before it can truly merge in the Sarvatma or the Paramatma. To the extent we are attaching ourselves to the sense-objects, we are detaching ourselves from God. This process must be reversed if we are to realise God and enjoy Divine Bliss. We must detach ourselves from sense-objects and be attached to God. Yoga is this process of realising our union with God.

Yogabhyasa, or practice of Yoga, is thus reduced to a process of Viyogabhyasa. Union with God is reached by detachment from worldly objects and desires. This Viyogabhyasa does not require the help of a Guru. One has to practise it oneself by giving up sense-pleasures and attachment to the world. We should begin by giving up first such objects as we can do without. Things we do not really want should never be stored up. We should have with us only things that are essential for our life. Then we must learn to reduce even the necessities one by one. Thus, step by step, we should cultivate Vairagya. That is why Lord Krishna says in the Gita: "Abhyasenu-Kaunteya-Vairagyena-cha-grihyate" (VI-35). — "It is obtained by practice and detachment."

Practice of Yoga thus demands, as a pre-requisite, practice of Viyoga, or dissociation from sense-objects. While engaged in this practice, the mind is apt to hanker for, and brood again and again over the objects given up. But in spite of this tendency, we should carefully avoid all physical contacts with such objects. In the initial stages, this physical dissociation is very important and necessary for the Sadhaka.

Bhakti or devotion is another method. It may be adopted by those who are steeped in worldly affairs and who do not have the strength of will and self-restraint necessary for the above practice. They should choose an image of God which they like — their Ishta — instal it in a sacred and duly sanctified place and daily worship it. They should meditate on the Lord, bringing to one's mind His divine attributes of sublime transcendence, calmness, bliss, serenity, stability, non-attachment, omnipotence, love, etc. This is the positive process of Yoga or union with the Divine. As it actively begins to operate, by regular practice, Viyoga or dissociation from worldly objects, desires and passions, sets in automatically. It is desirable to practise this in solitude. Solitude is helpful for

developing dissociation from the world.

What is solitude? It is not merely keeping away from people and retiring to a lonely place. It is single-hearted, one-pointed attention to the ideal we wish to attain. No other thought or interest must be permitted to peep into or enter the heart when one is engaged in this practice. All ungodly thoughts must be rigorously excluded from the mind. That alone gives us the solitude we need to pursue our practice.

It is also necessary to look after the body and keep it in a fit condition. By the body is meant all its component parts and sense-organs. Similarly, by the world is meant the 84 lakhs of species that provide us with the objects of enjoyment. Our association with the world was effected through the body, the senses, mind and the intellect. The mind and the intellect were the primary means of binding the soul to the objects of enjoyment. The mind and reasoning must now be made to help the practice of dissociating the soul from the world. Brahmacharya or strict celibacy in thought, word and deed is also necessary for progress on the path of Yoga and Viyoga. It is the duty of parents to bring up their children in a manner which will help them early in life to practise union with God, and avoid getting attached to, or attracted by objects that spoil the body, mind and spirit.

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The motto of 'Live and let Live' is in fashion these days. We have to replace it by another. It is: "First help others to live and then live". That makes a lot of difference. We must care for others first, and for ourselves last. Then only will the life of the individual and the society merge like warp and woof.

—*Acharya Vinoba*

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The true essence of sacrifice is not self-immolation, it is self-giving. Its object is not self-effacement, but self-fulfilment. Its method is not self-mortification, but a greater life; not self mutilation, but transformation of our natural human parts into divine members; not self torture, but a passage from a lesser satisfaction to a greater Ananda or Bliss.

—*Sri Aurobindo*





स्वशान्तरूपेष्वितरैः स्वरूपैः अभ्यर्द्यमानेष्वनुकंपितात्मा ।  
 परावरेणो महदंशयुक्तो ह्यजोपिजातो भगवान्यथाग्निः ॥

All beings in the world whether virtuous or wicked, gentle or fierce, are all equally the manifestations of God, the Ruler of Prakriti. When good and gentle forms of the Divine are persecuted by the evil-natured ones the supreme Lord of all, though unborn, takes birth with His glorious powers, moved by compassion, for the protection of the good.

—*Srimad Bhagavatam*

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God!

Wondrous art Thou.  
 Thy glory ever abides.  
 Invincible Thy powers  
 Boundless Thy triumphs.  
 I turn my eyes and there they rest on Thee.  
 Thou dwelleth in the azure heavens lit with stars,  
 In the teeming millions of lives and things  
 That people the vast spaces of the globe.  
 I gaze within and behold  
 Thy panorama of countless worlds.  
 In my inner vision dance and flit  
 Spectres of time and space -- Maya's offspring.  
 I am Thee — Thou art I.  
 I cast my spell on myself;  
 I am creator — I am creature.  
 Light and shade, all the dual throng, are Thy play.  
 Why say I — why say Thou?  
 There is one truth indivisible,  
 Neither I, nor Thou;  
 One radiance eternal,  
 Unpredicable, the supreme Source  
 Who is nothing, who is all,  
 A vacuum replete with light, power and peace.  
 I am that — Thou art that.  
 Oh! Words are baffled, thoughts sublimate,  
 All is silence, all is peace.

—Ramdas

## HOW TO WIN GURU'S GRACE

*By Swami Ramdas*

Beloved devotees of God!

Ramdas is talking to you today upon the subject "Contact of Saints and Guru's grace". Before we try to contact a Saint, it is necessary that we should in the first place know who a Saint is and what his qualities are. Saint is one who has realised God. He has got equal vision as he beholds God everywhere. From his heart flows the Ganges of Love to all in the world. He is all compassion, forgiveness and peace.

Such are the qualities of a Saint. By the contact of a Saint alone, the soul is liberated from the bondage of ignorance. In his presence we should humble ourselves to the dust. Then only his grace will pour on us. We should not live with him to teach him how he should act. We are to obey him in every respect. His contact will enable us to shed our ego-sense and all the lower desires. So, when we are in his company, we must derive the utmost benefit by purifying ourselves and freeing ourselves from the ego-sense and realise the state of inner freedom and peace. If we become humble, he raises us to his own spiritual status.

In these days we see so many people going to meet Saints. Some of them live in Saints' company for a pretty long time. But what benefit do they derive? Most of them go there not for their spiritual uplift, but to gain their own selfish ends; and those who are with Saints are not living in harmony among themselves, but create strife and discord. The object of going to live with Saints is to free ourselves from our low desires and passions. On the other hand, if we remain with them still retaining our weaknesses and frailties, and give free vent to them, we are wasting our life even after having their contact.

Therefore, the best way we can utilize our hours of stay and communion with Saints is to liberate ourselves from all our weaknesses by loving each other and elevate ourselves to a state of equality and peace. We call ourselves their disciples, but we become their teachers. You may remember an instance in the life of Jesus when he saw his disciples fighting among themselves as to who among them was the greatest. Jesus told them that he who was the servant of all the rest was the greatest among them. There is no greater pain the disciples inflict on their Guru than by fighting among themselves for precedence.

The Guru's object in life is to bring harmony and peace. Without a Guru there is no salvation. Even the great Avatars, Rama and Krishna, had their own Guru. When we read the lives of great Saints and devotees of the Lord, we find that each one of them had his or her own Guru. Guru's grace is essential for our redemption. When we have met a God-realised Saint, we must make use of his company for the realisation of our Self and attainment of immortal bliss and peace. In the presence of the Saint we must examine ourselves and see our own defects and try to remove them instead of finding fault with others and picking up quarrels. Therefore, our aim as disciples of a Saint is to love him with all our heart, obey him in all respects and learn to love our fellow-beings with equal vision as the Guru does.

The Guru's heart is so soft that he is always eager that all those who have taken refuge in him are made free from their lower nature and perfectly happy both inwardly and outwardly. They are pouring their grace in abundance on their devotees and tirelessly instructing them as to how they should behave themselves in order to have the vision of Divinity within and without. It is not enough if we simply say we are the disciples of such and such a Saint. We must follow his teachings. Guru's grace can flow into us only if we carry out his words and thus please him

But, unfortunately, we see today a different picture. Often we doubt whether we are right in calling ourselves devotees of a great Saint. Still we take pride in doing so when we have not developed even an iota of the lofty qualities we should cultivate by our contact with the illumined personality of the Guru. Our duty therefore is to obey implicitly the advice of the Guru and act up to it. We thereby cleanse ourselves of all our impurities, and make ourselves fit to realise the Divine within us and achieve immortality.

Out of his infinite compassion the Guru gives the disciple a Mantra which he asks him to repeat constantly. The disciple should keep this Mantra on his tongue ceaselessly in order to rid his mind of all base impulses, passions and desires. If he does this he will be acting according to the advice of the Guru and his life will be illumined with divine peace, joy and wisdom. This is the right relationship that should prevail between the Guru and his disciple. Otherwise, people will simply hang on him for nothing at all except to worry him and give him pain at every step. They will also give pain to all around.

We have come here to Sri Sivananda Tapovanam, a sacred place dedicated to the great Swami of Rishikesh. Sri Swami Sivananda Saraswati is a God-realised personality. He can be looked upon as one of the spiritual leaders of the age because he has been a world figure sending out his spiritual messages to all parts of the earth for the guidance of thousands of seekers after truth. This spiritual centre has been started with many objects, mainly spiritual, but also social and humanitarian. A few minutes ago Ramdas was taken to the newly started dispensary where Ayurvedic medicines are given free to poor patients. Ramdas has been told also that small children are given here instruction. This is the valuable work which this institution is carrying on and Ramdas can see, as he has been going round here, how noble are the aims of this institution.



ये मायया ते हृतमेघसस्त्वत्पादारविन्दं भवसिन्धुपोतम् ।

उपासते कामलवाय तेषां रासीश कामाच्चिरयेऽपियेस्युः ॥

By clinging to Thy feet, O Lord, one can cross the sea of Samsara and enjoy everlasting freedom and Bliss. So only those who have been robbed of their wisdom by Thy Maya will worship Thee for the sake of enjoying the fleeting pleasures of the senses which can be had even in hell. But Thou, O Lord, art so kind and considerate as to satisfy even such devotees by granting them their desires.

—Srimad Bhagavatam.

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When spirit with Spirit communes

And life has become divine,

World and all that is seen and unseen

Is pervaded with one power and light.

While in and out there is none but *THAT*,

What to say, how to say — I wonder.

Words are very pearls of Truth,

Thoughts are but twinkling stars

That wink and gaze into infinity.

Speaker and his word are one.

Thinker and thought spring

From a common source.

All resolve into one,

One reveals as all.

O Mystery, Thy name is God.

I bow to Thee — Thyself Thy supplicant,

Thyself Thy God.

—Swami Ramdas

## WHAT IS SELF-SURRENDER ?

*By Swami Ramdas*

Dear friends, — Ramdas is speaking to you today on self-surrender. This is an expression very often used by those who are aspiring to realise God without knowing its full significance. Let us try to understand what true self-surrender means.

Resigning ourselves to God in all aspects of our being constitutes real self-surrender. This is achieved by following a path of self-dedication in which we recognise God's will as supreme. Resignation of our will to God's will is the first step in our struggle on the path. This means that we take whatever happens to us as willed by the Divine for our good, because God is all love, goodness, peace, joy, compassion and forgiveness. From such a God no evil can come to us. In this staunch belief we take whatever He determines for us as meant for our good. The so-called worldly losses, failures and disappointments disturb the even tenor of our mind because of our non-belief or non-recognition of the divine will working in our life. When we know that the divine will has brought these to us, nothing will disturb us. This is what is meant by resignation of our will to the Divine or surrendering ourselves to the Divine.

The pleasures and pains we experience in our daily life are due to the non-recognition of God's will. If we do some deep thinking we shall know that the so-called happiness and misery which we feel daily are the result of an unharmonised state of mind. Let us take the case of two persons, one who has surrendered his will to God and another who has not. In the same condition one is happy, while the other is miserable. He who has surrendered himself to God in encountering some mishap, loss or disappointment, remains calm and serene. He knows that

whatever has happened to him is for his good, because it is willed by God. The other one who does not recognise God's will as supreme naturally feels disturbed and sorry for what he calls bad luck. Happiness and misery are only states of our mind.

This surrender to God comes to one only by His grace. Ramdas knew it from his own experience. God took him up from the very start, gradually transformed his life and gave him the knowledge that He dwells in the hearts of all beings and creatures, and that He has become the whole universe. Then it was that Ramdas found that any condition in which he lived was absolutely for his good. He had not the least occasion to get disturbed within and feel sorry for or disappointed over anything. Perennial ecstasy filled his heart. This has been his experience for the last thirty years.

Now the question is how we can attain to this state of surrender and the resultant ecstasy and perfect equanimity of mind. If we want to raise ourselves to the plane of the Divine we should keep our mind ever in tune with this absolute reality. Where there is remembrance of God the ego sense does not exist. The easiest way for this, as Ramdas found, is to take His divine Name. When Ramdas was chanting God's Name his mind used to get absorbed in the divine consciousness so much that he forgot the body and felt one with the entire existence about him. In all beings and creatures he saw the revelation of the one Spirit. God is the Universal Being. He does not belong to any particular religion. He belongs to the whole humanity. He is the eternal and infinite Truth and His nature is absolute power, glory, wisdom, joy and peace. He is all-pervading and seated in the hearts of everyone of us. If we surrender ourselves to Him through constant remembrance by tuning our mind with Him, then by an internal vision and knowledge we rise above the human plane into a higher spiritual plane where all

distinctions born of ignorance, to which we are hugging, will disappear. Then we shall be able to live a life of perfect unity and harmony with all in the world.

*Speech at the First Universalist Church,  
Los Angeles, on 5—11—1954*

## HINTS TO ASPIRANTS

*By Swami Ramdas*

### TO A CHRISTIAN

Being a Christian, you are a great lover of Christ. If you strictly follow Christ's teachings, you can realise the greatness of the Divine Father of whom He speaks so often in His Gospel. He also tells you that God, the Father, dwells within you. So what you have to do is to accept Christ as your supreme guide who leads you through communion with Him, into that realm within you, in which God resides—God the all-pervading, universal Truth and Spirit.

Christ is the manifestation or incarnation of God. So, to remember Christ and surrender yourself to Him means realisation of the universal consciousness of God.

So your way is to attune your life with Christ's life. Prayer, meditation and communion with Him are essential for attaining Christ consciousness. Christ's words should ring in your ears: "Blessed is he who is pure in heart, because he shall see God"

To know Christ in His supreme glory, you have to surrender your will to His will. Become His true servant by loving and serving mankind. He is most pleased when you serve your brethren who are in distress. He says that love is the one great virtue you have to cultivate so that love can inspire you in all your actions.

You know the potency of God's Name. The Name Jesus has wonderful power in it. If you constantly keep



## EPISTLE OF SWAMI RAMDAS

Beloved Ram— Ramdas read your long and loving letter of the 19th inst. Ramdas has poured out all his spiritual experience in the books written by him which you have with you. Kindly read through them carefully and take from them as many hints as you need for your spiritual advancement. The monthly magazine "THE VISION" is also offering to the readers most useful instructions in spiritual matters.

The first thing needed for you is concentration of the mind. Ramdas advises you to chant constantly God's Name and this practice will be most helpful to stop all distractions of the mind. Next you should practise meditation so that you can achieve a state of perfect stillness of the mind. When your mind is still, you realize the presence of the Divine within you. Ultimately, you will experience your oneness with Him, which will grant you at the same time the universal vision of the Truth everywhere in the world manifestation. In this supreme state you will enjoy the indescribable bliss of the Eternal. Now you are liberated from the clutches of desires and thereafter remain ever free and cheerful.

You must transcend all names, forms, lights and sounds and enter into that consciousness which is cosmic and all-pervading in its nature. Meditation on the form of a deity or on the Mantra is a great help for this

To be a Jnani or knower of Truth is to become the all-pervading Witness of the universal manifestation. It is not necessary that such a knower should be able to answer all questions regarding the material aspects of life.

A Guru, so far as Ramdas believes, is essential for a spiritual aspirant. God within one's heart is the real Guru, because it is He who assumes a human form and guides you from without. Such guidance is absolutely necessary

for one who lives in darkness and is groping to find a way to Light. A God-realised Saint alone can be a Guru.

All inner promptings cannot be from God. The ego puts on masks and deceives people. So one should be careful when one looks for guidance within. In a still, pure and illumined mind, free from all selfishness and passions, the Divine speaks. Each one should find for himself from a close examination of his internal state whether intuition or mere mental prompting is at work within him.

In the above lines, Ramdas has given you the information that you asked for. Now you can decide for yourself how you should act for the furtherance of your spiritual aims.

May Divine Grace be ever with you. Love and blessings to you and all others there.

Ever your Self,

26—1—1955.

*Ramdas*

## MEETING OF TWO KINDRED SPIRITS

*The following letters have passed between Mr. H. T. Hamblin and Swami Ramdas on their meeting in the former's house in England.*

### *A Blessed Experience*

Dear Swami Ramdas,

I expect that by now you are back in your beloved home country.

Time will never erase the bright image which my mind holds, of your visit to us last September. It was, indeed, a blessed experience.

I have received a letter from Alice Whitwell, and in it she says: "Whenever I think of you and Swami Ramdas saying goodbye to each other, I am always filled with joy. I often dwell on it and think of "the laughter of God"



आमयो यश्च भूतानां जायते येन सुव्रत ।  
तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम् ॥  
एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः ।  
त एवात्मविनाशाय कल्पन्ते कल्पिताः परे ॥

There are some things which, if eaten, produce unhealthy reactions and cause disease. The same stuff, however, if taken properly mixed with certain medicines, not only cease to be injurious to our health, but also lead to the curing of the very disease which they caused when taken without being so medicated. Similarly, O Suvrata, excellent observer of vows, worldly activities as they are ordinarily done by us, out of selfish motives, in a spirit of egoism, with attachment for their fruits, cause untold misery and bind us to the wheel of Samsara. But if the same actions are done by us selflessly, without egoism, in a spirit of complete surrender to God, and their fruits are dedicated to Him, they not only cease to produce the unhealthy reactions that bind us, but also lead ultimately to spiritual liberation and immortality.

— Srimad Bhagavatam.

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I looked within, I looked without;

Each time I dissolved.

There is no within or without,

The sun of Truth alone is.

Light is He. I am the light.

My Beloved is this Truth.

Unveil this mystery — those who can.

Am content — He is mine, I am He!

— Swami Ramdas.

**SAGUNA UPASANA**

*By Swami Ramdas*

[The following speech was delivered by Swami Ramdas at the Sri Siva-Subramania Swami Temple, Colombo, on 7th December 1954: —Editor]

Beloved Devotees of the Lord of the Universe! It is our supreme delight today that we have assembled here under the auspices and the benign presence of Lord Siva-Subramania. Before Ramdas begins to talk to you upon the subject of Saguna Upasana, he prays with you all in humility to the Lord to shower His grace upon the world and bring unity, peace and harmony in it.

We know that God is omniscient, omnipotent and omnipresent. As such it is difficult for us to approach Him unless He assumes a human form. So He has assumed for our sake a Saguna Swarupa. He is worshipped in thousands of temples all over India and Ceylon in particular forms or images. In these temples the Supreme Lord is consecrated in the form of a divine image. So these images are not merely, as you know, made of metal or stone. They are the very personification of the Divine, full of splendour, power and joy.

So, whenever a devotee goes to the temple and stands before the Lord in the form of the image, he addresses Him as the Lord of the universe and prays to Him to grant him pure devotion or other things that he requires in this worldly life. By the grace of the Lord he gets what he wants; that means his prayers are fulfilled. In fact, when we place full faith in God, He grants us our desires. What we should rightly ask Him is not for the perishable objects of the world, but for one-pointed devotion to Him so that we can have His darshan. When we get His darshan we attain immortal happiness, freedom and peace. Only

through His grace can we get Jnana, or the realisation of our oneness with Him, the Atman. Without knowing God in His impersonal and all-pervading consciousness, we cannot attain liberation or Moksha. God in the temple is the concrete symbol of the universal Truth or Reality.

Therefore to have His darshan means to behold Him in the entire universe. Of course, before He grants us this Nirguna darshan, He grants us His Saguna darshan. There are so many devotees of God who have seen Him in His personal form. Ramdas has read the lives of many Indian Saints. There were many among them who not only worshipped God in the temples as their supreme Beloved, but also made Him talk to them and made Him eat the food offered to Him. So the images in the temples are not lifeless forms, but full of God's Chaitanya, full of His divine radiance and power. This life and radiance are infused in the image through the faith and devotion that flows towards Him out of the hearts of the devotees. It is the faith of millions that makes the Lord manifest in that image.

Whenever we are worshipping the image of God, we look upon Him as the very manifestation of divinity. In the first process of worship, we invoke upon the image our own Atman or God and then worship the image as His manifestation. This is called Avahan. After the worship is over, there is what is called Visarjan, i. e. we take back the superimposed Atman into ourselves. Gradually, as we go on worshipping with faith and devotion, we feel that the image is seated in our heart. So the external form of worship is changed into the internal form of worship. Then in our meditation we behold the image of the Divine within our heart and worship Him there. This is called Manasapuja.

It is by the grace of this Divine within us that we get Jnana. Because, as we find Him within ourselves, all the impurities of the mind are washed away and we become

absolutely pure. When the mind becomes pure, we know that we are not the body, but the supreme Atman. So the Saguna worship leads to the realisation of the Self or Nirguna Brahman. What we have therefore to do is to bear in our bosom the image of God and have His Name on our tongue. Then our body becomes the temple of God. Therefore singing His glories and chanting His Name becomes a blissful experience to us. Then our eyes will also be illumined with the light of God and we behold God everywhere in all the manifestations. Verily, we behold the entire universe as the one image of God. God is in us. He is everywhere, in and as everything.

So the Saguna form of worship is an essential step in our spiritual evolution. The personal form of God is easy to concentrate upon, easy of darshan and easy of having a relationship with. He becomes our father, mother and master; ourselves His children and servants. In this kind of relationship with Him we are able to increase our devotion to Him from day to day, until His grace comes to us and purifies us, and He accepts us as His true, loving and confiding children. He becomes our sure, unfailing protector and helper. He is, as some Saints have described Him, our very armour of adamant. Because, we feel His presence everywhere and are sure that we are protected by Him in every way and in all situations. So God is for us at once personal and impersonal.

Even after attaining Jnana, even after having His vision everywhere in the universe, the devotee maintains his relationship with God as a personal being, always enjoying the bliss of His close proximity and perfect serenity under His care and benevolent grace. In the early stages, in order to get this protection and have the consciousness of His presence ever with us, it is necessary that we should always remember Him, by taking His holy Name. We may chant any Name of God we hold dear. God's Name is sweeter than nectar, as He is supreme Bliss.

When such a Name is always on our tongue, we will be tasting nothing but divine nectar. When you go to temples, of course, you feel the presence of God there, because you are before the image of God. Even when you are outside the temple, you should keep your mind ever in tune with Him, by singing to yourself the glorious, all-powerful, sweet and holy Name of God. You know Swami Vivekananda was a great devotee of Siva. According to those who were closely associated with him, he was constantly repeating 'Shiva', 'Shiva', 'Shiva'. By uttering the Name of Shiva, you gradually become the very manifestation of Shiva. This is the height to which the repetition of the Name and worship of God leads you. God is so gracious and kind that He converts His devotee into His own likeness. This supreme state of complete liberation and oneness with Shiva, the Impersonal, can be achieved through the worship of Him as a person. By His grace the devotee reaches spiritual perfection.

With these words Ramdas closes his speech after praying again with you all to the Lord of the worlds to shower His grace upon all human beings and awaken them to the consciousness of His existence and make them His true devotees and thereby bring about unity, harmony, goodwill and peace in the world.

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He is verily the Paramahansa who, resuming the childlike state, frees himself from all Dwandwas or pairs of opposites. He neither receives nor possesses anything. He ever walks in the exalted path of Brahman with his mind ever pure. He goes about for food to keep his body alive, with his belly alone for his begging bowl. Remaining indifferent to gain or loss, honour or dishonour, he lives in any place available, be it a deserted dwelling, temple, tree-shade, river-bank, mountain-cave or cleft. He knows no exertion. He is completely selfless and devoid of the sense of 'I' and 'Mine'. He is ever absorbed in the ever-blissful Atman, and unaffected by good or evil. He shuffles off his mortal coil with utter unconcern.

—*Jabala Sruti.*

**GOPIS' LOVE FOR KRISHNA**

*By Swami Ramdas*

It is difficult to find suitable language to describe the nature of the Gopis' love for Sri Krishna. Many people are under the impression that the love between Krishna and the Gopis is of an ordinary type, that is, on the physical plane. It is not so. It was a love on the highest spiritual plane.

The highest is generally considered to be the Impersonal. But here you have both the Personal and the Impersonal combined. The Gopis were loving Krishna not merely for His physical beauty, but also because of His being the embodiment of the Divine in whom they used to merge themselves as they thought of Him, when they did not see Him personally before them. The very thought of Krishna used to send them into ecstasies in which they forgot their bodies. They even forgot, it is said, to feed their children. When the latter were suckling at their breasts, the Gopis used to go into trance thinking of Krishna. Once it happened that a Gopi asked her daughter-in-law to get the lamp lighted from the neighbouring house. The daughter-in-law went there and as soon as she placed her wick on the flame of the neighbour's lamp for lighting, she heard somebody saying, 'Krishna has come!'. She looked at the door and saw Krishna was standing there. She was so much enchanted by His Presence, so much entranced by seeing Him that she was unaware that not only was the wick burning, but that her fingers also were burning. The sight of Krishna made her so completely oblivious of her body and the pain caused by the burning finger!

We see from this to what extent their love made the Gopis one with Krishna, their adored One. The love that existed between them was of the purest, holiest type. That is what happens with so many devotees when they think of



## Visit of Joel Goldsmith

As most of our readers may know, Joel Goldsmith has been on a visit to England, and has been giving lectures in London on *The Infinite Way*.

On Saturday, 9th October, he paid a visit to Bosham House, and stayed several hours. Our conversation, of course, dealt mainly with the deep things of Eternity and not the fleeting things of time and sense.

We both realise very clearly that we are always in the presence of God, and that our affairs are in His hands. We are aware of the fact that nothing happens by chance and that there is a Divine pattern to each of our lives. We realise that each person who comes to us is sent by God, and that every letter that reaches us is, so to speak, addressed by the hand of God.

We had many profitable conversations, and silences and meditations in which we felt very strongly the Presence of God.

Mr. Goldsmith made a short recording, which we shall cherish, and also gave me some valuable hints on the best and proper way of making effective and really helpful tape recordings, if the inspiration is to reach the listener. Words themselves will never arouse the soul. It is only the inspiration flowing through the speaker that can raise the listener up to the heart of God.

Joel Goldsmith also described his method of "treatment" and what he teaches his students who are being trained to become practitioners. His methods are as far removed from the old-fashioned metaphysical ones as it is possible to be. Indeed, he does not treat the patient at all but only declares the perfections of God. He then leans back and commits everything to God, after which the Divine Spirit carries on the work. His students are trained to act in the same way.

From this we see that Joel Goldsmith's methods are becoming nearer to mysticism, but that he still retains the practical nature of metaphysics. This seems to me to be a good combination.

## Book Reviews

THE DIVINE PRESENT, by Richard Whitwell. Being the third of a trilogy. Published by B.C.M. Blueprint Press, London, W.C.1, and obtainable, price 3s. 8d. including postage from *The Science of Thought Review*, Book Dept., Bosham House, Chichester, Sussex.

This is what we have been waiting for—*The Divine Present*.

Richard Whitwell has now completed his *magnum opus*. We know that any book which comes with his signature is sure to be of sterling quality. But in this new and noteworthy work (which will be ready almost as soon as these words appear in print) our highest expectations have been exceeded.

The author himself regards this book as being his best and most comprehensive of all, a verdict with which we agree. If Richard Whitwell had written nothing else it is probable that these pages alone would ensure his lasting greatness. We recommend every reader of this magazine not to hesitate in obtaining *The Divine Present*, firstly for its spiritual perception, secondly for its high literary quality. Each page is a joy, even to a novice, full of meaning and revelation. Our interest is captured on the first page and held until the last.

These vignettes of Truth, interwoven wisdom and love, chosen with fine understanding and discrimination, certainly display the quintessence of the writer's work and will stimulate one's highest and deepest thought—with signs following, for this book will bring undoubted results and realisation.

What we are shown is the heavenly presentness of the Kingdom of God within us and about us. It is a presentness of infinite power where anything is possible and nothing is too good to be true. Hitherto we have slumbered upon our powers. But God's gifts have come to His loved ones while they slept. The Sower has gone forth, the seed has been sown, and there has been a flowering of the Spirit. Now, white unto harvest stand the fields adew and adazzle in the measureless morning light. And through all this harvest of Truth, this flowering of faith, are living waters flowing, peacefully and with just-felt breezes blowing, the winds of Heaven. We are lifted, indeed, to supernal heights where we "breathe the sweet aethers blowing of the breath of God".

*The Divine Present* is a paean of praise for the Providence of God and His protective goodness. The tenor of these pages is that God is Love in the present tense. He is the *Living God* and He loves us. "They that have My Spirit; these, saith He, are Mine." What more wonderful message for such a time as this? That our God-given desires may find their fulfilling in this very hour! For as our lives come into line with His Life nothing shall be impossible. Here is a veritable handbook of blessing, lovely and lively with Divine Love and Life of Jesus.

Such a key to the treasures of Heaven gives access to all that is serene and radiant so that we may rise out of the vanity of time into the riches of eternity—Paradise here and now.

*The Divine Present* is precious. Though simple, it has a profundity of understanding. Though clearly and acceptably conveyed, its thoughts are penetrative and intuitively searching of central things, resulting in an illumined practicality.

Truth lovers will find here an unusual definiteness as from a serene height they see a bird's-eye view of the land the author has trodden. No theorist he, but one who has proved for himself the promises of God. These are the bulwarks of his strength and understanding soul. They are the gifts of God to us all, would we accept them. The author's purpose and prayer is that we shall make them our very own.

So what we are about to read may change our whole life, for how can we come into this consciousness of Heaven here without the concomitant of a healthier, happier and more effective life. That is what *The Divine Present* brings. And such a message may be a life saver for anyone beaten and buffeted by the storms of circumstance.

## BUDDHISM OF THE BUDDHA

*By Sokei-An*

Buddha's Buddhism is based upon the state of complete annihilation which is called Nirvana. To attain the real state of Nirvana, and to prove its significance by one's own experience, is the highest achievement of the Buddhist.

One day, as Ananda (Buddha's foremost disciple) was taking a walk in the woods, he heard a novice reciting a Sutra in a loud voice. Ananda listened and discovered that the young monk's recital was entirely different from his own. Ananda sighed: "Alas! Even while I am living, my Lord's teachings are in their decline. The real Dharma has not been kept. I shall correct this monk!" And he called the novice and told him that his recitation of the Sutra was wrong.

The novice answered that his own teacher, young and wise, had told him that the Sutra should be so recited. "You, Ananda, are in the age of dotage! Keep a closed mouth!" Ananda thereupon abandoned his hope of correcting the novice.

This story of Ananda and the novice illustrates how the change of Buddhist theories happen. Tracing back from today, from the new to the old, we can see how many times Buddhist theory has thus changed through the last 2500 years. But one thing must be emphasized. The attainment of the state of Nirvana, which is the real basis of Buddhism from Buddha's time till today, has not changed at all. And when we attain this through our own experience, every question of Buddhism is solved.

When the Buddha died, the Sangha of Buddhism lost its principal refuge. It had had three refuges, but now there are only two: viz. Dharma and Sangha. Its leader is lost. We still say: "We take refuge in the Buddha." But

this Buddha is the Buddha in the state of Nirvana. Precisely speaking, it is the state of Nirvana which we call Buddha today. So to meet the Buddha today, you must realize the state of Nirvana.

How to attain the state of Nirvana is, of course, a great problem. Some say it is attained after death. But without living wisdom as our intellectual power, we cannot attain Nirvana; for, after death, consciousness will not be kept in this empirical state. Consciousness after death may enter Nirvana, but we cannot cognize that state of Nirvana with our intellectual power. It is nothing to us if we cannot grasp this state of Nirvana with our intellect. Intellect is the only key with which we can open the state of Nirvana. Of course, in the fire of meditation the key and the door are all annihilated, and we do not need to open the door, for there is no room to enter. But if we wish to have the experience of realizing the state of Nirvana, we must do it when we are living, while we have this intellectual power, this consciousness.

There are many Sutras which tell us of the events of the day of the Buddha's death and of the cremation of His body. The oldest is a very short poem recited by Ananda consisting of about twenty lines. This poem gives his conception of Buddha and Nirvana. Ananda says:

"The body of Tathagata was wrapped  
in a thousand-fold shroud.  
All burned into nothing except two layers, —  
The topmost and that nearest the body of Tathagata."

Without the experience of meditation, no one can understand the meaning of these lines. So I shall give a short commentary on it.

"The body of Tathagata" here signifies the state of Nirvana, viz., Emptiness, the Original aspect, not the physical body of the Buddha. The thousand folds of the shroud are the shadows of consciousness (Skandhas). The centre of consciousness is the state of Reality, of absolute

Nothingness This Void or Nothingness is shrouded by the consecutive shadows of consciousness, the layers of all thoughts, of all words, and all conceptions in the thousands of different minds of human beings and lesser entities. All of these wrappings burn to nothing, are cremated in the pure fire of meditation, except two, the topmost and that nearest the body of Tathagata.

"The topmost" is this material existence (Rupa); "that nearest the body of the Tathagata" is everlasting (Alaya) consciousness. Consciousness is not Nirvana; it comes between this outside material existence and Nirvana. Consciousness is the contact between the "inside" and the "outside"; if there is no contact, there is no consciousness. Thus it is the key, the medium through which we contact No-consciousness.

That is all. Buddha is Nirvana now. As this poem indicates, the Buddha's body is itself Nirvana — a very interesting, a precious scripture. In it you can find the Buddhism of the Buddha.

— Zen Notes

## THE MESSAGE OF LORD BUDDHA

*By Acharya Vinoba*

The message which Lord Buddha delivered to the world was fashioned by him not as a result of any speculative thinking, but out of his experiences in life. It has stood the test of the centuries and shines ever brighter today than ever before. India had not much contact with the world in those days. Besides, the world did not need it then so urgently. But today, it needs that message.

What is that message? It is: "Not by hatred is hatred appeased; not by anger is anger pacified; not by falsehood is falsehood eradicated. Hatred will only inflame hatred; and anger aggravate anger. Hatred must therefore be met by love, anger by peace, and falsehood by truth."

The world is today seething with discontent. There is no peace to be seen anywhere. Mankind is searching for it frantically, but it eludes its grasp. Fear and distrust are on the increase. All the countries, whether weak or strong, are afraid of one another. Even countries like Russia and America, the two most powerful nations in the world today, are gripped with fear.

Never was there so much fear in the world at any time in the past. The countries in olden times were so far isolated from one another that they did not even know, much less could they fear, one another. At the present moment, however, if there is a slight stir in even a remote corner of the world, it affects the entire globe. This is due to science. Science has annihilated time and distance. Geographically, the world is now one unit. Science has now brought us to the point where we may easily wipe ourselves out of existence by encouraging and aggravating the forces of violence and hatred only a little more.

It is a terrible prospect that we face. We can avoid it only by choosing not to tread on this path any further. It is open to us to be wise while there is yet time and rid ourselves of the vicious chain reaction of violence for ever and reconstruct a happier world on a new basis of love and peace. But there is now no halfway house available to us. Either we enter the abyss and get lost, or change our direction and begin an ascent. That is why, at this critical juncture in the world's history, we badly need the message of Lord Buddha.

Buddha's message is not new. The Gita enjoins the same teaching when it says: "One must be free from hatred towards all creatures." The Vedas also speak of it. The Saints have always practised it. But the ways of the world have remained more or less unchanged. Because, while the people respected whoever attained this ideal in his personal life, they did not consider it worth acting upon in practical life. They did not deny that it was an excellent

on this occasion (he has used it in a previous work) it does not appear in poetry. Or am I hypercritical on a dull January morning?

The Sutra itself is a spiritual exercise pure and simple, with as much relation to Reality as the principles of mechanics have to the Brooklyn Bridge, i.e. the one is a means and the other is an end. Perhaps the best way to regard the Sutra is as a means to develop a faculty beyond thought, the faculty of the intuition. By definition we cannot conceive of the intuition; we can only give it a name, but we can nevertheless stir this potential faculty into activity by our will, and having done so *The Diamond Sutra* is one of the best means ever devised for developing it.

I would warn the reader, however, to accept everything in the Preface, Foreword and Commentary with the same intellectual reservation that the Sutra itself instructs him to accord to every statement in the text. Thus when Chu Feng says in his Commentary that those who find Truth no longer feel the pain caused by sensory experience, he does not mean it at all in the sense the words would appear to convey. What he really means is that those who find Truth no longer feel the pain caused by sensory experience. And so, for the present, we may leave it.

W. J. GABB.

**WALK ON.** By Christmas Humphreys. The Buddhist Society, London. 82 pp. 4/6.

This booklet by the President of the Buddhist Society brings a refreshing approach to one of the most fashionable, though one of the most necessary, sciences of our time, Psychology, or the art of harmonious living. He has not written a text-book, where every so often the understanding is impeded by technical terms. He is talking to you and me and everyman, learned and unlearned, in the simple colloquial language of our everyday experience and common sense, salted with that humour which is an excellent antidote to all inflation of the personality.

Why do so many of us feel "stuck fast" in these days? When by a little self-knowledge we cease to blame circumstance, both individual and collective, realising that "we are the result of our thoughts," nevertheless we are conscious still of being entrapped and held by a jumble of fears, resentments and cravings, contracting our life force and the orbit of our circumstances alike. The author shows us the insubstantiality of these self-created chains, and how we may trace their origin for ourselves, bear with them while we learn to walk not *round* them (escapism) or *over* them (aggressive exploitation) but *through* them (acceptance). He educates us in the profound natural law of the Opposites, operative on all levels until we are finally free of the Wheel of Birth and Death. The sooner we whole-heartedly accept the facts of pleasure and pain, peace and strife, the light of consciousness and the dark of unconsciousness (where so much that shames us abides), the sooner we shall attain to that

integration which is the health of the entire being. The "shadow" side of things faces us at every turn, and the ignorance and evasion of it is responsible for much personal neurosis, as well as the larger neurosis of war.

Although Mr. Humphreys does not mention it, there is an opposite to this endless "walking on." It is: "Be still, and know that I am God." He is militant in his call to everyman to rid himself of the illusions of ignorance and craving, which continuously weave a mist about his own inherent enlightenment. In this sense many of the saints and great reformers, not excepting Buddha and Christ, have been fighters. But it is not the militancy of the natural man, but rather the power of God working through a channel purified of every trace of egotism. This should be stressed, since in the cultivation of the inner life there is always this danger of expansion of the ego masquerading as spiritual development. At the same time, Mr. Humphreys indicates this truth in his references to the teaching of the Taoists: "Be humble and you shall remain entire," and in the teaching of Madame Blavatsky, who insisted on the same preliminary "cleansing of the heart."

Adequate space is given to that true morality which is older and bigger than any man-made law; to the value of group meetings, of meditation without which the creative and balanced life of action and service is impossible, to the problem of sex, and all the other aspects of our lives which only find their true significance upon the Middle Way—the deep, temperate way of poise which is yet a razor edge. Few there be that find it, for "turning within" is the last resource. Rather do we prefer to exhaust all blind alleys and palliatives, until acute and prolonged suffering, either our own or of others, drives us there. Only from there however, can we walk on.

It is unfortunate that a number of printer's errors mar an otherwise well-produced little book for the pocket.

C. C.

**MYSTICISM IN RELIGION.** By the Very Reverend W. R. Inge (formerly Dean of St. Paul's). Hutchinson's University Library. 168 pp. 12/6.

Several times in this volume the worthy Dean tells us it was not his intention to write a history of mysticism, nor to examine the psychological or pathological states connected with certain forms of it. Rather is his work an examination into the validity, rationale and results of mysticism. While confessing to an interest in Eastern religions, and the belief that they have much to contribute to the European religious outlook of the future, he also admits that he is not deeply read in their literature. This we should expect of one who is so essentially a Christian, though of broad views. Yet the title is somewhat misleading in that almost the entire book is given to the consideration of Christian mysticism at its best, which

is a pity, since it leaves the varied fields of Oriental mysticism almost entirely unexplored. Many analogies might have been drawn, points of difference noted, and the reader instructed in the ancient wisdom which preceded and influenced the rise of Christianity, but these are only mentioned in passing.

The Dean admits the failure of the institutional Church, and the necessity for modern man, afflicted by so many problems and groping towards a more satisfying reality, to explore the ever-abiding kingdom of heaven within himself. Hence the purpose of his book, suggesting that the answer is always found in the mystical approach to life, which while accepting the world as it is, sees deeper into the underlying archetypal harmony, and works to infuse it into that disorder which is a symptom of unregenerate man.

The author is above all a scholar of the highest order, and as always his prose is a delight, but the reader is aware of travelling the circumference of mysticism rather than being kindled by that fire which is both illumining light and inspiring flame from the centre. The Dean may have had personal mystical experience, but it is not conveyed. The words are classic, but chill.

In turn he examines the Problem of Personality, Time and Eternity, Symbolism and Myth; and weighs very fairly authority and orthodoxy and their acceptance of the Inner Light. We should expect from a recognised authority on Plotinus an exhaustive chapter rich in the understanding of the great Greek philosopher, and this chapter is very fine. His concluding chapters suggest that we may not so much look forward to a new world religion as to a Christianity re-born from its mystical roots, and that conceivably this may arise in a transfigured Russia.

He gives us chapter and verse for the belief among the Gnostics, Platonists and Manicheans in the doctrine of re-incarnation and karma, and its acceptance by Western philosophers and poets, touching but lightly on its origin in the East. At the same time, he is only dogmatic in his condemnation of Theosophy, astrology and spiritualism, which he considers hybrid growths. He maintains a respect and an open mind towards what he considers to be legitimate Oriental doctrines. Incidentally the reviewer was not aware that Thomas Aquinas is reputed to have said that "every sin arises from a kind of ignorance. A man's will is only secure from sinning when his understanding is secured from ignorance and error," which is of course one of the fundamental truths of Buddhism.

We are indebted to the author for an abundance of well-chosen quotations, which may well persuade the reader to become better acquainted with the riches of our Christian literary heritage. If the book is approached in this spirit, there will be less likelihood of disappointment.

C. C.

PHILOSOPHICAL FOUNDATIONS OF INDIA. Theos Bernard, Ph.D. Rider & Co. 1945. pp. 168, price 21/- net.

The author of this outline of Indian philosophy will perhaps be remembered for his two books, *Heaven lies within us* and *Land of a Thousand Buddhas*, which were given a good reception in this country a year or two ago. Dr. Bernard is an American lawyer who took up the study of philosophy and the history religion at Columbia University. He then travelled to India and Tibet to gather first-hand material for his Ph.D. thesis. In the introductory chapter he sets a high standard of critical judgment: "If a philosophy," he says, "is to satisfy the intellectual life of the modern world, its conclusions must be able to withstand the acid test of analysis in the daylight of reason. Nothing can be taken for granted; the necessity of every assumption must be established; it must account for all types of experience." And he thinks that all these conditions have been satisfied by the philosophical systems of India. Surely a challenge, this, to the Western student! There are six main systems (Darsanas), of Indian Philosophy; all other schools of thought, he tells us, with the exception of the Kasmir Saivism, which he adds as providing a detailed analysis of the Ultimate Principle, are but variations of these six, each of which he discusses and expounds with clarity and simplicity. And, most valuable in this book, is the comprehensive Glossary of Sanskrit terms, and the Bibliographies, general and special, of each of the six systems.

Concerning these, in *Nyaya* we are given the means by which knowledge of the Ultimate Reality may be attained; in *Vaisesika*, the things to be known about it; in *Samkhya* the evolution of the metaphysical doctrine; in *Yoga* the metaphysical doctrine in relation to the individual; in *Mimamsa* the rules and method of interpreting the doctrine; in *Vedanta* the relationship between Brahman, Matter (Prakriti), and the World; and finally in Kasmir Saivism the nature of the Supreme Spirit and the cause of the Initial Impulse. Our author aims to show the inter-relationship of these schools, how each assumes the doctrines of the other while it solves its own special problems. It is the opinion of the reviewer that from the study of a book like the present we may, in the words of that great pioneer in Sanskrit studies, Prof. Max Muller, derive "that correction which is needed in order to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human."

R. J. JACKSON.



# The Problem of Possession

By J. H. Moorhouse

One who presumes to write an article such as this, with particular emphasis on the possession of anything beyond one's needs, must be constantly aware of the danger of becoming a loquacious hypocrite.

Nevertheless, in the light of recent Buddhist reflections I felt it might be worth while to consider this problem of possession in the modern world: nothing more than that, since others further along the Path have pointed the way on this controversial subject by living the life, and not merely writing about it. Each of us has to face up to the issue in our own individual manner and with our own Karma ever before us.

*The Dhammapada* expresses the position in the section "Craving" (para. 334, J.A.'s translation)—"Craving grows in the thoughtless man like a creeper. Like a monkey looking for fruit in the jungle he bounds from this life to that." This, of course, is relative to craving, but we can take it as our text for possession also. Craving is the first cause—possession the end result or symptom.

Some of us are blessed with more physical advantages and worldly possessions than others. Only a full Buddhist and mystic revelation could give us the comprehensive and true reason why this is so. Also, along with these possessions go all the neurotic ailments of the so-called civilised world. It is therefore a question of the ability to use our possessions with wisdom and unselfishness.

Craving begets craving, and what is obviously sufficient for our domestic and business use is considered of little account when we see others with more elegant possessions. How many of us have noticed the envious faces of women when taken to a wealthier friend's house, where some exclusive mechanical apparatus of the kitchen, or luxurious fireplace of the lounge, made eyes shine with longing? And how often has a race begun for these fittings, so promoting the atmosphere of friction which finally ruined a once pleasant domestic scene? This is mentioned as a particular instance, but the same is applicable to man as well as to woman. His craving, as well as hers, has destroyed many a fine relationship.

This desire for adding to one's estate and personal possessions becomes such a nightmare with men and women of all classes that it is no surprise to learn that hypnotic and sedative drugs are being used in excessive amounts by these people, whose craving has gone beyond the bounds of normality.

It is reasonable to expect every man, woman and child to have certain personal comforts and the wherewithal to obtain a decent livelihood, or to receive a profitable education, and it is not suggested here that one should throw oneself upon the charity of the

world. For some,—yes; for others,—no! We cannot escape our responsibilities by assuming the life of the hermit, though there may be among us those whose vocation is nearer to the harmony of nature and the cosmos than ours could ever hope to be at the moment.

The power and the truth of Buddhism to me is that it acknowledges the right of every individual to his or her way of life, provided that way brings no harm to their fellows, and provided no possessions are used to control the lives of other individuals, whether economically or otherwise.

Whether it be the pure mystic or the worker for humanity on a more material plane, both have a responsibility to their task and both have an importance beyond the immediate moment. I think I would be correct in saying that Buddhism judges the depth of the motive; if that is clean and impartial then this matter of possessions can be considered without cant or hypocrisy.

We all live in glass houses tempting to the stonethrower on this issue of possessions. We have a great duty and responsibility to-day in the starvation centres of Europe and the East, and no amount of wordy appeals so touches the conscience as the sight on screen or in photograph of some helpless orphan without adequate food and clothing. You cannot say any one thing that would bring relief; within your limitations you act,—or simply stifle your conscience. It is as simple as that. When I think of Buddhism—no matter what school—I think of the deed and afterwards the word; but always the deed, always the deed!

Let me explain those words in the light of our subject—possession. If I have three pairs of shoes, two in really good condition, and the third while not so good, yet serviceable and worth while, I feel it a duty to send or give that pair to some Relief Centre where it will go to a needy person in Europe. If I knew some person here in dire need, also, I would probably give them to him, but it would be a question of assessing the vital need.

Again, if I have a well stocked library, and in that library are books which are not quite so personal to me, I would feel compelled to make up a parcel of them for distribution to a hospital, or to a prison or to those in the Services. In the latter case I would not judge men in uniform as soldiers but as individuals in need of reading and cultural light. Another point arises, in that one would not be justified in dumping old junk on these people: junk that would be better out of the house anyway. Such an act would cancel out its own altruism!

Finally, as an interesting comparison shall we take

the example of a Buddhist Meeting, where the platform, resplendent with colourful flowers of all seasonal kinds, is giving great joy to those present. The same flowers in the room of one wealthy person may still be doing good, composing an artistic picture, but in limited surroundings, and decorative in a physical sense only. Can I be more explicit and say, frankly, that all beauty has to be shared to give spiritual fulfilment and satisfaction? Is not this the key to the whole problem of possession? All one possesses is for the development of the real self or, better, the annihilation of the false, aggressive self.

The truth and revelation of Buddhist Thought is, to me, this integration of the wholeness of life; that whatever we take beyond our real needs becomes so much more junk to handle physically and spiritually. It is not so much a matter of criticising or condemning those who violently crave power and possessions and comforts, but that these things turn so quickly to ashes of despair and to the obvious neuroticism of our age.

In Buddhist Enlightenment freedom from possessions may be truly achieved.

It would be fitting to close with another thought from *The Dhammapada*, section "The Wise Man" (para. 88, J.A.'s translation): "Putting away pleasure and possessing nothing of his own, the Wise Man will cleanse himself from every evil thought." Hard of attainment? Yes. But the hard way is truly, in the end, the easy and only way! Possession? What have we added to thoughts and literature on this problematical subject? What have we contributed in *deeds*?

#### METTA SUTTA

(Discourse on Love, Friendliness or Amity)

By one skilled in his welfare this is to be done as he goes on towards that which is the tranquil state\*: he must be able, straight, yes, truly straight; and he should be of gentle speech, mild, without conceit;

And content, and frugal in his ways, of few wants and slight requirements; calmed in his sense-faculties, not importunate or greedy among the houses.†

And let him practise nothing that is mean and for which other shrewd men might upbraid him. Let them be happy, secure, let all creatures become happy as to self.

Whatever breathing things and beings there are, omitting none—feeble or strong, or tall or big, of middle size, short, minute, massive,

Those that are seen or are not seen, and those that live far away or near, or whether they have (finally) come to be or are seeking birth—let all creatures become happy as to self.

He should not deceive another, he should not despise anyone anywhere. In anger or with hostile thoughts he should wish no ill to anyone else.

As a mother protects her own child, her only child as long as she lives, even so should he make a boundless mind grow in all beings.

He should make grow the boundless mind that is

love for all the world, above, below, across, unconfined, friendly, without enmity.

Whether he is standing, walking, sitting, or lying down, in so far as drowsiness is gone from him, he should hold fast to this awareness: This abiding is herein called Brahman‡.

And not embracing a wrong view, virtuous, endowed with vision—if he could control greed for sense-pleasures, then assuredly he comes not into a womb again.

\* *yan tam santam padam*—*nibbana*, so *Commentary Santra* means both real, true, and also calmed, tranquil.

† *I.e.* the houses or families he visits on his almsround.

‡ *I.e.* in this *dhamma* and discipline for an ariyan (so *Commentary*).

Trans. from *Suttanipāta* 143-152 *Khuddakapātha IX*  
by I. B. Horner.

#### SOLITUDE

In solitude only is one confronted by oneself. Look about you in a theatre at the happy and at-rest faces of the audience. Could one of them stand the test of solitude and maintain serenity?

What is the testimony of custodians of those in solitary confinement? Is there any worse punishment known than solitary confinement for one found guilty of crime?

Is there any greater reward for the illuminated sage than solitude?

The difference between the experience of solitude for the criminal and for the sage is that of level of perception, of subjective contacts, lower and higher. Also, one is involuntary and involuntarily and the other is voluntary and desired. One sends the experience still deeper into the vortex of unbalanced forces; the other sends it into closer contact with the oversoul.

The convict loses his freedom.

The sage finds it.

J.D.

#### Concluded from page 133

hope has gone. However, perhaps his passing will take from us that desire to see "the fruit of our works," the words of the Gita so often on his lips. We must work for peace and the spread of the light of Truth and Love regardless of whether we shall see results.

Probably we shall not see results. It is very seldom that the result of a great teacher's work is seen until many years after his death. It was not until 250 years after Buddha that his teaching bore fruit in the reign of Asoka and spread to bring joy to Asia. It was 400 years after the death of Christ that the humble Benedictine monks gradually raised Europe from the chaos occasioned by the Barbarian Invasions. And so it may be with Gandhi.

His spirit still lives, and gradually through the devotion of countless unknown disciples it may spread throughout the world the peace he did not achieve in his lifetime.

## The Use of Reason

By R. J. Jackson

*Reason*, and its use as a guide to a sane life, in fact as *the* guide, is a consideration that will occur at once to one who has delved much into the literature of Buddhism. For the great reform movement that took its rise about the 6th century B.C. in India, and became afterwards known as "Buddhism" and had as its ideal the Man of Reason, arose in an environment of free thought and free discussion. "There had probably never been before, there certainly has seldom been since, any time or place at which such absolute liberty of thought prevailed."\* It is on this account that rationalistic writers who have a keen admiration for Buddhism, have described it as a philosophy rather than a religion. Yet there is something unsatisfactory in this attempt to place religion and philosophy in watertight compartments. Modern psychologists have shown that the man or woman who aspires to a full life and an integrated personality needs both. The life of reason means the life of devotion to an Ideal, and our Ethical Movement in the West has come very near to Buddhism in emphasising this fact. And all the great Indian philosophies had in common with Buddhism as their quest—the emancipation from sorrow—a rational and a religious goal. The man who follows reason must not be dominated by passion, must be able to see passion in its correct perspective. He must be able to hold the scales between two heated opponents, and thus play the part of a lesser Zeus here on earth. And here I want to say that the pursuit of reason is by no means an affair of the intellect alone; the conscience has a good deal to do with it also. The capacity for following a line of argument is not alone enough for the pursuit of reason. We should wish neither to enforce nor to ensnare men's judgments but to lead them by the hand with their good will, as Lord Bacon has well said.

And here is an important point I submit for reflection to those who are fond of speaking of reason almost with contempt as a non-spiritual gift. To be clever at an argument is not to love reason. Reason holds the scales with an entirely disinterested love of justice. We are aware of a number of people, among barristers for instance, and those who, whatever their profession, are born advocates, who have this natural faculty of pursuing an argument well developed: but they cannot use it except for advocacy. When there is no question of pleading upon some particular side their intellects sleep. Advocacy has become a part of their nature. We have in our wisdom decided that the practice of pleading—what is commonly called special pleading—is the best means to the acquirement of a judicial mind upon the

Bench. In law it may be so; but it is not so in everyday life; on the contrary a very little practice in this habit of always taking sides may be enough to prevent a man all his life long from really cherishing right reason. On the other hand *what would seem* the opposite of this habit of advocacy is not all-sufficient either; I mean that a man should be engaged the most part of his time upon investigations in which heat or passion is scarcely possible, such as scientific ones. Scientific pursuits, though among the best of preparations towards acquiring a reasonable mind, do not themselves give it. For no exactness with scales, or with the microscope, will endow us with the *moral* element in reason, the sense of justice: and for him who is without it, it may happen that through mere repression, whenever an opportunity for advocacy does present itself he will become a more heated partisan than the one whose profession is advocacy. Then again there are some propositions, some processes of reason, which can only be carried on by the aid of imagination (and of a special order of imagination) which the training of science does not foster.

Yet despite all influences tending another way, surely the essential wonder of human nature is not its lapses into advocacy, but the degree to which man is at bottom a reasoning animal. How very early the power of reasoning, of drawing conclusions by reflection, manifests itself in him, not crudely, but in almost a perfect form. There are occasions when children and quite small children (though anthropologists are apt to maintain the contrary) reason, and even reason profoundly. Their minds are, at their age, not perverted by sophistry.

In his grand poem *The Light of Asia*, Sir Edwin Arnold speaks of the teaching of Gotama as the "*Middle Way whose course Bright Reason traces and soft Quiet smoothes.*" And here is the beginning for the wise enquirer or disciple. *This* must be the test of the true teaching. The author in the preface to his book speaks of the "extravagances which disfigure the record and practice of Buddhism"; and says they are to be referred to the "inevitable degradation which priesthoods always inflict upon great ideas committed to their charge." And so he goes on to suggest that the power and sublimity of Gotama's original doctrines should be estimated by their influence, not by their interpreters. Buddhism in the course of its dissemination in the Far East went through wonderful developments. This is notably the case when we study the development of Buddhism in Japan, the land of the Rising Sun. The earliest records of the teaching of Buddhism are admittedly in the Pali Texts: the sacred language of primitive Buddhism. Here the "Dhamma" of

\* T. W. Rhys Davids, *Early Buddhism*.

Gotama is a rational Way, *here* the teaching is the value of the Good Life, and actions are to be judged by their consequences. If we compare some of the developments of Buddhism in Japan with the early teaching of the great Founder in India, we shall become aware of a striking contrast. In the *Tevijja Sutta* of the *Digha Nikaya* we have the record of Gotama's dialogue with the Brahmins. Gotama is describing the conduct of the enlightened disciples:—

Now wherein, Vasettha, is his conduct good? Herein, O Vasettha, that putting away the murder of that which lives, he abstains from destroying life. The cudgel and the sword he lays aside; and full of modesty and pity, he is compassionate and kind to all creatures that have life. . . . Thus he lives as a binder together of those who are divided, a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace. . . .

Now if we consult a book published in 1938 by the foremost Buddhist scholar and writer on Japanese Buddhism,† we shall then see this contrast. On page 36 of this book the writer has this:

Zen teaching is extremely flexible and can adapt itself almost to any philosophy and moral doctrine as long as its intuitive teaching is not interfered with.

Can intuitive teaching be divorced from moral doctrine?

It may be found wedded to anarchism or fascism, communism or democracy, atheism or idealism, or any political or economic dogmatism.

Could any of the contemporaries of the Master ever have imagined that the day would come when his great Teaching would be linked up with Fascism—a military dictatorship? No wonder Dr. Suzuki says (page 34):

It may be considered strange that Zen has in any way been affiliated with the spirit of the military classes of Japan.

In the light of recent events in Japan, it is more than strange—it is tragic! In the training of the Samurai we are informed that the fighter has resolutely to set aside all other considerations and to go forward in order to crush the "enemy." He has to set aside all "emotional encumbrances" if he wishes to succeed in his business. And of course, compassion (*karuna*), in the lovely passage we have just read from the *Tevijja Sutta*, is an emotional encumbrance. And further to make the dethroning of reason still more manifest,—the sharp line of cleavage between Gotama's original teaching and this military aspect of Zen—we have in the book under review the photograph, Plate XII, of a swordsmith's workshop and under it this caption:—

The making of a sword is a religious deed. The workmen are dressed in the ceremonial suit. To the upper left of the picture we observe a shelf where the guardian god is invited to watch the sacred work (!) The Japanese sword is not an industrial product but a religious object.

Further comment is needless. We now know in

the present state of Europe and the Far East, the heavy price that has been paid in human suffering as a result of the setting aside the use of reason as the moral factor and putting in its place that "intuition" which regards compassion as an encumbrance. As man slowly evolves from savagery to civilisation and moral culture the use of reason must be the redeeming factor that will teach man to "put away the sword," the appeal to physical force, and to learn (a bitter lesson) by co-operation with all the peoples of the world the way to a more sane and a better life. He will learn to live as "a binder together of those who are divided, a peacemaker,—a lover of peace!"

## OBITUARY

### PROFESSOR NICHOLAS ROERICH.

It is with a sense of profound loss that we report the passing of Professor Roerich, who died in India on December 13th last. He had been a close friend and supporter of the Society for over twenty years, and our literature is the richer for a magnificent collection of reprints of his paintings. Few men in the present century have reached such eminence in so many fields. His profound knowledge of geology showed itself in his prolific paintings, in which the mountain scenery of his beloved India seemed to live as only one with an intimate knowledge of the structure of the hills could demonstrate in a painting of two-dimensional form. 'Balletomanes' will remember him for the original backcloth to the Polovtsian Dances from Prince Igor. Botanists and herbalists will remember him for his large-scale researches in Indian herbs which he carried out in the Kulu Valley. Poets will remember him for his many books of verse, written in what, to him, a Russian of noble birth, was a foreign language. He was equally well-known as a traveller and explorer, and such work as *Altai Himalaya* will long remain in demand. But it is the man who will be longest remembered, and of all the distinguished leaders of modern thought whom I have had the privilege to meet, none has so impressed me with the burning flame of the great idealist. While standing in personal contact with his tremendous mind, one saw, beyond the ephemeral horrors of the present day, the clear light of the far ideal. He was a man who could not see, because he would not waste his time in seeing, the ignorance, hatred and craving of mankind. To him, only the good and the beautiful were true; the rest was ignored, and, if this uncompromising idealism made him at times unpractical, it was a glorious experience to have come in contact with such a mind.

CHRISTMAS HUMPHREYS.

† D. T. Suzuki—*Japanese Culture and Zen Buddhism*.

# In the Meditation Hour

## BECOME WHAT YOU ARE

How often have we heard others say, and are aware of ourselves thinking "If only I had this, or were free of that, how much I could do. . . . If only I had more time and leisure, what could I not achieve, learn, and be? If only . . ." Yet we shall never have more than we have now.

Why is this so? Because the things that are real and true transcend the tyranny of time and the illusion of space. Achievement lies in what we are making of our material now, at this moment; here is the creative act, the seed of the future result. The point in time which we project by the longing of "If only . . ." does not exist, and may never exist. We are not happier, more free or more wise by having, but by being. And when we are in a harmonious and peaceful state of being, we *know* that we shall never have more than we have now, however far we may travel or however much we may acquire.

Thus, as we become more mature, we tend to shed the excrescences—possessions, acquaintances, habits, tastes, beliefs and ideas—shaking ourselves free from them as from so much dead skin, which indeed in a sense it is when our interest is withdrawn from these things, and the new life moves within and through it. Also we are deflated, and relax naturally into simplicity, candour and content.

Perhaps this is one of the reasons for the persistence of the age-old vow of poverty in the cultivation of the spiritual life, not merely as a discipline, but the only way of entry into the realisation of our eternal wealth. This however can only be revealed to us when we exhaust the futility of acquiring things that are temporal, and which have no enduring substance.

What have we now, at this moment? Urges towards or from this and that, a sense of frustration or lack of fulfilment, the pendulum swing between depression when we are deprived or afraid, and elation or satisfaction when things go well with us. Perhaps we get what we want. We escape from an environment or people or job that are distasteful to us; we enter a new phase full of promise. Yet only the context is changed. We are not changed, but after a time are as restless as ever. The cause is in ourselves, in our wrong aims, in imagining that the craving ego ever *can* be satisfied.

Imagine for a moment that what you have now, or suffer now, is a priceless possession. It is your experience. In it, amidst the apparent disorder and wrongness of it, lies truth. You have made that experience. It can be as a thorn, or a heavy stone to all that is superficial in you, but a luminous jewel, or bread, to all that is real in you. Take it, bite upon it, or wear it with dignity. It will help you find reality.

For it is not as if the false were *here*, and the true

*there*, in some other place or circumstance or future event. The true always is, everywhere, but shrouded or distorted by the false. Work your way through the false now, and here, and you will find the key to the real and the true in all things, in all situations, in all men and women. Truth is of the spirit, integral and eternal, and you have and *are* this spirit, with all its riches. It is the mind that has strayed from it and lost it; the mind that has broken it up by analysis, choice and discrimination, accepting this and rejecting that. The same with our emotions and desires, and emotion clouds the recognition of the truth. This is why the saints and sages stress continually the need for the purification of the heart, and the turning away from images and visions created by the imagination. For these are projections as much as the wish-fulfilment dreams of our everyday lives. Through long habit, the mind continues to stray, the imagination to dally with fantasies. Observe yourself for an hour, a day, and confirm this fact. Lo here, lo there! We are ready and willing to look anywhere but in the very place where we are now. This initial exercise is a step towards the truth.

You will never have more of the real and true than you have now, but we remain unaware of it and impoverished while pursuing on the circumference the glamour of temporal things. At the centre, the source of your very life, is understanding, acceptance and right relationship. Everything falls into its natural place at the centre. Finding it, the wheel slows down. Here in the living moment is your peace, your freedom and fulfilment. You have found yourself. And no longer broken from this centre, but linked and radiating from it, every thought, impulse, resolution or act will partake of and express this quality of wholeness, completeness and serenity. Also they will be filled and informed by life in its power and purity, rather than created by desire, or dictated by duty, or thwarted and distorted by conflict. It has been said that "perfection is not a maximum or an extreme. It is an equilibrium and a harmonisation." Let us cease reaching out, and relax to what we shall find within, here, and now, the invaluable possession that shall "teach us all things," and bring our divine powers back to our remembrance.

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### *An Invitation*

Members and visitors are invited to send in to the General Secretary of the Society their criticisms, comments (appreciative or otherwise) and suggestions with reference to the public meetings of the Society. These will be fully considered at the Monthly Council Meetings.

## The World of Books

**THE PATH TO SUDDEN ATTAINMENT.** A treatise of the Ch'an (Zen) School of Chinese Buddhism. By Hui Hai. Trans. by John Blofeld. Published for the Buddhist Society, London, by Sidgwick and Jackson. 51 pp. 4s. 6d.

We are grateful to the translator for his discovery of this unique classic of the T'ang dynasty, and congratulate him on the brevity and terseness of his preface. He is sufficiently wise to refrain from the attempt to explain it, and simply presents it.

What is this Path to Sudden Attainment? As concepts, as forms which we seek to grasp and follow, neither path nor attainment exist. Does life itself cease its flow even for a fraction of time? There is nothing in the universe which is static, but only in the mind of man, which seeks to bind the boundless and ever-moving into ideas and beliefs about this and that. You may think you are practising non-attachment. Read this little book and you will find how far you are from the truth.

For "good and evil of every kind spring from the mind, so the mind is the very foundation. If deliverance is to be sought, the foundation must first be comprehended." When we realise that all the phenomena created by the mind do not really exist, or in other words, when we have transcended relativity, duality and the play of "the ten thousand things", then we abide nowhere and everywhere. Yet, paradoxically, only by this non-abiding can we realise that such phenomena have no real existence. At the same time, it is obvious there must be no attachment to non-abiding, or we are back again in form and relativity. And, "although stillness be cultivated, realisation will not come through stillness but through not allowing thoughts of stillness to arise."

There is no such thing as attaining the state of Buddhahood, as the translator says, for we have but to understand what we really are. Is this so difficult? It is our habitual method of thinking that makes it appear so. The utter simplicity of the realisation has invoked a hearty laugh from many a monk.

In this teaching there is no strain, no striving, no seeking, but the reverse process of letting go all that we have acquired. It is the ancient way that is true for all time, and there is no other that leads direct to the Light. Hence this small booklet is worth more than whole libraries of what passes for philosophy.

C. C.

**THE JEWEL IN THE LOTUS.** An outline of present-day Buddhism in China. John Blofeld. Sidgwick and Jackson. 1948. 25 illustrations. 15s.

Owing to the date of publication of this important work, almost coinciding with the present issue of this Journal going to press, there has been no time to review it adequately or give it the space it deserves. It is, in fact, the most important book on Chinese Buddhism since R. F. Johnston's *Buddhist China*. Written by one of the greatest English authorities on the subject, it is a scholarly survey of the whole field, and includes a detailed summary of all Chinese Buddhist sects, a Pantheon, and an interesting chapter on Chinese Buddhism in relation to modern science. At the same time, this is a book for the casual reader, as well as for the student, for the author has described all phases of Chinese Buddhism with a charm which is peculiarly Chinese. Particularly pleasing are the many anecdotes, included, as the author points out, that they might provide a glimpse of the devout Chinese in all their wisdom and foolishness, profundity and simplicity. There is an amusing story of a Singapore Chinese who had difficulties in entering into any heaven, as his family had thoughtlessly buried him in a "barbarian" suit, with collar and tie. But the most outstanding is the story of Mr. Li, who went on a pilgrimage to tender his thanks for a miraculous recovery from sickness. Many will sympathise with Mr. Li when, on visiting a famous abbot, he found that the learned gentleman seemed tired and disinclined to talk, or when his serious studies in the monastery were disturbed by his kind host, who never ceased telling his beads, even when his tongue was busy with the scandal of the neighbourhood. Interwoven between these descriptions and anecdotes will be found the tragic main theme of the book—the decay of the Chinese Buddhist church and the decline in the morals and learning of the monks. This is attributed partly to economic reasons and partly to the wrong understanding or teaching of the Ch'an (Zen) sect, which has left the monks with singularly little acquired knowledge and but little intuitive knowledge in its place. A small revival has taken place under the outstanding leadership of the late T'ai Hsü, Hsü Yün, and others, but the author believes that, unless its supporters make great progress, it is probable that Buddhism as an intellectual force will perish within the present generation. But it is certain that Buddhism has so affected the character of the Chinese as a whole that it will continue to bear fruit even if the tree from which it grows is no longer clearly identified. The book has been very attractively produced, and contains twenty-five illustrations.

RICHARD CREWDSON

thai, Uthong, and Ayuthya. The first goes back to the tenth century A.D., Sukhothai and Uthong from the 14th up to the 18th century.

The finest type of Siamese Buddha image was created in Sukhothai. Sukhothai, up to 1238 A.D., had been a Khmer town and, as such, her art was Khmer, but the Thai masters did not follow the type of the Khmer Buddha for the simple reason that they conceived Buddhism in its purely spiritual sense. They understood that a Buddha image is not the portraiture of Lord Buddha in his physical form, but is the essence of his doctrine that the image has to express, and so profound was their faith that those old masters succeeded in modelling a statue which appears almost an ethereal vision.

The statues of Sukhothai represent Lord Buddha after his enlightenment, and accordingly they appear most spiritual. The flame-like, vibrating character of the vertical and oblique lines of these statues emphasise the sense of soaring, conveying the idea of

abstraction of Buddha from earthly matters, while the undulation of the lines of the facial features add suavity and peacefulness to the facial expression.

The following anecdote may suffice to give an idea of the emotive power emanating from the Siamese Buddha images.

For more than twenty years I have had in my house in Bangkok a head of Buddha of Sukhothai, a fine specimen exhibited in London at the exhibition of Siamese art. During the troubled years of the war, a lady who had two sons in the Army in Europe used to come often to see my wife. She would stay for a long time in silence in front of that head, and on my enquiry of what her feelings were on looking at such sculpture, she replied that the suavity of the face gave complete peace to her troubled mind. PEACE. Indeed, that art gives us peace; it abstracts our soul from the sufferings of this world.

Is not this the greatest token that Buddhism may give us through the medium of art?

## Buddhism and Social Reform

By Ronald Fussell

The Buddha did not teach social reform as such. To him kings as well as commoners were sufferers on the wheel of birth and death. He saw into the depths of all men's lives and prescribed an ultimate remedy. Yet one cannot escape from the fact that social reform may also be the duty of the Buddhist, since it may begin the long process of ridding both the masses and their exploiters from the ignorance in which they live.

Men should think for themselves. They may be driven to Buddhism by suffering but I doubt if the conversion will be permanent unless they have thought out the implications to the full and accepted them. Men are already too much under the sway of fear. They are taught from childhood to fear as part of their education. Before clear and free thinking can take place there must be a freeing of the emotional atmosphere from this power-through-fear tyranny. Men like A. S. Neill have put it into practice in schools, but it is by no means general. How can children grow up to think for themselves when they are driven from childhood to fear authority, and to accept the superficial values that authority imposes, usually in defence of its own prestige and power?

"Buddhism is the only great religion that teaches a practical contempt for the earthly life,"\* says one august commentator. But surely this does not mean that all social evils are to be accepted unquestioningly, else the taunt that religion is the opium of the people would be true. If people had a practical contempt for the earthly life in the sense that they had a profounder and truer sense of values, that would be the

real thing. It is not unthinking and accepting sheep we want, but men who are strong to follow truth because they are not bound to material values.

So it seems to me that the Buddhist must be a social reformer. He must fight against the folly, greed and ignorance that are crystallised into our social system. "This world could be a Buddha's paradise, but men have made it a devil's world," said Dwight Goddard. In living one's life in the world and trying to replace old follies by new truth it is inevitable that one will come into conflict with "authority," in other words with entrenched self-interests of individuals and classes.

The path of the reformer is not an easy one. But the Buddhist has a great weapon in his hand. Free from attachment to self, glad indeed to shake free from this burden, he can work for truer values without fear of the consequences. This I take to be the positive side of a practical contempt for the earthly life. The spiritual man begins to glimpse "the unshakeable deliverance of the heart" in working for the freeing of his fellows, and he knows that no failure matters. He seeks the leading of the spirit, which is a very different matter from seeking to succeed or to be right. The spirit is likely to lead him into situations where he knows "the conflict of mighty opposites," and yet even there he can be "as one in suffering all who suffers nothing." Men of the spirit who have really found an inner certainty could be the great reformers of the world, for they need neither to flee from the world nor to seek its values. Nor can they remain acquiescent in the face of social injustice. Their very presence should be a challenge.

\*Letter from the Maha-Chohan, printed in the pamphlet *The Theosophical Society: the First Fifty Years*.

# The New Zen Buddhism (Contd.)

## The Address to the Situation

By W. J. Gabb

It has been said that the final test of truth is its universality. If so, the address to the situation, as suggested by the koan, should satisfy this requirement. In the operation of the technique, which I will later outline, the adherents of practically every creed or cult would each see his own beliefs confirmed and his own methods amplified. Yet, my approach is inspired by Zen Buddhism. It is Zen which has guided me in defining and demonstrating both principle and practice, and without Zen one or another aspect of the approach would have been over-emphasised, with consequent lack of stability in the whole being as it faces the situation and meets the Unknown God.

And now let me again regress. I am a chartered accountant and I prepare Balance Sheets for those who know how to read them. But to know how to read them, one must have some knowledge of the accounting principles on which they are based. In the same way, I am a student of Zen who has prepared an approach to the problems of life for those, and only for those, who are acquainted with the fundamental principles on which that approach is based. The fundamental principles in question are those of Zen Buddhism, and I advise no one to pursue my methods further who has not studied and understood some such work as *The Huang Po Doctrine of Universal Mind*, published by the Buddhist Society, London. Read it, digest it, absorb it, forget it, and walk on.

Walk on to what? Walk on to meet the situation and address it on its own transcendental plane, instead of accepting its implications on your own intellectual level.

One of the greatest modern advances in the practice of psychological medicine is to encourage the neurotic patient to accept his painful circumstance with philosophic resignation and understanding. But Zen as I now advocate it goes further. It personifies the situation and makes friends with it, and then proceeds to act in accordance with the inspiration it has derived from direct personal contact with the meaning of life itself.

Again I regress, because it is only by constant withdrawal that I can gather impetus for the further movement forward. Zen is illimitable, but Zen Buddhism is limited in its manifestation as we may study it in the world today. If we look for it in manifestation, we find it principally in the Far East, in the realm of æsthetics, but I am now carrying it further and developing it as a new science and art for the solution of life's problems. Ju-jitsu is the application of Zen to the problem of physical de-

fence, but the method I am advocating, the method of the address to the situation, is infinitely more vast and more universally available than Ju-jitsu. It is nothing less than a conscious sharing in the divine life of the cosmos and an application of divine powers. It is co-operation in the government of the Kingdom of Heaven, and it controls the situation whether that situation be incarceration in an asylum for the insane, a boy who tumbles into a puddle, financial destitution, or the word that shall come next in the preparation of this present address. Let the problem be never so trivial, never so tragic, or never so impossible of solution, Zen will find a way, and in the next chapter I shall give evidence that this is indeed so.

On the other hand, I must emphasise that the practice I am advocating is desperately dangerous unless the fundamental principles to which I have already referred are properly understood. To evoke the soul of the situation and address it when one's own soul is not sufficiently purged of self-interest is the shortest cut to hell. The disaster attached to cosmic energy controlled and directed from a wrong motive, dwarfs into insignificance the terrors of the atom bomb, for the bomb can only destroy the body, whereas the unwise use by man of his potential powers as a Son of God can destroy him body and soul.

We should always remember that, whereas the fundamental principle itself is pure, harmless and undefiled, in its application we are dealing with force, and not philosophy. The fundamental principle on which Ju-jitsu is based is the same principle that inspires the Zen artist to paint his immortal pictures, but in the hands of the wrestler it can be used to break a limb as readily as it can be used by the artist in the pursuit of beauty. But whereas the force of Ju-jitsu is limited to the strength and skill of the one who practises it, the force generated by the direct address is infinite, for the reason that the Unknown God is contacted in his aspect of Power as well as in his aspects of Love and Wisdom. And if the Love and Wisdom of God is not harmoniously balanced by the love and wisdom brought to the address by the human being who evokes it, then Power predominates, and the man suffers in direct proportion to the degree of his indiscretion. In this I speak from experience, as a man with good reason to know.

Not only is the practice desperately dangerous unless the fundamental principles are properly understood, but the principles themselves are desperately difficult to understand. However, much



progress of which we have no knowledge may already have been made below the surface of consciousness. Past lives, too, will have had their effect, and the difference between gradual and sudden enlightenment is superficial only. All enlightenment is gradual, but its eruption into consciousness may be sudden in cases where its appearance has been obstructed by an over-active intellect or excess of sensuality. To most professing Christians the Sermon on the Mount is only a beautiful precept in a beautiful holy frame; it is considered to be ideal as an ideal, but it is not thought to be practicable in the rough and tumble of usual life. But every now and then the truth breaks through the crust of rationalism, and there is a repetition of the phenomenon of religious conversion, analogous to the sudden enlightenment of Zen Buddhism.

All of us know, too, other cases where the character is gradually purified by suffering and by other solvents, so that the change is slowly apparent over a number of years. The thing seems so obvious, that I wonder at Zen Masters setting up their separate schools and calling the one gradual and the other sudden, as was done in the olden days. Perhaps I should not confuse the man with the message. Not all Zen Masters were of the calibre of old Wei Lang, who refused to differentiate.

And now a word about the situation itself. It is something I prefer to describe as it appears to me, because I am not competent to speak of how it appears to others, or if it appears at all in the way in which I see it. But to me it is here present, now, and I am convinced it is with me always, even to the end of the world. I address it and it addresses me, as two friends converse. When I speak it is politely silent. When I remain silent, it speaks. Quite often there are long silences between us, when speech is out of place and the mind rests in its own true nature. I confirm the saying of the Zen poet that it is right here with me, ever retaining its serenity and fullness, but if you point out to me that the poet goes on to say that it is only when we seek it that we lose it, I will ask you to compare his saying with that of another enlightened Teacher, who said, "Seek and ye shall find." The contradiction, if there be a contradiction, exists only in the rational mind. There are no opposites in Zen, which is beyond the intellect.

After all, my use of words is merely a concession to the intellect, necessitated by the inadequate symbols available to me when I try to convey my views. But, in fact, in the higher realm of true Suchness, there is "Not this, not that". As Wei Lang expresses it, "When direct identification is sought, we can only say, 'Not two'". There is neither self nor situation, but only that which is.

I know this is difficult, but I have not said the fundamental principle is desperately difficult to understand? In fact, the only way to under-

stand it is to apply the principle of the koan, and leave the problem unsolved whilst simply supplying the answer.

I do this by addressing the situation and obtaining its response. That the situation does respond is something for each individual to find out for himself. One calls and another answers, the question is put to the cosmos and the cosmos makes circumstances to suit the reply. Coincidence is ruled out of account, or, if it be admitted, then its laws are utilised as the laws of chance are profitably employed by every insurance company and gambling casino. In fact, it is precisely in this that the greatest solace lies, that life is found to be no longer subject to chance but subject to law. It is not denied that the law of average rules in the various kingdoms, up to and including man, but as man assumes the mantle of divinity that is his birthright, so the element of chance in his life is eliminated in direct proportion to the frequency and extent of his contact with the soul of his situation.

I hope I have not been unduly discouraging in my references to difficulties and dangers. My own opinion is that these will have to be faced and surmounted in time, in this life or in another one, and it is for each man to determine for himself when that time is come. Probably the part of him that makes the decision is what I may call the super-consciousness, and the individual may have but a dim perception of all that is going on. He is like the boxer in the ring with his sparring partners, but, unlike the boxer, he cannot distinguish between his friends and his enemies, and he mistakes the man who is bringing out all the best in him for the man who is only intent on doing him grievous bodily harm. That is why the East insists that there is no sin but only ignorance. Wisdom teaches us to differentiate between our sparring partners and our enemies, or, rather, it teaches that the whole universe is our private and personal training camp, and all that we meet is our friend.

In the next chapter, I give details of some of the spiritual sparring bouts in which I have personally participated as trainee, or as sparring partner, or merely as looker-on. Classical illustrations of the address in operation, such as the history of Muller's Orphanages at Bristol, are readily available, but for my present purpose I have chosen the humble incidents of which I can say, "This have I known", in preference to more spectacular examples of which I can only say, "Thus have I heard".

I say the soul of the circumstance, but I mean quite simply, God, or the Tao, and the situation as between man and God is analogous to the situation as between child and parent. A child turns to its parent in all sorts of situations. I have three

*Continued on next page*

# Bridges

By Dr. E. Graham Howe

"Life is a bridge, but build no houses on it" is an old Chinese saying. It is the kind of aphorism that you can keep on thinking about and never get to the bottom of it. It leads you into such deep water, and the water gets deeper and deeper.

Now wait a minute! What sort of bridge is this that leads you into deep waters? Surely the purpose of a bridge is to keep you safe and dry—like houses do—while you are crossing to the other side? But remember that this bridge we are discussing is the bridge of life, and ask yourself whether in crossing that, you expect always to keep your feet dry? Of course, some do, but they are just the ones who build strong and comfortable houses on their bridges, to protect them from the solvent dangers of being really alive.

If you and I are to understand anything, we must let go of all our past ideas of what is right and true, and be prepared to take a plunge, to go in off the deep end, leaving anchor, raft, reed or out-stretched hand behind. Let yourself go! All gone? I doubt it, but we will see.

Of course, the bridge is the water, and the water is the bridge between us! I mean that, between you and me even now at this very moment as you read this word, the word is the bridge and the bridge is the water. And the bridge, the word and the water—NOW—are Life, your life and mine, for each our actual own.

You and I, what is between us? Nothing? Empty space? But how can we make something out of nothing, or out of empty space? How can we make love out of less than love itself? Surely there must always be a potential bridge of love and understanding between us, that you and I have to make real, to realise.

*(Continued from preceding page)*

children, and they seek me out when they are hurt, when they are in a difficulty, when they want to show me something of interest, when they want to know the answer to a question, or simply when they want to be loved, or when they want to love me. Similarly, I turn to God in analogous circumstances, and I meet with the same response.

A psychologist might conceivably label this attitude infantile fixation, a father-mother complex persisting into adult life, but, just as it is natural and healthy for a child to turn to the parent, so it is natural and healthy for the adult to turn to God. If the child is continually immersed in himself, it is a symptom of neurosis, and a man who has no knowledge and experience of the practice of the Presence of God is only half a man. He who would be a whole man must be a holy man, and a holy man is a spirit child who plays with his brothers, the Buddhists, but he goes for his walks with God.

So love is a bridge and love is water, too. Or is love blood? Is there now blood between us, between you and me? Is this shared stream of our experience already dyed red with someone else's blood? And by this blood are we now doomed to suffer, or blessed to enjoy love's happy consequence? It seems that there may be almost anything between us, for better or for worse. Life itself will depend on what you and I can make of life together.

What is this mysterious medium between us? Everything, potentially? Is that what "water" means? Are all things possible between us if you and I will both but take this awful plunge into the unknown, meeting in the flux and focus of our own uncertainty?

If this bridge of love that we can make is the stream of life itself, is that why we need to experience total immersion in it, being baptised in it not only once but many times? If so, we might become like little fishes in the boundless ocean of eternal love. But it is hard on our houses that you and I should have to be, both in turn and one at the same time, the bridge and the fisherman, the stream and the fish.

Yet how else can you understand me, unless you will consent to come fishing with me, in the stream of my experience? Only thus by meeting in the stream which is between us can we share the pillars of our bridges and meet in this common way of love-in-life, like little fish.

The fish is the same as the fisherman, as the bridge is the same as the stream. And that of course is why you must not build houses on our bridge if you wish to come fishing with me. Houses are so separately assertive of difference. They are so slow, they belong to tortoises and snails.

So who will come fishing from the bridge with me?

## To Let

A self-contained furnished flat, associated with a Theosophical-Buddhist centre. Bedroom, sitting room, dining room and kitchen. All conveniences. Near bus route, and two miles from country town. Very moderate rent if some help with light domestic duties given. Apply to *Miss Hall, Odin's Oak, Lower Bourne, Farnham, Surrey.*

## Wanted

A copy of Whitney's *Sanskrit Grammar* (Oxford University Press), published at 22s. 6d., but now out of print, and unobtainable from bookshops. It is needed by a well-known German Buddhist.

all emphasised the need for a return to the ancient *Dharma* he proclaimed, as a living and potent influence that could save the world from the present dangers that encompass it.

In the evening the Temple and Bodhi-tree were illuminated, and the function was brought to a close at 8 p.m. with recital by the Bhikshus of the Sutra of the Setting in Motion of the Wheel of the Law.

### Contemporary Journals

Readers of this item will have noticed that the Society receives a large and interesting assortment of Buddhist and allied magazines from all parts of the world. It would hardly be possible for individual members to subscribe to all of them, and neither is it practicable to obtain a copy of one of them when an interesting article is mentioned on the review page. It has accordingly been decided to make these magazines available to all who are interested, and they are being placed on a shelf in the Library. Please note that they should be replaced after reading, so that others may refer to them.

### News from Japan

Professor Suzuki's new work, *Living by Zen*, is now being prepared for inclusion in the Complete Works, the publication of which Rider & Co. will begin this autumn. Dr. Suzuki has agreed to become a Vice-President of the Society. Major Jack Brinkley, for a short time Hon. Treasurer of the Society, has entered the Tendai Sect of Buddhism in Japan as a monk, with the rank equivalent to an Anglican Bishop. We understand that difficulties placed in the way by authority of the publication of the Japanese edition of our *What is Buddhism?* are now in a fair way to be removed.

### Threepenny Bits

Experiment has shown that a substantial income for the Society can be derived from the habit of keeping threepenny bits from one's change and periodically handing them in, or the equivalent, to the Society. It is merely a question of habit to empty one's purse or pocket every evening, and to place such coins in a box kept for the purpose, bringing or sending the proceeds, say, once a month. The loss to one's income is negligible; the gain to the Society, if every active member will form the habit, will be considerable. One husband and wife saved 10s. 3d. in five weeks. What can you do?

### Donations for Flowers

At the suggestion of some members, a donation box has been placed in the Library for funds with which to buy flowers for the Shrine when members' gardens are unable to supply them.

### Buddhism in Sweden

There are now eighty-six members of *The Society for Oriental Culture*, founded by our friend Upsaka R. Petri, whose address now is: Venavagen 49, Orebre, Sweden, and he writes to say that "he hopes to propagate the *Dhamma* more and more". As he issues pamphlets in Esperanto, Esperantists in this country may like to get in touch with him.

A request comes from *Professor W. Water, of Rybrik, Ginnazjalna, Poland*, for English or Asiatic Buddhists who will correspond with him.

## THE BUDDHIST SOCIETY, LONDON

106, Great Russell Street, W.C. 1

MUSEUM 4180 (afternoons only)

### MEETINGS:

All Meetings are held at 6.30 p.m.

#### OCTOBER

- Tues. 5 Study Class.
- Wed. 6 Public Lecture: "Buddhism," the Ven. *Bhikkhu Thittila*.
- Tues. 12 Meditation Meeting.
- Wed. 13 Public Lecture: "Islam". *Mr. Abdul Majid, M.A.*
- Mon. 18\* Special Devotional Meeting at the Full Moon of October.
- Tues. 19 Study Class.
- Wed. 20 Public Lecture: "Judaism". *The Rev. V. G. Simmons*.
- Tues. 26 Meditation Meeting.
- Wed. 27 Public Meeting: "Comparative Religion". A Summing Up. By *Mr. Christmas Humphreys*.

#### NOVEMBER

- Tues. 2 Study Class.
- Wed. 3 *Special Meeting at the Caxton Hall*. See Special Announcement.
- Tues. 9 Meditation Meeting.
- Wed. 10 *Special Meeting at the Caxton Hall*. See Special Announcement.
- Tues. 16 Study Class.
- Wed. 17 *Special Meeting at the Caxton Hall*. See Special Announcement.
- Tues. 23 Meditation Meeting.
- Wed. 24 Public Meeting. "Constructive Buddhism." A Summing Up and Discussion. By *Christmas Humphreys*.
- Tues. 30 Study Class.

\* The Festival of *Assayuja*, celebrating the termination of the Buddhist Lent.

# The Threefold Question In Zen

A Lecture to the Allied Forces in Japan in 1948

By D. T. Suzuki, D.Litt.

The question, "What is Zen?" is at once easy and difficult to answer. It is easy because there is nothing that is not Zen. I lift my finger thus, and there is Zen. I sit in silence all day uttering no words, and there too is Zen. Everything you do or say is Zen, and everything you do not do or say is also Zen. You see the flowers blooming in the garden, you hear birds singing in the woods, and you have Zen there. No words are needed to explain Zen, for you have it already before they are pronounced. The question is asked simply because you did not know that you had Zen in you, with you, and around you; and therefore it is easy to answer.

But from another point of view, the very fact that it is easy to answer makes it extremely difficult to give a satisfactory answer to the question, "What is Zen?" For when you already have a thing, and this all the time, and yet do not know it, it is hard to convince you of the fact. To have a thing and yet not know is the same as not to have it from the beginning. Where there is no experience there is no first-hand knowledge. All you know is *about* it and not itself. To make you realise that you have the very thing you are seeking, it will be necessary to get that thing detached from you so that you can see it before your eyes and even grasp it with your hands. But this is most difficult, for the thing which is always with you can by no means be taken away from you for inspection.

It is just like our not seeing our own eyes. We have to get a mirror to do that. But this is not really seeing the eye as it is, as it functions. What the eye sees in the mirror is its reflection, and not itself. According to Eckhart, "The eye with which I see God is the same as that with which God sees me." In this case, we must get God in order to see ourselves. This is where the difficulty lies. How do we get God?

This much I think we can say, that Zen is a kind of self-consciousness. I see a table before me. I know that I am the one who sees it, and I am fully conscious of myself experiencing the event. But Zen is not here yet, something more must be added to it, or must be discovered in it, in order to make this event of seeing really Zen. The question now is: What is this something? It is in all likelihood that which turns my eye inside out and sees itself, not as a reflection, but as a kind of super-self which is hidden behind the moral and psychological self. I call this discovery spiritual self-consciousness. No amount of explanation will bring you to this form of self-consciousness. It unfolds itself from

the depths of consciousness. No hammering at the door from outside will open it; it opens by itself from within.

In spite of this fact, we must do some hammering from outside, although this may be of no avail as the direct and efficient cause of opening. Yet it must be somehow carried on, for without it there will be no opening. Perhaps the door remains wide open all the time, open to welcome us in, and it is we who hesitate before it; someone is needed to push us in. The entering may not be due to the pushing, but when one sees somebody halting before the door, one feels like pushing him in. And I propose to do this kind of helping, and hope that you do your best to step in, that is, to understand what I am going to present to you as to the quiddity of Zen in the plainest and most direct way I can.

Oryo Yen-an (Huang-lung-nan), a great Zen master of the Sung dynasty, was anxious to get his disciples to see into the secret of Zen, and proposed the following threefold question:

1. Everybody has his birthplace. Where is yours?
2. How is it that my hands resemble those of the Buddha?
3. How is it that my legs resemble those of the donkey?

These perhaps, except the first, are trivial questions, and the last two are even nonsensical. What has Zen to do with my legs and hands? What does it matter if they resemble those of the Buddha or even those of the donkey? But there is no doubt about the Master's seriousness and anxious concern for his pupils. What do these "puzzles" signify? When you understand them, you understand Zen.

The first one is trite if you answer, "I come from Tokyo or from London." But if you say, "I come from God" or "I know not whence, nor whither," the question assumes quite a religio-philosophical aspect. Though the Master may have proposed it in a worldly way, the question no doubt acquires deep sense according to the frame of mind with which you approach it.

One of the pupils answered, "I had some rice gruel for breakfast and I feel hungry now." The Master nodded his approval. In what relationship, if any, does this statement stand to the question, "Where is your birthplace?" In what way has the pupil's physiology to do with the philosophy of Zen as implied in the Master's inquiry? Is the pupil merely making a fool of the Master?

From another point of view, the pupil may be said to be just as serious-minded as the Master in describing his bodily conditions, because however

high-flying a man's idealism, he cannot escape his physics and physiology to which the spirit is most intimately wedded. The spirit, if it is to function at all, must implement itself in one way or another; while matter is not thought and thought is not matter, and they are not to be conceived as self-identical, the one is always so inevitably associated with the other that we cannot cover them in our actual experience. The condition of the stomach decidedly affects the spirit. Did the pupil refer to this fact?

From whatever unknown region a man may have come to this world, the one most assured event is that he is here, and feels hungry at this moment. This experience we can say, therefore, is the sole reality; besides this absolute present there is no whence, no whither; in fact, all the past and the future are perfectly merged in this present moment, which is describable in human terms as hungry or thirsty or painful. Did the pupil survey the Master's question from this point of view, and did the Master appraise the pupil accordingly? Is this intended to explain what Zen is? Does this understanding of the present in its absolute aspect constitute Zen? I came somewhere in my recent reading across the phrase, "the still point of the turning world," referring to the transcendental quality of the present. Does Zen stand at this still point where the past and the future converge? The ancient philosopher speaks of the "unmoved mover". Is the Zen student's consciousness of hunger this unmoved mover?

Everything in this world is subject to change; there is nothing here that is steady, permanent, and will retain its self-identity through its earthly career. This has been declared by Buddha and other thinkers, and is what we all experience. And yet we all yearn after things immortal, things never moving and never moved. Where do we get this idea of immovability or eternal quiescence, if all that we see around us is forever changing? How do we solve this contradiction: permanency and changeability, eternity and momentariness, immortality and dying every minute? There must be some way out.

One way we Buddhists think of it is this: Where we are experiencing the fleeting world, we are simultaneously experiencing "one moment, one and infinite"; that is to say, we are able to be conscious of a world of changes because those changes are the very thing that never suffers change. For this reason our consciousness of change and impermanence is deeply interfused with an unconscious consciousness of eternity, unchangeability, or timelessness. This interfusion of consciousness and unconsciousness or, in Buddhist terminology, of the Many and the One, of Form (*rupam*) and Emptiness (*sunyata*), of Distinction (or Discrimination, and Non-distinction (or Non-discrimination) is, we can say, the philosophy of Zen.

If this be so, we may ask, how is it that none of us understand Zen even when we are hungry and conscious of the fact? The answer is that my just being conscious of hunger does not constitute Zen; there must be, along with the physiological or psychological consciousness, another form of consciousness, which is not so in the ordinary sense of the term. For this unconscious consciousness we have no suitable logical or metaphysical term, for the terms used in the various fields of human understanding belong to the order of relativity, and when they are applied to the experience specifically Zen, Zen is liable to be grossly misunderstood. It is due to this reason that Zen literature abounds with superficially meaningless jargon, as well as paradoxical and contradictory expressions.

Kokyu Shoryu (Hui-ch'in Shao-lung) was a great Zen Master of the Sung dynasty. While still in his tutelage, he entered the master's room, and the master said:

When you say you see it,  
This seeing is not the (true) seeing;  
The (true) seeing is not seeing,  
Seeing can never reach it.

So saying, the master raised his fist and asked, "Do you see?"

Said the disciple, "I see."

"You are putting another head over your own."

Hearing this, the disciple became conscious of something inwardly awakened.

The Master observed this, and said, "What do you see?"

The disciple did not say this time, "I see", but quoted the poetic passage, "Even when the bamboos are growing thick, they do not obstruct the running stream."

What, let me ask, have they, master and disciple been talking about here? Evidently, speaking Zen-wise, seeing is not seeing, to be conscious is not to be conscious; when you say you have it, you miss it; but the reverse does not hold true, for not-seeing is not at all seeing. There must be actual seeing on the physical plane, and over and through this seeing there must be another sort of seeing, which makes the ordinary seeing a true seeing—which is seeing in the Zen sense.

Let me remark, *en passant*, that what distinguishes the Zen way of seeing or understanding experience from that of the Indian philosophers is generally that Zen speaks of it more in terms of time than in those of space. Zen has no doubt developed from Indian thought and is deeply tinged with it, but the Chinese mind has added to it something of its own, and the result is Zen.

A modern thinker, Dr. Radhakrishnan, writes in *The Hibbert Journal* (July, 1946):—

The whole hierarchy of objective being is dependent on the primary reality, which is therefore both transcendent to it and immanent in it. It is consciousness of self and constitutive of what is other than self. It is the "unmoved

mover", the immanent principle in the moving and the unmoving though himself is devoid of any movement. When we look upon the Supreme as the immanent Lord, he becomes the Divine Creator. When the Supreme Spirit objectifies itself thus, the essential unconditional freedom of the spirit becomes involved in conditions and limitations which contradict his freedom.

This is all well as far as it goes, but when he refers to "the Supreme" or "the Divine Creator", it is apt to make us think of something spatially extending. Of course, this is an illusion, and Radhakrishnan is anxious not to have us fall into this intellectual pit, for he says that "the inward self" is beyond the reach of discursive thought and the possibility of conceptual interpretation. In spite of this warning, his terminology savours of spatiality. Zen avoids all argumentation; it simply raises a finger and asks, "Do you see?" When one says "Yes", Zen declares, "Don't put another head over the one you already have". When the master asks about the whence of one's being, he is dangerously near the battlefield of absolute reasoning. But the disciple knew how not to step into the hell-fire, and declares, "I had some rice gruel in early morning and am now hungry." He does not say, "I am a manifestation, however imperfect, of the absolute spirit which is above all distinctions." Nor does he say, "I am a concrete reflection of the eternal reason which is immanent in the endless variety of the physical world." Nor does he say, "I am one with the Supreme, the son of God, the only begotten son of God." If all religious teaching is meant to free us from ignorance and corruption, Zen must be said to point to the most direct way of emancipation.

We now come to the second and third question proposed by the Zen Master at the beginning of this paper: "Why are my hands like those of the Buddha, and the legs like those of the donkey?" These two questions are practically the same. To the second the disciple put down this: "Under the moon I hear someone playing a lute"; and to the third: "A white crane is standing in the snow hardly distinguishable in colour."

Superficially or intellectually judging, these statements have no internal or logical connection with the questions. When it is asked why my hands look like those of the Buddha, or why my legs look like those of the donkey, we may expect some biological or metaphysical or even spiritual analysis. The disciple's answer is no answer according to our everyday way of thinking; there is apparently nothing that will satisfy one's intellectual curiosity. In fact, we detect a degenerating tendency in these poetical allusions to the lute-playing under the moon, and to the standing crane in the snow, which has turned Zen into a kind of handbook of flowery literary diction. But to those who know what is really intended here, this is expressive enough; there is no ambiguity in them.

The questions in regard to my hands resembling those of the Buddha, and my legs those of the donkey, have deep metaphysical implications. The questioner does not just request the reason for resemblance in any outward form. He wants you to have attained a spiritual insight into the suchness of being. The main idea the questioner has in mind here is to make us look into our own self and perceive "the still point of the turning world", or lay hand on the moving of the unmoved mover.

When the second question is understood, the third solves itself, and my statements hereafter will be confined to the hands. When man learned how to free the hands from supporting the body and began to walk the earth with a pair of legs only, he achieved an epoch-making progress in the history of intellectual evolution. The free use of hands means our ability of working on environment. Man can now have his aspirations realised in the objective world. His hands or arms are the tools wherewith this wonder can be accomplished. Before he could swing his arms freely and grasp things with his hands for closer inspection and ready handling, he was a slave to the environment in which he happened to be. He had to make the best of his front paws, along with his locomotive facilities. He was hardly more than an automaton, with no means of expressing himself. Now that he has a pair of free hands with flexible fingers, he can gather up a bouquet of flowers and offer it to the Buddha; he can take up a lute and give vent to his emotion in the moonlight night; he can excavate a huge rock and carve it out into a form of beauty. Becoming an independent actor and creator, has he not now generated a consciousness altogether unique, which is, however, of the same order as the one possessed by the creator of the world? This consciousness or unconscious-consciousness cannot be the mere consciousness of vitality, the pure feeling of joy, or anything connected with animality. For "acting" in the human sense and "creating" a new world has something in it in communion with the working of the divine mind when it commanded, "Let there be light".

Some may remark, there is no comparison possible between divine work and human action, and it is highly sacrilegious even to think of such comparison. But this objection forgets the fact, or rather the truth, that man was made in the divine image, and that this image has the remotest possible relation to outwardness, this-worldliness, or materiality. For an image bearing the name to be at all divine, it must be so in essence, in spirituality. God cannot be thought as being in the possession of hands, arms and legs. God did not mould this universe with all kinds of beings in it with his physical hands and fingers; he created all these things from "nothing", and, in all probability, our human way of regarding this world as objective

reality is an illusion; it may be "nothing", mere "emptiness", as Buddhists assert, reflecting the original "nothing" out of which God is said to have created the world. However this may be, I now take up the lute and strike on its strings and you hear a certain melody issuing from them. Is this sensuous hearing all that there is in our divine-human consciousness? If so, man as God's image cannot mean anything. Where is he to be distinguished from mere animality? Cannot there here be something more, where our minds are attuned to the Divine Mind, a kind of super-consciousness transcending our ordinary sensuous limited consciousness which functions on the plane of psychology? Is it not this super-consciousness which is frequently designated by Buddhists as "mindlessness" or "thoughtlessness" or "unconscious consciousness"? And is it not this that constitutes the divine-human mind?

The super-consciousness which is possessed by every human being as long as he is created in God's image cannot be separable from the relative sensuous consciousness which performs most useful functions in this world of particulars. The super-consciousness must be thoroughly and in the most perfect manner interfused with the one in daily use; otherwise, the super-consciousness cannot be of any significance to us.

It is indeed so interfused with our psychological consciousness that we are utterly unconscious of its presence. It requires certain spiritual training to be awakened to it, and it is Zen that has for the first time in the world-history of mental evolution pointed out this fact. In a word, it is Zen that has become aware of the truth of super-consciousness in connection with the most commonplace doings in our daily life. People generally conceive of things spiritual as going beyond our prosaic everyday experience, but the plainest truth is that everything we experience is saturated, interfused, inter-

penetrated with spiritual signification, and for this reason my handling the lute, my standing in the snow, my feeling hungry or thirsty after a hard day's work, is surcharged with super-consciousness, with unconscious-consciousness.

In conclusion, which is really no conclusion, I wish to quote three Chinese poems which purpose to interpret the meaning of the threefold question which was made the subject of this paper. They were composed by one of the disciples of Oryo Yenan, the author of the question.

Oryo the old master  
Has the story of "birthplace";  
I know him thoroughly well.  
I'll show him up to-day,  
I'll show him up for you:  
The cat knows how to catch the old rat.

The Persian merchant arrives in China from the southern seas:  
Wherever he comes across special treasures, he will assess them:  
Sometimes he pays well, sometimes he gets them cheap;  
(Thus trading) he watches the afternoon shadows lengthening as the sun reaches the western hills.

In summer days we all use the fan,  
When winter comes charcoal is heaped in the fireplace to burn:  
When you know well what all this means,  
Your ignorance stored up for countless *kalpas* melts away.

\* \* \*

EDITORIAL NOTE.—We understand that after the lecture a large American Major rose and asked the lecturer: "I believe that the English philosopher Berkeley, of whom no doubt you have heard, stated that when a cow runs down the hill and out of sight, it ceases to exist. What do you say?" To which Dr. Suzuki replied: "I say that the cow continues to exist." The Major: "Then will you please give me a straight answer to this question. What happens to the cow when it passes out of sight?" To which Dr. Suzuki, with one of his adorable smiles, replied, "I am the cow!"

Nowhere do we see more in things than we are, or are awakened to reflect and respond to . . . Usually our desires, our opinions and our prejudices meet or clash. It is qualities and supports we love in others, not them, not that which we cannot discern, not ourself in them. . . .

No doubt truth is one and without blinkers, and we can and do see it reflected in myriads of beautifully different forms, hues and living patterns at play. There is the testimony of Silence. The mind, as a searchlight, is of little use, as it is itself a shadowy reflection. The floodlight of intuition need not be dynamic flashes or intellectual sparks and tiresome glitter. It can be very simple and still, revealing without searching and striving, and without noisy emotionalism. . . .

\* \* \*

How can we fix our ego-consciousness and much less our living experience of our Self into names and rituals, words and other time-symbols? Channels and mediums often become graves and cul-de-sacs, and we stick in terms, concepts and bodies, imprisoned in them. "The letter killeth." Life does not suffer our possessive touch. Organisations deaden and traditions fade and pass. Silence suffices for our living awareness of the Eternal in time, our Self in the changing forms. Whenever desire and ego-trying stops or ceases to blur, we are freely our Self, consciously aware. So let time and egos rush on gaily or painfully. The living Silence smiles. Its Ananda is real. The Self is not deceived.

*Extracts from a Comment from the Himalayas.*

# The Gnosis of Buddhahood. Part 1

Extracts from one year's Sunday talks given in Ojai, California (1947-8)

By Ananda Jennings

It seems that, after the Lord Buddha's own day, which was a time of great Enlightenment even in this earth condition, yet through the centuries that followed, the complete uniqueness of his message seems somehow to have been missed. In India, the land of its origin, it became largely a worship of the Buddha, or a patterning on the Blessed One's life which, although profoundly beautiful and praiseworthy, leading to great dedication and sainthood yet, except for the illumined few, did not of itself completely liberate, and reveal *THAT* which, although inevitably manifesting through sainthood, must go even beyond it into Buddhahood itself. For Understanding is essential to complete liberation and Buddhahood. Devotion alone can be a kind of psychism, which may give the finest feeling and the richest experience, but in and of itself it can never rise above the dualism of "offering and reception". The liberation of Buddhahood is free from all dualism and all psychism, for it is detached from the cosmic dualistic vibration of the opposites. It is different from dynamic spirituality, in that it transcends all vibratory movement. Prayer and Samadhi give the calm in psychic being; but not necessarily the calm of Transcendence. Buddhahood lies in the ever Transcendent Now, not in the ever-creative now. Reason, love and will are functions of the psyche, or so-called soul, through which it builds a universe of its own, and in which our world is now enslaved; a universe from which Buddhahood alone can show the way of release. Buddhahood is not a state to be realised. It is eternally IS. It is not a fruition, a becoming, for it is already here. True liberation, Buddhahood is neither power nor vision. It is completely free from both energism and quietism.

In China and Japan, the concept of the highest teaching of the Lord Buddha on liberation and enlightenment has been beautifully cleared through the great Patriarchs and the highest Zen masters; but again, except in the completely illumined here and there, it was strangely not yet cleared to the extent that the Essence-Heart was completely released. For here in the Heart of complete Awareness the final true liberation and Insight dwells. The Blessed One himself showed that one may have all the right Buddha knowledge and yet not have the true Buddha nature in the Heart. China and India at their best were lands of centuries of sainthood and sagehood, again two very essential stages of the spiritual journey, but often flowering inevitably and only in a sublimation of the emotions and conceptions *about* the Real; and so not yet

completely awakening to the Real, the Immortal Actual itself. And it is to this *Immortal Actual* that the Lord Buddha's Supreme Vehicle would uniquely lead. For here alone we realise that Wisdom-Knowledge that in transcending even the highest concept or emotional reaction, transcends all dualism, all psychism, and all subjective-objective relativity; and so completely releases the Whole Heart. And in this release for the first time we know Whole action rather than reaction, true life rather than merely a sensation of life. For now we know *the Immortal Actual of a living THAT*. Again, it is back to this Immortal Actual that the Gnosis of Buddhahood would lead us. For it reveals the cause of this subtle impasse and consequent slow decline in the East and West from a highly refined and often sublime mental approach to the "how" to release the Essence-Heart of direct Insight itself; and so, to finally transcend all mentalism as well as materialism. Here in the West also, except in the deeply illumined, Religion and metaphysics have often been concerned with a higher subjectivity or psychism when their emphasis has been only on the "beatific vision" or "idea" of God, or upon sublime union with a dualistic "Other"; and nature and science have been concerned with a higher objectivity or materialism, in their emphasis on the material here and now. Again recognising the sublime transcendence of the highest subjective over the objective (although still within the cage of the opposites), the Gnosis of Buddhahood would show us how to transcend the final limitations of both, no matter how high. It would show us how to be free from both mentalism as well as materialism, for finally mentalism is materialism and materialism is mentalism, being but opposing aspects of the same universal subjective-objective dualism and relativity. An Indian sage tells us, "The psychical and physical functions are energy circuits *inset* one within another", and therefore always, though often very subtly, completely dependent upon each other. So this authentic transcendence of even the sublime subjective psychism as well as the objective materialism, is the next great step. But it must be authentic! And it is therefore a step demanding deeply illumined comprehension and utter selfless purity of intention, if we are to have the right to take it. So many recognise and grasp the sublime concept at this stage (expressed so beautifully in the Buddha's Eightfold Path, the Vedantists transcending of the gunas, and the Christ's Sermon on the Mount), without having yet the right to take it. In fact,



it is because of the sublime work done through the ages by the highest in the Church Universal, that the good opposite has been brought to that aristocracy of spirit, that selfless purity and goodness of heart and mind, which makes it finally capable of comprehending the subtle delicacy and often seeming paradoxes of Buddahood, freed from all dualism, relativity and space-time. So the Gnosis of Buddahood would not in any way belittle the subjective glimpse or beatific vision of the saint, but would merely seek to enable the Essence of that sublimely fleeting moment of the saint's ecstasy to remain a permanent reality, and so for ever be free from the dark night of the soul. For strangely, *the highest fulfilment of the good can only be fully and finally and permanently realised in Buddahood itself.* So Buddahood would free us from all space-time transitoriness and illusoriness to the threshold of the deathless, which, being inherent in us all, is that to which we all deeply aspire.

Sainthood, Sagehood, Buddahood; the sublimated glimpse of the saint, transcended in the understanding of the sage, and fully realised, leads inevitably to liberation and Enlightenment, to the undivided Invariable Mind of Buddahood itself. For again even Buddha Knowledge cannot be completely realised without the pure Buddha nature in the Heart. Only then have we the right to transcend the sublime subjective glimpse.

So long as Arjuna must still create an image of Krishna, so long as he must still hold to a mirrored, reflected vision of his beloved, Krishna can only give Arjuna the divine eye of a very high cosmic consciousness, but not yet *the Buddha eye of Imageless Awareness.* A very sublime beatific vision but only a glimpse, still to be observed by the observer, Arjuna himself. Hence the subjective Arjuna is still his own object, even though sublimated to the Nth degree. For a very fine psychic discipline can reflect truth, but the complete comprehension of truth requires the transcendence of all psychism, fine or gross. Intuition as a psychic process is not intuition as Reality. Samadhi can be the highest effort and finest tension of our psychic being. Samadhi can be the psychic attitude of perception; Transcendence is not perception, it is Being. So true liberation and Buddahood is neither power nor vision, but Being. For man, as long as he remains the perceiver, must continue to create the Ultimate in his own image, and so never really know at all. So Buddahood is the ever Transcendent Now, not the ever creative now. Being, not becoming. "Be still and know." *Learn to see with eyes that no longer create what they see.* Again the Infinite, the Immovable Mover, does not see or reflect forms. For forms are created by the dualistic act of seeing. The subjective observer inevitably creates the observed, and then projects it, so that it may have something to see. For the false human observer,

being separated from its true source in THAT, cannot in and of itself ever really see at all, but can merely reflect back its own projected shadowgraph. Thus it has always to create what it sees, and can only see what it creates. A vicious circle indeed, and forever shutting out the true Insight of the Heart. For the true Enlightenment, liberation in Buddahood is neither power nor vision, but Being. Not being this or that, but just Being.

Say the Buddha and Krishna, "The eye of Direct Insight, complete Awareness, no longer being divided, cannot see double, and so cannot be the seer of visions, mere shadows of a reflecting mirroring consciousness any more." "If thine eye be single," etc., says the Christ. The great sage Vasishtha would call it "the single vision of those who no longer have anything supernatural in their eyes"; and so are completely free from all mental "death-spots", and their inevitable successive creation of space-time. No psychic subjective-objective thought-constructions to shadow pure consciousness, where no image or vision can enter or dwell. For It itself IS: Self-sustaining, Self-sufficient, Self-revelatory, and so completely independent of all cause, condition, and nature. So nothing that is seen is real, until we *learn to see with eyes that no longer create what they see.* As Krishna says to Arjuna, "The unreal never is; the Real never is not." This truth indeed has been seen by those who can see the true. Everything humanly cognisable is subject to change; and the Lord Buddha would lead us to the threshold of the deathless beyond all change. The Gnosis of Buddahood shows us that all matter (objectivity) is mind in false movement; and unilluminated human mind (subjectivity), is matter in false movement, leading to swift successive vibrations (again "the psychical and physical functions are energy circuits inset one within another"), vibrations and successions so swift, that both form and movement can finally seem to disappear. On the physical plane this is seen in a swiftly spinning top becoming invisible, or the invisible blades of a swiftly moving electric fan; and on the mental plane, by the swift following and consequent succession of momentary mental images into mental abstractions. In the Secret Doctrine we are told that subjective spirit is merely seventh plane matter, matter in its most refined and swiftly vibratory movement, leading to the One above all others (a very high cosmic state, but still relative), and so not yet leading to the Only Undifferentiated One, Buddahood. For the Heart of Buddahood being free from all psychism is detached from all cosmic vibration. Again it is different from dynamic spirituality in that it transcends all vibratory movement. So it is the ever Transcendent Now, and not the ever-creative now. Hence the Lord Buddha's warning that True Awareness cannot be completely known either in material objective form, nor (and this is important) in mental

subjective formlessness. For in the latter, although apparently motionless and formless in consequence of a highly accelerated and refined vibration of thought or action, yet because born of successive though sublimated mental "death-spots", vibration and dualistic false successive movement, although no longer seen, is still insidiously there, because inherently imbedded in it. Why false? Because all vibratory mental movement is inherently succession, time-succession; and all successive mental movement inevitably leads away from the centre and true source in THAT, out and out into waves of diversity and multiplicity, where the Invariable Mind-Heart of complete Tranquility, the Immovable Mover cannot dwell. So a highly-vibrating subjective state may no longer even appear in either form or obvious movement, yet still be insidiously caught in successive vibratory formlessness. So Buddhahood would remove all vibrations, all "death-spots", causing subjective shadows, from the mind. Hence the subtle impasse hard to explain in many highly-sublimated subjective conditions, where the imaged vision and glimpsed can be very high, yet still inevitably illusory and passing. Passing, for still being consequent on mental and emotional succession, and therefore on dualism, it must move on as relentlessly as the moving picture on the cinema film, and finally lead to its opposite. We are again reminded of the saints' inevitable dark night of the soul. And the Gnosis of Buddhahood would show us how to transcend this painful impasse of the inevitable transitoriness and illusoriness of the beatific glimpse or vision, by taking us beyond not only all objective form and materialism, but also beyond the far more subtle subjective formlessness and mentalism; and so beyond all false dualistic vibratory movement of the mind whatsoever. For deep in the heart of man is that yearning for permanence. So the Blessed One would lead us wisely beyond even that sublime mental world, which, like Alice in Wonderland's pack of cards, turns out to be no more than a pack of concepts, images or thoughts, with their inevitable final tumble! So now, we would seek to know how to transcend this mental-physical space-time-succession creation, this world of shadows arising from grasping successive momentary mental death-spots, thoughts and images, as real. For again, the thought and mental vision about truth and love can never take the place of truth and love itself. And it is this complete and permanent identity with the Real that we now seek, beyond both mentalism and materialism, beyond all momentariness, all shadows, and space-time. So the Gnosis of Buddhahood would free us from both these limited subjective-objective aspects of consciousness, either as cause or effect, and so would prevent us from entering the illusory split mind of the opposites at all. Therefore it would show us how to completely and uniquely transcend all ethical

and mental subjective thought processes, even in their most sublimated forms; and so how to transcend all psychic evolutionary change and vibratory movement, which is only an endless becoming in a momentary continuity, with no permanent condition arising at all.

So any attempt to divide Absolute Sight, pure Awareness into seer and seen, inevitably creates a secondary vibratory false surface movement of the mind. And it is this motion, this movement in consciousness, that makes it appear as the perceiver and perceived, knower and known, discriminator and discriminated. Hence the call of the Lord Buddha to realise that Direct Awareness, that complete Awakening, where the glimpse even of the sublime vision, and therefore false dualistic vibratory movement, are no longer necessary nor even possible. For, as we have seen, it is the surface blowing of the mind, this vibratory mental movement of successive images that creates form, thought-constructions, both subjective in the thinker, the ego, and objective in the phenomenal universe. So now we see that the cogniser himself is part of the cognition, and until illumined the subject is ever its own object. It is right that you seek happiness, says the Lord Buddha, but let me show you how to know it permanently, not merely as a passing sensation, a glimpse, and so merely as re-action, and therefore inevitably transcendent. Again, the Gnosis calls us back: *Learn to see with eyes that no longer create what they see in time-succession; learn to be Aware, to think with a mind that no longer creates what it thinks with, in time-succession.* The true Mind of Direct Insight has the potency of undoing the whole phenomenal illusion and false successive mental movement in the twinkling of an eye! And the Gnosis of Buddhahood shows us how. "Put not your trust in phenomena of any kind, either mental or physical, and so keep your heart free," says the Lord Buddha. For the Gate of Highest Reality, our inherent deep true nature, has nothing whatsoever to do with subjective-thought-constructions, born of vibratory movement and time-succession. Hence it has nothing whatsoever to do with the inherited habit of causal chain thinking; or with any definitive or interpretive thinking whatsoever! For whenever we try to interpret the Real in terms of the unreal, then inevitably both become unreal. We have been reminded that "life is a bridge, and to pass over it, but not to build any subjective thought-construction houses upon it". For any mental thought-construction will inevitably project itself into our world, and then compel us to live it through. So the Buddha would free us from continually being caught in our own mental creations, for we shall see that mental experience (subjective thought-constructions) always precede all physical experience; that images are not produced by experience, but themselves

produce our experience. Again, in a state of no difference, no mental movement, namely the ego-less state, the subject-object difference does not and cannot survive; for here we have discovered how to be Aware, without the need of a dualistic observer or perceiver, observing and perceiving thought-constructions. And this can only be fully realised in complete Contemplative Awareness itself. All through the ages, all the sages and illumined ones have agreed with the Buddha here. The Real is never relative and can never be known by a dualistic vibratory mind.

Krishna himself, when asked what constituted the Knowledge, answers, "The Knowledge of the 'field' (objective) and the knower of the 'field' (subjective), that to me is the Knowledge." For Krishna saw that until we understood and saw through this dualistic cognitive process, all knowledge born of it would be false. Here the highest Buddhist and highest Vedantist meet, in the realisation that if the Whole Mind of complete Awareness is to be free, that which had primarily caused the division and ignorance must be completely understood and so transcended. For what is the use of any knowledge born of a mind, a cognitive process, that is itself the ignorance? So once seen through, then and only then will man turn from a false thinking process to the Real. The Gnosis of the Buddhas brings us this deep knowledge and shows us that "the Oneness of Meaning can never be realised by a dually operating mind". Then no longer believing in dualistic causal chain thinking, we will no longer be claimed by it. And the moment this false cognitive process stops, then Buddhahood being eternally and unchangeably here, will instantly flower; and Direct Insight, completely freed from the subtle pitfalls of both the subjective and objective processes of all definitive interpretative thinking, will arise.

In the Great *Diamond Sutra*, in which the highest teaching of the Buddhas is expounded, the teaching of no arbitrary conception, no psychic processes and therefore no subjective, definitive causal thinking, we find the following illuminating lines: "Only terrestrial human beings think of selfhood (the subjective) as being a personal possession". "He that is cherishing any arbitrary conception (any thought-construction) as to his own (subjective psychic soul or) selfhood is cherishing something that is non-existent". We are told that all the Buddhas and their Supreme Enlightenment issue from a realisation of the deep implications of the great teachings in this *Diamond Sutra*, freeing the pure potential Awareness in mankind from imprisonment in a phenomenal universe of space-time, subjective-objective, thought-constructions. *For we are told this is merely a thought-form universe energised wholly and completely by belief in it. And now, through the Gnosis of understanding, we would*

free ourselves from this "belief" in the conceptual, and so inevitably release the *Immortal Actual*. *So again the Blessed One would remove all vibrations and consequently all shadows and thought-forms from the mind.* For, we are told by the Buddha, "That true knowledge is independent of any subject or object supporting it. And whatever statements are made about it are no more than thought-constructions, and that as these thought-constructions are not to be seized as real, the seizing act of the seizer (the "I" process) itself ceases; and where there is no more seizing (no grasping "I" process) knowledge which is known no more as discrimination evolves." (*Sagathākam Sutra*.) What a right-about-face as we stop giving value to attempts to interpret the universe with thought-constructions, and instead stop right now creating the "I" process, the individualised thinker, the subjective creator of that phenomenal objective universe. For the phenomenal is ever and always the projected shadow-graph of the Noumenal. Stop dealing with the problem and deal with the problem-maker, the vibratory movement in time-succession, which is the creator of all subjective thought-constructions, says the Lord Buddha, and all true saints and sages of Contemplative Tranquillity. For always it is the arising of the "I" thought, the individualised thinker and doer, that splits the mind and is itself both subject and object. ("The psychical and physical functions are energy circuits inset one within another.") So we realise now that the cogniser, the mental subjective reflector, and the objective reflected are both part of the same illusion. For again mentalism is materialism and materialism is mentalism. So if we would know the Whole, it is impossible to break up mentally that which is indivisible and can be apprehended only by the whole of one's being. Kant speaks of the inexplicable mystery that man should be both his own subject and object, and that these two shall be one. And the Buddha alone shows how. The Blessed One tells us that "Reality is always imagined to be something other than it is by the differentiation of knower and known" (subject-object), noumenal and phenomenal, seer and seen, thinker of thought constructions. For the slightest idea of variety entertained by the ignorant, bars their approach to the Unconditioned. For in that initial movement, the false creative swing of the opposites and its vibratory mind arises. Says Zen, "You fail to get it because you seek to get it in motion." Therefore, "If mind is set in motion, somehow, somewhere the cause is an unreal one." "Always remember the primary difference and therefore false movement is that between subject and object (observer and observed, thinker of thoughts), and in that state of 'no difference', namely the ego-less state, the subject-object false movement and difference does not (and cannot) survive." (*Sagathākam Sutra*.)

Then what again is false movement? False movement is always that which is moved by something else, whether physical or mental, and therefore is always dependent, dualistic, and re-actionary. Therefore it is only aware of life or movement in relationship to something else, and is therefore inherently caught in relativity. That which has in it the source of true movement, the Immovable Mover, needs no dependence, no reactions of dualism or relativity to make it aware of movement. For all true movement is completely free from and independent of re-action. For all true movement is *whole* action. So false movement is the split mind of mental succession arising from subjective reaction to objective sense-stimuli, and is therefore always dependent on cause. Again, that which is re-acted to, and therefore instigated or moved by something or someone else, whether subjectively or objectively, can never know its own true movement. Hence false movement is dependent on dualism and relativity, and the interplay of the opposites, and is therefore unreal. For the Real is never relative. Hence again the startling realisation that human observation and perception, inevitably involving relativity, are impossible in the ego-less state, which has transcended all relativity, and knows *Imagelessness to be its true Sight*. "The insight of the wise who dwell in the realm of Imagelessness and its solitude is pure." (*Lankavatāra Sutra*.) Just as to the awakening consciousness the dream is seen to be an illusion, so the true consciousness of complete Awareness sees both the "waking" and the "dream" to be an illusion. For we shall see that the subjective cogniser or perceiver, whether in waking or dreaming, is not real. For the Lord Buddha shows that until illumined, human consciousness is completely dualistic and relative; simply a seeing apparatus reflecting objects; a hearing apparatus reflecting sounds; a tasting apparatus reflecting tastes; and touching, etc. That until illumined, man has sadly limited his true Awareness by identifying his consciousness with an elaborate sense-receiving apparatus, the sense-mind and body, and the compoundings of the sense reports on the mirror-reflecting sixth sense. In the great Surangāma Sutra we are told: "Human consciousness has no originality of its own. It is an illusive manifestation developed by means of the six objects of sense." A cage indeed! What we think of as "I am" is not one entity, one sense re-action, but six. And the so-called entity receiving the sense impressions is a mirror-reflector sense, and not a centralised individual "I" at all! A startling discovery! Of this space-time cage of bondage born of this illusory subjective-objective "I" process of ignorance, the Enlightened One proclaims, "The rafters are broken, the ridge pole is split, never again will I build this house." The Lord Buddha knew that only in deep tranquillity,

when the chattering re-actionary time-succession mind had been stilled, could we ever know true Movement and complete Awareness itself. For here we realise the Immovable Mover, where alone true Insight dwells. Here movement is Aware in and of itself, completely independent of any outer or inner cause; here therefore we are free from all creative re-action or compulsion, because now born of completeness, wherein all dualism and conflict has ceased. Here pure Awareness has been fully awakened to; for when the false movement of time-succession stops, all false phenomenal and noumenal creations also stop; and Buddhahood IS. At the moment of Illumination, wondering if the world could possibly understand, could ever realise with a mind shut out from the Essence-Heart, that which is Whole and therefore Holy; at this time legend tells how the Godhead pleaded with the Lord Buddha to teach the one way to liberation or mankind would be doomed. Said the Godhead, "There are the pure in mind and heart, there are those with little dust on their eyes, and I will lead you to them." Then said the Lord Buddha, "I will teach." This momentary hesitation no doubt lay in realising that humankind had not yet awakened to the fact that its whole subjective psychic thinking process was itself the creator of the cage of ignorance that enslaved it.

Man has not yet realised that he himself is the subjective-objective problem and problem-maker, in that he has limited the capacity for Immortal Awareness to a cognitive process identified with the sixth sense, a mirror sense, merely reflecting the reports from the other five senses, and building its values, opinions, and ideals from this mechanistic interplay. A reflector, a mirror, a moon consciousness, trying to take the place of Sun consciousness, Reality itself. Has that which is reflected, mirrored, the actual warmth and love of the Real? The Mirror gives an image of the Real, a momentary flash, a glimpse, but is not the Real itself. As we have seen, a very fine psychic discipline, as in Arjuna's case, and in the case of a true Yogin, can reflect truth, but the complete comprehension of truth requires transcendence of all reflecting psychism, fine or gross. *For liberation is neither power nor vision, but Buddhahood*. So although a true reflection of the Real, the image can never be the carrier of Essence and love itself. The mind of man so completely identified with, and limited to, this mirror sixth sense, the subjective reflector, the perceiver, this image-making process, has withered and become cold and cruel and ruthless in its terror and despair. For here the Buddha-Heart, the seat of true Awareness, which dwells beyond the mirror sixth sense, has been entirely missed.

All the centuries of good intention, idealistic organisations, political, social, æsthetic, and religious, lifting the reflected psychic image, the glimpse or

thought-construction of the Real to the Nth degree of perfection, have obviously failed to bring a true solution. For again, even the perfected vision, because only the reflected glimpse, is never a carrier of Essence. This alone dwells in Buddhahood, in the Sun Consciousness of the Whole-Heart.

Again, humanity identified with a moon consciousness, a split mind reflector playing with the reflected, has tried to walk the way of Wholeness, Holiness, and has failed. For again, only those who are Whole, and therefore are the Path, can ever walk the Path: for to walk the Path truly, is to be the Path itself. But HOW? And this rests in Buddhahood: *Seeing with eyes, with an observer that no longer creates WHAT IT SEES (in time-succession); being Aware, thinking with a Mind that no longer creates thought-constructions to think with (in time-succession)*. For when subject is no longer its own object, man is no longer limited to walking into his own creations. And then the Real is here! With the Gnosis comes this Knowledge which no longer burdens the mind with concepts of a subjective self thinking about, about, about the way out; but the Knowledge that is Itself the way out. For in the twinkling of an eye, one knows, and is free!

Humanity has wrongly struggled to reach Wholeness, Holiness, with the sublimated mental and ethical concept, the mirrored vision or psychic image alone. All essential in the process of awakening, but not yet Essence itself. Wholeness, Holiness, can only finally be realised in *Imagelessness*, the Wisdom of Buddhahood, completely freed from all mental "death-spots" in the mind, and their inevitable successive creation of the cage of space-time. Again in the *Lankavatāra Sutra* we read, "The Insight of the Wise who dwell in the realm of Imagelessness and its solitude is pure". Only in a quiescent mind does form or image cease to be created, for then there are no longer vibrations or death-spots to create it; and here alone Direct Insight can dwell.

The Vedantist has lifted the mental and ethical to cosmic proportions; the Christian has lifted feeling to a sublime love of purity in action; but except for those who have realised Buddhahood, the Undifferentiated Essence itself, neither can go beyond the sublime glimpse or beatific vision of the Yogi or the saint, either mental or emotional. And we have seen that even the sublime all-inclusive thought-construction and idea of God, were Arjuna's final limitation. For the sublime glimpse or thought, being born of the divided mind of subject-object, seer and seen, perceiver, perceiving, perceived, could never be more than momentary and illusory, given the semblance of continuity and duration by a constant and interminable re-creation of it; and so landing Arjuna in a highly sublimated phenomenal illusion of space-time-succession, with its inevitable vibratory kaleidoscopic mind, still producing in varying degrees, all definitive, interpretive, causal, chain thinking.

So the Gnosis of the Buddhas would show how to make permanent "THAT" which the great mental and ethical processes have glimpsed, and so how to free Awareness completely from a false subject-object identity with space-time. Therefore it completely and uniquely transcends them even in their most sublimated forms, and so transcends all evolutionary change and all vibratory mental movement whatsoever. *And this involves an entirely new use of the mind right here and now*, completely freed from the psychic subjective states of thought-construction, concept, vision, trance, or dream. "Ye must be born again," says the Christ. "For what is the use of trying to solve the world's problems with a thinking process that is itself false, and so can only lead to further problems," says the Lord Buddha. For Holiness can only flower from the Undivided Mind, from Wholeness, where the subject-object split and creative illusion can no longer dwell. Here for the first time, the Gnosis of Buddhahood shows how *not* to limit Awareness to the seeing of our own mental and emotional constructions. How not to limit thought to the psychic images of our own creation. Seeing, feeling, and thinking, no longer the projected shadowgraphs of our own subjective states. In short, transcending the whole psychic image-making processes; and finally awakening to a thought free, sensation free, memory free Consciousness as a living Reality, right here and now. THAT!

Four years retreat from the outer world in research and awakening to this, have shown one not only its verity, but its imminent possibility and blessedness. Realising this, every moment and act through the day becomes a permanent contemplative Awareness. "From every sensation back to Essence," says the sixth Patriarch, freed from a psychic subject-object, time-succession mind. So that, which man himself finally overcomes, is this vehicle of egoism, the subject-object consciousness, as he finally learns to maintain Awareness completely apart from it. For this true Awareness is never really absent, but is ever subsisting and surrounding the functioning of the relative. However, it must be completely awakened to, in order to be completely freed from the false. Says the *Lankavatāra Sutra*, "Reality is neither mind nor matter (neither subject nor object), it is neither universal nor individual; it is not even transcendental, and therefore not to be conceived" (or glimpsed at all). "*For Universal Mind is not the cause of human mind*", as the lower psychic would have us believe. Then just how did the problem-maker, the human mind or "I" process ever start? What actually started it? Who is using this false thinking technique, this false process of awareness? Is it not myself? But, who is myself? And what is myself? (To be dealt with more fully in Parts 2 and 3.)

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# Dhamma-Faring

A Translation from the Pali Canon

By I. B. Horner

Threefold, householders, is the faring by dhamma, the even faring in regard to body, fourfold in regard to speech, threefold in regard to thought. And what, householders, is the threefold faring by dhamma, the even faring in regard to body ?

In this case, householders, a certain person, abandoning onslaught on creatures, is restrained from onslaught on creatures ; the stick laid aside, the sword laid aside, he lives scrupulous, merciful, kindly and compassionate to all living creatures. Abandoning taking what is not given, he is restrained from taking what is not given ; he does not take by theft any property of another's in village or jungle that is not given to him. Abandoning wrong-doing in regard to pleasures of the senses, he is restrained from wrong-doing in regard to pleasures of the senses ; he does not have intercourse with girls who are protected by the mother, the father, both parents, a brother, a sister, by relations, who have a husband, whose use involves punishment, least of all with those adorned with the garlands of betrothal. Even so, householders, is the threefold faring by dhamma, the even faring in regard to body.

And what, householders, is the fourfold faring by dhamma, the even faring in regard to speech ? In this case, householders, a certain person, abandoning lying speech is restrained from lying speech. When he is cited and asked as a witness before a council or company or amid his relations or amid a guild or amid a royal family, and is told : " Now, good man, say what you know," if he does not know, he says : " I do not know " ; if he knows, he says : " I know " ; if he has not seen, he says : " I did not see " ; if he has seen, he says, " I saw ". Thus his speech does not come to be intentional lying either for his own sake or for that of another or for the sake of some material gain or other. Abandoning slanderous speech, he is restrained from slanderous speech. Having heard something at one place, he is not one for repeating it elsewhere for causing variance among those people, nor having heard something elsewhere is he one to repeat it to these people for causing variance among them. In this way he is a reconciler of those who are at variance, and one who combines those who are friends. Concord is his pleasure, concord is his delight, concord is his joy, concord is the motive of his speech. Abandoning harsh speech, he is restrained from harsh speech. Whatever speech is gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasant to the multitude—such speech does he utter. Abandoning frivolous chatter, he is restrained from frivolous chatter. He is one who speaks at a right time, who speaks in accordance with fact, who speaks about the goal, who speaks

about dhamma, who speaks about discipline. He utters speech that is worth treasuring, with similes at a right time, purposeful, connected with the goay Even so, householders, is the fourfold faring bl. dhamma, the even faring in regard to speech.

And what, householders, is the threefold faring by dhamma, the even faring in regard to thought ? In this case, householders, a certain person comes to be not covetous, he does not covet the property of another, thinking : " O let that be mine which is the property of another ". And he is not malevolent in mind, not corrupt of thought and purpose, but thinks : " Let these beings, friendly, peaceful, secure, happy, look after self ". And he is of right view, not of perverted outlook, and thinks : " There is gift, there is offering, there is sacrifice ; there is fruit and ripening of deeds well done and ill done ; there is this world, there is a world beyond ; there is mother, there is father, there are beings of spontaneous uprising ; there are recluses and brahmans in the world who are faring rightly, proceeding rightly and who proclaim this world and a world beyond, having realised them by their own super-knowledge." Even so, householders, is the threefold faring by dhamma, the even faring in regard to thought.

*Majjhima*, i, 287-288

## Concluded from page 61

The Blessed One shows " Some teachers will giye Aou a more perfect physical self, some a more perfect mental self, and some even a more perfect spiritual self ; but I say, *no self*." For the very *thought* or *idea* of even a sublime separate self, enslaves us.

When mind and matter cease to be divided, the subject-object " I " process ceases ; and with the cessation of subject-object, the individualised thinker of thoughts ceases, the conceptual ceases ; with the cessation of the conceptual, the glimpsed, the vision, the metaphysical ceases ; and we transcend the sublime opposite for Direct Insight itself.

The true meaning of the Buddha in the market place has lifted the Holy life from both a false energism, and from a false quietistic escape into psychic states of mind, now into the *Immortal Actual* of a permanent daily Reality, where subject can no longer be its own object, so freeing the Whole Heart of Buddhahood itself. For in a true Buddha, the sublime glimpse and vision so important in its time and place in the process of awakening, now gives place to the Invariable Undivided Mind of Awareness, the Immovable Mover, the Essence of the glimpse and beatific vision made permanent, in the flowering of the Gnosis of the Church Universal, *Buddhahood*.

JOHN ROGER

"SANGĀYANA", organ of Union Buddha Sasana Council, Burma, for September of 1954, contains an article of unusual interest to those, outside the Buddhist countries, who would prefer to hear the Dhamma from members of the Sangha. "The Training of Buddhist Missionaries" describes the education given Bhikkhus. Honour is due to the Council and Burma for the uplift they are now giving to all Buddhist countries; nevertheless, it is apparent that a number of the petty Vinaya Rules should be changed by the Council, if missionary work is to be effective abroad.

The immediate disciples of the Buddha went among strange and even hostile people, self-sustaining and self-dependent. They studied Dhamma, practised Dhamma, taught Dhamma, and adhered to the Dasa-Silani. They were not in bondage to the mass of rules which were concocted long after their passing. How can there be spiritual striving if a being is hopelessly devoted to innumerable rules as found in the Vinaya, made available to us by the genius of I. B. Horner, M. A.?

The Suttas first mention the collection of rules (known as Pratimoksa Sūtra) as numbering 150. This Theravada collection is now unknown and has been replaced by rules numbering around 250 in the various versions; but, matters are made worse by huge commentaries which were fabricated much later to explain the rules. Some of them are binding upon all wayfarers but many are petty and unimportant, others are outmoded as belonging to another time, some relate only to a hot climate.

The Dhamma itself (or Suttas) bear the imprint of the Buddha's wisdom but these explanations of the origins of the rules clearly were woven by immature minds. At best, rules and regulations are for immature beings. The stories in the commentaries degrade the first great disciples. Generally speaking, the junior Bhikkhus are represented as having insufficient intelligence to settle some trivial matter, so they refer it to one of the Elders. These Elders - who were Arhats - are misrepresented as being so very stupid they intrude upon the wisdom of the Buddha for settlement. Lastly, the origins of the first Pārājika - Brahmachariya - is a blot upon Buddhist morality, which no novice should be allowed to read.

The Buddha himself set the example in regard to clothing. Cast-off and patched "robes" are the signs that Bhikkhus are destitute, but the Bhikkhus of today do not wear such "robes". The Buddha made the clothing regulation for the warm climate of the kingdom of Kosala in North India - not for Tibet. If rules of clothing suitable for a warm country are enforced upon a Bhikkhu in northern Europe - then Buddhism cannot be a "religion of reason". How long could a Bhikkhu with his three cotton robes, bare head and feet, survive in the sub-zero weather of Canada?

When alive, Buddha made allowance for the needs or circumstances of his disciples, and when dying he instructed them to change the Rules to meet the need. Will his disciples do likewise? Can the Sixth Buddhist Council meet the challenge of modern times, in sending forth missionaries?

AUSTRALIA: In a letter from Graeme F. H. A. Lyall, Hon. Secretary of The Buddhist Society of New South Wales, Australia, he informs that: "The Society has a membership of over eighty persons. We hold two regular meetings each month; one the Full Moon devotions, when members come together to recite Pansil and to meditate, and the other takes the form of a public lecture. As there is an immense field for Buddhist work within this country we welcome booklets and tracts which can be distributed among the people 'whose eyes are not completely covered with dust'." The address of this Society is: 159 Oxford Street, Sydney, N.S.W., Australia.

ENGLAND: There is always regret attached to the passing of any Buddhist worker. Mr. G. F. Allan (Y. Siri Nyana) reports the death of Mrs. Rant, whose name was lately associated with the Vihara Society of London. Mr. Allan conducted the service before the cremation on November 22nd, with a number of Buddhist notables from England and abroad present. Mrs. Rant was born in Holland, came to England in 1926, and worked thereafter under severe handicaps. The President of Les Amis du Bouddhisme wrote: "She gave all her leisure in full measure, straining her strength to the utmost in her efforts for the establishment of a Vihara in England."

INDIA: The 23rd Anniversary of the founding of the Mulagandhakuti Vihara, at Sarnath, by the Anagarika Dharmapala, was celebrated on November 7th, with many attending. The assembly was addressed by the Ven. Sangharatna, Pandit Kamalapati Tripathi, Ven. U. Dhammaratana, Ven. Sasanasiri Mahathero, Professor U No of Kyoto University, Gyalchan Lama of Ladak, Ven. Dhammarakshita, and others.

LOS ANGELES: The Ven. Leslie Lowe writes from Los Angeles that, when attending the Sixth Buddhist Council, he received a sapling of the great Bodhi Tree of Anuradhapura. He brought it to America by plane, and now has it in a hot house for culture and safety. He intends to plant it at the hermitage of the late Dwight Goddard at Santa Barbara. While this is a fitting tribute to a great pioneer of the Dharma in America, the arrival of the Bodhi sapling is also an auspicious sign for the future.

PHILADELPHIA: "The Philadelphia Inquirer" of December 21, 1954, a daily newspaper, devoted almost an entire page to the background and proceedings of the Sixth Buddhist Council. The three large illustrations show:

- (a) the assembly within the Great Hall;
- (b) the learned monks of the Buddhist lands;
- (c) a typesetter at work on a monotype machine with 286 keys.

It is good to know that America has contributed the presses, which will print this new edition of the scriptures, in preparation by the monks.



THE VENERABLE ROBERT STUART CLIFTON,  
Superior General, The Western Buddhist Order

A psychologist would inevitably see every aspect of present-day Japanese life as a conditioned reflex - the master conditioner being Japan's appalling economic state. Grindingly cruel poverty is an ever-present spectacle and the plight of the vast masses of the people is such that it speaks well for the level of Japanese intelligence that only a small percentage of her population has listened to the Utopian blandishments of Communism. Unless the economic situation is taken into account, there can be no valid understanding of any major phase of Nipponese life. Even the religious scene has undergone a radical change or, rather, a series of such changes. In marked contrast to various European nations clamoring to be made the beneficiaries of outside aid, the Japanese are making a truly valiant effort to pull themselves out of the slough of despond by their own bootstraps.

This is being written in the library of Soto Zen's great Komazawa University, where a private room for research and typing is placed at my disposal for the month I am to remain here. The building is clammy cold and in need of repair at a hundred points. Such repairs are not likely to be made for a long time yet to come. The Japanese are having to follow the age-old adage of New Englanders: "make it do". Temples, homes, public buildings, roads, railways and indeed everything that can possibly need repair and regular upkeep is down-at-heels here. Wages and salaries are low, and living costs are out of all proportion to average earnings. Malnutrition is widespread and tuberculosis is rampant. In the slum districts one sees well-fed children and obviously underfed parents. Warm clothing is in the prohibitive price bracket for the poor.

Probably a fourth of the student body here is without even thin overcoats, and the most commonly met with footwear is the "geta" (clogs) worn on bare feet even in freezing weather. Eight hours in frigid classrooms and unheated lecture halls and library, and then home to similar conditions and scant meals and it is small wonder that deficiency diseases and pneumonia, added to tuberculosis and suicide, are the modern "Four Horsemen" of Japan.

Yet, somehow, the overwhelming majority of Japanese keep on keeping on, and even with a certain cheerfulness. Much of this attitude has its source in Zen, which pervades every aspect of Japanese life to some extent and colors the thinking of even the most untutored person with its admonition to do all in one's power to change undesirable conditions but, once it becomes apparent that a given condition can not be changed, to accept it patiently, courageously and, above all, uncomplainingly.

Yesterday I completed nine days of zazen at Sojiji Monastery, midway between Tokyo and Yokohama. The patriarch of Soto Zen is in residence there, and gave me the honor of several long audiences -- in one of which

he inquired about "The Golden Lotus" and expressed goodwill toward the magazine. His Radiance inquired at considerable length about the progress of Buddhism in the Occident, and gave me his approval for the ordination of several Caucasian candidates. They will thus be ordained simultaneously as Western Buddhist Order clerics and Soto Zen priests. The Abbot of Sojiji and all lesser officials of the monastery, plus the sixty or so monks in residence, all treated me with most distinguished kindness and did everything for my comfort.

I arose every morning at 3:55 and five minutes later was in the meditation hall for an hour of zazen. A five minute period of leg stretching was followed by an hour of sutra chanting in the great main Temple of The Purple Clouds. Then a private conference with the roshi (the zen master in residence), followed by a solemn chanting of the Hannya Shinyo Kyo (The Prajna Paramita Hridaya Sutra) with the roshi, and I was free to have a cup of tea and then spend another fifteen minutes of private meditation before my breakfast vegetables and rice were brought in. Study and conferences with leading zen experts took up most of the remainder of each day. In the evening there was another period of meditation of from one to two hours, and bedtime came at eight o'clock daily.

I found the life in Sojiji strictly to my liking, and was quite willing always to come back to the calm sanity of the monastery after a visit to Tokyo or Yokohama ... both of which are as unlike the real Japan as Manhattan or Chicago's Loop are unlike America. On my departure I was loaded down with so many gifts (mostly rather humble ones) that I had to borrow a furoshiki in which to transport them to Komazawa University where I was received by President Eto and Dean Yamada, and presented to the entire faculty in the president's drawing room. After a simple luncheon I was escorted to my quarters in the dean's official residence for a brief rest-period.

It was, then, my happy privilege to have a long conference with the resident zen master of Komazawa, the Venerable Roshi Sawaki, who demonstrated to me the correct postures for meditating in a chair - as opposed to the usual Oriental custom of sitting in the "lotus position", a posture which Occidentals are seldom able to use and, if they do use it, are unable to meditate while in such a (to them) unnatural pose. Without any exception, all the zen masters I have known over a period of many years are agreed that it is definitely not necessary to use the cross-legged posture in meditation. They further agree that if there is pain as a result of one's posture, the possibility of really meditating is automatically ruled out. I have discussed this point at some length with Roshi Matsuda of Sojiji, Lord Abbot Asahina of Engakuji, Kamakura (of Rinzaï Zen) and with many other authorities, and all tell me that following any unnatural method is at cross-purposes with zen's real aim. Let Occidental extremists and lovers of the exotic take careful note of this point. Roshi Sawaki is assisting me in the preparation of a brief guide to the technique of meditation. Part of it will be taken from a 700 year old treatise on the subject.

In very marked contrast to the daily life on the campus of any Occidental university, one finds the meditation hall - located in the main auditorium building - a popular resort of students. Two and three times

MIND

Under the title of "Mind" there have been condensed many different functions of intelligence and will that, so far, are not named in modern languages. They have been classified and listed under special names in some of the Eastern systems. Although these lists and names may not agree exactly, they do agree in principle, and may be made to support each other with the aid of a little ingenuity in discovering relationships. For what one system calls by one name is very likely to be called another name in another system, yet be approximately the same aspect of the Mind and Will. This idea of a multiple intelligence that is a oneness only in its origin, is foreign to the Western thought, and may not be available as explanation of the states of consciousness as yet beyond his own control although inherent in him.

All states of Mind are a composite, as they are manifested in an intelligent being. They are not separated from the body, but neither are they separated from the overshadowing mystery that for the purposes of clarity may be called the Will or the Spirit. The Mind is an indwelling part of that Will in body, in contact with the senses and the organs, but not dependent on them for other than the sensations and experience it derives from them. It is not an indwelling part of anything that can be called mānasic because the mānasic is, itself, a part of Will and Spirit.

The Mind is, therefore, the first organ of the Spirit, the first expression and the first step of the Spirit into Matter. It can be called the mystery of mysteries, because no matter what the understanding grasps of its amazing possibilities there will be possibilities undiscovered always. There are no limits to the Mind, and through it there is no limit to the knowledge and the wisdom and the understanding within reach.

The lower mind, as occultists have named it, does not become the vehicle of Spirit. It is the vehicle of the Mind, that is the vehicle of Spirit - a close distinction to those who think the mind one single organ or a reaction of gray matter in the cranium. The lower mind is what is properly called the intelligence, not Mind at all, but human manifestation of a superhuman faculty. The two are linked in life, and are together capable of close united action that can be high and clear, or dull and muddy, flashing or merely stupid, just as the human manifestation obscures or transmits the higher impulse. The limits of the lower mind are - in manifestation - the limits of the higher's influence.

The single-minded individual is rare, although all who think achieve it in some measure, on some subjects or pursuit; but frequently the lower mind has reasons of its own for turning from the higher thought. There is, then, a conflict in the being perceptible to those who understand the reason.

The lower mind is linked, thus, to the body, and uses as its center the elusive nerve system for its awareness of the body. The body-mind,

that men call instinct, is this diffused and specialized root-structure of the intelligence, that takes the body mass, impregnates it with life-energy and sensitivity, and uses flesh and bone and muscle as its field of action. The seeing eye is only one of its departments, but can be used as an example. It is a function of the body so closely linked to Mind it hardly seems a separation - and yet, it is the Mind that utilizes the device, and Mind that correlates the messages the swift intelligence has sifted.

All beings use this three-fold layer of the Mind and discern it not. So close it seems to be, so much a part of them, that often it is called the self, the ego, or the "I" - the Spirit. This is a question, for once the Mind is so entangled it has become degraded, and is no longer Spirit. It is a function of the Spirit, but what the Will expresses on its level may not be what the Mind expresses on its lower levels.

The lower mind becomes entangled within the instincts it has set in motion for its own convenience. It builds a network that is interdependent and that sets up reactions in the field of manifestation which become habits. These are the instincts or the animal emotions, for want of a better name. They sometimes overrule the lower mind and create obstructions. This state of confusion is generally called "mind-emotion", and it is characterized by instability and wilful indifference to the higher aspirations of the Spirit. Beyond this state mind does not venture; the physical field of manifestation - the flesh and bone and matter - are all foreign to its nature, and are the temporary substances it uses.

The body seems to own the mind, intelligence and nervous system, the interplay between them. The truth is that the triple Mind completely owns the body. The truth is that the overshadowing Spirit completely owns the triple Mind. The body and the Mind are utterly dependent upon the Spirit.

The body seems to comprise within itself the triple Mind and - so it is believed - the Spirit, by those who have perceived the interplay between them. The truth is that the subtle roots of Mind are bedded in the body, but that the subtle mental substance encloses all the structure of the form. The truth is that the Essence known as Spirit encloses all the Mind, and forms a sphere about it. There is no doubt that this is why the Spirit seems to be an overshadowing and an immanency, because it is the common habitation of all beings.

It seems to be that body is the ultimate achievement, and that it is completely perfect and beyond improvement. The truth is that the Mind is capable of building other bodies, adapted to its purpose, and that the Spirit draws no more than experience achieved toward it. Even the lower mind is far below the Spirit's nature; and, there is an antipathy between them. The Mind subjected to the domination of the instinct is hardly likely to transmit the higher wisdom, and is not "spiritual", even to the most optimistic viewpoint.

This, then, is Mind and Matter, serving their true lord, the lofty Spirit. The Essence of the Will, just where it touches Mind, is known as the Creative Spirit, and this is to the Race the highest it has visioned.

## MAKE A HEAVEN OF EARTH

*By Swami Ramdas*

**WE** are living at present in momentous times. Humanity is on the verge of a great and far-reaching change. The old values and vision of life that stood for division and isolation are being re-placed by the dawn of a new spirit and consciousness which symbolise unity and brotherhood. The differences based on racial, national and creedal considerations are fast disappearing giving place to a feeling of mutual fellowship and solidarity.

Although a threat of another world conflict seem to be in the air, we can clearly feel or be aware that the coming of a state of world harmony and peace is very near.

The circumstances which are taken to be inimical to the birth of such an all round awakening to this new life and consciousness provide in fact the necessary condition for the consummation of this supreme ideal. It is in India that this great experiment will first be made. The old order is passing through the transforming crucible of the Divine Alchemist causing dissolution of all things that make for invidious distinctions and differences based on caste, creed and nationality. There is, so to say, an urge for the closing up of the ranks.

The real cause of the above transformation in the life of India and the world is the quickening of the spirit in man. It has been discovered that the true foundation of life should be built on the knowledge of the eternal life-principle — call it by the name God or Truth. It is both

the outer necessity and the inner spiritual need that can break down all barriers between man and man and create a new world of mutual goodwill, harmony and peace.

Really we are living at a most important juncture of world history when each one of us can contribute potentially towards the formation of a world federation. It is not by a collective effort that we progress towards this realisation so much as by the striving of every individual to raise himself and tune his mind and heart with the universal principle on which all external forms of life hang on like so many beads strung on the thread of a rosary. So the Truth, the Divine Principle or God is the underlying Reality by the awareness of which or whom alone can we achieve and retain the supreme unity to which the humanity is led willy-nilly by the invisible hand of Providence.

Let us all wish and pray with all our heart that this process of transformation may proceed with acceleration so that the world may soon become a heavenly place for all human beings to live in peace and happiness.

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As the scent, by virtue of its association with flowers, imparts its odour to clothes, water, linseed and earth, even so virtues derived from association produce their effect. Association with fools attached to worldly objects is productive of a web of ignorance, while daily association with saints and great souls leads to Dharma, or righteousness. One should, therefore, always cultivate association with saints and men of wisdom, experienced elders, good-natured ascetics and those great souls whose very presence creates an atmosphere of transcendent peace.

—Mahabharata.

# POET AND MYSTIC AND WOMAN-HUNTER

By K. D. Sethna

There are few figures in fiction with whom I feel more in sympathy than the one set alive by Charles Morgan at the centre of his novel, **Sparkenbroke**. Piers Tenniel, Lord Sparkenbroke, poet and mystic and woman-hunter—I seem to look into his heart and discover there with diamond concreteness something which is in the heart of every true idealist who is yet enmeshed in the crude flames that corrupt bodily desire. Bodily desire is not itself a sin: it can be a force of self-liberation like the urge of any other part of the being, if it goes burning with adoration and service at the feet of some visualised form of the Divine—but by getting caught in the snare of sex it becomes blind at the same time that it is hot, it dims in itself the light to discern what it is truly seeking. In *Sparkenbroke* the pull towards woman is one of three dominant motifs: poetry and the love of death are the other two. The connection between them all is simply a fiery aspiration to merge oneself in an infinite peace, a vast all-enveloping annihilation of the petty struggling ego and the commonplace world.

The fundamental experience of poetry is that the perfect word and the penetrating vision create a universe anew out of some great silence and some vast void. The sense of creation *de novo* is the real joy of poetry: there is suddenly a dissolution of the ordinary world—a gigantic blank is felt and against or within that blank the revelation of flawless form, the epiphany of impeccable rhythm. Perhaps it may be truer psychology to put it the other way round: the marvellous music and vision gradually unfold themselves by slowly destroying the common world and filling with their paradisaical beauty the silence and the vacuity they create by that destruction. In any case, the limiting day-to-day world is blotted out and transcended: there is a liberation into freedom, into wholeness, denied by the harsh contacts and

disappointing snipsnaps of routine existence, and as a result comes a fulfilling peace. This peace is of course caught for brief whiles and then too more as in a mirror of the consciousness than by actual identification with it, but its healing and liberating effect is intuited sufficiently to justify one's valuing very highly one's poetic experience.

*Sparkenbroke* puts it in the same category as what he calls death. For, death to him is no extinction: it is a final breaking out from the bondage of the restricted ego and the imperfect world. In a terse stanza which he is supposed to have written, the idea is crystallised:

*Last night I flew into the  
tree of death:  
Sudden an outer wind  
did me sustain:  
And I, from feathered  
poppet on its swing,  
Wrapt in my element,  
am bird again.*

The poppet is the human soul forced to enjoy the gilded misery of a prison, but when the cage is flung open the spacious winds of eternity carry it into the world of trees which is part of its true home. The world of trees symbolises death, the lifting up of life into the freedom of the sweet firmament: a tree goes deep down under the clay like a dead body but it gets thus rooted only to rise above all clay, an inhabitant of air. Death, which is apparently a fall into the earth, is really a soar upward, it is part of the infinite where the prisoned poppet inhaling and breasting once more the clear unshackled ether remembers and resumes its true nature. But we must understand that *Sparkenbroke's* "death" is not the common failure of pulse and drop of lifeless limbs. The very fact that he considers the height of poetry to be analogous to death give us a clue to his mysticism. Death is a condition of

trance: it occurs even while one is living, though its completeness arrives only when physical dissolution leaves the soul entirely free to plunge into the Unknown. It has for *Sparkenbroke* a connotation similar to what it has for innumerable Indian Yogis awaiting through a life of spiritual ecstasy the hour of the supreme liberation, the *mahasamadhi* of utter escape from the body.

As for the pursuit of woman, it seems at the first blush inconsistent with this high transcendentalism; and I am afraid *Sparkenbroke* does not make it anywhere quite clear how exactly the act of love shines in his imagination. In the girl Mary he discovers a beauty which appears to absolve and renew him, as he himself puts it: it is a beauty which strips him of bondage and sets him breathing a freer air; it is not merely his mind which is thus quickened, even his body feels elevated—and it feels so because the love he has is not mainly sensuai. For the first time, the body is not the important thing: he has been a fool and tried to get the acme of self-extension in the mere physical desire-loosening orgasm of coitus. He had never found it and, thinking that some person at last would make all the difference in the world, he had drifted from trial to trial until his name had become a byword for libertinage. And surely a libertine he was, but not that alone: he was a libertine because he had failed to be what he was aspiring for: it was not shameless libertinage he was seeking, but, since he could not find the Ideal through the first woman he had lain with, he went from one to another and so through a whole series of fruitless affairs. The orgy of lust, the frenzied entwining of limbs—this was not sufficient to open the doors of self upon vistas of wonder, this could not be the fulfilment of a *Sparkenbroke's* hunger. Never did he feel with the woman by his side a consum-

# DISPATCH FROM DON

ent, FREDOON KABRAJI)

London, 28th February 1946.

## ings—Some Of The Book-Successes I Have s—Three Indians—Outstanding Novels, t To Be Taken Too Seriously.

els were Evelyn which whatever the subject and  
thead Revisited the story could only be first-rate,  
all) in which the if not a masterpiece; **Our Daily**  
d turned deadly **Bread** by Enrique Gil Gilbert  
gious; **Odd Man** (Nicholson & Watson: 8/6) an  
Green (Michael Equadorian novel telling a terrible  
strong theme of a tale of man against man and  
land (I hope I am Nature; the great German,  
allows Eve by Thomas Mann's **Joseph The**  
ber: 8/6); a most **Provider** (Secker & Warburg: 15/-)  
necromancy and in the final volume of his "Joseph  
stylist; **Strange** and His Brethren" series massively  
n Smith (The telling his story, "a synopsis of  
9/6) succinctly which has appeared in the Bible"  
ot a pretty book. (as Daniel George has wittily  
d one"—a book said); **The Fates Are Laughing**  
orm in America by W. P. Crozier (Cape: 10/6) in  
its anti-Negro which the late editor of the  
ilessly; Alexei "Manchester Guardian" goes to  
**To Calvary** and Roman history to tell a story; **The**  
n's **Death of a Ten Commandments** (Cassell:  
out the first world 12/6, by several great authors, an  
both; Hutchinson), omnibus of stories of devilry and  
an poet, Pushkin; heroism let loose in Europe by the  
**Home** by Frank Nazis.

& Spottiswoode: There are more successful  
ywhere as fault- novels, all I am convinced, good  
g the domestic and some of them also great  
soldier home on novels which I could mention.  
**ntial Agent** by But let this suffice, for there are  
(Werner Laurie: still to follow lists of other notable  
of a novel pierc- works.

### Outstanding Non-Fiction Winners.

Among the earliest, well herald-  
ed and most reviewed works of  
non-fiction of the Victory Year  
was Edward Thompson's **Robert**  
**Bridges, 1844-1930** (Oxford  
Univ. Press: 7/6), an illuminating  
critical study; a winner from 1944  
appearing as a reprint and going  
very strong was Sir William  
Beveridge's **Full Employment in**

a **Free Society**, as much a clas-  
sic as the author's great **Report**.  
**The Aesthetic Adventure** by  
William Gaunt (Cape: 12/6) and  
**The Anatomy of Courage** (Con-  
stable: 8/6) which I reviewed  
some weeks back were other  
winners with a long run through  
the year; so also was **Arnhem**  
**Lift**, the diary of a glider pilot  
(The Pilot Press: 5/-); similarly  
**The English Spirit** by A. L.  
Rowse, the flattering historian,  
(Macmillan: 12/6) and **Martial**  
**India** by Major Yeats-Brown  
(Eyre and Spottiswoode); and also  
from this firm **A House In**  
**Bryanston Square** by Algernon  
Cecil (16/-) widely hailed as a  
work of great imagination and  
sensitivity—an autobiography of a  
kind; a tremendous noise-maker  
was Sir Osbert Sitwell's autobiog-  
raphy, **Left Hand, Right Hand**  
(Macmillan: 15/-), and hailed  
everywhere as a classic of good  
taste and research, Sacheverell  
Sitwell's **British Architects and**  
**Craftsmen** (Batsford: 21/-); suc-  
cessful, highly successful or most  
successful were also **Southey** by  
Jack Simmons (Collins: 12/6);  
**The Yogi and the Commissar**  
by Arthur Koestler (Cape: 10/6),  
a collection of pugnacious essays  
by a formidable writer and **Charles**  
**Dickens** by Una Pope-Hennessy  
(Chatto and Windus: 21/-).

### Outstanding Poetry.

The publishing world has been  
hard hit by production difficulties  
and the paper shortage; but the  
war has made Britain a nation  
of great readers, and good readers  
and, as I see it, the publishers  
are engaged in a healthy rivalry  
to provide the demand for good  
reading in many branches of  
writing. And not the least  
in poetry. Poetry sells these  
days, as I have said before. Yet  
it does not pay the publisher. (It

pays many a poet though). But  
all good publishers take a pride in  
publishing good poetry and it  
brings them prestige. T. S. Eliot  
and W. H. Auden are always big  
noises; and Messrs Faber & Faber  
brought out what are regarded as  
their important works **Four Quar-**  
**tets** and **For The Time Being**.  
The worshipping world who draw  
in their breaths at these names  
have doubtless held many study  
circles to read and tease out the  
immortal hidden meanings while  
the authors, the Gods, have been,  
as I suspect, having their chortles.  
But apart from these Gods, two  
outstanding poets, both killed in  
the War, have had their volumes  
published: **Collected Poems** by  
Sidney Keys (Routledge: 7/6) and  
**Ha Ha Among The Trumpets** by  
Alun Lewis (George Allen: 5/-).  
Other fine poets, more in the lyri-  
cal and honest-to-goodness Eng-  
lish tradition, have been Sylvia  
Lynd, **Collected Poems** (Macmil-  
lan: 6/-), Sir William Beach Tho-  
mas, **The Poems of a Country-**  
**man** (Michael Joseph: 6/-), Ruth  
Pitter, **The Bridge**, (Cresset Press:  
5/-), **The Black Seasons** by Henry  
Treece—a bit more in the Faber.  
precious stance—(Faber: 6/-) and  
recently out, a magnificent work  
and deservedly going strong,  
Edith Sitwell's **Song of the Gold**  
(Macm: 7/6).

### A thought for the Day.

A few much-boomed anthologies  
and other doubtless fine noveles  
and non-novels could not be men-  
tioned here; and the lists so far  
must not be taken too seriously  
even on the great critics showing.  
I am glad to say I have been able  
to secure a few of the 'book-suc-  
cesses' mentioned and will review  
them in time. Meanwhile I close  
with a thought for the day which  
appears in an advertisement by  
The Oxford Univ. Press: "We in  
the book trade have learned  
during the last five years how  
useless is the backward look. All  
through the War, and even now,  
a book published has been and is  
a book finished—until such time as  
paper and labour can be found for  
reprints. So like those in other  
professions or none, we look for-  
ward—in hope."



## POET AND MYSTIC AND WOMAN-HUNTER

ing contact of the Ideal. He knew bitterly in his heart that he had merely cohabited with ordinary human beings and not fused his senses and his mind with a channel of some transcendental beauty. When, however, he awakens to the miracle that is Mary he realises that till now he had but read the verse of human form and now alone has he touched embodied poetry.

The act of love with her, he imagines, would dissolve his petty ego and give him the measureless peace that comes from the disappearance of the imperfect and fragmentary hours that make up normal life. She would be the tree of death into which his soul would fly and feel a bird again, a denizen of eternity's blue. But somehow the physical act is never consummated: they come to the verge of it without taking the plunge. The hand of circumstance is not the only factor to be considered in understanding why the plunge is never taken: a finer force stays them, as if the bodily union were not the centre of love's fulfilment. Perhaps there was some deep intuition at work behind the plot of the story, an intuition that sex could never bring the transcendental rapture that was drawing Sparkenbroke through the burning labyrinths of his life. Indian wisdom has from the beginning warned mystics against the delusions of sex, not just against its most external manifestation but even against the subtle weavings of inner desire. Sparkenbroke, of course, has no notion of this wisdom and so he follows the blind alley, with the one saving grace that while loving Mary he abstains instinctively from the extremity of actual coitus. We do not quite regret the blind alley; for that futile search is closely connected with all the other motifs in the book—and the result is unforgettable descriptions of the workings of a poet's mind, a story beautiful with a profound chiaroscuro of character and written in a style which, whether puissant or delicate displays a creative felicity. A book that will live because it helps us die in the Sparkenbroke sense!



*and then to the doors of all  
her suitors*

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# A Great Book On Post War Planning In India

(Continued from page 7)

two essential aspects of modern civilization and industrial efficiency. But it is not enough to have satisfactory means of production only; the produce and products must be carried to the distant and far-away villages and hamlets, in which communications and transport play a vital role. The section on this subject is one of the best written in the whole book.

Again, most of these things would be impossible of attainment if the great mass of people remain ignorant and uneducated. Mahatma Gandhi has already approved of an ideal educational plan for India known as the Wardha Scheme which provides for elementary education with a trade bias. India needs and shall need more and more technicians and technically trained men to give effect to her industrial planning programme and hence Mr. A. V. Nath does well to emphasize the necessity for creating better opportunities for technical education.

Then there are the problems of public health and sanitation

to be tackled. The average expectation of life in this country is barely 27 years and infant mortality is one of the highest in the world. There is a great dearth of doctors and nurses, and the majority of deaths are due to lack of medical care and medicines as also due to poverty of the average Indian. Smt. Kamaladevi has indicated the role that women can and should play in national regeneration, and post-war India offers innumerable opportunities of service to them as teachers, doctors and nurses. Mr. Y. A. Fazalbhoj has commendably stressed the great possibilities of radio in general, in this vast programme of education and entertainment, combined with instruction on almost every aspect of our daily life.

And lastly, literature, and fine arts like music, dancing painting and drama will have their own contribution to make to enrich the cultural life of India. A great and virile folk literature is sure to arise and vernacular literatures will doubtless receive an impetus in the near future. When all this has been accomplished, will it then, perhaps,

be possible for us to develop our spiritual powers and sensibilities in the manner of sages like Sri Aurobindo of Pondicherry. This last section on culture has been very well organised by Mr. K. D. Sethna, the well-known author and poet, whose own contribution on General Reflections on Culture is as scholarly as he is known to make any subject on which he may happen to write. Another learned article is that in which Prof. K. R. Shrinivasa Iyengar surveys the past and present tendencies in Indo-Anglian Literature in his usual masterly way.

The sponsors and the publishers of this magnificent volume must be congratulated on so successfully accomplishing such a comprehensive venture. But, above all, our thanks are specially due to its Executive Editor, Mr. H. D. Sethna, who has executed this big enterprise so brilliantly. Mr. Y. A. Fazalbhoj, the versatile head of the House of Fazalbhoys, who conceived the idea of launching this great publication could hardly have placed it in more accomplished hands than those of Mr. H. D. Sethna who has already made his mark as a front rank educationist and author.

Screenplay-Dialogues—MUNSHI DIL  
Songs—SHAMI RAMANAND  
Music—LAL MOHAMED  
Camera—DRONACHARYA  
Sound—KAMALNATH SAVE  
Art—SHEIKHLAL & D. M. PILLAI  
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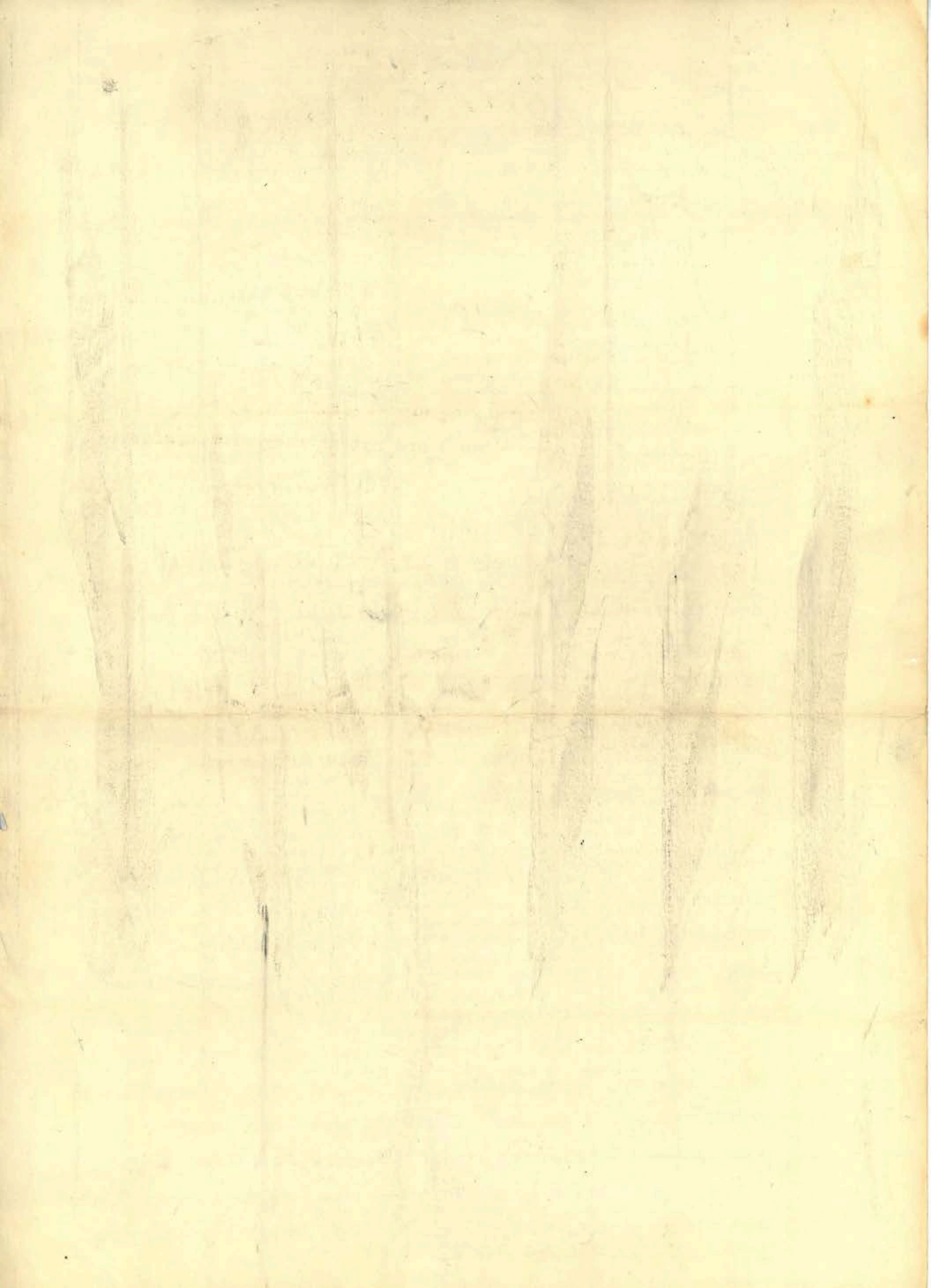
62. Which Grain of Food needs Liberation ?

Shri Maharaj asked the visitors one morning: Some of you have been coming here for several days. I am particularly sensible of the fact that the overseas visitors, who have come here not as tourists but with the specific intention of listening to my talks, have to spend substantial money to live in Bombay. I feel rather concerned whether they really understand what I am trying to convey. Now, tell me. You know what Paramarth is: the ultimate meaning (Of life). What is the ultimate meaning as far as each of you is concerned? Think well about what I have been talking about before you answer.

One bold answer came: Liberation - I want to be liberated from the bondage of this life; I would now call it the bondage of consciousness. Soon there were confirmatory murmurs from several others.

Shri Maharaj laughed and said: How strong the conditioning can be is again seen; whether the conditioning is from the parents or from the spiritual guides is not too relevant. This matter of bondage and the liberation therefrom is the traditional aspect which is given to those <sup>whose</sup> intellectual and intuitive level is not high enough to grasp the true essence of THAT-WHICH-IS. But you are not kindergarten students of spirituality. I keep telling you that you must cease to think and speak as if you are centred in a phenomenal object, that you are not the phenomenal object but consciousness itself which provides sentience to the sentient being, indeed that you are consciousness only in manifestation and that, truly, you are that which is prior to consciousness manifesting itself i.e. pure AWARENESS.

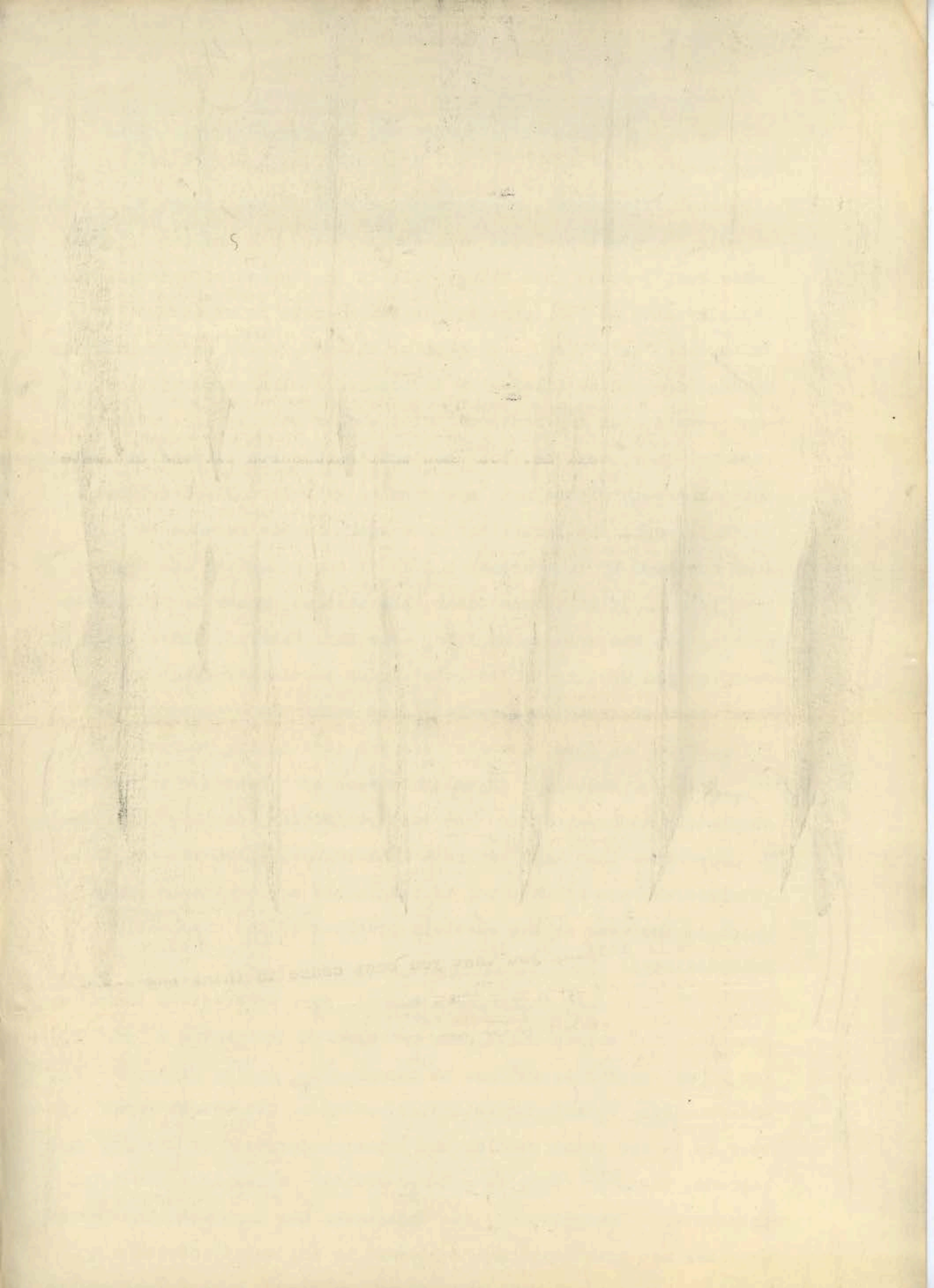
Is it not a simple fact to understand, Shri Maharaj asks that a mere object, an appearance - which is all <sup>that</sup> a physical



body is - cannot possibly perform any action whatsoever as an independent entity? It is only when the Universal Consciousness in its total functioning, manifests itself by objectifying itself and at once becomes identified with the object, that the concept of an individual 'I' comes into being. This is the source of 'bondage': the objectivising of "I" (pure subjectivity) into an objective "me". It is this "me", the I - concept or the ego, which is the imaginary bondage from which liberation is sought. A clear apperception of what constitutes the sentient being who is seeking liberation will show how ludicrous the whole concept is. The body itself is nothing but the growth of the male sperm which gets fertilised in the mother's womb; the fertilised male sperm is the essence of the food consumed by the parents and in it consciousness has always been latent. If it is now clear that what we appear to be is ~~nothing~~ nothing but the essence of food, asks Shri Maharaj, which grain of food are you wanting to liberate? Which particular grain of food - or which of the five elements (food being the essence of the friction of the five elements) are you identifying yourself with?!

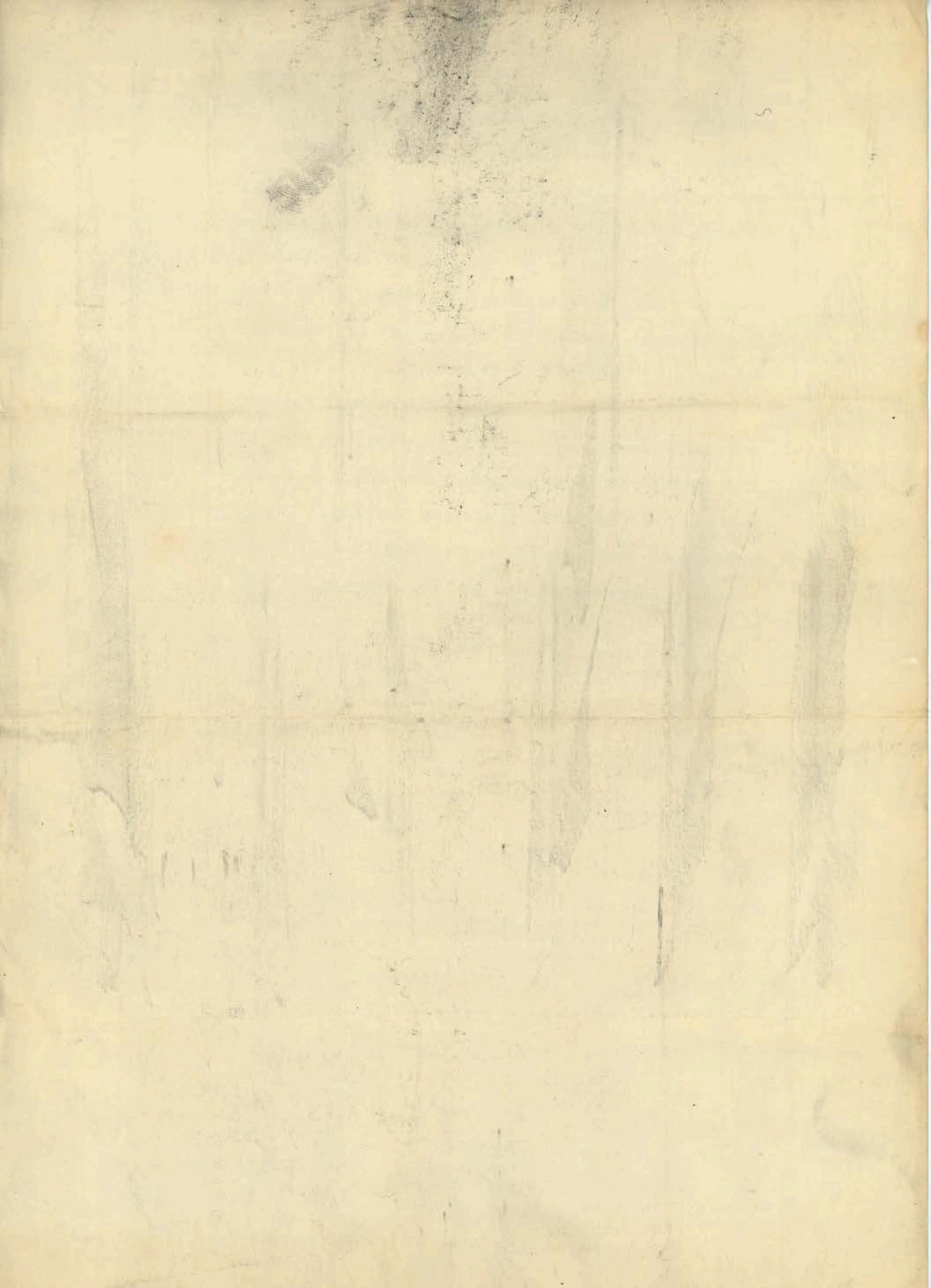
Awakening or enlightenment or liberation is nothing, absolutely nothing, other than just profoundly, deeply, intuitively to apperceive that what we are - THAT-WHICH-IS-HERE-NOW- is the absolute absence of whatever is imaginable or cognisable, ~~what~~ which is the same as the absolute presence of the unknowable potentiality.

Just think for a moment, says Maharaj: Is there any question that arises which does not have at its centre a "you" (or a "me" so far as any one is concerned) - seeing or not-seeing, understanding or not-understanding, doing or not-doing? Hardly ever is it the thing seen or the matter understood or the act that happens. Whenever there is a Paraa-vritti - a complete and total changeover - "metanoesis", the changeover has happened. The change over has not been "done" or "achieved" by any entity of its own volition. It is this fact that is not realised. What is not ~~realise~~



realised is that there can be no entity to do anything - or cease to do anything - which has directly, volitionally caused the change-over! Indeed it is the clear apperception as such, (not by any individual) of this <sup>very</sup> fact which brings about the absence of any "you" looking or not looking for anything to achieve, a sort of vacuum or vacancy, a fasting of the mind which invites the presence that is the real "you" (≠ "I", not "me" ). This is how Paraa-vritti happens or comes about.

Do understand, urges Shri Maharaj, that objects and their Gunas (attributes ) are not as they are perceived by the senses and interpreted by the split mind as subject and object but that all of them, including the human beings, are merely appearances in consciousness - and finally, therefore, <sup>that</sup> they, as objects, cannot and need not be liberated.





two things. His moral nature says, "You cannot have that which you want, because it is not right in your relation to your fellow man that you should have it." And he says, "Oh hang my fellow man." He takes what he wants, but only to find it is Dead sea fruit, and turns to ashes in his mouth. After all, it is something he does not really want, and it gives him pain and sorrow. And when the problem occurs again he is not quite so sure. Finally he says, "I must surrender the thing I want for the well-being of the other fellow." The instant he comes to that stage he transfers his condition from the childhood of humanity into adult life. The adult life of mankind consists in service to others, not in service to oneself. When you are a child you think as a child and take the toys with which children play and play with them. Until after a while you become weary of them and realise that though they comprised all the wealth of the Indies the toys no longer satisfy you. Though you possess all the power in the world's statecraft, that does not satisfy. Though everybody shouts when your name is mentioned and say, "Oh that great and wonderful being," even that does not satisfy. And you say, "Is that all there is in it?" You are weary of it all. There is no ideal driving you to get it again.

Then you begin to think of something that is worth while, namely, your purpose as a human being.

Have you ever asked yourself the question, "Why am I?" "Why am I a human being?" Just quietly when you wake up in the morning, ask yourself that question. And you will find that the catechism answer, "A being made to glorify God," will not satisfy you. And you say to yourself, "That is stupid, and besides it sounds something like what a priest would say. I must have something better than that." And then you realise suddenly that you are part of a whole and the redemption of the whole is through the individual parts. That only as the individual man comes to the ideal of perfection can the race as a whole grow into anything worth while. Only as the race thinks high and noble thoughts can the individual move into a high and noble atmosphere. Your thoughts for the race react

upon the individual by the law of Karma. No man lives or thinks to himself alone, and no man dies to himself alone.

So there comes the next stage, the stage where you are asked whether it is worth while to hold on to this personality or give it up. It is purely a psychological problem. There is nothing religious about it. But you realise that at all times and everywhere a certain statement has been made referring to this, that he who will save his personal life shall lose the thing that is worth while, but that he gains who realising the life under all forms, is willing to sacrifice his personality to that universal well-being. The Christ says in effect that if you give a glass of cold water to the least developed man in Africa, you are giving it to yourself. When that realisation comes home to you, the Christ is born in you.

But do not look for the Christ only in yourself. The Christ which you find in yourself must be seen equally in all men, and because it is in all men, it is in you. It is the universal Love-Life of which you are now becoming a part consciously. It is always there.

Then man realises that the Light which is lit in the eternal consciousness within must now shine into the world. He yields himself, then begins his theosophical life. For until one is aware of the light of the Eternal Presence within himself he is not a Theosophist. That is why neo-Theosophy has nothing to do with Theosophy. It builds an external God. It tells you to look outward. It chose a Hindu boy and said "Look, he may be Christ." But I say that is the greatest of snares. The problem of the Christ is always the problem of the Christ within. Always! In this cycle particularly, no external conception of the Christ can be adequate to man's need. Priests will try to build it up. Priests will foster an external ideal of the Christ for the next few centuries, but the great bulk of evolving civilised human beings are going to say with the world's great teachers, "Look within, the life in my own being is that which I recognise as my law. My highest ideal is my God, and that to which I am responsible dwells within."

Thus we come in our Theosophical study to the problem of racial development, and the problem of all the different fields man has passed through, and we open our minds and our hearts and study the scriptures. Look inward. "I labour until the Christ be born in you." When the power is born in your heart then shall you be a universal channel. The wise man fixes his attention upon the light within, and with that light he shines in the world.

The Kingdom of Heaven is within you. Its gates open outward, and they may be preserved from rust by constant usage.

Now what is this power that flows out of your heart. It is the power of desire for the well-being of your fellow man. No man except an absolutely selfish type, but has at some time of his life thought of his fellow man's well-being. A man who goes about "without sympathy for the humanity around him is walking to his own funeral clothed in a shroud." Each man must think in terms of the other. When you begin to do that you have, as I said before, reached adult life, and you grow old in love of mankind, and also grow at all times to a knowledge of man's needs. Thus incarnation follows incarnation with the cultivation of greater sympathy and knowledge of what man needs.

Now you may become a servant in one of three great departments of human life, you may be a mason, and though you are a freemason you are not building a tower of Babel. You are building by fixed laws. You are building a temple of the Living God under the eye of the Supreme Architect, and the temple of the Living God is threefold. First the body; second the social state; and third the universe of cosmic thought. In masonry there are three degrees and the ritual that you pass through will be translated by you in three different manners. As you pass through one into another you will raise it from one level to another. But as you come to the wider knowledge and symbolism, the whole race ultimately becomes the temple you are building and you become the perfect fashioner in the great temple. You take your place with those great masters who are guiding and guarding mankind through the centuries. All the "old ones" are behind.

But you may not be a builder. You may be a conserver, and in your love to mankind, you may say that out of the past there is much that it is well to save. "I shall conserve the old." And you become a conserver of old values, an upholder of old traditions. In politics you are strongly conservative and say, "Why all this new thought. Why cannot we be satisfied with the old ideas? We got along satisfactorily with them. Let us have the old days." And you preserve the link, which is very necessary in human life. You cannot forget old land marks all at once. There is much that our grand parents produced that is worth having. And so the conserving type preserves the good elements for the generations to come.

Or you may be one, having come to your love for mankind, who thinks that the whole business of the past should be overthrown as quickly as possible, that mankind should rise and knock over the tables, and become a creator of new values. And so we have that enthusiastic type which rampages across the fields of history, imaginative, meteoric beings filled with the great roar of Luciferian power. And after they are passed we blink and say: "That was an odd thing." Then gradually what they have said is taken hold of by the generations, and more, and more, and more thoughts that were looked upon as so terrible are accepted. They were fiery pioneers of thought, tearing down old values.

All these types may find their place in Theosophy. The great thing is this, that one must have love to mankind in what he is doing. If he merely tears down without constructing, then by the power of his own energy, he himself will be destroyed. But if because he loves mankind he wishes to do something greater for mankind, and can give constructive force to his power, then constructive and destructive will work together. And that is what the Hindoos mean by "Shiva-Rudra," the Creative Destroyer.

At the head of these various departments of life, tearing down, building up, conserving, is a group of great men dedicated wholly to the service of mankind. These we call the Masters of Wisdom. Not Masters of man. None masters any human being but himself. The mastery of wisdom is that which we

should strive to attain. As we follow the path of service to mankind our power of wisdom will increase and we will link ourselves to this group of elder servants.

Wisdom is called the right use of knowledge. The knowledge you have, then, is sufficient if you use it rightly, and to use knowledge rightly is to use it for the good of mankind. Not for yourself but for man's service should all knowledge be used.

The great teacher of medicine, Aesculapius, laid down a law which was carried on through the years afterwards. It is called the Oath of Galen, which is taken by every doctor—"That he will minister unto the sick, that he will not oppress the widow or orphan, that he will not make distinctions, that wherever a sick person needs him there he will go." Many of the modern doctors are getting away from the old Oath of Galen, but it is still there for all medical men.

And it is part of the old teaching of the White Lodge. The teaching of giving, giving, giving.

Then we look forward to the dissolution of the whole of the fabric of society, to the making of new men, the building of a new type. And we work for this ideal. Not alone in the present, but for the races to come, in the times to come, the ages, to follow this. And instead of thinking in terms of ten, fifty, a thousand years, your mind will gradually accustom itself to think in terms of ten thousand years, and you know the seeds you sow for that period will probably not be reaped until that period. But the time illusion ceases to have hold over you and you say in the words of Yeats—

*"We who are old. Old and gay  
Oh so old, thousands of years  
Thousands of years.  
If all were told,  
Give to these children  
Fresh from the world,  
Rest far from men  
Is anything better, anything better  
Tell to us then, us who are old,  
Old and gay. Oh so old, thousands of years  
Thousands of years, if all were told."*

## SOME ADMONITIONS

No Theosophist ought to be contented with an idle or frivolous life, doing no real good to himself and still less to others. He should work for the benefit of the few who need his help if he is unable to toil for Humanity, and thus work for the advancement of the Theosophical cause. No one is asked to give more than he can afford, whether in devotion, time, work or money. No working member should set too great value on his personal progress or proficiency in Theosophical studies; but must be prepared rather to do as much altruistic work as lies in his power. He should not leave the whole of the heavy burden and responsibility of the Theosophical movement on the shoulders of the few devoted workers. Each member ought to feel it his duty to take what share he can in the common work, and help it by every means in his power. No fellow has a right to remain idle, on the excuse that he knows too little to teach. For he may always be sure that he will find others who know still less than himself. And also it is not until a man begins to try to teach others, that he discovers his own ignorance and tries to remove it.

—H. P. Blavatsky.

## A THOUGHT

Have you ever thought how many minutes in every day most of us devote to nursing grievances, manufacturing sharp retorts, cursing our luck, allowing ourselves to be annoyed by trifles? It will be a ghastly reflection when we come to die, that we've spent perhaps one year of our lives working ourselves into a fury because our breakfast egg is underboiled.—*Stephen McKenna, in "Magic Quest."*

Desire neither notice, fame, nor wealth. Unknown you are in retirement. Being fameless you are undisturbed in your seclusion, and you can walk the broad face of the earth, fulfilling your duty, as commanded, unrecognised.

—WILLIAM Q. JUDGE.

## PHILOSOPHY AND THEOSOPHY

By MICHAEL SAWTELL.

(Philosophers will naturally be of retentive memory, ready learners, lofty minded, gracious, lovers and kinsmen of truth, justice, courage and temperance. "Momus himself," he said, "could find no fault with that." "Then a multitude cannot be philosophical," I asked. "No," he said.

Taken from Plato's definition or qualifications of a philosopher, in the 6th book of the "*Republic*."

The etymology of the word Philosophy is the love of wisdom, and Theosophy is Divine wisdom. Both words refer to wisdom. Wisdom can be used to mean the right use of the intellect, and it is by the intellect, or what Plato called the "Nous," that we know, but the intellect of man varies. In some men the intellect is hardly awakened and is almost undeveloped, and therefore those men can only "cognise" or recognise physical things. The man in whom the intellect is awakened and trained, can recognise abstract things or what we call First Principles. He is a philosopher, or a man who is aspiring to be a philosopher. Philosophy then can be defined as the self-conscious realisation of First Principles. We become philosophers by a training in Theosophy. There is no other way. Whether we recognise the Theosophical Society or its teaching does not matter in the slightest. We must either consciously or unconsciously practise Theosophy to become philosophers. For a rose by any other name smells just as sweet. This training is, of course, beyond the average man at present. That is why so few men aspire to be philosophers. However in every civilisation there are always a few souls ready to take the first steps in philosophy, and to step out of the superstition of materialism into the light of Real Knowledge. To these souls at all times, and all over the world, the Theosophical teachings have been indispensable.

We generally, if not always, become aspirants to philosophy in wonderment, awe and

doubt. Perhaps as the result of some great sorrow, or disappointment, crisis or seeming injustice, we begin to wonder what life is all about. That moment we are born as beginners in philosophy. Perhaps we are no longer satisfied with the religion of our childhood, or our way of life. We begin to think and to enquire. Again, at that moment, we are born as aspirants to the Ageless Wisdom. This turning point of our lives is called in the technical language of Theosophy, Karma. That is the law of life. We are all under the law of Karma, and as we sow, so shall we reap. Some day everybody will reach the time when they will have to become interested in the philosophical life. When we meet an advanced philosopher, we meet a person who has studied the Ageless Wisdom in a previous life. This is the law of reincarnation, for the soul of man takes on different bodies life after life, until that soul has learned all the lessons of life. Plato taught all this to Glaucon in the "*Republic*."

True, orthodox philosophy as taught in the Universities does not recognise the truth of Theosophy, and that is why orthodox philosophy to-day is so lifeless and barren. For the last hundred years or so in English speaking countries philosophy has become more materialistic and misleading. This is always so during the cycle of democracy, for during a democracy the most unfitted and the most unphilosophical are in the seats of the mighty. Consequently they give no recognition to the supreme knowledge of Divine Wisdom. Again Plato stresses all this in the "*Republic*."

The function of philosophy whereby we may become acquainted with a self-conscious realisation of the first principles of the Ageless Wisdom may be defined in a three-fold manner.

First, philosophy is the function of giving exercise to the human gnostic faculties. We do this by study, meditation and by good works. Every aspirant to the Ageless Wisdom must make himself master of one of the great books of the world. Make your own choice.

My choice is Emerson, Shakespeare, the "Bible" and the "Republic." Just as the athlete has to practise and exercise his physical body, so the philosopher has to exercise his higher faculties. The aspirant then to the Ageless Wisdom needs work for the physical body, health for the vital body, art to train the emotions, some form of science for the lower mind, philosophy for the soul, and religion for the spirit. I use all these terms in a broad and general way, but I hope that you will notice how the Theosophical teachings of the constitution of man helps the aspirant to the Ageless Wisdom to understand philosophy.

By meditation I mean not only set times for quiet thinking, but also by continually thinking about philosophy, and by asking ourselves questions. For as Emerson said, "Keep your mind on the eternal and your intellect will grow." Also try and live and move in the company of other people, who talk, think and live philosophic lives. This is a great help to young aspirants. Perhaps one of the first tests in the philosophic life is to begin in an uncongenial life, and surrounded by people who are not interested in philosophy.

By good works I mean some form of charitable work, for no man liveth to himself. The philosopher must guard against being a crank, a pedant or a self centred person.

The next function of philosophy is to give to the conclusions of science their ultimate significance by revealing the path to knowledge behind all phenomena. Knowledge goes through three forms and they are opinion, science and illumination. Suppose a man says that two and two are five, well that is a wrong opinion. If he says two and two are four, that is a right opinion and scientific knowledge. But so-called scientific facts can be very misleading, as modern thinkers are beginning to discover in relation to the so-called facts of physical matter. Now philosophy and the Ageless Wisdom have taught from the beginning of time that matter is not a reality, but a form of consciousness. Again take the scientific fact, that two and two are four always and everywhere. The hidden knowledge behind that mathematical fact is that of Order. One and three are four, two multiplied by two are four, all this shows unity midst

diversity. Go one step further and take all the facts known to science, and philosophy will prove to those of the higher intellect that they are all related and aspects of the One

the Ia

science, that is the unilluminated man, thinks that things are either right or wrong, but the philosopher knows that there are no opposites in the world of Reality, but that all facts or aspects are complementary. To see opposites is to see through a glass darkly.

The function of philosophy then is a most practical one. It is to teach us to live properly, if it does not do that then it is a false philosophy. The philosopher may have his head in the clouds, but his feet will be on the earth. Each soul must do this for himself. No book or teaching can be made fool proof, because words, which are only finite symbols of the Infinite, can never express the whole truth, and thus they are open to many interpretations.

Strangs and even foolish as it may seem to the unphilosophical man, who has been taught to believe that science has an answer for all questions, the final answer of philosophy is silence. Plato in the 10th book of the "Republic," had to fall back upon a myth to finally explain the soul. Jesus and Buddha, the two teachers who influenced the race the most, refused to give any answers to direct question. There was no answer when Pilate asked Jesus, "What is truth?" Jesus taught by parables, analogies and examples. Buddha even went further and said it was foolish to ask questions. In the "Light of Asia" he said,

"Om, Amitaya, measure not with words

The Immeasurable; nor sink the string of thought

Into the Fathomless. Who asks doth err,  
Who answers, errs. Say nought."

When disciples came to Buddha and asked him questions about how the world started and why man fell into generation, Buddha told them a story about a man who died, when

shot by a poisoned arrow, because the man, instead of pulling out the arrow asked non-essential questions about who and what kind of man shot the arrow.

Emerson, to whom Brunton, Van Der Leeuw, and all the other true modern philosophers pay their homage, said in his wonderful essay, the "Over Soul," "These questions which we lust to ask about the future are a confession of sin. God has no answer for them. An answer in words is delusive. The soul never answers by words, but by the thing itself that is inquired after."

Yet all this inability to explain in words is not so negative as most people may think, for there is always the philosopher himself, and if he is a real philosopher and has served his time and reached illumination, he will teach

without uttering a word, for again to quote Emerson, "the life of the Creator will shoot through him and look from his eyes." Or in Christian terminology, "his light will shine before men." How different all this is to the modern pseudo-philosophers, who think that they must write books, when the two greatest men, Buddha and Jesus, never wrote a line. Lao Tze, another of the Immortals, could only be persuaded before he went into retirement, to write just a few paradoxical statements. Then the highest truth is always paradoxical.

The philosopher then will undergo a rigid self-discipline, no matter how often he may fail, he has the teachings of Theosophy to guide and support him. If he adheres to the Ageless Wisdom the aspirant to philosophy may seem to fail in health and fortune, for that may be his Karma, but if he is loyal to his ideals, he cannot fail in life. Philosophy then finally teaches us how to live properly and what function could be more idealistic and practical than sublime living?

## AS ABOVE, SO BELOW

By STUDENT

Among the scraps of occult wisdom which have passed down to us through the ages, to be once more vivified by research and comprehension, there is an axiom and a precept which have been commended to us by the teachers as containing within themselves the whole of occult science. The axiom is: "As above, so below," and the precept is, "Man, know thyself," and the two conjoined may, not inaccurately, be called the Doctrine of Correspondences. For they of old time saw Life as the great forceful reality, with matter as its subservient and plastic vehicle. They saw the brain of man as the most highly evolved product of life, the same life which in past ages, and at all times, had evolved the mineral, the vegetable, the animal.

They saw in man an epitome, a picture in miniature, of all past evolution, and a potential promise of the future, and thus,

knowing that there is nothing outside of man which is not also within, they urged that he should know himself, and perceiving the oneness of the universal cyclic law, on all planes and at all times they gave to him the initiating axiom, "As above, so below." But if we will get from these bits of ancient wisdom the full message which they bear, we must no longer look upon them as pleasing metaphysical generalisations. A too literal interpretation is an impossibility. We must remember that the perceived facts of life are mere indications of infinitely greater and unperceived facts, and that by an observation of the small things we reach a knowledge of the greater.

The mighty stream of life flows on as an ever-running river. It cuts its way through courses great and small, and the record of its running is in every rounded pebble on its banks, in every mighty boulder which its

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(Indian Chapter)

(Affiliated to Kundalini Research Association International  
Zurich, Switzerland)

562, Gali Ghanteswar, Katra Neel  
Chandni Chowk, Delhi 110 006

EMPIRICAL RESEARCH  
INTO THE PHENOMENON  
OF  
KUNDALINI

कुन्डालिनी के रहस्य की शोध



Kundalini

## **WHAT IS KUNDALINI?**

Kundalini in Her individual form is a dormant Divine Power, lying coiled three and a half times around Herself located at the base of the spine, with her roots deep within our biological structure. Its name finds an important place in practically all Shastras. In the Tantras and the Shakti Shastras, Kundalini is invariably designated as a Goddess or as the Creative Power of the Absolute. In Her Cosmic Aspect Kundalini is beyond name, form and our understanding. In dealing with Kundalini we deal with an element of creation which is beyond the reach of the intellect. The Creator and His Creative Energy are one, as fire and its heat are not two separate entities but one. Omnipotent, Omniscient and Omnipresent both in Her Individual and Cosmic form. She is the Creatrix of all that exists and the Guardian of human evolution.

### **The Kundalini Hypothesis**

Within a framework of remarkably similar characteristics, the mystic, the genius and apparently even some mentally affected persons also exhibit extraordinary states of consciousness. We propose to investigate whether one psychophysiological process (Kundalini) is responsible for these phenomena.

### **Aims and Objectives**

Research has been proposed to investigate the hypothesis that there is a specific psychophysiological mechanism — referred to as Kundalini in esoteric scriptures — in human beings. The Kundalini hypothesis suggests that human evolution has proceeded by the action of this mechanism in the human body and brain. Traditionally Kundalini is held to be responsible for creativity, inspiration, genius, mystical experience, psychic phenomena and, in its morbid form,



certain classes of mental illness. The proposed research would involve the collection, analysis, and documentation of both psychological and biological data relative to the common characteristics which appear to be the result of an awakened Kundalini. We believe that these objectives can be accomplished via three avenues of investigation:

- 1) Literary research into the lives and writings of great mystics and geniuses and the written and oral traditions of ancient esoteric teachings. The purpose of this exploration into historical documentation is to verify knowledge of this ancient science through the epoch of spiritual literature. The objective is to validate the common characteristics of Kundalini awaking and the methods known and used to awaken her from time immemorial.
- 2) To undertake, organise and acquire statistical data worldwide from persons experiencing the symptoms of a Kundalini awakening in association with Kundalini Research Networks Worldwide.
- 3) A. To undertake scientific research of the Kundalini hypothesis through a successful "awakening" in selected subjects within a directed experimental environment known as the Kundalini Research Project. To organise either as a group or individually a team of qualified Scientist in all aspects of Neuro Sciences, Biology and Genetics together with Psychiatrists and Psychologists for this purpose. This activity to take place in India on property either leased or donated, equipped with buildings to house the Kundalini Research Project.  
B. To undertake the enlistments of an Elite Scientific Advisory Board for the purpose of establishing research criteria, selection of scientist, validation of Research methods and scientific models covering all scientific aspects of this Research.

## **Kundalini Research Association International (Indian Chapter)**

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## RESEARCH INTO THE PHENOMENON OF KUNDALINI

From the writings of the  
Late Pandit Gopi Krishna exponent of the  
Kundalini Hypothesis and recognised world wide  
as a leading authority on the subject of Kundalini

### PART I

### EVOLUTION

Life is planned, has a purpose and is programmed to experience a predetermined target of human evolution. The brain is still in a state of organic evolution unknown to science at this time. This evolution toward higher dimensions of consciousness is occurring through the instrumentality of a psychophysiological (mind/body) power reservoir in the human body known as **KUNDALINI**. The arousal of Kundalini leads to certain biological changes in the system and ultimately to the manifestation of higher dimensions of consciousness which we call Mystical Consciousness or Enlightenment.

Evolution proceeds from generation to generation in an imperceptible manner except at periods when the continuous

application of concentration either on spiritual or secular objects by previous and current generations, accelerates this process. At present each succeeding generation is evolving in quantum leaps. The force of concentration acts as a lever to release psychic energy which increases the tempo of the brains evolution. Observe very young children of today and the outward evidence of accelerated evolution becomes apparent. These evolutionary advances are currently beyond the probe of modern science.

Kundalini rests dormant at the base of the spine and when due to the exercise of certain disciplines, devotion to the Divine, appropriate heredity or Her Grace, she awakens. Her ultimate purpose is to activate silent chambers in the brain giving expression to new modes of cognition far superior to the intellect. Here we are dealing with a Divine Power centre in man designed to lead him to a knowledge of his own immortal, superearthy nature by a process of sifting, purification and biological remodelling, which ordinarily might take hundreds, even thousands of years.

The whole matter boils down to this: The human brain, as a result of evolution, has now the capacity to exhibit another kind of consciousness, which can know itself or in other words, become conscious of consciousness, look beyond space and time. This State of Being is the predetermined target of human evolution.

### **SPIRITUAL LAW**

Evolution towards higher dimensions of consciousness is ruled by Spiritual Law still unknown to mankind and it is the violation of this Law which is at the back of the present explosive situation in the world. In the past we have lost fourteen civilisations at the zenith of their accomplishments

due to moral and spiritual breakdown which violated this Law. Their achievements are scattered all over the earth. They have already paid the forfeit for their ignorance of the Almighty Law. Our civilisation will follow the same course if science continues to ignore the fact that spiritual evolution is the real goal of life.

The disproportion between developed intellects on one side of man and underdeveloped spiritual attitudes and expressions on the other side creates under Law conditions to either change or eliminate the social structure responsible for this lopsided growth. It is the collective consciousness of the race which determines these changes to ensure a continued healthy evolution of the race. It is true we are our own judge and jury both individually and collectively. The Laws of Heaven operate in such a way that the mortal himself rewards, punishes, absolves or convicts himself. If the evolutionary process were to continue in an aberrant direction humanity would produce children whom though highly intelligent, would possess evil tendencies rather than those of benign qualities. Eventually we would produce evil monsters who were geniuses. Nature will never move backwards and let millions of years of evolution turn opposite to her goal.

This morbid development in the evolutionary process always results in periods of upheaval and chaos. We are currently repeating the transgressions of the past. Man has developed as intellectual giants who are also spiritual pigmies with a dwarfed moral conscience. Nature has set a limit to the extent to which man's immoderate lust for earthly pleasures and possessions can go. Beyond that he must either overmaster it or fall. At the present height of man's evolution, immoderate passion and desire resulting in the concentration of power and wealth in a few imperfectly disciplined or

ambitious hands can be disastrous, and act as a serious impediment in the evolution of the race as a whole.

The ominous signs of the harvest resulting from the continued violation of these conditions are plain to see. The alarming proportion of mentally disordered patients in the clinics of advanced countries, and even in other parts of the world, is a grim reminder of this unwholesome crop. If we add to this already heavy count the no less large number of drug-addicts, alcoholics, sex-pervers, habitual gamblers, criminals, murderers, terrorists, tricksters, borderline cases, paranoids, neurotics, degenerates, dropouts and morons, it would make the proportion so huge as to create serious apprehension about the future of the society. It seems as if mankind has gained control over physical ailments to sink into the morass of mental disorders. It has escaped the frying pan of bodily illness to plunge into the fire of mental disease.

This is an appalling situation. Our science, our technology, our planned cities, hygiene, speedy transport, electric lighting and all the amenities and luxuries of modern life have not helped to reduce the incidence of mental derangement. On the other hand, on account of the tension and pressure involved in maintaining too high a standard of life, they may have actually added to it. All these luxuries have not, in the least, helped to diminish crime, violence, craving for alcohol or drugs or other evil propensities in human beings. The advancement of the intellect has not been attended by a corresponding improvement in moral standards or in the elevation of moral character. This stunted growth in a nuclear age is filled with treachery which can reverberate for centuries. Therefore under Spiritual Law the cosmic forces are currently gathering for an initial change of our unhealthy social order as a portent of the shape of events to come.

The arrogance of man will once again force him to his knees to petition his Creator.

Man is ordained to know himself. Any mode of life and any environment, created by him through his own ignorance of the Law, which stands in the way of his progress on the Path to Self-knowledge, will be brushed aside by nature, as a flood sweeps aside any obstruction standing in its way. The revolutions that have occurred in the past in the social, political or spiritual life of mankind, all bear witness to this important truth. No power can stand against or resist these cataclysms. It is only when the Law is discovered that the social, political and spiritual revolutions, necessary to conform to the demands of evolution, will be effected by the leading minds of the race without violence or bloodshed.

Humanity has still to realise the great paradox that we are both free and bound at the same time. In the millenium to come we are meant to become Gods on other planets. This is the great potential of our Divinity.

### THE PRIZE OF LIFE

The human mind is so constituted that no luxury and no treasure on earth can assuage its burning fever seeking an explanation for its own existence. All the heavy weight of this inscrutable mystery, all the questions posed by the intellect, all the suffering of the harrowing ascent of evolution, all the pain felt at the injustice and misery prevailing in the world, all the disappointment of shattered dreams and broken hopes, all the anguish of eternal partings from near and dear ones and all the fear of ill-health, decay and death vanish like vapour at the rise of the inner Sun, at the recognition of the inmost Self, beyond thought, beyond doubt, beyond pain, beyond mortality which, once perceived illumines the

darkness of the night, leaving man transformed with but one glimpse of the inexpressible splendour and glory of the spiritual world.

May the sublime knowledge become accessible to all. May there come enlightenment and peace to the minds of all.

## **PART II**

### **THE KUNDALINI RESEARCH PROJECT**

Scientific research is currently being organised to prove the Kundalini hypothesis. Kundalini is responsible for mystical experience, genius, all extraordinary talents, psychic abilities and in its morbid state certain forms of mental illness. One hundred fifty candidates selected from a wide variety of cultures and countries will spend five years in one environment in India for the purpose of participating in disciplines designed to awaken Kundalini. These subjects will be monitored by a team of scientists using the most advanced scientific instruments and procedures as a continuous record of the biological, psychological, and mental enhancements which occur upon the awakening of this DIVINE ENERGY.

The goal is to demonstrate, in a few of these subjects, transformation into the next level of evolution, that is, from human to trans-human consciousness. The solemn task in front of us is to provide empirical evidence for the basic reality of illumination. Currently it is impossible to scientifically validate transcendent states of consciousness. We will begin building a data base of those candidates who claim such states and compare characteristics and experiences with the descriptions of the ancient and contemporary masters to prove the commonality of the experience. We will document the extraordinary mental transformations which occur in the

process of reaching states of transcendence. The goal is to empirically demonstrate genius can be cultivated once Kundalini is fully awakened. Science currently takes the position, the development of enhanced intellectual powers and genius in one is not endowed with them from birth is impossible because of the hereditary factors involved, depending on the nature of the genes. It is sufficient to say that it is exactly at this aspect of the Kundalini Project that the possibility of objective demonstration lies in its most dramatic form. Once validated this discovery in human potential will be a mile-stone in the history of science and will result in changing its current concept of mind and matter.

India has produced a host of saints, seers and sages who were living examples of this metamorphosis as advanced species of the evolutionary process. Many of these enlightened beings were uneducated yet were the recipients of new knowledge and creative talents in a wide variety of subjects ranging from languages, art, music, history, science etc. as an endowment of enhanced mental capacities via modes of cognition not yet recognised by modern science. This research is therefore dedicated to these lofty spiritual and mental giants who represent the spiritual heritage of India as the soul of the Kundalini Project.

Once evolution toward higher dimensions of consciousness is scientifically validated the people of India will awaken to the great glory of their land and science will awaken to recognise the Divine possibilities in man. We will then truly validate the high purpose of all great avatars, prophets, and saints as recognition of the common Divinity in everyone was their primary message. They also came to teach us how to live by revealing the codes of conduct required to harmonise with this inner process of evolution leading to knowledge of the Self.

With the discovery of Spiritual Law science is to act as a unifying principle between all faiths of mankind and bring them together for the common goal of spiritual awareness. Spirituality will be the future science and science its instrument to bring the goal of evolution within the easy reach of every human being.

The Kundalini Project is a pioneering entry into this new science.

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## कुण्डलिनी के कार्यकलापों का अनुसंधान

प्रस्तुतकर्ता :

कुण्डलिनी-अनुसंधान अंतर्राष्ट्रीय संस्थान (भारतीय प्रकरण)

आधार :

पंडित गोपी कृष्ण (स्वर्गस्थ 1984) के जीवन के अनुभवों, ग्रन्थों और रहस्योद्घाटन करने वाली व्याख्यानमाला।

अध्यक्ष : ज्योर्ज टॉपकीन्स।

अनुवादक : श्री नारायणी

### PART - I

#### कुण्डालिनी क्या है (मानस विकास)

जीवन एक योजना है, उसका एक उद्देश्य है और उसकी कार्यप्रणाली मनुष्य के विकास के लिए पूर्वनिश्चित लक्ष्य का अनुभव करने के लिए है। अभी भी विकासात्मक शक्ति की संभावनाओं से युक्त प्राणी के मानस के विषय में आधुनिक विज्ञान अनजान है। मनुष्य-शरीर में शक्ति के भंडार रूप 'कुण्डलिनी' के नाम से परिचित चेतना के उच्चतर स्तर की दिशा में यह विकास शारीरिक, मानसिक (शरीर, मन) साधनों के द्वारा संपन्न होता है। कुण्डलिनी जागरण से कार्यपद्धति में कुछ शारीरिक परिवर्तन होने पर अंत में चेतना के उच्चतर स्तरों का उद्घाटन होता है, जिन्हें हम रहस्यमय चेतना या रहस्यात्मक प्रकाश/विज्ञान कहते हैं।

पीढी-दर-पीढी उत्तरोत्तर यह क्रमिक विकास अज्ञातरूप से होता रहता है, परन्तु भूतकालीन या समकालीन (वर्तमान की) पीढियों द्वारा जब अध्यात्मिक या धर्मनिरपेक्ष विषयों पर एकाग्रतापूर्वक निरंतर ध्यान दिया जाता है, तब यह प्रक्रिया प्रगट रूप से मालूम पडती है। वर्तमान में प्रत्येक



नवोदित पीढी अगणित छलांगें भरती हुई आगे बढ़ रही है। एकाग्रता की शक्ति मनोबल को प्रवाहित करने वाला यंत्र बन कर बौद्धिक विकास को उत्साहपूर्वक उन्नति के मार्ग पर आगे बढ़ाती है। इस युग के बहुत छोटे बालकों का निरीक्षण कीजिए, तो उनमें भी इस उत्साहपूर्ण विकास की अधिकता के प्रमाणों को स्पष्ट देख पायेंगे। आधुनिक विज्ञान इन विकासात्मक प्रमाणों की झलक भी नहीं पा सकता।

रीढ़ के मूल में कुण्डलिनी सुप्त रहती है। जब विशिष्ट प्रकार की कोई साधन-प्रणाली, भगवद्धक्ति, तदनु रूप संस्कारों की विरासत या इस (भगवती कुण्डलिनी योगमाया) की कृपा होती है, तब वह जागती है। उसका एक मात्र उद्देश्य है, मानस में सुप्त शक्तिकेन्द्रों को क्रियात्मक रूप देना। इससे बुद्धि से कई गुना श्रेष्ठ ज्ञान के नये स्रोत, प्रवाहित होते हैं। यहां पर हम मनुष्य में केन्द्रित दिव्य शक्ति के विषयों में विचार कर रहे हैं, जो उसे आत्मज्ञान की दिशा में प्रेरित करती है। आत्मा की अमरता और अलौकिकता का ज्ञान, विवेक, संशोधन, शुद्धिकरण और शारीरिक परिवर्तन की प्रक्रिया से संभव है। सामान्य विकास क्रम के अनुसार यह कार्य सिद्ध होने में सैंकड़ों-हजारों वर्ष व्यतीत हो जाते हैं।

इस संपूर्ण चर्चा से यह निष्कर्ष प्राप्त होता है कि विकास के परिणामस्वरूप मनुष्य का यह मानस अब दूसरे प्रकार की चेतना को प्रदर्शित करने की क्षमता रखता है, जो स्वयं को जान सके, या दूसरे शब्दों में चेतना के प्रति सजग हो जाय और देश-काल की सीमाओं से परे मुक्त दृष्टि प्राप्त करे। जीवात्मा की यह स्थिति मानव-विकास का पूर्वनिश्चित लक्ष्य है।

### आध्यात्मिक कानून

चेतना के उच्चतर स्तरों के संदर्भ में विकास आध्यात्मिक कानून के नियंत्रण में है, परंतु मानव जाति अभी भी इससे अनभिज्ञ है। यह अज्ञानता ही इस कानून का उल्लंघन है। इसी कारण विश्व में वर्तमान विस्फोटात्मक परिस्थितियों की प्रबलता है। भूतकाल में हमने चौदह सभ्यताओं को खो दिया है, जो अपनी उपलब्धियों को ले कर गौरव की पराकाष्ठा पर विकसित थीं। परंतु नैतिक और आध्यात्मिक पतन इस कानून के उल्लंघन से हुआ संसार में सर्वत्र आज उनकी उपलब्धियों के अवशेष

बिखरे हुए लक्षित होते हैं। ईश्वरीय नियम - विषयक उनकी अज्ञानतावश उनको इस अपराध के लिए भरपूर दंड भोगना पडा है। 'जीवन का असली उद्देश्य आध्यात्मिक विकास है' - यदि विज्ञान इस सत्य की उपेक्षा करता रहा, तो हमारी सभ्यता भी उसी प्रकार पतनोन्मुख हो जायगी।

एक ओर मनुष्य की विकसित बुद्धिशक्ति और दूसरी ओर अर्धदग्ध आध्यात्मिक मनोवृत्तियाँ और अभिव्यक्तियाँ - इन दो परस्पर - विरोधी स्थितियों में जो असमानता है, उससे कानून के आश्रय में ऐसी परिस्थितियों का निर्माण होता है कि इस असंतुलित विकास के लिए उत्तरदायी समाजिक ढाँचे को बदल दिया जाय या उसे बिलकुल समाप्त कर दिया जाय। संपूर्ण मानवजाति के सतत् स्वस्थ विकास का विश्वास दिलाने के लिए समष्टि चेतना द्वारा इन परिवर्तनों का निर्णय होता है। यह सच है कि हम स्वयं ही व्यष्टि एवं समष्टि रूप से अपने न्यायधीश भी हैं और पंच भी हैं। ईश्वरीय नियम भी इसी प्रकार क्रियाशील होता है, जिससे मरणधर्मा मनुष्य स्वयं अपने कर्म के फलस्वरूप पुरस्कार या सजा भोगता है; स्वयं को अपराध से मुक्त या अपराधी घोषित करता है। यदि भूल से विकासात्मक प्रक्रिया गलत दिशा में चलती रही तो मानवजाति ऐसे बालकों को जन्म देगी, जो अतिशय बुद्धिशाली हो के भी सदगुणों से वंचित और दुर्गुणों से ग्रस्त रहेगी। ऐसी स्थिति में ये प्रतिभाशाली मात्र शयतान रूप में ही पैदा होंगे। प्रकृति कभी पीछे हटा नहीं करती, भले विकास के लाखों वर्ष का इतिहास उसके उद्देश्य के विपरीत हो जाय।

इन दोषों से भरपूर उन्नति का परिणाम विकसनशील प्रक्रिया में हमेशा उथल-पुथल और अराजकता के युग का निर्माण करता है। वर्तमान में हम भूतकालीन पतनोन्मुख परिस्थितियों का ही पुनरावर्तन कर रहे हैं। मनुष्य ने प्रचंड बुद्धिमान् के रूप में अपना विकास तो किया है, किंतु अपनी तुच्छ नैतिक चेतना में ये आध्यात्मिक बौने हैं। मनुष्य की अविवेकपूर्ण वासना लौकिक विलासिता और सत्तालालसा की पूर्ति में किस हद तक आगे बढ़ पाती है, इस विषय में प्रकृति ने एक निश्चित सीमा निर्धारित की है। इस सीमा बिंदु पर पहुंचने के बाद दो ही विकल्प उसके सामने रहते हैं - या तो वह पतन के गर्त में गिरे या प्रकृति पर प्रभुत्व स्थापित करे। वर्तमान में मनुष्य के विकास की अतिशय भौतिकता कुछ लोगों में अविवेकपूर्ण वासना और अनियंत्रित इच्छा सत्ता के केन्द्रीकरण और संपत्ति के

एकाधिकार में परिणत होने से अनुशासनहीनता या महत्वाकांक्षा से संचालित पुरुषार्थ भयानक विनाश करने वाला हो सकता है और परिणाम में मानवजाति के विकास में गंभीर संकटों की संभावना रहती है।

(प्रजारूप) फसल के डरावने लक्षण इन नियमों के निरंतर उल्लंघन के फलस्वरूप स्पष्ट देखने में आते हैं। मानसिक असंतुलन के कारण अस्वस्थ लोगों की, संख्या भयसूचक है, जो प्रगतिशील देशों के चिकित्सालयों में उपचार-गृहों में और विश्व में अन्यत्र भी लक्षित होती है। यह सब अपरिपक्व फसल के शोचनीय लक्षण हैं। वास्तव में इतनी भारी संख्या में यदि ड्रग के व्यसनियों, शराबियों, व्यभिचारियों, जुआरियों, अपराधियों, खूनियों, आतंकवादियों, धोखेबाज ठगों, सामान्य स्तर पर जीने वालों, अपना हित न समझने वालों, पागलों, नीतिभ्रष्टों, असफल और मंदबुद्धि लोगों की संख्या जोड़ें तो यह अनुपात इतना अधिक बढ़ जायगा कि समाज के भविष्य के बारे में गंभीर चिंता होगी। ऐसा प्रतीत होता है कि मानवजाति ने शारीरिक बीमारियों पर तो काबू प्राप्त कर लिया है, मात्र मानसिक विक्षेप में खो जाने के लिए। शारीरिक रोगों के उबलते हुए कडाहे से पलायन किया है, मात्र मानसिक रोगों की आग में कूदने के लिए।

यह परिस्थिति घृणाजनक है। हमारा विज्ञान, हमारी तांत्रिक उपलब्धियाँ, हमारे सुनियोजित नगर, आरोग्य, तेज, वाहनव्यवहार विद्युत की चकाचौंध, सब प्रकार की साधन-सुविधाएँ और आधुनिक जीवन की सारी विलासिताएँ - इन सबने मिल कर के भी मानसिक अव्यवस्था की घटनाओं को कम करने में किसी प्रकार की मदद नहीं की है। दूसरी ओर जीवन-स्तर को अत्याधिक ऊँचा बनाये रखने के कारण तनाव और दबाव इसमें और भी अभिवृद्धि हुई है। अपराध, हिंसा, शराब और ड्रग की लालसा या मनुष्य-स्वभाव में प्रवर्तित अन्य बुरे लक्षणों के निवारण में इन सब विलासिता के साधनों ने किंचित भी मदद नहीं की है। बौद्धिक विकास के साथ-साथ तदनुरूप नैतिक चरित्र के उत्थान के लिए या नैतिक स्तर के सुधार पर ध्यान नहीं दिया गया है। न्युक्लीयर-युग में यह मंदगति भयंकरता से भरपूर है, जिसकी प्रतिध्वनि इतिहास में सैंकड़ों वर्षों तक गुंजती रहेगी। अतः आध्यात्मिक कानून के आश्रय में दैवी शक्तियाँ हमारी अस्वस्थ सामाजिक व्यवस्था के प्राथमिक परिवर्तन के लिए इस युग में भावी घटनाओं के संकेतरूप में संघटित हो रही है। मनुष्य का अहंकार

पुनः एक बार उसे परमात्मा के चरणों में प्रार्थना के लिए झुकने को विवश करेगा।

मनुष्य के लिए, आत्मज्ञान ईश्वरीय संकल्प है। आत्मज्ञान के मार्ग में उसकी प्रगति की यात्रा यदि कानून विषयक उसकी अपनी अज्ञानता के कारण उत्पन्न यदि किसी भी प्रकार की जीवनशैली या वातावरण वाधारूप हो, तो जिस प्रकार नदी की बाढ़ मार्ग में आने वाले बाधक तत्वों को एक ओर उखाड़ के फेंक देती है, उसी प्रकार वे बाधाएँ प्रकृति द्वारा हटा दी जायेंगी। मानवजाति के जीवन में सामाजिक, राजनीतिक या अध्यात्मिक क्षेत्रों में भूतकाल में जो क्रान्तियाँ हुई हैं, वे सब इस महत्त्वपूर्ण सत्य की साक्षी हैं। इस अडिग सत्य के सामने विरोधी शक्तियाँ कितनी भी प्रबल हों, टिक नहीं सकती, उसका सामना नहीं कर सकती। विकास के लिए अधिकार-पूर्वक मांग होने पर ही सामाजिक, राजनीतिक और आध्यात्मिक क्रान्तियाँ अनिवार्य हो जाती हैं और तभी केवल कानून की खोज की जाती है। मानवजाति की प्रधान प्रतिभाओं के द्वारा तब बिना हिंसा और बिना रक्तपात के उस कानून को लागू किया जाता है।

अब भी मानवजाति को बहुत बड़ा आश्चर्य अनुभव करना होगा कि हम एक साथ स्वतंत्र भी हैं और पराधीन भी। आने वाले युगों में दूसरे ब्रह्माण्डों में हम देवता होने वाले हैं। यह हमारी दिव्यता की बहुत बड़ी शक्ति है।

### जीवन का पुरस्कार

मानव-मन की रचना ऐसी है कि कोई भी विलासिता और कोई भी संपत्ति जो धरती पर विद्यमान है, उसके प्रज्वलित बुखार को शांत नहीं कर सकती, क्योंकि उसे अपने अस्तित्व की खुलेआम खोज रहती है। इन सब अभेद्य रहस्यों की गुणता, सभी प्रश्नों का बुद्धिपूर्वक प्रस्तुतीकरण, उन्नति में तकलीफों के कारण असहय वेदना, विश्व में व्याप्त सब प्रकार के अन्याय और दुःख से व्यथा, स्वप्नों के बिखराव से हताशा भग्नाशा, प्रिय स्वजनों के चिरवियोग के कारण आक्रंद, अस्वस्थता के कारण सारी चिंताएँ, भय, वृद्धावस्था, मृत्यु ये सब आत्मसूर्य का उदय होने पर आत्मसाक्षात्कार के साथ ही निवृत्त हो जायेंगे, जो आत्मा विचार से परे है, जो निस्संदेह है, दुःख से मुक्त और अमर हैं (सच्चिदानंद अद्वितीय

है)। एक बार दर्शन होते ही अज्ञाननिशा प्रकाश से भरपूर हो जाती है। आध्यात्मिक जगत की अनिर्वचनीय भव्यता और वैभव की मात्र एक झलक मिलते ही मनुष्य का पूर्ण रूप से कायाकल्प/रूपांतर हो जाता है।

सब को पराविद्या सुलभ हो जाय, सबको मानसिक शांति और प्रकाश मिले।

## PART - II

### कुण्डलिनी अनुसंधान योजना

प्रतिभा की तेजस्विता, असाधारण बुद्धिमत्ता मानसिक शक्तियों एवं मन की विकृत अवस्था में पागलपन के कुछ रूपों के लिए भी कुण्डलिनी उत्तरदायी है - यह धारणा, प्रमाणित करने के लिए ही वर्तमान में इस वैज्ञानिक अनुसंधान का आयोजन किया जा रहा है। कुण्डलिनी जागरण के लिए विभिन्न साधन-प्रक्रियाओं को क्रियान्वित करने के उद्देश्य से इसमें भिन्न-भिन्न सभ्यता और संस्कृति वाले देशों में से व्यापक सतर पर चुने गये कुल पचास उम्मीदवारों को भारत में एक ही वातावरण में रखा जायेगा। अनेक वैज्ञानिकों की एक समिति द्वारा इससे संबंधित विषयों का निरीक्षण किया जायगा। वे इस दिव्य शक्ति के जागरण के विषय में अत्याधिक प्रगतिशील वैज्ञानिक साधनों और प्रक्रियाओं का प्रयोग कर के होने वाले शारीरिक मानसिक और आध्यात्मिक परिवर्तनों का प्रतिदिन नियमित रूप से रिकार्ड तैयार करेंगे।

इसका उद्देश्य है, इन में से कुछ विषयों को प्रदर्शित करना। जैसे कि विकास के दूसरे स्तर में रूपांतर/परिवर्तन की प्रक्रिया में सामान्य मानव-चेतना का ऊर्ध्वस्तरीय आरोहण। वैज्ञानिक प्रमाणों के साथ प्रकाश के मूलभूत यथार्थ को प्रस्तुत करना हमारा विनम्र कर्तव्य है। चेतना की निदिध्यासनात्मक स्थिति को वैज्ञानिक मान्यता का रूप देना अभी संभव नहीं है। जो उम्मीदवार ऐसी स्थितियों के अनुभव का दावा करेंगे, उनके वास्तविक परिचय की लिखित रूपरेखा तैयार की जायगी और प्राचीन एवं समकालीन संतों के वर्णनों एवं अनुभवों के साथ इनके लक्षणों की तुलना

की जायगी, जिससे अनुभव की सर्वसाधारण स्थितियों के विषय में प्रमाण प्रस्तुत किये जा सकें। समाधि - अवस्था तक पहुंचने की प्रक्रिया में जो असाधारण मानसिक परिवर्तन होते हैं, उन्हें लिखित रूप में प्रस्तुत किया जायगा। एक बार कुण्डलिनी पूर्ण जागृत होने पर प्रतिभा का विकास संभव है, यह स्पष्ट रूप से प्रदर्शित करना इसका उद्देश्य है। आधुनिक विज्ञान किसी एक व्यक्ति की विकसित बौद्धिक शक्तियों एवं प्रतिभा को ही महत्त्व देता है, परंतु यह जन्मजात प्रकृति और आनुवंशिक तत्त्वों से संबंधित होने के कारण उन्हें जन्म से ही वह सहज अपलब्ध नहीं होता; अतः कुण्डलिनी-जागरण की स्थिति उसके लिए संभव नहीं होती। 'कुण्डलिनी-योजना' के ठीक इसी पहलू पर वस्तुपरक प्रदर्शन की संभावना अतिशय नाटकीय रूप में रहती है - इतना निवेदन इसके लिए पर्याप्त है। मानव-शक्तियों के विषय में यह अनुसंधान एक बार संपन्न हो जाने पर विज्ञान के चिरस्मरणीय इतिहास में यह मार्गदर्शक का महत्त्व प्राप्त करेगा और मन एवं शरीर संबंधी प्रवर्तित मान्यता को बदलने में सफल होगा।

भारत अनेक संतों, ऋषियों और महात्माओं की जन्मभूमि है। प्रगतिशील मानवजाति में विकासात्मक प्रक्रिया के फलस्वरूप जैसे परिवर्तन लक्षित होते हैं, इनके सजीव उदाहरण ये विभूतियाँ हैं। इन ज्ञानसंपन्न महानुभावों में अनेक व्यक्ति अशिक्षित होने पर भी वे नये ज्ञान-विज्ञान और सर्जनात्मक प्रतिभा के धनी थे। उनके व्यापक विद्याक्षेत्र के अंतर्गत भाषा, कला, संगीत, इतिहास, विज्ञान आदि विविध विषय थे। उनके ज्ञानपरक झुकाव के कारण विकसित मानसिक शक्तियों के वरदानस्वरूप इन उपलब्धियों से आधुनिक विज्ञान अब भी वंचित है। भारत की आध्यात्मिक विरासत से समृद्ध और 'कुण्डलिनी - योजना' के आत्मास्वरूप इन प्रवृद्ध ज्ञान-विज्ञान संपन्न आध्यात्मिक प्रतिभाओं की सेवा में यह अनुसंधान समर्पित है।

एक बार चेतना के उच्चतर स्तरों की दिशा में विकास को वैज्ञानिक मान्यता प्राप्त हो जाय, तो भारत की जनता अपने देश की समृद्धि की महानता से भलीभांति सुपरिचित होगी और तब विज्ञान मानव में गुप्त-सुप्त दिव्य संभावनाओं को पहचानने के लिए उन्हें जाग्रत करेगा। तभी हमें सब महान अवतारों, पयंगबरों, संतों के उद्देश्य की अलौकिकता में श्रद्धा होगी। उनका प्राथमिक संदेश था - 'सर्वसामान्य में दिव्यता का दर्शन।' आत्मज्ञान

की क्षमतावाले इस विकास की प्रक्रिया के साथ आचार-संहिता के आवश्यक नियमों का समन्वय किस प्रकार चरितार्थ किया जाय। हमें यह शिक्षा देने के लिए भी इस धरती पर उनका प्रादुर्भाव था।

आध्यात्मिक कानून की उपलब्धि होने पर मानवजाति के विभिन्न संप्रदायों में समन्वयात्मक सिद्धांत के रूप में विज्ञान को कार्य करना होगा और आध्यात्मिक जागरण के सर्वसामान्य उद्देश्य की पूर्ति के लिए उन सब में एकता स्थापित करनी होगी। भावी विज्ञान का रूप प्रत्येक मनुष्य के विकासात्मक उद्देश्य की सिद्धि के लिए होगा, आध्यात्मिकता और विज्ञान उसका सुलभ साधन बनेगा।

'कुण्डलिनी - योजना' नूतन विज्ञान में प्रथम प्रवेश के श्रेय से गौरवान्वित है।

# The Message of Buddhism to the West

ANANDA METTEYA

The following is the first of a series of excerpts from an unpublished book by Ananda Metteya. It was planned to comprise various lectures, the one bearing the above title having been delivered in September, 1908, and recorded in the *Nature Cure Magazine* of March, 1909.

Of the many marvels with which we are acquainted, the greatest is that unceasing miracle of growth which is enacted daily before our eyes, and which touches the mystery of our very being. It is marvellous whether we consider its meaning or its mode. From seed to shoot, from shoot to bud or sapling, and so on from decay to death in never-failing cycle, it tells the tale of the age-long evolution that has made us man; yet it remains a mystery which, so far, all our science has failed to unravel. Could we but grasp its meaning, the meaning of all the universe must become clear, for as the Buddha taught His followers: "In this poor fathom-long mortal frame, with its thinkings and its notions, lies hidden, I declare unto you, the World, and the World's Cause, and the World's Cessation, and the Path that leads thereto."

Though the unending cycle as a whole remains a mystery, of the recognisable part there is one section more wonderful to us than the rest—the time of blossoming, of fruition, when the purpose seems revealed. For months or perhaps years, growth proceeds by steps almost imperceptible; then, in a single night, the miracle is achieved: the perfect blossom unfolds its petals to the morning sun. So also is the story of mankind, the story of all life whether the growth involved

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... vows. The story-tellers recount a number of practices which they must have been trying to sell to their hearers, such as offering flags and parasols to Buddhas, burning incense, and reciting the law. The bodhisattvas attain non-regression, achieve the deepest samadhis, and enter the treasury of the dharma. They finally attain enlightenment, and then go to birth in innumerable Buddha-fields, to continue their labour according to their original vows.

All this is simply common Mahayana. There are stock epithets and stock phrases by the dozen. Whole paragraphs are the same as parts of the Saddharma-Pundarika. The lists of powers, stages, faculties, and understandings, are the usual ones.

The bodhisattva who wishes for rebirth in the Pure Land does not cease to be a bodhisattva. Whether he works by virtue of his own power or the "majestic spirit" of Amitayus, he is a strenuous worker, here and hereafter. In our text, which is a sutra and not a treatise, there is no rigid antithesis between "self-power" and "other-power." However that may be, it states the essentials of Pure Land Buddhism clearly enough: (1) All beings who wish for rebirth in the Pure Land will be reborn there, unless they have committed one of the five grave crimes; (2) All beings are touched by Amitayus' "majestic spirit"; (3) Bodhisattvas work hard, eventually reach enlightenment, and return to births, in accordance with their vows.

Further than this our sutra does not go. Its authors were content to inspire their audience. They left the theorizing to those who would, and wisely declared: "If one were to relate the glory, majestic spirit, and special wonders of the Buddha of Infinite Life, day and night for a whole age, even then he would not be able to finish."

*Conclusion.* I have not even finished relating the special wonders of the Amitayus Sutra. I have said nothing about "nembutsu," or the practice of meditation on a Buddha, which is central to both the cult

be of this living, breathing world or of the vast realm of conscious life within.

Now it is just to this great moment of transition that, as we Buddhists think, the Western Branch of the great Aryan Race has come. Brought swifter to ripeness under the sunnier Indian skies, the Indian Branch attained some twenty-five centuries ago its culminating point of intellectual and spiritual ripeness. Setting aside the mere question of machinery—but a minor outcome of the inner growth—the Aryans of India had reached, even then, a height of intellectual achievement equivalent to that of the West to-day. The plentiful evidence in the mass of ancient Indian literature leaves no room for doubt on this point. We find, for example, in the Pali Pitakas, lists of the various religious and philosophical world-views, together with practices dependent on them, almost each one of which has its exact counterpart in some modern development of Western thought. Spiritually our development has been much slower, no doubt because the spiritual despotisms of our past have worked to crush all advancement save along certain lines, largely also because the harder conditions of life in our less genial climates have necessitated that men should spend more of their time in consideration of the mere necessities of life. Thus it is that the wide realm of spiritual existence, investigated long before the era of the Buddha, finds as yet no counterpart in Occidental development. Many of the words connected with it have still no equivalents in the Western languages, simply because they have entered so rarely and so sporadically in the experience of Western peoples. This circumstance, incidentally, has rendered the translation of the psychological portion of the ancient Buddhist literature into Western languages a task almost impossible to perform, till we shall have progressed further in the conscious and rational investigation of those Realms of Life and Consciousness which lie beyond the normal waking life of man.

Yet it may well be that the early discovery of the higher avenue of knowledge made men unduly contemptuous of the lower, so that when, with our vastly greater knowledge of the world our physical senses reveal to us, we direct our attention to that wider kingdom revealed to the spiritual senses, we shall find ourselves, in a far better position to judge rightly the details of that realm of spiritual experience. We have to thank modern science at least for the development of the faculty of lucid expression.

In this period of our transition, we find, of necessity, the need for the reconsideration of all our formulae of knowledge; the need for restatement in every department of our life. The Age of Faith and Theory gives way on every hand to the Age of Understanding and Fact, and this universal tendency to restatement is not less obvious in the all-important world of religious conception and ideal than in those more worldly matters. You all know well how multitudinous have been the attempts to find some restatement, and how far these have fallen short of our ideals and needs. Men want a Religion which they can, with modern knowledge and the modern grasp of life, feel to be altogether true. They want a religion without impossible, or at least unprovable, dogmas, one which shall not be at variance with the essentials of the discoveries of modern science, yet which shall retain the force with which the old Religions appealed to their fathers.

Happily for us, just such a statement of Religion in terms of the

Understanding already exists. In the West, that Teaching, that Philosophy and View and Way of Life, is known as Buddhism. We, who are its followers, know it, not as this or that particular religious Creed, but as the "Dhamma"—a word which, according as you use it in its practical or theoretical aspect, may be translated as *The Duty*, or *The Truth*. Happily, again, this Dhamma has in places escaped the corruption which, at the hands of time, so frequently destroys a great religion. There can be no doubt in view of the evidence of the Rock and Pillar Edicts of Asoka, the great Buddhist sovereign of India, that, in the Pali Pitakas we have the Teachings of the Greatest of the Aryans in almost the very words in which they were first delivered. Still, therefore, although twenty-five centuries have passed since first the Message of the Buddha was spoken to the world, we, having grown to the mental stature that demands a Religion based on Understanding rather than on Faith, hear that Message in its pristine purity. Having heard, we may judge whether or not it may give us that Peace, Truth and Light which we seek.

First, then, it should be understood that the deeper Message of Buddhism contains nothing of what we may term Faith; it is useless, we are taught, to accept this Truth on trust. This Dhamma is not to be *believed*, but *understood* and *known*. The first test we are instructed to apply to anything that is claimed to be the Dhamma is: Does it accord with fact, with the principles, the dictates of our Reason? "Without praise and without scorn let each passage be examined both as to the letter and the inner meaning"; thus are the Brethren of the Order, the handers-on of this Message through succeeding generations, taught to deal with any passage presented to them as the Master's Teaching. Only when it is found to be in accord with reason and experience, in accord with what is already known of the Truth, is it to be accepted as the Dhamma, as a meet and reliable Guide in life.

This being so, it naturally follows that, on theories as to a First Cause, or how and why the universe came into being—if ever it did so—and on all such matters that lie entirely in the realm of speculation and therefore have nothing in common with Reason and Understanding, Buddhism has no word to say. The Dhamma teaches Truth as to things we all know or can know, and here is evident one of those features which appeals particularly to the Western mind in its present stage. Whilst presenting an ethical system unparalleled in its perfection and altruism, and founding this ethic on the obvious basis of its remarkable psychology, it gives the *reason* why such ethic is an essential adjunct to the well-being of the individual and the race alike. Whilst detailing the vast range of spiritual experience in those higher states of consciousness for which Occidental languages lack even the names, and showing the way whereby the mind may be rationally trained to enter those States at will, it is still far from claiming experience of these States as support of its central teachings. These central Teachings rest only on observation of the facts of life and on clear and simple deductions from them. They would, as the Teacher Himself once said, be true in the world of the intellect, seeing life is what it is, whether there were those higher states of consciousness or not, whether even there were a future life or not.

(To be continued)



Wars are possible when the majority are prepared, consciously or unconsciously, to engage in warfare. Do you want war? But do you know your unconscious desires? It is most important to yourself that you should do so. They can be discerned, and modified, by the practice of constant awareness of your thoughts, words and actions: your thoughts and feelings that are ever changing, flowing. Have you learnt to direct that flow? Are you the captain of your fate?

As a practical, unfailing guide to the way of life, Lord Buddha's First Sermon suffices. There is material in it to last a life-time, nay, many lives. As an ethical code, it is more than enough for the average man.

Scholars now seem agreed that, whatever else was later added, such as monastic Buddhism, the First Sermon sets out the authentic philosophy of the greatest of this world's philosophers. Of the human audience of five, we are told that one, the Venerable Kondanna, immediately attained the first stage of sainthood (*sotapatti*) here at this very place, and that it was not long before the remaining four did the same. It is to be supposed that this sermon was repeated many times during the succeeding years of Gautama's life, and one might have expected this to have been noted in the *Sutta Pitaka*. It seems evident that some of the lesser discourses are actually answers to questions on items of the First Sermon. That the question is frequently unrecorded may be due to the fact that it was at times received telepathically rather than verbally; at large open-air gatherings, the Buddha would perceive that certain problems were held in common in the minds of several among His audience, and speak accordingly.

For half a millenium following His death, no image of Gautama was made by the hand of man, nor word of His Doctrine set down in writing. From the time when these things came to be, that Sublime Dharma lost its pristine purity and became another object of ritual and hair-splitting; the directions of the Guide became dogma. And since, unfortunately the majority of the human adults of this world are an unself-controlled, unself-realized blend of emotionalism and intellectual prejudice, was it not inevitable that from then onwards ritual (emotionalism) and hair-splitting (intellectual prejudice) would develop in this field as in others? And I suspect that it was to this that the Buddha referred, rather than, as some students fondly imagine, to the coming of Mahayana, when He was supposed to have foretold that, 500 years thence, the Teaching would suffer.

Our job, in fact our only hope, is to walk on—past emotionalism, past intellectual prejudice, past ourselves—until, by infallible Inspiration (*panna*) we can see the world, ourselves and others, as these really are. Then Compassion will be spontaneous because no alternative will exist.

And, how? My own experience tells me: by studying, meditating upon and practising the essence of Lord Buddha's First Sermon. For to-day at Sarnath, as in other places, thirsty deer still roam.

# The Life of a Modern Zen Master

Translation by RICHARD ROBINSON

The following account of the life of Dharma-Master Yueh-ch'i is a slightly abridged version of a biography, apparently the work of a disciple, appended to the Master's lecture: *The Buddhist View of Human Life*. At seventy-three years of age, Dharma-Master Yueh-ch'i is one of the most famous of present-day Chinese lecturers on Buddhist Philosophy and Scriptures, and is well-versed in Modern Philosophy and Psychology. Possessed of a lively sense of humour and a wide range of interests, he is healthy and vigorous, and is anxious to come to England to preach the Dharma. Fourteen of his books have recently been presented to the Buddhist Society, London. Perhaps in the near future we shall have the opportunity of hearing Buddhism expounded by a man who "has illuminated his mind and seen his nature."

## THE HIGH RESTING-PLACE OF DHARMA-MASTER YUEH-CH'I

Our Teacher's tabu name is Hsin-Yuan, his religious name is Yueh-Ch'i, and his secular surname is Wu. His ancestors were men of Ch'ien T'ang, in Chekiang. The business at Kunming in Yunnan passed through three generations of the family to our Teacher's father, Tzu-Chuang. His mother, Lu Sheng-Te, gave birth to five sons, of whom our Teacher was the youngest. He was weak, but fond of books, and under the teacher Chu Wei-Yin he excelled in study of the Confucian tradition. When he was twelve, he was reading *The Preface to the Orchid Pavilion Collection* and came to the sentence, "How great are life and death! Is it not painful!" He had a sudden understanding and asked his teacher, "How can a man not die and not live?" Chu told him, "Confucians say, 'If you don't know life, how can you know death?' You should ask a Buddhist scholar about this."

Thereupon he asked one. The Buddhist scholar told him, "The body of flesh lives and dies. The seeing, hearing, perceiving and knowing psychic nature revolves through the six paths. The Buddha-nature is suchness, motionless, immortal and unborn. If one has not yet seen the Buddha-nature, it follows the seeing, hearing, perceiving and knowing psychic nature in transmigration. If one sees the Buddha-nature which completely fills all space, then the seeing, hearing perceiving and knowing psychic nature is changed into the Buddha-nature." He asked, "How can I see the Buddha-nature?" The Buddhist scholar was unable to answer and presented him with the Sutra of Forty-Two Sections and the Diamond Sutra. With these two, he applied himself to Buddhist studies. Then he went to perfect his learning in Shanghai. He also studied Laotzu and Chuangtzu intensively. In Hunan, Shensi and Fukien, he read widely and studied thoroughly the Six Classics. He knocked at the monasteries on the famous mountains of Kiangsu and Chekiang, and asked all the Buddhist scholars of great virtue to tell him, "How can one illuminate the mind and see the Buddha-nature?" None of the answers was adequate. At that time, a wonderfully wise and venerable monk taught him to examine the saying, "Who is the Meditation Buddha?" (*Mahaprajna-paramita Sastra*).

When he was nineteen, he made up his mind to enter religion and propagate the great Dharma. His parents had betrothed him when

he was young. He refused to marry, and then in this year paid his respects to his native region. The monk Ching-An shaved off his impurities. He took all the precepts, and left the household life with zeal and fortitude. Before the Buddha he burnt the fourth and little fingers of his left hand, and also clipped the flesh of his chest and the pad of his palm. He lit forty-eight lamps in worship of the Buddha, and made three great vows; (1) not to crave fine clothing and food, but gladly to cultivate arduous practices, never backsliding or regretting. (2) to study thoroughly all the scriptures in the Tripitaka, and to meditate assiduously. (3) to use what understanding he gained to lecture and show the way in order to benefit living beings.

Every day, besides reading the sutras, our Teacher recited the Buddha's Name five thousand times, and recited the "Avatamsaka", "Nirvana", and "Surangama" Sutras. When he had time, he paid his respects to the "Sutra of Perfect Enlightenment."

The monk Ching told him, "Such practices as these are also possible in the home. Why is it necessary to leave the household life, since they are not characteristic of monks? You should direct yourself towards the highest way of the dharma. That only is the basic duty and great business of those who have left the household life." He taught him the saying, "The ten thousand elements return to the one. To what place does the one return?" Then he gave him the "Record of the Transmission of the Lamp," the "Collection of the Five Lamps," and the "Record of a Finger Pointing to the Moon." When our Teacher had read them, he understood some things, and didn't understand others. He was most delighted by Lin-Chi's saying, "How can one exert oneself?" It still wasn't clear to him. He afterwards studied all the religious principles of the T'ien-T'ai school, of Fa-Tsang, and of K'uei Chi, under the dharma-master Wu-Ts'an.

When he was twenty-two, in accordance with the general duties, he preached the Law to the assembly. Those who heard his preaching were as if they had received a mound of gold in the market, and asked him to lecture on the dharma-assembly of the Lanka. Our Teacher told the assembly, "Ordinary beings are fundamentally Buddhas, but because of ignorance and false notions, one cannot be completely liberated from life-and-death. If you can partially destroy your ignorance and false notions, then you can partially realize the dharmakaya. If ignorance and false notions are completely destroyed, the dharmakaya is disclosed."

At that time there was an illuminated and venerable monk in the dharma-meeting who asked, "If ignorance and false notions come from outside, they don't pertain to you, and why do you need to cut them off? If false notions are produced from within, it is like the spring from which a dragon pool's waters arise. Water comes up from time to time. After it has stopped, it arises again, and after it has risen, it stops again, and there is never an end to it. To practice cutting off false notions, this principle is certainly unreasonable. The ancients said 'The way of the king does not lie outside of men's feelings.' The Buddha's dharma also does not lie outside of men's feelings. When false notions are cut off, it is Buddha-nature. When false notions arise, one is an ordinary being. Is not becoming a Buddha also existence in samsara?"

Our Teacher was unable to answer. The monk continued: "The dharma-master hasn't yet illuminated his mind, or seen his nature. These words are not found in the sutras. They are taken from the commentaries. If a man who has seen his nature explains the scriptures, then you won't lose the way. If a man who hasn't seen his nature interprets the scriptures, he faces south and leads towards the north, helps in the east and causes confusion in the west. Is this so or not?"

Our Teacher answered "It is so." He bowed in respect to the venerable monk, and then brought up what he had asked the Buddhist scholars,—“How can one illuminate his mind and see his nature?” The venerable monk said “The dharma-master can go and ask Yen-T'ie of Niu-Shou-Shan Hsien-Hua about this. Yen is a religious master-workman. He is a man who has attained satori.”

On a starlit night our Teacher went to consult Yen and asked “What are you doing here, old man?” Yen said “I wear clothes, eat and drink, go to sleep, travel on the mountains, and play in the water.” Our Teacher answered, “It's too bad that you're wasting your time.” Yen said, “I can waste time, and you can't learn my way of wasting time. (Note: The expression here used, *K'ung kuo*, means either “to pass across the void,” or “to pass time in idleness”.) “If you go to that piece of land, you can also learn my way of wasting time.” Our Teacher asked, “What has it to do with that piece of land?” Yen held up one finger. Our Teacher replied, “I don't understand.” He said, “Now I am going to cut off false notions and terminate incessant existence and non-existence. Is it that piece of land or not?” Yen said: “It is not. It is the realm of beginningless ignorance.” Our Teacher asked, “The patriarch Lin-Chi says this ignorance is very profound and dark, and a deep trap. Is it really to be feared, or not?” Yen said: “Yes.” Our Teacher brought up the Buddhist scholar's saying, “How should one exert oneself in order to illuminate the mind and see one's nature?” Yen said, “You cannot cut off false notions by means of the visual organ directed towards the dark, deep trap of incessant existence and non-existence. Turn and look within that. Walking, standing, sitting, lying, you mustn't be separated at any time from cause-and-condition, until the causes of the deep, dark trap of ignorance are once broken; then you'll be able to illuminate the mind and see your nature.”

Our Teacher heard these words as if he were drinking sweet dew. From this time on, he exerted himself day and night, and meditated strenuously. He grew haggard, lean, and bony, like firewood, until a certain midnight he heard the sound of the wind blowing through the leaves of the wu-t'ung trees outside the window. Suddenly he experienced satori. At this time his whole body sweated profusely. He said: “Oh! From the beginning, from the beginning, there is no green and no white, also no sitting and meditating, also no nembutsu, also no great affair of death and life, also no impermanence.” He recited a gatha impromptu,

“Basically there are no Buddhas and no living beings;  
Never has even one person yet been seen in the world.”

“He who was finally liberated is this fellow, and he's still living.”  
He looked out of the window, and indeed it was blue for ten

thousand li, without a cloud, and the early morning moon in the sky.

A few days later our Teacher went again to Yen and said, "I'm not looking for the way to exert myself, but I'm only looking for you, old monk, to put your seal on my experience." Yen raised his staff, made as if to strike, and asked our Teacher, "Ts'ao-Ch'i hasn't yet seen the yellow plum tree. What is the meaning?" Our Teacher answered, "Old monk wants to strike someone." Yen asked again, "After he's seen it, what's the meaning?" Our Teacher answered again, "Old monk wants to strike someone." Yen bowed his head. Our Teacher accepted the endowment of what he had realized. Yen said, "You have realized enlightenment, and now as your seal of attainment you can take the *Record of the Transmission of the Lamp*. Your great business is at an end. If you have occasion, lecture on the sutras and preach the Dharma to liberate beings. If you have no occasion, you can pass your days at your leisure."

Our Teacher took the *Record of the Transmission of the Lamp*, the *Record of a Finger Pointing to the Moon*, the *Collection of the Five Lamps*, and the *Avatamsaka Sutra* as seals of attainment. Just as a man in the household life speaks householders' words, so from the day when he was fully liberated, our Teacher lectured on the sutras.

## Buddhist Emphasis on Correct Understanding and Practice

GEORGE H. J. CHANG

**B**UDDHISM is a study for self-deliverance and for leading to the salvation of others. The four steps to be followed are:

1. To believe—(a) that we are all potential Buddhas with no necessity to attain Buddhahood through practice. (b) that the results of sins are so terrible that we should practise to delete them.
2. To understand—(a) that all matters resulting from karmic seeds and causes are void, being without substance. (b) that the Vacuum (origin, nothing or invisible) and all beings (everything or visible form) are one without the least differentiation.
3. To practise—(a) the Six Precepts and Four Inducements in order to delete our wickedness. (b) compassion to help all creatures by every possible means.
4. To realize—(a) perfect freedom without the least hindrance to attain complete deliverance. (b) our own real pure nature which already exists and is not something to be obtained.

Although there are a great many advanced Buddhists, the percentage of those who have personally realised the Absolute is very small, probably not up to one per cent as compared with the whole. So we owe much to Gautama Buddha for his precious teachings.

To be successful in our studies of Buddhism, we should emphasize

both accurate understanding and energetic practice. Effectual practice can only be achieved from complete and correct understanding. Incomplete understanding will lead mostly to wayward practice, and this will result in only partial, or wrong, realization. A hungry man cannot be fed with a mere picture of bread. Understanding without practice cannot bring forth valuable results. No one can save others when he cannot even save himself. Precision in deep and true understanding can produce effectual good actions of all kinds and can eliminate the sins of numerous past existences. Otherwise sinful seeds remain and all practice will be accompanied by attachment. Attachment hinders Truth and produces wrong apprehension of all matters, including that of other sects of the Religion. With such attachment they teach beginners blindly and do much harm.

There are many Buddhists who hold superstitious ideas on blessings from the Buddhas, Dharma and Bodhisattvas (just as the Christians are superstitious about God and Christ) and seek for outward salvation or visible truth. They cannot overcome selfishness and are increasing their wickedness and have no hope of real Deliverance. The Surangama-sutra says: "To rely on the Gautama Buddha (Sakyamuni) is the treasure or pearl of Buddhahood. To rely on the teachings of this sutra (of the Buddha) is the treasure of the Dharma. To rely on Bodhisattvas, Kuan Yin (Regarder of the world's cries or the Bodhisattva of Mercy) and Chin Kong Tsang (Vajragarba, the treasure of Diamond indestructible) is the treasure or pearl of Sangha (those who act on the Law according to Teachings)." The blessings from the Triratna (the above Three Precious Ones) are all over the universe, like sunshine. It is just because people are heavily covered with their sins that the blessings cannot reach them, as the sunshine cannot reach covered objects, so they cannot enjoy the benefit of them. Most people do not know that the Triratna is complete within themselves. It is in proportion to the purification of one's mind or heart that the blessings of the Triratna (Buddha, Dharma, Sangha) befall him. So blessings from Buddhas and Bodhisattvas are obtained or induced by our own pure hearts. Many people do not know the essential principles of practice, so they cannot realize their own real nature. They are insistent on their own self or Atman (I or me) and on their own methods or teachings, thus blockading their progress on the path of brightness. Minds full of various thoughts and busy with the frequent arising and disappearing of ideas are not at all in harmony with what Sakyamuni Buddha taught.

An ancient monk said: "Do not think that when a person can keep on with no thoughts he is a Buddha. No-thought is still separated from the Buddha by a big mountain or city gate." Now, let us ask ourselves whether we know the mind-of-no-thought. Can we stand firmly on the mind of no thought always? Do we know the parents of our mind at the busy crossroad, and is our mind entirely free or delivered from sins? If not, it proves that our understanding is incorrect and our practice is inaccurate or unenergetic. Our patriarchs from generation to generation have taught us completely the best methods

of practice with most kind-hearted voices like those of our grandmothers, but we understand them not and practise not accordingly. We deprecate ourselves by saying that we are not yet qualified to follow such practices of enlightened ones, that we are not yet Buddhas and we cannot become Buddhas in this life, because a certain Sutra says people may become Buddhas after three big kalpas (universal years). Taking this attitude, there will never be hope for Deliverance because tomorrow never comes. During the time when Sakyamuni Buddha was living, many people became Arahats (Self-saved) upon hearing His words. His teachings have remained up to the present without any change, so why is the number of people becoming Arahats so small now? It is due to the fact that we have not yet met with actual wise teachers; our faith is false or not strong; our understanding is incomplete; our practice is incorrect. It is said that a butcher can become a Buddha as soon as he gives up his knife or sword. Yes! we have sins, but are our sins heavier than those who have killed many lives? We are fortunate that we are now humans and have heard the valuable teachings of the Buddha. His not this fortune resulted from our past worship of numerous Buddhas in numberless generations or in the past three big kalpas? If we cannot save ourselves under such good circumstances as those of this life, when can we expect to be saved then?

The writer has studied Buddhism for thirty years, and some time back compiled Sutras and Compositions amounting to three large volumes. About five years ago, and over a period of many months, he felt deeply sorry that he had gained no advance in his practices, and shed tears. When he met any teacher-monks, he never failed to kneel before them for words and guidance, but the result was disappointment and no real guidance was obtained. At the very beginning of his studies, once when he was attending a class on the explanation of the Mahayana Faith Composition, he did believe that there was no difference between his own real nature and that of a Buddha, that the Buddha-nature existed in him; but he was not brave enough to stake his confidence on what he felt, owing to the facts that he could not perform miracles and that he was unable to observe all the commandments. Recently he has come to understand that, though the full observance of commandments represents the height of religious merit, to keep a pure heart is much more effective than to observe commandments to the letter. The former destroys the root of all sins while the latter casts only their branches. The purification of heart relies upon non-insistence and no attachments. As it is said in the Great Wisdom Composition: "Those Bodhisattvas who observe the commandments will not become Buddhas, and those who do not keep observance of commandments shall become Buddhas." This is so since to insist on observation of commandments brings forth attachment and hindrance, and therefore harm to the original pure Buddha nature. Lacking a mind of observing commandments means no attachment to the Absolute, which is pure, bright, still, energetic, etc. The writer further realises that sins have no nature or substance peculiar to themselves.

Their only nature is the supreme Bodhi or Absolute, since if one is not moved by bad ideas in his mind or by bad environment, scolding, scoffing, etc., from outside, all "sinful" inducements actually promote his purity and happiness. The underlying idea of this statement is identical with that contained in the teaching of Jesus: "That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. v., 39.). To experienced Buddhists, wickedness and righteousness, reincarnation and Nirvana (Enlightenment), are therefore the same because such Buddhists stand on their own pure real nature, while differentiating results from the Atman-ideas of the common people.

Many Buddhists now take the performance of miracles as the proof of success or fulfilment of Buddha-requirements. This is incorrect. There are two kinds of success: the Inward and the Outward. The object of Inward success lies in deliverance in heart and the realisation of the Vacuum (real nature). After having attained such deliverance, a person will be able to perform miracles as a natural consequence. Inward success is attained after continuous meditation or concentration of mind, and not as a result of meditation that can be entered into or got out of. The result of outward success is the being able to perform miracles, but such miracles are of the nature of sorcery or pagan miracles. As long as the sinful seeds in the *alaya* (soul, or Eighth Sensation) are not entirely washed away, the miracles performed can easily be evil or harmful. During Gautama Buddha's time, there were large numbers of Arahats who would not perform miracles; they said they preferred not to be enlightened rather than to perform evil miracles, because the latter can destroy all Buddha-seeds. This is essential and must be known by all Buddhists. We must therefore have correct understanding and accurate practice, by following enlightened teachers of Buddhism, so that we may not be misled to wrong directions.

The number of Buddhas and Bodhisattvas in the universe is greater than the grains of sand in a big river. Each of them can transform a similar number of bodies also. If they could really save people, all the people in this world should have been saved. Since there are still so many sufferers now, it is evident that they cannot save a single soul. We ourselves have therefore to save ourselves.

It is the Amita Buddha within ourselves that enlightens us, the Chin Kang Tsang Bodhisattva within ourselves can never be destroyed. It is useless to seek outwardly for our own salvation.

All Buddhas in the universe are one,  
What difference have I from them?  
One who realizes the Vacuum Nature,  
Knows that all names are in vain.

*(To be continued)*



# The Happy Land and Zen

JACK AUSTIN

“They (Zennists) make no mention of the Twelfefold Chain of Origination, the Fourfold Noble Truth, or the Eightfold Righteous Path. When we read Zen literature without being told of its relation to Buddhism, we may almost fail to recognise in it such things as are generally regarded as specifically Buddhist” (*Essays in Zen Buddhism*, p. 96).

If these words of Professor Suzuki's are true of Zen they are equally true of Happy Land Buddhism, since each school is the logical but extreme development of the opposite path. Both have been accused of leaving the fold of orthodox Buddhism—meaning, of course, the type of Buddhism professed by those making the accusation. Zen indeed appears to have developed beyond being exclusively Buddhist, while Happy Land seems to be a reversal of much that is accepted in other schools. But closer investigation shows that both have their place, and between them they represent the greater part of Mahayana Buddhism to-day.

Zen and Happy Land are the embodiment of the Self-Power and Other-Power approaches to Reality. The methods differ, and the terms used differ, but, opposite though they are in many ways, they have a great deal in common both in their history and outlook. They retain the same basic Buddhist teachings and offer the same goal in Nirvana or Enlightenment. Their origin is in the Enlightenment of the Buddha, and their background is that of kindness to all forms of life, of tolerance for others, and of freedom to tread one's own path.

*The two Schools grew up together.* The two schools began in India during the early days of Buddhism. The Happy Land teaching was the first to be established in China—it was the first of all Buddhist Schools there—and was followed shortly afterwards by Zen. They thus grew up together in China and had a profound effect on each other.

The Pure Land School rapidly became very popular with the mass of the Chinese people, while Zen interested the more intellectual minority. Between them they covered complementary fields and found it comparatively easy to work together. They provided the two basic types of religious experience which are necessary for different people at different times. Not only did they work in harmony, but they went further and joined forces. As Professor Suzuki puts it (*Impressions of Chinese Buddhism, Eastern Buddhism*, Vol. 6. p. 356): “Zen appeals to a very limited number of people who are intellectually well trained and at the same time endowed with an amount of devotional piety. The impossibility of keeping up this exclusiveness on the part of Zen made it turn towards the Nembutsu.” For a long time there was no sharp division into sects, and monks following both teachings lived together in the same temple.

There arose in China a series of Zen Masters who taught both Zen and Pure Land doctrine, and this fusion later became known as Nembutsu-Zen. As early as the seventh century of the Christian Era we find recorded in the famous Zen Sutra of Wei-Lang the following remark by Prefect Wai: “I notice that it is a common practice for monks and laymen to recite the name of Amitabha with the hope of being born in the Pure Land of the West.” To which the Master

replied “. . . If we can realise the Essence of Mind at all times and behave in a straightforward manner on all occasions, in the twinkling of an eye we may reach the Pure Land and there see Amitabha.” In the eleventh century Zen-Shou, a famous Zen priest wrote a treatise on the Oneness of all Good Works. In this, following the earlier example of Tz’U-Min, he advocated a balance of learning, meditation, Nembutsu (calling on the Name of the Buddha), and morality. This fourfold discipline was followed in most Chinese temples from that time onwards.

In the fifteenth century another Zen Master, K’ung-ku, wrote: “The Doctrine of the Nembutsu is the shortest road to the realisation of the Buddhist life . . . what is most desirable is the Land of Purity and what is most dependable is the Nembutsu . . . the Pure Land of Serene Light is no less than this earth itself, and Amitabha Buddha is your own mind.” Here we see a typical Zen interpretation of the Pure Land which clearly has the support of the Meditation Sutra. There were many other Zen masters who taught the two doctrines, and, it should be remembered, all this happened in China centuries before the rise of the distinctively Pure Land sects in Japan under Honen and Shinran. The influence of Pure Land on Zen remains to this day, since Amida Buddha is still invoked in Zen Temples. As an instance of Pure Land influence in modern Zen we find this prayer in *Zen Buddhist English Sutras* published in 1948: “We pray the Buddhas . . . to have mercy on us and deliver us from the sufferings resulting from our previous lives.” Surely a clear enough example of calling on the Other-Power of the Buddha.

*Priests and Laymen.* It is often felt, both by Buddhists and others, that the everyday world is unfavourable to spiritual development. To find more suitable conditions, monks in Theravada and other Self-Power sects, including Zen, remove themselves from daily life and retire to monasteries. Here they are supported, to a greater or lesser extent, by laymen, and become professional religious. To the extent that they require special conditions for their progress, they may be thought weaker than laymen, since the latter have to tread the Path and also to cope with the other difficulties from which monks have fled. The trend in Mahayana, particularly the Happy Land and Zen schools, has been away from the cloistered monk towards the teacher, often married, who lives a normal life like his fellow Buddhists.

Let us first take a look at the Zen priest. In the larger Soto Sect he is trained by means of meditation. In the smaller branch, the Rinzai, he is taught to use the *koan*, an apparently meaningless phrase, on which he meditates in an effort to penetrate beyond the intellect. In both cases he lives in a suitable atmosphere, and he has a master to whom he can turn in his difficulties and upon whose experience and judgment he can rely. Laymen may also enter the monastery for periods of training, since it is insisted upon that a teacher is very necessary at least for all beginners. (This should be remembered when considering the suitability of Zen for the West, where such masters are not available.) It is interesting to note, in passing, that Zen priests in Japan now often marry, having modified their practice after the example of Shinran and the True Sect.

For the same reason as the Zen monk retires physically to the

monastery, the disciple in the True Sect retires, spiritually as it were, to the Happy Land of the Buddha. Can he be blamed for also seeking an environment—in his case a spiritual one—in which the more easily to find peace and enlightenment? He does not abandon the world, nor need he depend on his fellow Buddhists for his food and other necessities. He finds strength in the Other-Power of the Buddha both for his daily life and for the life of the spirit which informs and guides it. His vihara is not so much a building as a state of mind, which is the more important meaning of the word.

The Happy Land and this everyday world are not separate. Professor Suzuki reminds us in his *Essence of Buddhism*: "The cause of our unhappiness is found to be the fundamental error that there are two separate and uncoordinated worlds when the truth is that the world is one." And again, "For this relative world in which we know that we live, and the more real world which lies behind it, form a complete and undivided whole, and neither is more real than the other." While still in this relative world, the Buddhist has to rise spiritually to the world of reality, symbolised in the Happy Land. He does not depend on his own power for this, but throws himself on the greater Power of the Infinite Light—Amida Buddha.

The priest in the True Sect lives a normal life, marrying if he wishes, assisting in the temple services and taking part in the many activities of the sect. These include giving talks on Buddhism, visiting the sick and those in prison, running hospitals, nurseries, colleges and universities, Women's Associations, Sunday Schools and Young Buddhist Associations. The stress is on active good works which express practical gratitude to the Buddha and show love for his fellow men. The true spirit of Buddhism is still seen in the good work done, as it was previously, for example, during the reign of the great Indian Emperor, Asoka.

There is in the True Sect far less distinction between priest and layman. Shinran once remarked: "I have no disciples, only fellow travellers on the Path." There is less detailed training required and not the need for the services of a master as in the case of Zen. What is needed, however, is faith, coupled with the humility to acknowledge the limitations of our little selves and the greatness of the Whole, personified in the Buddha of Infinite Light.

*The Two Methods of Training.* The Buddha is both All-Enlightened and also All-Compassionate. Of these two aspects Zen may be said to represent Wisdom while the Happy Land embodies Compassion. We may acquire wisdom by Zen training, but, out of compassion for those unable to take that Holy Path, the Buddha gave the Easy Path teaching. There is in Zen the famous saying attributed to Bodhidharma:—

"A special transmission outside the scriptures ;  
No dependence upon words or letters ;  
Direct pointing to the soul of man ;  
Seeing into one's nature."

This finds its parallel in the Happy Land sects whose follower also does not depend on scriptures but calls directly on the Other-Power of the Buddha, which is available regardless of his ignorance of the sacred writings. Neither does he depend on images and rituals, for all externals are transcended and he is left face to face with direct spiritual experience.

In Zen, he struggles to free himself from the limitations of his personality and to realise his true Self. In the True Sect he gives himself to the influence of the Buddha and so is free from these limitations of his separative self. The Zennist snaps his fetters by sheer determination, whereas for the Pure Land Buddhist they fall away as he gives himself to Infinite Light and calls on His Name. In either training the emphasis is not on the external and physical but on the internal and spiritual.

It must be remembered that in the teaching of the Three Sutras and the True Sect, the Happy Land is not a permanent place of enjoyment. It is, in fact, a place of training for the Bodhisattva where he will find Enlightenment easy and certain. Once enlightened, however, he will wish to return to help others, and this return (Japanese: *genso-eko*) is the heart of the teaching. Hence the Happy Land is not a counterpart of the Christian heaven, for once he is in heaven the Christian has no idea of leaving it again to help others.

We have on the one hand the meditation of the Zennist, including the *koan*, and on the other the calling on the Name of the Buddha (*Nembutsu*), and both are designed to get beyond the intellect. In Zen, the flash of Enlightenment, obtained as a result of this training, is referred to as *satori*, and the disciple is said to have taken the *straight leap* from illusion to reality. In the True Sect, by means of the Nembutsu the disciple takes what is known as the *crosswise leap*. Whilst the two methods could hardly differ more, the final result is the same. In fact, it is sometimes said that there is more *satori* in the True Sect than in Zen. In his new work *Living by Zen* Professor Suzuki says (p. 129): "The Shin does not flaunt *satori* as Zen does, but there is no doubt that it exists also in Shin. . . . The fact is undeniable that there are more genuine and practically-working cases of *satori* among lay devotees of Shin than in the equivalent Zen circles. . . . Shin devotees are not generally so learned or intellectually inclined, and therefore not so vociferous; they silently work out their assurance in daily life."

*Unity at the Highest Level.* Both the True Sect and Zen take this life for what it is worth, but are not bound by its shadow-show. They seek the light of Reality which alone gives meaning to, and indeed which makes possible, the shadows which we see here. Zen uses various Buddhist words as well as its own terms for this Reality, while Shin personifies it as the Infinite Light, Amida Buddha, and the Happy Land is his world of Reality.

The dangers of Other-Power Buddhism have often been stressed in the West, yet the dangers of Self-Power are quite as great, and the greatest of them is the fetter of pride. It is natural to want the credit for our achievements, even spiritual ones, and it is harder to accept what has already been achieved for us in the timeless time of the spiritual world. Yet, in fact, Zen constantly points out that we are already Buddha and have only to realise the fact. Not that the Other-Power doctrine despises effort, but it does show that all true effort comes from the Buddha-nature and not from our lesser, separative self.

In Mahayana Buddhism generally, the desire to escape from the world of birth and death is replaced by the effort to find freedom from its limitations whilst yet in it. As it is often expressed by Mahayanists, *Nirvana*—the world of Enlightenment—and *Samsara*—this world of becoming—are one and the same, for all duality is an illusion. The

aim is therefore to reach a state of consciousness where the working of karma loses its significance so that we are no longer bound by it, though naturally we still have to suffer the effects of past karma. At this level all methods are seen to be merely devices, and the True Sect of the Happy Land and the Zen Sect merge into one. The Buddha himself made no mention of the various schools which later grew up out of his experience, for when Enlightenment is reached all paths are merged into one Reality.

The various schools and sects of Buddhism all arose to fill a need of their times. Either they embody a particular doctrine, as Kegon or Tendai, or they gave expression to current feelings, as with Jodo-shin-shu or Nichiren, which were both protests at complacent orthodoxy. They all have their value, and with some of them, like Kegon, it is out of all proportion to their small size to-day. The True Sect of the Happy Land and Zen are now the largest, and so have the future of Buddhism very largely in their hands. Good will come, not by stressing differences, but by finding agreement in a spirit of mutual understanding.

To-day there are many signs of the two schools working together again. As a small example of this we find in a service book published in 1949 by the Soto Sect of Zen a catechism containing the following: "What do we mean when we say that the Buddha became Enlightened? Answer: "We mean that he became One with Amitabha and saw Truth face to face." This catechism is taken from the *Vade Mecum* published by the International Buddhist Institute of Hawaii. It is interesting to note that this non-sectarian Institute was founded largely by an Englishman, Reverend Ernest Hunt, D.D., who is a priest of the True Sect (Shin-Shu). For many years he has tried to bring about a common platform and to get the various sects to work together in unity. To-day his form of Ceremony for General Use is used by all sects in Hawaii, and also in America and elsewhere.

We in the West must learn from all the great Buddhist sects and schools of thought, and see in their diversity the unity of Enlightenment. As a Japanese puts it, the variety of the flowers proves the richness of the soil. We must recognise in those who tread their various paths our fellow pilgrims on the way, for both Self-Power and Other-Power will benefit those who need them. To-day the call is for a greater Buddhism which, realising the value of all existing sects, shall yet rise above all differences and present a united Dharma for the healing of our unhappy world.

Let us sum up in the words of a modern Shin writer, Kenryo Kanamatsu, taken from his book *Amitabha, the Life of Naturalness*, surely one of the most delightful works ever written on the spiritual life. "We must know that within us we have that where space and time cease to rule, and where the links of cause and effect are merged in unity. In this eternal abode of the spirit, the revelation of Amida, the Supreme Spirit, is already complete. The True, the All-Conscious, the Infinite, is hidden in the depths of our consciousness. The union with the All-knowing is already accomplished in timeless time."

HOMAGE TO THE INFINITE LIGHT, ETERNAL LIFE!  
HOMAGE TO THE GREAT TEACHER SAKYAMUNI BUDDHA!  
PEACE TO ALL BEINGS!

## BOOKS

**Le Mental Cosmique Selon la Doctrine de Huang Po.** Traduit de l'Anglaise par Y. Laurence. Preface du Swami Siddheswarananda. Introduction du Docteur Hubert Benois. *Adyar-Paris.*

The work, translated from the Buddhist Society, London's publication of Chu Ch'an's English version, can be estimated either according to its merits as a translation from the English or according to its value as preserving the intrinsic meaning of the original Chinese text. It fares well on both counts. On the first, if occasionally in minor detail it departs from the English text, on the whole it is extremely faithful, and, at times, masterly.

With regard to the second, Chu Ch'an has remarked in his commentary to an early section: "The Chinese language is much less precise than the English. Hence Chinese terms often have a much wider connotation which makes them more suitable to a work of this kind." Add to this such a statement as is made by Chiang Yee in his *Introduction to Chinese Calligraphy*: "Chinese characters comprise three elements, thought, sound and form, and are thus able to fulfil both the uses of daily life and the exacting requirements of an artistic medium," and it will be obvious that, a Chinese "character" containing something more than the word assigned to it as its English equivalent, a work composed in Chinese must contain considerable meaning which is not apparent in the English rendering. One would expect that in translating the English into a third language, still more of the original meaning would be lost, but, thanks to the excellence of Chu Ch'an's work and to the admirable insight of Yvonne Laurence, much of this meaning has been retrieved. In the French version, therefore, one often feels oneself to be considerably nearer to the inner meaning of the Huang Po Doctrine of Universal Mind than one does in the English. One has also, of course, the advantage of the French idiom itself, the nature of the vocabulary and the general syntax; more, though the nature of Buddhist texts is such that the Active Voice preponderates, where the French text employs the Reflexive the English preserves, and tends to emphasise in grammatical form, the drag of the Passive. The following are simple examples of the above statements. Chu Ch'an, translating "shih" by "know," needs to make a commentary note to explain what is to be inferred from "know"; Yvonne Laurence, translating by "connaît" needs no such note. Again, the original sense is better preserved in "C'est en interdisant à

un point de vue errone de s'installer en vous que vous réaliserez *Bodhi*," than in "it is by not allowing wrong thinking to take place that you will realise *Bodhi*"; similarly in "Si l'on donne au mental la possibilité de se vider—" than in "if only the mind is allowed to become void—" Such instances are worthy of study, not only with regard to the present volume, but because they give an idea of the discrepancies which must have arisen in the course of translations of the Buddhist texts. Such discrepancies are no fault of the translators; they merely reflect the lack of equivalents in the languages concerned.

For the rest, the occasional redistribution of paragraphs is of great advantage. A Preface by Swami Siddheswarananda and an Introduction by Dr. Hubert Benois, both including a comparison of Zen Buddhism with the Vedanta, are highly interesting and informative. The volume is a valuable addition to French translations of Oriental Texts.

A. A. G. BENNETT.

**Les Enseignements Secrets dans les sectes Bouddhistes Tibétaines.** *Alexandra David-Neel.* (Adyar-Paris). 1951.

A work by a writer of the understanding and experience of Mme David-Neel must always be of considerable interest, and readers of her previous books will study this one with all of their usual appreciation. For others, one feels less sure of the response. The title suggests secret writings, occult messages, and such mysticism as charmed the Western peoples at the turn of the century, whereas, in fact, the work is an able and informative treatise on Buddhist Teachings as a whole. The Tibetan Masters' Teachings differ from these far less than is commonly supposed.

At the outset the author explains that the term "secret" is used in the sense of the Teachings being delivered orally to a minority of high degree of intelligence, but one adjusts one's first misapprehension only to stumble on a second. There is nothing in the intellectual content to cause alarm to the rawest of Western undergraduates, unless it should be that he is expected to consider seriously such propositions as "the world is movement," or that the movement is exclusively continuous or discontinuous. One reads on, however, to find that such assumptions are for contemplation only and that no dogmatic significance is to attach to them, but in that case it would appear unnecessary for the author to "prove" them. Still, the student can, no doubt, exchange the subjects for a position or

a cosmic ray, or for some other phenomenon to which he is partial, since the real purpose of the contemplation is to revolutionise his view of the external world. In due course he is expected to arrive at a consideration of what his own real nature may be. We are here immediately in the main stream of Buddhist thought, and find the Secret Teachings of the Tibetan Masters are neither secret—in the sense in which the word is usually understood—nor peculiarly Tibetan. Possibly no such peculiarity was ever claimed for them. Possibly also, and here might well be the crux of the whole matter, that which represents the particular contribution of the Tibetan Masters to Buddhist thought is exactly that which could be acquired only by study under a Tibetan Master, and less so from his oral than from his wordless teaching.

One does not judge an opera from excerpts given on a concert platform, but by a full-scale performance in an Opera House. Similarly, it is not fair to estimate the Tibetan Secret Teachings from excerpts reproduced in the written word. Readers of Mme David-Neel's former works will catch something of the spirit of the Teachings, but a modification of the title would considerably widen the appeal.

A. A. G. BENNETT.

### The World Fellowship of Buddhists : Report of the Inaugural Conference.

This book is a fitting record of the first World Conference of Buddhists, held in Ceylon from May 25th to June 6th, 1950; and as a record it is of historical interest. It gives the names of the delegates, the countries they represented, resumés of the Conference Meetings; and full length reports of some of the speeches that were made. And it contains the accounts each delegation gave of Buddhist activity in his own country (thus, taken in all, giving one a fair picture of Buddhism in the world today), and also reports from the five Sub-committees that were appointed during the course of the Conference. It is indeed, a complete record of what happened during the fortnight of concentrated official and unofficial meetings from which all Buddhists are hoping valuable results will sooner or later emerge.

Buddhism, with its emphasis on mental development to be gained by the practice of concentration, has many barriers to surmount if it is to be efficacious in retrieving mankind from the tangle or jungle of wrong views in which he is enmeshed today. It may be too late already. But whatever Buddhism does, however it seeks to spread the teaching, it is the teaching itself that should be spread and not modern adaptations of it. Once Buddhism ceased to speak for itself—and it has more to say

for itself than perhaps was made clear at the Conference—it would no longer be Buddhism and might just as well be called by another name.

From Ceylon a cry for universal peace has issued forth. It is, or should be, as was mentioned in two or three of the Speeches the life-long work of every individual to radiate *metta*, loving kindness, towards the whole world. But the Conference as a whole did not sufficiently stress this fundamental point. A "call to everyman", in Mrs. Rhys Davids' words, would have been timely.

The Report however clearly shows that Buddhists are far from being complacent about the contribution they are making to the trend of modern life and thought, but are, on the other hand, well aware that Buddhism needs strengthening in its strongholds and outposts alike.

I. B. HORNER.

### The Individual and His Religion. (A Psychological Interpretation). G. W. Allport. English Edition, Constable, 1951. 12s. 6d.

Serious enquirers, including Buddhists in English-speaking countries who wish to study Modern Psychology, will find the above volume suitable and stimulating. It consists of an enquiry into the role of the religious sentiment in individual psychology. The style is stimulating, the author's outlook critical and sane; his bibliographies provide the starting points for many excursions into the psychology and sociology of religion. In his text he stresses the varieties of religious experience, which are as numerous as the varieties of human temperament. There is no one religious sentiment, nor is there a single origin for religious sentiment. Fear and insecurity, gratitude, sorrow, are sentimental; in descending order of importance, all go to produce religious awakening. But, the author continues, origins are not explanations; religion is not fear, gratitude, sorrow or sex, any more than a man is a child. Once a sentiment is formed it possesses energy and motivation of its own, independent of its present parent sentiment. A few pages point the chief features of religion in childhood and early adolescence, a subject which, incidentally, European Buddhists have neglected. There follows an analysis of the religion of American college youth, as revealed in several polls; one item of interest being that 14 per cent of the Protestant students in a Harvard poll felt that an entirely new type of religion is needed.

Perhaps the most valuable chapter is that on the religion of maturity. According to Dr. Allport's enumeration, the mature religious sentiment is well differentiated, dynamic, productive of a consistent morality, comprehensive, integrative, at the same time open to

change of ideas and firm in proceeding from present ones. It is freed from the drives and desires of the body, and characterised by a sense of humour and the ability to see oneself objectively. Further, it acts as the integrating force, the central government which unifies the country of sentiment that constitutes the mind. The author stresses that mature people are not always religious, nor does maturity imply one set of beliefs in particular, but that religion is the greatest single maturing force in personal psychology.

Interesting points in the chapter on religion and psychiatry are: "Love, incomparably the greatest therapeutic agent, is something that professional psychiatry cannot of itself create, focus, nor release." Also: "By contrast, religion—especially the Christian religion—offers an interpretation of life and a rule of life based wholly on love. Dr. Allport is not ignorant of other religions. He taught for a while in Istanbul and so knows Islam. He quotes the Gita and the Vedas. But is not Buddhism a religion of love? Are there not *maitri* and *karuna*?"

The book concludes with a chapter on faith, which is defined as "basically, man's belief in the validity and attainability of some goal (value)." The dynamic reaching-out of the mind towards a goal is termed "intention." Prayer, ritual, and contemplation are all expressions of "religious intention." The author stresses the importance of these in intensifying religious attitudes and sentiments. He says: "Buddhist and Jainist prayers are genuine religious acts, for their intent is to relate the individual to what is central in the nature of things." He distinguishes various types of prayer, distinctions commonplace in Christian theology, but apparently unknown to the writers who maintain that Buddhists don't pray. He says: "The expressive symbols of ritual aid the individual by eliciting intentions that would otherwise lie mostly dormant," and thinks the most likely common denominator for all religious intentions is that "The essence of the religious value can be found only in the mystical goal of oneness."

Altogether, the book provides a splendid means of analysing and assessing one's own religious life.

RICHARD ROBINSON.

**Venture with Ideas.** Dr. Kenneth Walker. *Jonathan Cape*. 10s. 6d.

This book is the story of a group of people seeking full maturity in religion and character, and of how they attained an integrated view of life, an objective view of themselves, and, thanks to Gurdjieff, an enlarged capacity for humour, food and vodka. The story should appeal alike to those who have

passed through some of the phases recounted, and to those who are just beginning the search for maturity.

It is an excellent book for intelligent 'teen-agers, possibly because it was not written expressly or solely for them, but for all people who like intellectual quest stories. Dr. Walker has wrapped up a few big ideas in tidy parcels, and delivered them in dramatic, semi-narrative form. He has avoided abstractions not easily intelligible, except when they are necessary. Further, he has imparted an air of quest and mystery to the search for Truth. Certainly he murmurs some dark words about secret brotherhoods and Atlantis, but these things belong to a phase in growth, and should be gone through at an age when one can be romantic with impunity. Still, there are millions of adults who haven't had the fortune to meet and assimilate these ideas at the best time, their early teens, and who will benefit from this simple and coherent presentation. There are scholars and philosophers who have failed to face up to the possibility of a level of consciousness as different from waking as waking is from sleeping. There are intelligent people who don't investigate Buddhism, Vedanta, or the Gurdjieff-Ouspensky "system" of the book, because they are afraid of being caught in a "group" with a herd of eccentrics. These persons will be relieved of their timidity. There are clergymen teachers, youth organisation leaders, and propagators of Buddhism who could use the social devices evolved in the experiments at Hayes and Virginia Water, and in Gurdjieff's fabulous Paris apartment. And there is no one who will escape the fascination of the portraits sketched by Ouspensky, the austere teacher who looked on men as examples of types, and of Gurdjieff, the old rogue who tricked people into wisdom with food and vodka, and taught impartial love to his spiritual grandchildren.

Dr. Walker puts an air of mystery around the "system" and speaks of it as "ancient wisdom." I, at least, cannot see much mystery. The basic ingredients are Hindu, and familiar to anyone who knows Samkara Vedanta and the Tantric cosmologies. The Science, Buddhism, Theosophy, etc., in Gurdjieff's salad, are also eclectic and generally accessible. There is possibly a slice of Marxism in the salad—Ouspenskyan materialism is very close to dialectical materialism—and it is not unlikely that the "System" drew some of its ideas from the radical ferment which preceded the Russian Revolution. The real mystery, however, is not in the ingredients but in the old salad-maker; the raw materials are secondary to the genius of the mind which created the "system" out of them.

RICHARD ROBINSON.



## Buddhist Theories of Existents: The Systems of Two Truths

*Elvin W. Jones*

Later (post-fifth century) Indian scholars, when confronted with the enormous mass of divergent canonical and commentarial literature produced by the past, regarded the systems of teachings set forth in the Buddhist scriptures as representative of three distinct enunciations of the doctrine by the Buddha, called "the three turnings of the dharma-wheel."<sup>1</sup> Likewise, they regarded the commentarial traditions which explained the preceding as contained within four major philosophical schools.

The first turning of the dharma-wheel consisted of the teachings of the Hīnayāna; the second was the teaching of the *Prajñāpāramitā* or perfection of wisdom class, a Mahāyāna doctrine; and the third was another kind of Mahāyāna doctrine, as exemplified by the theories of the *Saṅghinirmocana-sūtra* and others. The theories of the first turning of the dharma-wheel were systematized in the *abhidharmas* of the Vaibhāṣika and Sautrāntika schools; those of the second, by Nāgārjuna around the first century into the Mādhyamika; and those of the third, by Āryāśāṅga around the fifth century into the school of the Vijñānavāda or Yogācāra. These four systematizations of the three dharma-wheels, the Vaibhāṣika, Sautrāntika, Mādhyamika, and Yogācāra, are the four



schools of philosophical tenets produced by Indian Buddhism, the first two belonging to the Hīnayāna, and the latter two to the Mahāyāna. This idea of three turnings of the wheel of the Buddhist doctrine, originally set forth in the *Sandhinirmocana-sūtra*, is not, however, an inclusive classification of all the teachings contained in the Buddhist sūtras. Rather, it represents three radically different ontological determinations which served as the basis for three formulations of the entire system of Buddhist theory and praxis. Thus, running the whole range of the ontological spectrum, the first enunciation of the doctrine took as its basis the position that all existents (dharmas) are reals; the second, that all existents are unreals; and the third, that whereas some existents are unreals, others are reals. Thus, after the fifth century, it was a man's determination of the nature of "things," in the direction of a realism or a constructionism,<sup>2</sup> which principally led him to elect to follow the practice of Buddhism according to one of the four schools. The four schools continued to be studied and to serve as the basis of practice until the final disappearance of Buddhism in India in the twelfth century.<sup>3</sup>

Here, however, even Buddhist determinations in favor of a realism differed significantly from those of non-Buddhists. Even in its rise, Buddhism seems to have represented some radical departures from the mode of thinking of the entire ancient world, and so to have laid the ground for later achievements in scientific thought which were indeed to become the jewel ornaments of ancient Indian culture.

The several centuries preceding the appearance of the Buddha were a time of enormous intellectual ferment in North India, when itinerant teachers, of both Brahmanical and non-Brahmanical persuasions, promulgated a wide variety of philosophical doctrines, ranging from Brahmanical orthodoxies rooted in the Upaniṣads to atomism, strict determinism, and skepticism. Often these teachers succeeded in attracting a large following. The multiplicity of available doctrinal options and the obvious bewilderments incidental in determining among them are remarkably paralleled in many ways by

the same kind of intellectual foment occurring during the same period in Greece, where the followers of religious fraternities and various philosophical schools, joined shortly by the Sophists, were carrying new theories and scientific information through the cities of Greece. In both these civilizations that were to foster the higher culture that was later to spread throughout a major portion of the world, the early systems of philosophical speculation produced almost at the start the sharp metaphysical cleavages which were subsequently to become one of the hallmarks of philosophy.

The emergence of these early speculative systems with a soteriological import does not appear as something sudden and abrupt, for prior to their appearance the national mythologies apparently had undergone a process of structuring, by means of principles of interpretation derived in part from observation of the regularity and periodicity of meteorological and other natural phenomena, a structuring which made them yield fairly coherent systems of cosmogenesis and soteriology.<sup>4</sup> The early systems of speculation in both Greece and India display a preoccupation with structures already imposed on the national mythologies by the end of the late archaic period, and these structures seemingly provided the early philosophers with sets of presuppositions as they gazed partly at the world and partly at the mythos.

In India, the first system of philosophical speculation was the Sāṃkhya, the earlier formulations of which are to be found in the later Upaniṣads or Vedānta which were developing the theory of identity between an ultimate and monadic basis of the universe called the Brahman and the innermost essence of the living being, the ātman. The Upaniṣads had allegorized and interpreted the hymns and sacrificial formulae of the Vedas in terms of this ātman theory, which was held to have constituted their inner meaning originally. From the matrix of this Upaniṣadic doctrine of the equivalency of the Brahman and the ātman, the Sāṃkhya scheme sought to derive the multiplicity of the phenomenal world from a series of descending permutations or evolutes of a single primary



stuff<sup>6</sup> called Nature (*prakṛti*), which persists as a substratum for its own constantly changing qualities. In the midst of the multiplicity of the things, the prime knower or soul, the primeval Person (*puruṣa*), creates for itself a labyrinth wherein it is lost and suffers by mistakenly identifying these creations of Nature as somehow related to its own self. Consequently, there exists the possibility of the soul's deliverance from the sufferings involved in the phenomenal world by a gnostic realization of its own original nature as in no way related to Nature's productions. This is to be accomplished, according to the Sāṃkhya scheme, by a course of devolution by means of which the self progressively divests itself of its mistaken identifications with these productions of Nature, beginning with the most gross and concluding with the most subtle, for the soteriological path is an exact reversal of the cosmogenic path through the stages of which the self had become enmeshed and enmired in creation and by the reversal of which it constructs a path of emancipation. Thus, together the two paths constitute a full cycle of a world evolution giving way to a gnostically produced devolution, a cycle of the descent and ascent of the soul.<sup>6</sup>

The same morphology is distinctly discernable in the fragments of the earliest speculative systems produced by the Greeks. Here, too, the whole manifold of the phenomenal world is viewed as the derivative of a single stuff (the *arche* or source) functioning as a substratum which remains identical with itself in the face of its own constant modifications. Similarly discernable almost at the start is the view of the universe as a process of formation by means of a series of descending evolutes of the *arche*—e.g., the Heraclitan downward path (*'odos kato*) of permutations from fire to water—and a process of dissolution through a series of ascending devolutes of the *arche*—e.g., the upward path (*'odos ano*) of permutations from water back again to fire. That this cyclic process of the universe was seen as serving also as a chariot by which the soul descends and ascends to and from a gross manifestation is also clear. Regarding the cited examples,

Heraclitus states, "It is death for the soul to become water," "A dry soul is the most excellent and wisest,"<sup>8</sup> and so on, and here the psychic component of the cycle of the universe is too obvious to be overlooked.

In both cultures, this monistic basis or tendency of early philosophy to derive the many from the one appears to have been rooted in the authority of its respective religious traditions, in the Indian instance, in the Upaniṣads as exegesis of the Vedas, and in the Greek instance, in the Hellenic mystery traditions of which the earliest speculators were devotees and initiates.<sup>9</sup> As, however, the articulation of such theological constructs moved from the mythopoetic to the discursive, it quickly came under the sway of correct discourse or logic, and what may have been a cosmos to intuition soon became a chaos to sense. For however transparently self-luminous the unity of the all, or the development of the multiplicity of the phenomenal world from an original unity, may have been to the intuition looking at the mythopoetic, it soon became a web of obfuscation to the reason, when reason was called upon to give strict accounting of it. This is to say nothing of the manifold of phenomena. There soon came to the fore the problems entailed in explaining the genesis of even a single phenomenal thing in terms of the notion of a transformation or modification of one and the same subsistent stuff, since two incompatible demands were being made of the essence of an originating thing, i.e., that it be permanent and that it be impermanent. By virtue of being one and the same subsistent, the substrate substance needed to remain identical with itself, that is to say, to be immutable and permanent, whereas by virtue of its capacity to undergo transformation it needed to be something mutable and hence impermanent. Consequently, the essence of an originating thing, since it was nothing other than the essence of the substrate substance, also had to be a permanent, whereas definitionally, since it was an originate and hence a noneternal, it had to be an impermanent.

Just as in Greece, then, where the earliest systems of the Milesian school that sought to derive all the effects from a



single cause soon gave way to other systems of explanation which saw the need for more than a single first principle to account for the genesis of the multiplicity of phenomenal things, so in India, where both the systems of the Jainas and of the Buddhists appear in part as a counterreaction to the monism of the Upaniṣads. The Jainas and the Buddhists, in addition to multiplying the number of real substances, espoused two disparate theories on the problem of the permanence or impermanence of substance and of the essence of an originating entity, so that, with the setting forth of the Buddhist dharma, three radically different determinations had been propounded by the Sāṃkhya, the Jaina, and the Buddhist. As for substance, the Sāṃkhya held one permanent stuff, Nature or prakṛti; the Jaina held five permanent stuffs, life, time, space, virtue, and nonvirtue; and the Buddhist held three permanent stuffs, space and the two kinds of cessation, along with an infinity of impermanent stuffs. As for the essence of the originating entity, the Sāṃkhya held it to be permanent; the Jain, both permanent and impermanent; and the Buddhist, impermanent.

Here the Jainas, by introducing a substantive difference between an originating thing's substance and its attributes, could hold that the essence of an originating thing *qua* substance was something permanent by being the effect of causes which were permanents, whereas by its attributes it was something impermanent. A pot, for instance, was permanent by virtue of its matter, a permanent substance, and impermanent by virtue of its qualities of origination, destruction, and so forth. Both the Sāṃkhya and Buddhism, on the other hand, admitted no substantive difference between a thing's substance and its attributes.<sup>10</sup> Hence, the former came to view empirical change as something only apparent, whereas the latter so viewed empirical perdurability.

For the Sāṃkhya, both the substance and the attributes were modifications of one and the same eternal stuff (Nature or prakṛti), which was without a beginning, a middle, or an end. Consequently, the essence of even an originating thing,

being consubstantial with this one eternal cause, needed also to be permanent, as no substantive difference could be admitted between the cause and the effect. Since all existents, including originates, were in essence permanent existents, the result was that causality itself became not a process of a new production, but simply the manifestation or actualization of a potential latent in the cause; for, if the potential did not exist in the cause, the effect could never arise. Here, however, to exist potentially or latently means to be there both essentially and existentially, albeit in an unmanifested manner, and consequently all effects were held to be already in existence even at the time of their producing (i.e., manifesting) causes.

The Buddhist, on the other hand, took the opposite course of determination and held that a cause and effect relation means that the effect depends, not for its actualization, but for its very existence, on the cause. For, if the entity viewed as the effect is already in existence at the time of the cause, what need is there for a cause to produce it? This argument summarizes succinctly the cardinal Buddhist theory of dependent origination (*pratītya-samutpāda*), wherein whatever comes into existence or originates *depends for its existence* on causes and conditions and cannot for this reason exist as something permanent, all origination being thus a new production and all originates (*samskṛta* dharmas) being consequently impermanents.

Although in its simplest formulation—i.e., that of the Vaibhāṣika—the Buddhist theory of the impermanence of all originates permitted a substantive difference between the substance of an originating entity and its attributes of birth, aging, destruction, and so on, it was soon apparent that the quality of destruction was not—as posited by the Vaibhāṣika—a superadded quality appearing simultaneously with the genesis of an originating entity, but rather that annihilation was the very essence of the originating thing itself. Otherwise, it was argued, all things would have to be of the nature of immortality, which is to say, the destruction or annihilation of a thing would be dependent upon its meeting with an





external cause, in which case one ought to be able to find at least some examples of things which, having originated, have never met with their causes of destruction and consequently either have never disappeared or are clearly not likely to disappear in the future; and such is not so. In other words, the argument was that, for a thing to be ascertainably impermanent, it must be destroyed in every moment, otherwise it might never be destroyed at all. Consequently, the mainstream of Buddhist thought held that impermanence could mean only momentariness.

Here, the theory of impermanence as momentariness held that a thing's apparent empirical perdurability was a continuum of a seemingly identical object and its gross annihilation, viz., the breaking of a jar by a hammer or the death of a living creature, that it was just the final moment of a constant, uninterrupted series of transformations culminating in a thing's gross annihilation. In every point of time the thing was another thing; origination, duration, and destruction occurred simultaneously in each instant. Consequently, there was no substantive difference between a thing's substance and its attributes, for with every change of attribute—in particular the moment of time of its existence—the thing needed to be viewed as a completely different substance. In sharp contradistinction to the Sāṃkhya, which posited a thing's unity in a first cause, the Buddhists placed unity in an indivisible mathematical unit of a thing's extension, i.e., the impermanent atom,<sup>11</sup> and of a thing's perduration, i.e., an indivisible point of time. These atoms and temporal point units were not only indivisible but also extended, because indivisible units having no extension could never by aggregation produce magnitude, whereas magnitudes, if they were not a composition of indivisible units, became infinitely divisible.

The difficulties connected with depositing extension and indivisibility on the same *locus*, and the unsatisfactoriness of the Buddhist position as well as that of the Sāṃkhya, were to emerge subsequently

Particularly significant here is the predisposition of early

philosophical thinking to equate real being with the impartible, and hence the unitary. In other words, it was held, implicitly or explicitly, that for something to be truly existent, it must be of such a nature as to be partless and thus incapable of further division into other parts of the same nature or into other natures more primary and fundamental. Such an impartible will consequently be a genuine unity or "a one," inasmuch as, being simple and uncompounded, it has nothing of multiplicity in it. Viewed in the reverse manner, this means that if sense and conceptual objects can be divided indefinitely, without any limit or measurement to their divisibility, then cognition itself becomes completely indeterminate, because cognition can only cognize the measured and bounded, never the infinite and unbounded. In early Western philosophy, for instance, this consideration seems to have led Plato explicitly to posit unity or "the one" as a necessary basis or ground for being, unity being an *a priori* principle determining that things exist in a measured way. Here, "to be" means "to be one" or "to be by means of participation or dependence on one." Since in Platonism real being is not only unitary but permanent as well, the real world of being exists for Plato as an archetypal or paradigmatic realm utterly outside of time and space, the flow of the sensible world having merely a derived existence and a secondary reality through participating in the former. The phenomenal or sensible world has, in fact, been reduced to an illusion, even though neither Plato nor the later Platonists called it such. This *de facto* reduction of the sensible world to the status of an illusion was detected by St. Augustine, for whom it became a main criticism of the Platonism which he had previously embraced.

Around the first century B.C., this predisposition toward thinking in terms of a real being, along with its concomitant implications, came under a close scrutiny and vigorous attack by Nāgārjuna on purely dialectical grounds. In the Hīnayāna sūtras, many dialectical refinements as well as methods of conducting formal discussion are already evident. Nonethe-



less, with the spread of Buddhism and the polarization of Indian opinion between the self and the no-self theories, interest in the dialectic as a means for making some satisfactory determination and demonstration was given a special impetus—a situation analogous to the growth of Greek logical interest in the face of the sharp metaphysical cleavage between Heraclitus' "Everything is in flux," and Parmenides' "Nothing moves either by change or in position." Nāgārjuna, easily one of the greatest dialecticians in the history of world philosophy, took all the real existents that both Buddhists and non-Buddhists had posited up to his time and subjected them to a rigorous criticism. Through his analysis, he found all these positions to be unable to explain the nature of things without serious internal contradictions. Hence, he concluded that things are devoid or empty (*śūnya*) of that very mode of being in terms of which they were instinctively grasped, and that things become explicable, in fact, only if they are empty of that mode of being. In other words, according to Nāgārjuna, things exist as phenomena merely, and phenomena are merely names capable of association with a concept; above and beyond the name and the concept, they do not bear any independent, inherent, or intrinsic nature, nor any mode of being behind their existence. Nonetheless, they are not nonexistent either, because they are there as phenomena. The prime target of Nāgārjuna's criticism seems to have been the predisposition, whether of common sense or of philosophical speculation, to view the existing as somehow absolutely existing. If, however, something exists absolutely or really, then it has to be permanent and unchanging, and so never nonexistent; otherwise, it cannot have a real nature of being existent. Thus, for instance, that the impermanent atoms of the Buddhists exist is patently self-contradictory for Nāgārjuna, for even though they are called "impermanent," if they have really the nature of existence, then they must be permanent and so cannot appear and disappear. On the other hand, the permanent atoms of the Vaiśeṣika are in the same difficulty, for if they are sometimes in the state of union and at other

times in the state of disunion, then their nature changes and, consequently, they are impermanent. And this argument applies for the existence of every other kind of real. In addition to the necessity of real existents to be permanent and unchanging, they must also be either impartible or ultimately based upon the unitary, for the reasons explained previously.

This internal logic of absolutes also appeared in early Greek philosophy in the system of Parmenides, whose conclusions, however, were precisely the opposite of Nāgārjuna's.<sup>12</sup> In an effort to salvage the certainty of knowledge from the skepticism engendered by the Heraclitan position that all phenomenal things are in a state of perpetual flux or pure process, Parmenides sought to discover the existent in the midst of the becoming and took his stand on the dialectical ground that only the existent and never the nonexistent can be an object of cognition. Having dismissed the nonexistent as a possible object of cognition, he proceeded to define the really existent as something necessarily permanent, unchanging, and one, and went on to push his position to its logical conclusion, which posited the "real" universe as one permanent, motionless whole in which any change or movement in place could only be apparent but could not resist analysis—like the Eleatic example of the arrow in flight which cannot move. Such a purely noetic universe, however, seems in the system of Parmenides to have been unable to explain anything about the nature of the changing phenomenal world except its unrealness. Even in its subsequent adaption by Plato and the Neoplatonists, this Eleatic notion of being was not without numerous difficulties. In his famous distinction between "that which is existing always and never becomes" and "that which is becoming always and never is existent,"<sup>13</sup> the former accessible to thought aided by reasoning and the latter the object of opinion aided by sensation, Plato admitted into his system of philosophy both the Parmenidean world of eternal changeless being along with the Heraclitan world of pure process. The subsequent history of Neoplatonist thought is, in part, the story of the problematic of setting up a rela-



relationship between the absolutely unchanging and the changing, as more and more of the categories of Greek logic had to be hypostatized to function as links in an intermediary chain relating the two. Finally, during the later days of the Roman Empire, the problem of mediating the absolute and the phenomenal became so acute, psychologically as well as intellectually, that it became an important contributing factor in the final breakdown of Hellenism in the West.

• Thus, whereas the internal logic entailed by the notion of real being as something necessarily absolute and static led Parmenides into the construction of a system of extreme monism, it became in the hands of Nāgārjuna in India one of the principal dialectical instruments for revealing the grave self-contradictions involved in applying the notion of real being to explanation of the nature of things, and so for demonstrating indirectly his own system of pure nominalism, which delimited the meaning of "to exist" as "to exist as a phenomenon" only and which repudiated all real being altogether.

• Nāgārjuna had also thus reduced the whole phenomenal world to an illusion by depriving it of any real being whatsoever, just as Parmenides and many other philosophers have done; unlike other philosophers, however, he did not posit a real being elsewhere, above or beyond the phenomenal world, and he declared the final nature of all things to be just that lack of the kind of real being which things possess for ordinary apprehension, and that it is precisely this false way of apprehending things in which the illusion of the phenomenal world consists.

• Consequently, while free perhaps of the problems arising from the stasis necessarily entailed by the notion of real being, the system of Nāgārjuna did not fail to arouse the objections of the schools whose reals he had subjected to criticism and found lacking that very reality. Objections were twofold: first, that his system of pure nominalism was nihilistic, since denying real being to everything must necessarily be denying many Buddhist tenets such as origina-

tion, destruction, and the Four Noble Truths, and second, that in such a purely nominalist system, knowledge itself, since it lacks the force of real being, has to become completely indeterminate and undefinable; consequently, knowledge could never affirm or deny with certainty whether things lack real being. Nāgārjuna's response to the former criticism of nihilism was that only someone who denied their real being could *de facto* accept origination, destruction, the cessation of misery and its causes by means of the cultivation of the Path, and so on, since the changes they entail can only occur if they are nonabsolutes, i.e., devoid of a real being.<sup>14</sup> To the objection of the indeterminacy of cognition, his answer was that just as a thing's appearance as a phenomenon is a sufficient certification for its existence, by means of which it may with certainty be delineated from something nonexistent, so cognition, whether perception or inference, knowing just that much existence is a sufficient guarantee for distinguishing a true from a false thesis.<sup>15</sup> It is, he says, just like the instance of the magically created apparition of two elephants which may be seen to struggle and one of which may be seen to defeat the other.<sup>16</sup> In other words, the skepticism which must necessarily be engendered by holding cognition to be indeterminate and incapable of all *a priori* certainty is equally addicted, as a false ideology, to the notion of real being, inasmuch as it assumes that in order to determine the right act of knowing from a wrong act of knowing, right knowing must know absolutely an object which has real being or is predicated upon real being. In this sense, the skeptic is the other side of mistaken ideologue, for the latter finds real being where there is none, whereas the former fails to locate real being and, failing, thinks that he cannot know things with certainty, because for him to be sure that he knows with certainty, he must know some kind of real being. Notwithstanding, knowledge knowing things which are existent merely as phenomena is an adequate basis for exact determination between the true and the false. Consequently, logical proof, rejection, demonstration, and so on are assured even without



admitting their real being, for what else is "the existent" except a logical construct?

This answer, while sufficient for some, did not satisfy others, for whom Nāgārjuna's pure nominalism remained too extreme in the direction of nihilism. Consequently, although Nāgārjuna's system was to provide a basis for the practice of the Mahāyāna for the Mādhyamikas, Indian Buddhism was still to evolve another basis for the practice of the Mahāyāna with a new ontology. This last doctrinal synthesis of Indian Buddhism into a system of idealist nondualism was primarily the work of Asanga, who was later joined by his brother, Vasubandhu. It is variously called Yogācāra, Vijñānavāda, and *Citta-mātra* or "mind-only."

Taking its stand on a kind of Indian Cartesianism, a *cogito ergo sum* without the *ego* but simply a "thinking is,"<sup>17</sup> the complex ontology devised by this system of idealist nondualism might be summarized as follows: Even if things are names, names are always associated with concepts, so that the existence of names and concepts cannot be denied. Moreover, every act of conceiving has always an object of conception, since every act of conceiving has always the form of a cognizing-cognitum. This much is given. Among the objects of conception, then, some are purely conceptual in having no existence whatsoever independently of their concept, as for instance: (1) imaginary things, such as a unicorn, or (2) many kinds of abstractions and universals, such as numbers. However, all objects of conception are not purely conceptual like unicorns and numbers, for some conceptual objects are causally efficient and perform work, such as a horse or the effects of virtuous and nonvirtuous actions. The existence of these things, unlike that of the former, is not utterly dependent on their concept, for here no matter how much the concept may be ascribing something false to its object, the basis for that ascription must be something real.

Moreover, although there is guaranteed the existence of a name-concept and the existence of a real basis for a concept the object of which is something causally efficient, it is not

also guaranteed that these efficient objects exist just in the manner in which they are apprehended by the concepts we form of them. We may be sure, in fact, that they do not, inasmuch as even a slight analysis reveals that the concept is constantly falsifying the nature of its object, as for instance when it apprehends duration on the momentary, or a self on the non-self. Consequently, the actual problem here, in the instances of these efficient objects, is to make a clear delineation between the true nature or natures which are merely being imputed to it by its concept, for the former nature is existent, whereas the latter is nonexistent. Thus, in the new ontological scheme of the Yogācāra as roughly summarized here, just as in the older system of the Mādhyamika, the phenomenon is something illusory in the sense that it is the *locus* for some kind of false imputation, since it does not exist just as it is grasped by ordinary thought. Consequently, the same phenomenon is likewise the *locus* for a nonillusory cognition, i.e., a cognition shorn of all false ascription. How the Mādhyamika viewed the actual nature of the phenomenal thing has already been briefly discussed. The Yogācāra, on the other hand, held that of the imputations superimposed on the object by its concept, the foremost was the apprehension of a substantive difference between the cognition and its object, for even though in all ordinary instances of the cognition of an external object the form of cognition-cognitum appears as a *something mental* (i.e., the cognition) and a *something nonmental* (i.e., the cognitum), Asanga had decided on grounds similar to those which led Kant to decide in favor of an idealism—i.e., the infinite divisibility of matter—that the external object which appears to its cognition as something substantively different from the cognition itself is in fact substantively the same as the cognition. Rather than representing two different kinds of substantives, the cognition-cognitum are two modalities of the same substantive, and the substantive is a mental. Hence, the actual nature of the object is just its emptiness of this kind of duality. This subject and its ramifications will be discussed later.





Between the time of Nāgārjuna and the time of Asanga, the science of dialectics had become more and more formalized into methods of logic, and a system of a five-membered syllogism was formulated by the Brahmanically orthodox school of the Nyāya. This five-membered syllogism was utilized by Asanga and Vasubandhu. The Nyāya system of logic, however, with its strong affinities to the extreme ontological realism of the Vaiśeṣika and its substantive differences between universal and particular, was ill-suited for use by the Buddhists, whose views were so much further on the side of a nominalism. Subsequently, the Yogācāra school produced a complete logical reform in the person of Vasubandhu's pupil Dignāga, in whose hands logic became a subsidiary, albeit an extremely significant, part of a full-fledged system of epistemology. A complete exposition of Dignāga's investigation of right cognition and its means was accomplished shortly after Dignāga by his disciple, Dharmakīrti. For the Buddhists themselves, this new science of epistemology and logic was an extension of their own *abhidharma*, since it demonstrated with greater force and precision than previously their principal views of impermanence, no-self, and so on, and provided these views with a sound critical basis. For this reason, the teacher Śākyamuni was saluted in the logical school as *pramāṇabhūta*,<sup>18</sup> a being whose knowledge and teaching was exactly in conformity with correct cognition.

Developments of logic after Nāgārjuna had also produced a division of the Mādhyamikas into two positions, for new logical considerations had given rise to questions which had not been decided earlier by Nāgārjuna and Āryadeva. One school of the Mādhyamika, the Svātantrika, insisted on the need for recourse to an independent inference as necessary means for demonstrating truth, whereas the other, the Prāsaṅgika, held that truth was demonstrable without recourse to *independent* inference, which was an inadmissible. The point of controversy here was not the validity of inference or syllogistic reasoning, which was not being ques-

tioned by either side; rather, it was a different view of the nature of the basis on which the validity of inference might be acceptably held to depend. The formulator of the Svātantrika position was Bhāvaviveka, and of the Prāsaṅgika position, Buddhapālita and Candrakīrti.

Finally, in addition to the sūtras of the Hīnayāna and the sūtras of the Mahāyāna, which set forth the basic theories which were to be developed into the systems of the Yogācāra and the Mādhyamika, there were a variety of Mahāyāna sūtras dealing with specific subjects such as the Pure Land of Sukhāvati, the tathāgata-garbha or potentiality for Buddhahood existing in all living creatures, etc. These were the common property of the Mahāyānists of both persuasions who in some instances, such as that of the tathāgatagarbha, interpreted them quite differently, and these do not appear to have been representative of any third kind of Mahāyānist school in India.<sup>19</sup>

Still another important class of Buddhist scriptures began to spread widely in India after the fifth century, namely, the tantras. The tantras set forth another method for the practice of the Mahāyāna, a method which was held by its followers to be more effective and rapid than that set forth in the sūtras. Inasmuch as the domain of the tantras was another method of praxis, the tantras did not enunciate any new theory; historically, at least, the Yogācāra and the Mādhyamika provided the theory which the tantric method sought to implement more fully. Thus, the three theories of existents, as briefly set forth in the preceding discussion, appear to represent the three, and only three, ontological determinations on which the theory and practice of Buddhism in India was grounded. These three fundamental positions served as the basis for the formalization of Buddhist teaching into the four schools, the Vaibhāṣika, the Sautrāntika, the Yogācāra, and the Mādhyamika, each of which subsumes a variety of subtypes. The first ontological position, that all existents are reals, is that of the Vaibhāṣika and the Sautrāntika;<sup>20</sup> the second, that no existents are reals, is that of the Mādhyamika;



the third, that some existents are reals whereas some are unreals, is that of the Yogācāra.

Here the meaning of an "existent" is any phenomenon ascertainable as such by means of uncontradicted knowledge. Even in its completely realistic formulations, the theories of the Vaibhāṣika, Buddhism was quite critical and selective in what it was willing to admit into the category of a *bona fide* phenomenon or an existent. In particular, in addition to any kind of originating permanent, it refused to admit any perdurable self or soul or ego functioning as the substratum of the personality or individuality, and this uncompromising denial of any kind of substantive ego enduring from one moment to the next in the personality was one of the principal hallmarks signaling the Buddhist theory,<sup>21</sup> so that adherence to the no-self doctrine (*anātma-vāda*) was synonymous with Buddhism. On the other hand, the full implications of the no-self doctrine were variously understood and interpreted by the Buddhists themselves in keeping with their determinations of a primarily ontological nature. Consequently, the no-self doctrine was explained differently against varying ontological backgrounds, both realist and nonrealist.

In India as in Greece, philosophy arose and developed fully implicated in the mind's natural bent to see everything in realist or substantialist terms, with little critical examination of its own presuppositions and often faulty lines of questioning. Hence, almost everything belonging to the phenomenology of cognition<sup>22</sup> was first viewed as some kind of substantive existent, these real things including not only specific perceptual data but also the objects of universals, abstractions, relations—every type of conceptual entity, in fact. There was something of a problematic in the area of objects seen in dreams, hallucinations, the illusions of magic, reflections, and so on, which resist somewhat the tendency to be viewed as altogether on a par ontologically with their "real" counterparts. It was only after the development of full-blown substantialist systems of thought that philosophy could consider the possibility of a purely conceptual construction and at-

tempt to delineate it from some kind of self-subsistent nature belonging independently to the object, for this could only be done by a critique of the substantialist theories themselves. Hence, in the course of philosophical criticism, one meets again and again instances in which the inability of a theory to withstand criticism is adduced *a fortiori* as the main support for the proposer's own alternative, and the alternative theory is left standing merely by default rather than by its own power to withstand further critical scrutiny.

The most thorough effort at the construction of a genuine philosophical critique was that of the Mādhyamika. In the later period of Buddhism in India, the arrangement of the Buddhist theories into the four main schools became formalized into a new kind of doctrinal literature of some importance subsequently, especially in Tibet, i.e., the so-called *siddhānta* or texts which delineate the tenets of the Indian philosophical schools, both Buddhist and non-Buddhist. This particular kind of literature was exclusively the product of Mādhyamika scholars, e.g., Bhāvaviveka in the *Madhyamakahrdaya* and its autocommentary the *Tarkajvālā*, and Śāntarakṣita in the *Mādhyamakālamkāra*. Tibetan scholarship subsequently expanded the scheme to treat systematically the varieties of the Mādhyamika.<sup>23</sup> This literature, in no way seeking to view the development of Buddhist philosophy in a historical perspective, represents just the final elaboration of the most ancient Mādhyamika method of demonstrating its own rather difficult viewpoint to others as readily as possible by way of criticism, e.g., Nāgārjuna's criticism of the Abhidharmikas and Āryadeva's criticism of the Sāṃkhyas. Consequently, its scheme of arrangement of the Buddhist schools from lower to higher is purely critical. The chief targets of this criticism are the various entities accepted as ultimate reals by the other schools, along with the concomitant consequences of their admissions. The general movement of its progression from "lower" to "higher" is one from the extreme realism of the non-Buddhist systems to its antithesis, the viewpoint of the Mādhyamika that there is nothing what-



soever which exists as an ultimate or as a real real. The remaining Buddhist schools represent intermediate positions standing nearer to or further from the maximal realism of the non-Buddhists and the no-realism of the Mādhyamika.

Thus, this schematic of the Buddhist schools from lower to higher, beginning with the Vaibhāṣika through the Sautrāntika and the Yogācāra to the Mādhyamika, represents the Mādhyamika's own critical perspective. The higher the school, the fewer the number of reals it admits into its system. The lower schools are systems of the Hīnayāna, and the higher schools are those of the Mahāyāna; "higher" and "lower" is from the Mādhyamika point of view. It appears, moreover, that as a system admits fewer and fewer reals, the more it goes against a natural tendency to see things in realistic terms and, consequently, the harder the system may be to grasp with ease—especially without going from an extremity of hypostatization to another extremity, i.e., negation of the nonhypostatized. Nonetheless, a position equally free of these two extremities, acceptance of the hypostatized or superimposed (*samāropa*) and nihilistic depreciation (*apavāda*) or rejection of the nonhypostatized or the non-superimposed, is just the position which each of the Buddhist schools claims for itself, and in the instance of the Mādhyamika is even the meaning of the name, *Mādhyamika* or "middle-ism."

The Tibetan *siddhānta* literature, which this study will now examine, takes two truths as the basis of all the philosophical tenets of the Buddhist systems. Although the idea of two truths is primarily identified with the Mādhyamika, especially by way of Nāgārjuna's famous statement that "the teaching of the Buddha has recourse to two truths," explicit statements distinguishing two truths are to be found in other systems of Buddhist thought, including the scriptures and commentaries of the Hīnayāna, so that a system of two truths, a phenomenal truth and an ultimate truth, is indeed the common property of all the schools of Buddhism. Nonetheless, it is chiefly in the face of the more highly sophisticat-

ed ontological considerations that the notion of the two truths becomes particularly significant and revealing, especially where consideration is being given to delineating the self-subsistent character in contradistinction to the purely conceptual or constructed nature of even a *bona fide* phenomenon.

In other words, many kinds of phenomena establishable as such by means of uncontradicted knowledge need not also exist as some kind of ultimate real; hence, the efforts of Buddhist philosophy to categorize existents phenomenologically, together with its efforts to determine them ontologically, is the domain of the two truths.

In the Buddhist systems, the distinctions and bases for making the distinctions between the two truths are so varied that it is impossible to generalize them beyond stating that the Buddhist systems always treat the two truths as a genuine dichotomy, which is to say that (1) all things admissible as existent are included in the two truths, and (2) the two truths are reciprocally exclusive. Hence, whatever exists is either phenomenal truth or ultimate truth. If it is phenomenal truth, it is not ultimate; conversely, if it is ultimate truth, it is not phenomenal. Again, by way of example, if the basis for making a distinction between a phenomenal and an ultimate is, as in the Svātantrika Mādhyamika, from the point of view of cognition, and the difference between a phenomenal and an ultimate is one of an object of a dual cognition as opposed to an object of a nondual cognition, any particular object, for instance a table, is a *locus* for both a dual and a nondual cognition. However, the table *qua* table as an object of cognition is not both phenomenal truth and ultimate truth, because the table *qua* table exists as an object of cognition only for a dual cognition, whereas the object of a nondual cognition is just the emptiness (*śūnyatā*) of the table.

Having indicated the dichotomous nature of the two truths, we may proceed to look briefly at the two truths in the various Buddhist systems.

On the two truths in the Vaibhāṣika, the *Abhidharmakośa* says, "When of that—like a pot or water—which is destroyed



or reduced by analysis to something else, the cognition does not arise, it exists as a phenomenon (*saṃvṛti sat*); other things exist as ultimates (*paramārtha sat*)."<sup>24</sup>

*Dharma* What exists as an ultimate for the Vaibhāṣika is a partless atom and an indivisible moment of cognition; every other existent exists as a phenomenon. The ultimate reality set forth here is essentially atomistic, and the stability and perdurability of the phenomenal thing, more apparent than real, is in fact a continuum of the seemingly identical object, the atomistic moments succeeding one another as cause and effect. According to the Vaibhāṣika, the caused thing at the first moment of production is endowed with four qualities—origination, duration, aging, and perishing—which function successively. All other schools of Buddhism as well accept this continuum of successive moments in lieu of any kind of real perdurability. However, the others do not regard the atomistic moments as ultimate truth, and they likewise do not accept a moment of duration other than the moment of origination. Thus, for the other schools, the thing goes instantly from origination to destruction, and the phenomenal thing is annihilated in every instant. This is called by the others "subtle impermanence."

As for the Sautrāntikas who follow reason (*yukti*), Dharmakīrti says, "Here, whatever is ultimately functional (*paramārthataḥ artha kṛiṃya samārthya*) exists as an ultimate (*paramārtha sat*)."<sup>25</sup>

What exists as an ultimate for this kind of Sautrāntika are caused entities or originates (*saṃskṛta* dharmas). Every other thing, since it is uncaused (*asaṃskṛta*), such as space, exists as a phenomenon. Because so many of the important distinctions being made here are shared by the Yogācāra and the Svātantrika Mādhyamika (but not by the Prāsaṅgika), this definition needs to be discussed at some length. For all the Buddhist systems, the *definiens* of a dharma or ontological entity is *svarūpagrāhya*, the individuated entity or thing possessed of its own entityness, and it is synonymous with an existent and a cognizable (*jñeya*) and an object knowable through a source of prime right cognition.<sup>26</sup>

Dharmas are variously subdivided, and one of the most important subclassifications is a division into *saṃskṛta* and *asaṃskṛta* dharmas, or caused and uncaused entities. The former originate in dependence on causes and being impermanent; the latter are permanent and never originate. This much applies to all the Buddhist schools, but the following discussion bears mainly on the Vaibhāṣika. The *abhidharma* lists of the Vaibhāṣika enumerate three such uncaused entities (*asaṃskṛta* dharmas), i.e., space (*ākāśa*) and two kinds of cessation (*nirodha*), whereas the other Buddhist systems find many other uncaused entities (*asaṃskṛta* dharmas) as well. As for "uncaused" (*asaṃskṛta*), it may be seen that there are two kinds of things which may be called uncaused, i.e., nonentities such as a rabbit's horns which never appear through a source of right cognition and permanent entities such as space, the existence of which may be established through a source of right cognition. The former is altogether nonactual (*abhāva*), whereas the latter in contradistinction to the former is some kind of actual (*bhāva*), the *definiens* of an actual (*bhāva*) being the capacity to perform a function or to do work (*artha kṛiṃya samārthya*). Thus, for example, in the Vaibhāṣika system, space is accepted as a permanent nonoriginating entity—an *asaṃskṛta* dharma—and, because movement is regarded as a function of space, space is accepted as a cause of movement. Similarly, the other two *asaṃskṛta* dharmas are accepted as functional (*artha kṛiṃya samārthya*). Thus, in the Vaibhāṣika, all dharmas are functional, and hence all dharmas are actuals (*bhāva*).

Standing at a higher level of criticism, the Sautrāntika (as well as the other Buddhist systems except the Vaibhāṣika) rejects the notion of a permanent entity's capacity to do work and thus be the cause of anything. Here, for example, the Sautrāntika reasons that, although space never impedes movement, and in that sense motion may be considered a function of space, space itself is never actually a mover or an efficient cause of motion, because objects in space are sometimes in motion, sometimes at rest, whereas space itself is permanent. If space is sometimes a mover and sometimes a





nonmover, then inasmuch as the nature of space is changing, space must be impermanent; and this is not so. The same argument was often used by Buddhism against a permanent god (*īśvara*) as the creator of the world: For if there is a time when god does not create the world and a time when he does create it, then because his nature changes, god is not permanent; or, if there is a time of his not creating the world and god is permanent, then he cannot create the world; or, if god, being permanent, is always creating the world, then the world is also permanent and consequently does not depend for its existence on creation by god, a relation of cause and effect being precluded, since the cause and the effect cannot exist at the same time;<sup>27</sup> and so on. Similarly, whatsoever is accepted as permanent cannot be the cause of anything, and therefore permanent uncaused entities (*asaṃskṛta* dharmas) such as space must be accepted as nonfunctional (*artha kṛtya asamāṛthaya*) and nonactual (*abhāva*), the *definiens* of an actual (*bhāva*) being efficient functionality as stated previously. Thus, contrary to the Vaibhāṣika, which accepts all entities (dharmas) to be functional entities, here in the Sautrāntika, only caused entities (i.e., *bhāva*) are functional, whereas uncaused entities (i.e., *abhāva*) are nonfunctional.

Consequently, if something is uncaused (*asaṃskṛta*) and permanent, this is only because it is nonfunctional and hence not existent as anything independent of a concept. This does not mean, however, that these uncaused entities (*asaṃskṛta* dharmas) are completely nonexistent, for, as stated, in contradistinction to nonentities (non-dharmas) such as the rabbit's horns, they may be known through a source of uncontradicted knowledge. On the other hand, their existence being totally dependent upon conceptual ascription (i.e., a name and a concept), they are purely noetic entities or *ficta*, in contradistinction to caused entities (*saṃskṛta* dharmas) such as a pot, the existence of which is not dependent on conceptual ascription since caused entities are the direct objects of sense perception and consequently directly cognizable without recourse to naming and conceptualizing. The former, an ob-

ject of right cognition which exists as a mere *fictum*, is the general character (*sāmanyalakṣaṇa*). The latter, an object of right cognition which exists by way of its own condition of existing without being a mere *fictum*, is the self-subsistent character (*svalakṣaṇa*) or thing existing independently of conceptual ascription. Thus, uncaused entities such as space exist as phenomena merely, whereas caused entities such as a pot exist as ultimates. Here, the *siddhānta Rin po che'i phreng ba* states:

Space, which is an uncaused entity [*asaṃskṛta*] is called phenomenal truth because it is real in the face of the phenomenology of cognition, and this "phenomenal" [*saṃvṛti*, lit. "covered up"] means a *fictum* because [thought] obscures the thing which is existent in itself [*svalakṣaṇa*]. . . However, if something is real for the conception belonging to the phenomenology of cognition it is not necessarily included in phenomenal truth, because even an example of ultimate truth, like a pot, is real for the conception belonging to the phenomenology of cognition; likewise [things] such as the self of an individual [*puḍgala*] or permanent sound which are real for the conception of a phenomenological cognition do not exist conventionally [*vyavahāra sat*] or as phenomena [*saṃvṛti sat*].<sup>28</sup>

Thus, the meaning of phenomenal truth (*saṃvṛti satya*) as opposed to the etymological meaning of phenomenal (*saṃvṛti*, lit., "covered up") is an object of cognition which does not exist ultimately (the two truths being dichotomous), but the existence of which is conventionally established through a source of prime right cognition (*pramāṇa*).

Here, a radical reduction of hypostatized entities has taken place, i.e., the elimination altogether of an independent universal, for if all existents are not substantives, inasmuch as some, such as *asaṃskṛta* dharmas, are determinable not as substantively existent (*dravya siddha*) but as existent through logical construct (*pramāṇa siddha*), then the object of the general or universal, itself either a substantive or a logical construct, may be determined to exist substantively only when every particular subsumed by the universal is a caused



entity (*saṃskṛta* dharma). In such instances—such as “the blue”—the particular and the general, although logically different,<sup>29</sup> are the same entity because neither the particular nor the general has any other referent than the thing which exists independently of conceptual ascription, namely, the *svalakṣaṇa* or self-subsistent character of the thing. Thus, “this blue” (the particular blue) and “the blue” (the general blue) not being two different entities, the object of the universal even though it exists substantively does not exist independently or as other than that of the particular, and vice versa. On the other hand, it often happens that every particular instance subsumed by the universal is not a caused entity—for example, “existence,” “object of cognition,” “relation,” “one,” “two,” and so on. Taking the example of “existence,” space which is uncaused exists; hence, inasmuch as we have a specimen of an existent which is uncaused, an entity which exists without recourse to a cause, “existence” does not need to depend on causes and is permanent. Universals of this type are *asaṃskṛta* dharmas, hence not existent as substantives (*dravya siddha*) but as logical constructs (*pramāṇa siddha*), and consequently the number of *asaṃskṛta* dharmas, far from being just the three accepted by the Vaibhāṣika, is almost unlimited, for it includes numerous universals and abstractions and all relations.

Here, in the Sautrāntika, everything which exists, whether caused or uncaused (*saṃskṛta* or *asaṃskṛta*), is nonetheless said to be “determinable as self-subsistent” (*svalakṣaṇa-siddha*).<sup>30</sup> Since uncaused entities, which are not self-subsistents (*svalakṣaṇa*), but only generals (*sāmanyalakṣaṇa*), are being called *svalakṣaṇa-siddha*, determinable as self-subsistent, the term *svalakṣaṇa-siddha* is of a somewhat wider application. It signifies not only the self-subsistent thing which exists independently of the conception (for this is only the caused entity), it also includes general entities which exist as phenomena by way of a final dependence on other things which are of a self-subsistent character—for example, space, the cognition of which depends finally upon objects in space which are

self-subsistents. As a definition of *svalakṣaṇa-siddha*, Je tsun pa gives the following in *Dbus ma'i sphyi don*: “At the time of investigating an object which is designated by a name, one finds [something].”<sup>31</sup> Again, if investigation of something designated by a name or expression leads *at the time of investigation* to the discovery of some object as opposed to absolutely nothing at all, as in the instance of “rabbit’s horns,” that object is some kind of entity and not a nonentity altogether, inasmuch as something is found. Hence, whatever exists is existent by way of a self-subsistent character, either its own or the self-subsistent character of other things.

All these definitions and distinctions stated in connection with the Sautrāntika, which follows reason, are accepted with some modification by both the Yogācāra and the Svātantrika Mādhyamika, and form important elements of the theories of both these systems.

In the Yogācāra, all existents (dharmas) are grouped according to its own cardinal doctrine of *svabhāva-trāya* or three natures as set forth in the *Sāndhinirmocana-sūtra*. Here, all uncaused entities (*asaṃskṛta* dharmas)—with the exception of śūnyatā—are counted as ascribed entities (*parikalpita*), and these do not exist self-subsistently (*svalakṣaṇa asiddha*). All caused entities or originates (*saṃskṛta* dharmas) are counted as dependent entities (*paratantra*), and these are accepted as self-subsistently existent (*svalakṣaṇa siddha*). Śūnyatā, which is an *asaṃskṛta* dharma and signifies the two emptinesses of individuals and things (*pudgala* and *dharma nairātmya*), is counted as a final nature (*pariniṣpanna*). In the Yogācāra system, śūnyatā is the single *asaṃskṛta* dharma exempted from being classified as an ascribed entity (*parikalpita*), and it alone among *asaṃskṛta* dharmas is accepted as self-subsistently existent.

As for *parikalpita* and *paratantra*, despite a difference of terminology, everything already stated about *saṃskṛta* and *asaṃskṛta* dharmas holds here, with one important modification—the difference with which the Sautrāntika and the Yogācāra employ the terms *svalakṣaṇa* and *svalakṣaṇa-sid-*



*dha*. The Yogācārin define both *svalakṣaṇa* and *svalakṣaṇa-siddha* as "existent without being dependent on conception."<sup>32</sup> Consequently, both "*svalakṣaṇa*" and "*svalakṣaṇa-siddha*" both have exactly the same range of application, and both signify only a thing which is itself self-subsistent and never something the cognition of which depends upon the self-subsistent character of other things, as in the Sautrāntika instances just given. Thus, in the Yogācāra anything existent by its self-subsistent character exists likewise as an ultimate (*paramārtha sat*). In fact, the Yogācārin are saying, just like the Sautrāntika, that (with the Yogācārin exemption of *śūnyatā*) all *asaṃskṛta* dharmas are conceptual constructs and exist as phenomena merely, whereas *saṃskṛta* dharmas exist as ultimates. Unlike the Sautrāntika, however, *saṃskṛta* dharmas are not the ultimate truth, for ultimate truth is only the final nature (*pariṇiṣpanna* = the two *nairātmyas*). Thus, as the two truths are dichotomous, all existents, both caused and uncaused, ultimates or nonultimates, are, with the exception of *śūnyatā*, phenomenal truth.

On the two truths for the Yogācāra, Vasubandhu states in the *Vyākhyāyukti*: "*Parama* [highest] is the gnosis [*jñāna*] which transcends the world, and because it is the object [*ārtha*] of this gnosis, it is *paramārtha* [object of the highest gnosis]."<sup>33</sup>

Jam dbyangs bzhad pa explains this passage in the following way: "The character of *paramārtha* is its being the final object of understanding of the path of purification, specifically, the two emptinesses, of a thing such as the skandhas, etc. and of an individual [*pudgala* and *dharma nairātmya*]."<sup>34</sup> Thus, except for the final nature (*pariṇiṣpanna*) which are the two emptinesses (*nairātmya*), i.e., of individuals and of entities, all things are phenomenal.

Likewise, for the Mādhyamika as for the Yogācāra, all things are phenomenal (*saṃvṛti*) except *śūnyatā*, i.e., the two *nairātmyas* which are *paramārtha*; however, there is a profound difference between the two systems in what is understood here, and this difference may be seen from the following discussion of *pariṇiṣpanna*.

Thus far, the two schools of the Hīnayāna, the Vaibhāṣika and Sautrāntika, have been accepting both a substantive matter and a substantive mind and a cause and effect relation between them; in the act of cognizing the pot, for example, the pot existent as a conglomeration of atoms is a cause of its cognition, which is a mental. For this reason, in contradistinction to a concept, the direct object of which is a general image or mental representation, the Sautrāntika hold direct perception always to be nonillusory, because the direct object of perception is the *svalakṣaṇa* or thing which exists independently of conceptual ascription. The Yogācāra, on the other hand, while admitting direct perception to be *nondelusive* in respect to its object of cognition, will not admit it to be *nonillusory*.<sup>35</sup> Yogācāra goes a step farther, holding that not only is there no need to postulate a real substantive matter behind its cognition, but that it is clearly erroneous to do so. Not only is a substantive matter not to be found, but its existence is an impossibility; if a real material substance exists, then one ought to be able to find, at least by way of an intellectual analysis, a final particle of matter or ultimate atom, but such a final material atom is not to be found, on account of infinite divisibility. Hence, the Yogācāra, regarding an independent substantive material stuff as still another hypostatized entity, views the external object (*bāhyārtha*) seen in cognition as another modality of a mental substance rather than a separate material stuff causing the cognition. Hence, although there is a logical difference between cognizer and cognitum, they are both a single substantive entity and that is a mental. Consequently, the cognitum is illusory in the sense that, although it is purely mental, it appears as a nature other than a mental by way of appearing as a real external object, i.e., an independent substantive material stuff. In the same way, the cognizer is illusory inasmuch as its manifest object is illusory. Nonillusory is simply the absence of a substantive difference between the cognizer and cognitum. This is nonduality, and this nonduality is the ultimate truth and the meaning of the emptiness of dharmas for the Yogācāra.



In the Mādhyamika, nonduality and the emptiness of dharmas is something quite different. Of the systems, the Vaibhāṣika, Sautrāntika, and Yōgācāra share in common the acceptance that whatever is the ultimate truth (*paramārtha satya*) exists as an ultimate, i.e., is *paramārtha sat*. In the Mādhyamika, on the other hand, existence in ultimate reality (*paramārtha sat*) is the very thing which is negated by *paramārtha satya*. Consequently, in the Mādhyamika, *paramārtha satya* is the mere nonexistence of a thing—the table, for instance, as an ultimate or as a real. Thus, in the Yōgācāra, śūnyatā is a final nature (*pariniṣpanna*), the supreme object of the path of purification, unthinkable, unutterable, and nondual because it is free of a difference between cognizer (*grāhaka*) and cognitum (*grāhya*); it is empty (*śūnya*) of all things except its own existence in reality, for it exists as an ultimate; it is *paramārtha sat*. On this kind of śūnyatā, Kamalaśīla says in the first *Bhāvanakrama*, "Thus, that understanding of nonduality which is held by the consciousness doctrine [Vijñānavāda] as the highest truth is empty, and by the wisdom of the unmanifest [*nirabhaṣa*] the yogin comes to see this nonduality as ultimately unreal,"<sup>36</sup> for "as things are not really produced from self or other, the cognizer and cognitum are ultimately unreal altogether, and since understanding of nonduality is not of something other than these two and is also upon investigation a nonreal, one must turn away from apprehending this nondual understanding as an ultimate."<sup>37</sup> Thus, emptiness in the Mādhyamika means empty of its own realness, of its own existence as an ultimate (*paramārtha sat*), as well. Although the Mādhyamika is a nondualist system in the sense that it does not admit an ultimate substantive difference between cognition and its object, duality is not the prime target of the Mādhyamika's criticisms. In the Mādhyamika, nonduality is just the sameness of the cognition (*viśayin*) and its object (*viśaya*) by virtue of their inexistence as reals. It is the notion of realistic existence or a real being which is the main target of the Mādhyamika's denials. The nonexistence of all things by way of a real being subsumes the nonduality of cognition and its

object, for in such emptiness of real being there is no differentiation (*viśeṣa*).

The Mādhyamika's reason for this emptiness of a real being is the dependent-arising (*pratītya-samutpāda*) of all existents. That which is a dependent-arising does not exist by virtue of its real being (*svabhāva*), and this emptiness of real being is a thing's dependent-arising.

Thus, in the Mādhyamika the meaning of dependent-arising is considerably more comprehensive than in the other systems of Buddhism. For the others, "dependent" (*pratītya*) means "dependent upon causes and conditions," and "arising" (*samutpāda*) means "origination"; "dependent-arising" is an origination in dependence on causes and conditions. This means that only caused entities (*saṃskṛta* dharmas) are accepted by the other Buddhist schools as dependent-arisings. However, since the *Kārikās* state, "because there is nothing which is not a dependent-arising, there is nothing which is not empty (*śūnya*),"<sup>38</sup> the Mādhyamika is accepting all existents (*sarva* dharma) as dependent-arisings. This means not only caused entities (*saṃskṛta* dharmas) but uncaused entities (*asaṃskṛta* dharmas) as well. Consequently, the meaning as well as the application here of "dependent-arising" is more comprehensive than that given previously. "Dependent" means "dependent upon other than self," whereas "arising" means "existing." Here, then, dependent-arising is existence in dependence upon other than self, and this "dependence upon other than self" subsumes "origination in dependence on causes and conditions" while depriving origination itself of the force of a real production. This comprehensive sense of a dependent-arising is stated in the *Kārikās* thus: "As the agent is dependent on the act, and the action on the agent, no producing cause is seen, save only a dependent arising."<sup>39</sup> This passage is commented upon in *Rigs pa'i rgya mtsho* as follows:

Thus, it is said that the existence of the agent is in dependence on the action, but that there is no [real] production of the action of the agent, and where it is said that one ought to

How they  
are all  
dependent  
on the  
dharma  
How  
the agent  
is dependent  
on the act  
and the act  
is dependent  
on the agent  
no producing  
cause is seen  
save only a  
dependent  
arising





employ this line of reasoning to other things, it is stated that a prime right cognition [*pramāṇa*] and its object, a *probans* and a *probandum*, exist in dependence upon one another, but that it is not correct that one [really] produces the other. Similarly, the *Ratnāvali* says, "When this exists that arises [*asmin sati idam bhāvati*]" is like when there is a short there is a long. Thus it is said also that it is just as the short is not the producer of the long.<sup>40</sup>

Again, just as a dependent-arising, in the limited sense of an origination in dependence on causes, while negating the permanence of anything caused, establishes conversely the cause and effect of karma, similarly a dependent-arising in the more comprehensive sense of existent in dependence upon other than self, while negating the existence of anything as an ultimate, does establish the existence of things phenomenally. Here again we may quote Nāgārjuna and the comment of *Rigs pa'i rgya mtsho*.

Nāgārjuna says in the *Śūnyatā-saptati*:

Because all these things are empty of a real being [*svabhāva*], this is their dependent-arising, [*pratitya-samutpāda*]. The meaning of the emptiness [*śūnyatā*] which is taught by the incomparable Tathāgata ends with just that. The Buddha, the Blessed Lord, names all the various things by having recourse to the conventional expressions of the world.<sup>41</sup>

and *Rigs pa'i rgya mtsho* comments:

Thus, it is stated that origination and all the rest are set forth having been named from the point of view of their nominal expressions, because the final meaning of the reality of phenomenal things ends with just this devoidness of a real being, their dependent-arising. The *Kārikās* say, "The doctrine taught by the Buddhas has recourse to two truths." By stating this also, he shows that the emptiness of a real being is the ultimate truth and that origination, and the like, are conventional; but were he not to state as above [i.e., in the *Śūnyatā-saptati*], someone, not understanding that the meaning of conventional existence is just the phenomenal order of things from the point of view of their nominal predication, may fail to understand

—after so many logical rejections of a real being have been put forward—that the meaning of the statement that all the various things exist by way of their nominal predication is this very establishment of their nonreal being.<sup>42</sup>

Thus, it was the genius of Nāgārjuna which gave a startlingly profound answer to a question which few other philosophers had even seen fit to raise, and he answered negatively by deliberation what others were answering affirmatively by pre-supposition—that for an appearance of something, there must be some basis or ground which is determinably existent as an ultimate (*paramārtha sat*). It is just the absence of such a basis which the Mādhyamika has accepted as the highest truth (*paramārtha satya*) and has sought to demonstrate its discoverability through diverse lines of reasoning as well as by criticism of the various entities accepted as ultimates by other schools of thought.

The question arises, if the *śūnyatā* of the Mādhyamika, unlike that of the Yogācāra, does not exist ultimately (*paramārthatas*) or absolutely by virtue of a real being (*svabhāvatas*), how does it exist? As stated previously, to exist means here to exist as a phenomenon merely, because it is held that nothing exists as an ultimate. Consequently, *śūnyatā* is the ultimate truth by virtue of being the supreme object of knowledge of an ārya's gnosis (*āryajñāna*), but it exists conventionally or phenomenally because its existence conventionally, like any other thing which may be admitted as existent, is determinable by right cognition dependent upon the objects of conventional expressions. Thus, by way of the nonexistence of *śūnyatā* itself in ultimate reality, an emptiness of emptiness is delineated.

Thus, in the Mādhyamika, ultimate truth is simply *śūnyatā* itself, i.e., the nonexistence of all things as reals or as ultimates; phenomenal truth is all things admissible as existent, with the exception of *śūnyatā*, which is the ultimate truth but existent conventionally. However, the full implication of this "nonexistence as a real" is understood differently



by the two main systems of the Mādhyamika, the Prāsaṅgika and the Svātantrika. For the Prāsaṅgikas the negation that things exist as ultimates entails the denial that they exist even conventionally by way of any kind of self-subsistent character (*svalakṣaṇa-asiddha*), whereas for the Svātantrikas such a denial represents an extreme in the direction of nihilism.

Briefly stated, the Prāsaṅgikas hold that things do not exist as ultimates precisely because they do not exist even as phenomena by way of a self-subsistent character (*svalakṣaṇa-siddha*). The definition of *svalakṣaṇa-siddha* here is as previously stated: "At the time of investigating the object which is designated by an expression [and a concept], one discovers [something]," but *at the time of investigation* the Prāsaṅgika discovers nothing. As stated by the *Satyadvayaavatara*, "When the phenomenon as it appears is investigated by reason, nothing is discovered, and this nothing-to-be-discovered is itself the ultimate truth."<sup>43</sup>

For the Svātantrika, on the other hand, to state the foregoing bluntly without some qualification would be to fall into the problem of the determinancy of cognition. Although not existent as ultimates, things must exist conventionally by way of some sort of self-subsistent character; otherwise, why not perceive a tree or even a cow where one is perceiving a table? Consequently, when a Svātantrika Mādhyamika denies origination, for instance, he always qualifies his negation by an "ultimately" (*paramārthatas*), because "there is no origination ultimately." By his negation of a real being, he means only that there is no real being as an ultimate. In *Legs bshad snying po*, Tsong kha pa seeks to explain the Svātantrika's position here with a comparison to a magical or hypnotic illusion whereby a piece of wood or a stone is made to appear as a horse or an elephant:

When a piece of wood or stone [which are] the basis of the illusion appear to the affected vision as a horse or an elephant, it is just an appearance as such to the consciousness, but it cannot be said that the wood, etc. do not appear so. In just the

same way, when there is the appearance of a sprout from a seed, this is nothing more than merely an appearance, but it cannot be said that this is not produced from that. Should one think, then, that inasmuch as the sprout is produced from a seed [existing] on its own side, it is produced ultimately, there is no criticism, for although there is an appearance likewise of a horse or an elephant from the side of the basis of the illusion [i.e., the wood or stone, etc.], the appearance as such is by virtue of the consciousness belonging to the affected vision, but there is not as there seems a production [of a horse or an elephant] from causes and conditions having an inherent nature. Thus, to hold that there is a production by the power of an inherent nature without admitting [also] by the power of appearing to mind [which is] the ground of the cognition [*viśayin*] is to hold that there is a production as [a something] ultimate, and in these terms, one should understand the [Svātantrika's] statement "to exist ultimately and in reality," and likewise the statements of the existence-nonexistence of production, etc. of all things [as qualified by the expressions] "in reality," "as an ultimate object," or "in truth."<sup>44</sup>

Consequently, the distinctions of *sva* and *sāmānyalakṣaṇa*, as discussed previously, are accepted by the Svātantrika Mādhyamika, just as by the Sautrāntika and the Yogācāra, with one important difference: whereas for the two latter, whatever is existent by way of a self-subsistent character (*svalakṣaṇa-siddha*) exists as an ultimate (*paramārtha-siddha*), for the Svātantrika Mādhyamika, both *sva* and *sāmānyalakṣaṇa* are phenomenal truth, for nothing is admitted to exist as an ultimate.

In their discussions of the two truths, little clear and distinct difference actually emerges, at least on the level of meaning, between the Svātantrika and the Prāsaṅgika Mādhyamika. It is principally in their way of explaining the three natures (*svabhāva traya*) set forth in the *Sanḍhinirmocana-sūtra* that their differences come forth most sharply.<sup>45</sup> Consequently, any effort to distinguish between the Svātantrika and the Prāsaṅgika needs to take into account



both *satya-dvaya* and *svabhāvatraya* together, and this would entail introducing another complex topic which cannot be explored here.

Investigation of the points of controversy between the two varieties of Mādhyamika is perhaps one of the most rewarding studies in Buddhist philosophy, and the few salient points set forth here are necessarily much too brief. They represent the opinion of Tibetan scholarship, which inherited fairly intact the systems of later Indian Buddhism. Tibetan scholarship in turn is overwhelmingly indebted to Tsong kha pa, whose breadth of rigorous scholarly investigation and depth of philosophical penetration easily entitle him to a place among the foremost *ācāryas* of the Mādhyamika. To attempt to reconstruct the thought of Nāgārjuna set forth in the *Kārikās* and other treatises without the writings of Tsong kha pa would probably be as thankless a task as to attempt to reconstruct the metaphysics of Aristotle without the works of Thomas Aquinas. What particularly distinguishes Tibetan interpretation of the Mādhyamika is its unique way of doing away altogether with substantialist thinking, without falling into either the logical or the ethical relativism characteristic of much contemporary effort to relinquish substantialist thought. Tibetan scholarship does not seem to have found that the denial of every kind of self-subsistence and the relegation of all things to mere words and concepts require the reduction of logical categories to pure operational expedients or the reduction of the objects of all concepts to mere indeterminates; neither does it seem to have had to posit a need to abandon rational thinking, finally, in favor of an aesthetic intuitionism. These features in particular, the author thinks, commend it to serious study and consideration.

The four schools examined here have each sought to provide the necessary philosophical substructure upon which to view the full import and meaning of the *anātma* doctrine. In the Vaibhāṣika, with its realist notion of nonexistence, the no-self of the individual was viewed as a real, whereas in the Sautrāntika, standing at a higher level of criticism, it was a

nonreal. With the development of still more critical theories, whether based on dialectical or epistemological considerations, some kind of no-self of existents, in the sense already indicated, had also to be taken into account. This, in turn, conditioned and deepened the meaning of the no-self of the individual. With the Yogācāra, we have two kinds of no-self, both of which are reals and again, with the Mādhyamika, a still more critical position for which both kinds of no-self are nonreals. In turn, these different ways of understanding the import of the no-self doctrine conditioned the type of meditation which was founded on each, and each has served as a theoretical basis for the development of the Buddhist path.

## NOTES

1. The idea of the Buddha's having taught three distinct positions is set forth in the *Sandhinirmocana-sūtra*, which served as the basis for the systematization of the Yogācāra philosophy at the hands of Asanga and Vasubandhu. The division of the Buddhist schools into four is clearly to be found in such (ca. sixth-century) works as Bhāvaviveka's *Madhyamakahrdaya* and its autocommentary, the *Tarkajvālā*.

The three turnings of the dharma-wheel and their respective ontological positions are set forth in the seventh chapter of the *Sandhinirmocana-sūtra*, where the bodhisattva Paramārthasamudgata questions the Buddha about the discrepancy between his statements that origination, destruction, the four truths, the mind-body aggregates, and so on are self-subsistents and his statements that all existents are "without a self-subsistence, without an origination, without a cessation, quiescent from the start, inherently gone beyond ill" (*Sandhinirmocana-sūtra*, Peking reprint edition, vol. 29, folio 17b ff.).

2. A realism versus a constructionism, i.e., a view holding things to be truly existent as they appear versus a view holding things to be appearances to cognition merely. As used here, a real denotes an entity which does not depend for its existence on a name and concept, whereas a construct denotes an entity which has no existence of its own independently of naming. From the point of view of the four schools, the Vaibhāṣika is pure realism in holding that all things admissible into the category of existent are existent independently of naming, whereas the Prāsaṅgika has taken a completely opposite course of determination, that all existents are constructs merely. The Sautrāntika-, Yogācāra-, and Svātantrika-Mādhyamika



occupy intermediate positions, determining some existents as reals and some as constructs. The Sautrāntika has determined more existence on the side of realism; the Yogācāra and Svātantrika more existence on the side of constructionism, the Yogācāra allowing more on the realist side than the Svātantrika.

3. Nag tsho lotsaba's *Bstod pa brgyad cu pa*, a eulogy of Atiśa in eighty ślokas, quoted extensively in the *Lam rim chen mo* of Tsong kha pa. Nag tsho draws a picture of the Indian monastery of Vikramaśīla in the eleventh century in which adherents of all four schools were living side by side under one roof (*Lam rim chen mo*, Peking reprint edition, vol. 152, 5b).

4. For mythopoetic cosmological formulations antecedent to Greek speculative efforts, see discussion of Hesiod's *Theogony*, the *Heptamuchos* of Pherecydes of Syros, and so on in the "Forerunners of Philosophical Cosmology," in Kirk and Raven, *The Presocratic Philosophers* (Cambridge: University Press, 1969), pg. 8 ff.

In India, Upanāśadic speculation is already prefigured allegorically in such later works of the Vedic period as the *Śatapatha-Brahmaṇa*, where the Upanāśadic Brahman emerges allegorically under the guise of the Vedic Prajāpati through a series of analogical identifications, i.e., the "Year" = "time" = "space" = "the all" = "the universe" = "the sacrifice" = (most importantly of all) Prajāpati, who in turn is equated with the puruṣa, or primeval Man, who is sacrificed in the creation of the world.

5. Although the Sāṃkhya is a dualistic system in the sense of accepting an ultimate distinction between the knower and the known, puruṣa and prakṛti, only prakṛti is an active creative principle involved in causal production.

6. The cycle of a descent and ascent of the soul is of course symbolical, because in the Sāṃkhya the soul is completely impassive and, consequently, is never actually defiled or purified. This was one of the cardinal Buddhist objections to a soteriology of the Upanāśadic type, for what, they asked, is defilement and a path of purification to the intrinsically pure?

7. Cited in Porphyry's "De Anthro Nympharum," in Thomas Taylor, ed., *Select Works of Porphyry* (London: T. Rodd, 1823, pg. 178).

8. Kirk and Raven, *The Presocratic Philosophers*, pg. 205.

9. F. M. Cornford, "Mystery Religions and Pre-Socratic Philosophy," *Cambridge Ancient History*, vol. 4, ch. 15 (Cambridge: University Press, 1939).

10. The generalization that Buddhism did not admit a substantive difference between substance and attribute is made from the point of view of the mainstream of Buddhist thought, as the Vaibhāṣika is the exception which did admit such a difference. This is discussed elsewhere in the study.

11. The Buddhist atom is also a momentary entity constituting a stochastic continuum.

12. The efforts of Stecherbatsky to interpret the Mādhyamika as a monism of the Parmenidean type has by now been fairly discredited by subsequent scholarship, although it is to Stecherbatsky's credit to have seen a similar absolutist use of logic being employed by both Parmenides and Nāgārjuna (*Buddhist Logic*, vol. 1 [New York: Dover Publications, 1962]).

13. The *ti to on aei genesin de ouk echon* and the *ti to gignomenon men aei on de oudepote* of Plato's *Timaeus*, 28 A.

14. Objection (*Mādhyamika kārikās*, Chapter XXIV):

If all these are empty (*śūnya*), it follows that you don't have an origination, nor a destruction, nor the four noble truths.

Response (*Mādhyamika kārikās*, Chapter XXIV):

If these are not empty, it follows that you don't have an origination, nor a destruction, nor the four noble truths. (Tibetan translation, Chapter XXIV, Peking edition, vol. 95, 19a.)

15. The entire *Vigraha-vyavārtini* of Nāgārjuna is devoted to answering this objection of the indeterminacy of cognition, an objection which is stated in the introductory śloka: "If the self-nature of every existent is without being, words, being without self-nature, cannot reject a self-nature."

16. That is, in the *Vigraha-vyavārtini*.

17. A rough paraphrase of the *Madhyāntavibhaga*'s "the unreal imaginings [*abhūtaparikalpita*] exist." This somewhat obscure term is taken by Tsong kha pa in the Viśiṣṭānavādin section of *Legs bshad nying po* as signifying every kind of *paratantra-svabhāva*, the *abhūtaparikalpita* being one of its principal instances or examples.

18. Most notably, in Dignāga's introductory salutation in his *Pramāṇasamuccaya*.

19. The possible existence of a distinct Tathāgatagarbhavāda in India is likely to be a point of controversy among Buddhologists for some time to come. In his *Study of the Ratnagotravibhaga* (Serie Orientale Roma), for example, Takasaki presumes the existence of a Tathāgatagarbha school as a third Mahāyāna school in India in addition to the Yogācāra and the Mādhyamika, but Takasaki, apparently looking more to the fortunes of the tathāgatagarbha theory in China, has not really posed the question of whether or not such an independent school ever existed in India. There are, to be sure, about ten important Buddhist sūtras expounding the theory of a tathāgatagarbha, but if these teachings were ever formulated to serve as the basis of an independent school, who were its *ācāryas* and why did tathāgatagarbha theory become the common property of both the Yogācāra and the Mādhyamika? And if it were also an independent school, how did it escape being so treated by such Mādhyamika *ācāryas* as





Bhāvaviveka, who were writing shortly after the time of the composition of the *Ratnagoṭravibhāga* by Maitreyaṅgala?

20. Although the Sautrāntika ontology displays many features common to the Yogācāra, especially in distinguishing between a self-subsistent and a mentally constructed, its final determination is that all existents are reals, for it holds all existents (dharmas) to exist self-subsistently (*svalakṣaṇa siddha*), that is to say, either self-subsistent in themselves, like the scholastic *in se sistendo*, or dependent on the self-subsistence of others, like the *in alto inhaerendo*, e.g., space, the notion of which is dependent on objects in space. This way of viewing existence brings the Sautrāntika into conformity with the first turning of the dharma-wheel that all existents are reals, in spite of the scope it gives to the constructed. (See the essay by Geshe Sopa in this volume for some further discussion.) The Yogācāra, on the other hand, excludes from existing self-subsistently (*svalakṣaṇa siddha*) all things which lack their own self-subsistence. These differences in their respective uses of terminology was raised to the surface by Tsong kha pa in *Legs bshad snying po* (Sarnath: Elegant Sayings Press, 1973), p. 56, and subsequently has been further expatiated in the Tibetan *yig-chas* or textbooks used in the monastic colleges.

21. Again, it is the Vaibhāṣika which provides some exception to this uncompromising denial of a substantive ego, for among the eighteen subschools of the Vaibhāṣika, there were some, notably the Vātsīputrīya, which although not denying a self which was an independent, permanent unity such as was accepted by the non-Buddhists, did accept a self which was existent as an independent substantive. It was not, however, denotable as permanent or impermanent, or the same as or different from the mind-body aggregates, the skandhas. This has given rise to discussion and controversy among traditional Buddhist scholars about whether or not this kind of Vaibhāṣika was a holder of a Buddhist theory.

22. In this paper, the term "phenomenology of cognition" is used to signify any act of cognition or anything appearing to cognition. Where this sense is not explicitly indicated by the context, it signifies any act or object of cognition *except* the object apprehended by a wrong conceptual cognition (conceptual in contradistinction to perceptual). Here, the object of conceptual cognition is viewed as twofold, i.e., the *manifest object* and the *apprehended object*. As in the instance of the rabbit's horns, "rabbit's horns" are existent as the object which is manifest to their conception, and both the conception and its object *qua* an object of a conception exist, but they are nonexistent as the object which is apprehended or grasped by thought, the latter object being a nonphenomenon.

23. The final development of the Tibetan *grub mtha'* or *siddhānta* literature occurred within an illustrious circle of encyclopedic scholars associated with Dgong lung monastery in Amdo Province in the latter half

of the eighteenth century, most notably, Lchang-skyā, Jig-med dbang-po, and Thu'u bkwan, who in turn look back principally to 'Jam dbang bzhad pa, whose *Grub mtha' chen mo* gave the Tibetan *grub mtha'* its present form. All the foregoing have left large compilations of their literary works, but the fame of each as writers rests mainly on their respective works on *grub mtha'*, or delineation of the positions of the philosophical schools. While taking Indian works such as Bhāvaviveka's *Tarkajvālā* and Śāntarakṣita's *Madhyamakālaṅkāra* as models, *Grub mtha' chen mo* also utilizes the classics of Tibetan Buddhist scholarship, most notably *Legs bshad snying po*. This is Tsong kha pa's single most decisive and significant work of scholarship, dealing with the positions of the schools of the Mahāyāna in India, and one in which he virtually created a kind of meta-language for reaching the rock-bottom essentials of Indian Buddhist thought. *Grub mtha' chen mo* deals with all the principal schools of Indian philosophy, both Buddhist and non-Buddhist, systematically and in detail. It covers Indian materialism, the philosophy of the Jains, the six schools of Brahmanical orthodoxy (the six *darśanas*), and the four schools of Indian Buddhism, and is justifiably famous for its erudition and the wealth of important information which it brings together into one place. It was followed by other works of the same genre, most notably Lchang-skyā's *Thub stan-lhun po'i mdzes rgyan* (*Embellishment to Adorn the Four-Sided Mountain of the Muni's Teaching*), and Jig med dbang po's *Rin po che'i phren ba* (*Precious Garland*). Lchang-skyā's *Embellishment to Adorn the Four-Sided Mountain of the Muni's Teaching*, a lengthy and substantial work, is distinguished by its style and clarity of presentation, whereas Jig med dbang po's *Precious Garland*, an extremely abbreviated treatment of the same subjects, has provided a most valuable introduction to the study of the Indian philosophical schools. Finally, Thu'u bkwan, a pupil of both Lchang-skyā and Jig med dbang po, attempted for the first time to deal systematically with the Tibetan schools as well and composed the *Legs bshad shel gyi me long* (*The Crystal Mirror: An Exposition of the Tenets and Sources of All the Philosophical Schools*), an extremely learned and polished work in twelve chapters dealing principally with the Tibetan schools. These are treated historically since the Tibetan schools share in common the four positions of Indian Buddhism and cannot be simply delineated by means of doctrinal differences. Jig med dbang po's *Precious Garland* has been translated and published by H. Guenther under the title *Buddhist Philosophy in Theory and Practice* (London: Penguin Books, 1971). However, because this translation is full of obscurantisms and omissions of many important passages of the original text, the text has been retranslated by Geshe Sopa and Jeffrey Hopkins and is included, along with another text, in *Practice and Theory of Tibetan Buddhism*, (London: Rider and Co., 1976).



24. *Rin po che'i phreng ba* (Dharmasala, India: 1967), p. 20.
25. *Grub mtha' chen mo* (Masuri, India: 1962), Ga, 2b.
26. "Prime right cognition" is an attempt at translation, or rather paraphrase, of *pramāṇa* according to its definition in the hands of Dignāga and Dharmakīrti as "new" and "unerroneous" cognition. See F. T. Stcherbatsky, *Buddhist Logic* (The Hague: 1958), pp. 62 ff. and 64 ff.
27. In the logic of Dignāga and Dharmakīrti, only two kinds of logical relation are allowed, tautology and causality. If two objects are related and exist at the same time, the relation is viewed as one of identity, or as tautological. In other words, different names and concepts are being deposited on a single perceptual substratum, i.e., the object is cognized by a cognition which is nonconceptual and which is consequently viewed as a purely perceptual cognition. On the other hand, if two objects existing at different times are related, this relation is viewed as one of cause and effect. This relation is defined as the effect's dependence for its production upon the cause. Consequently, at the time of the effect's existence, since it already exists, there can be no dependence for its existence on a producer. Hence, it is argued that the produced and producer cannot be simultaneous. The reasons for this emerge most clearly in Dharmakīrti's *Sambandhapāriṣā* (*Examination of Relation*) in which all other relations posited by Indian philosophy are subjected to criticism and found objectionable. The crux of the matter is that they rest on the view of a relation which is substantively different from the *relatum*. Dharmakīrti seeks to argue that such a view is a mere presupposition which has under examination to be discarded. Dharmakīrti's own view that the relation between a logical relation and its *relata* is tautological can only support two possible relations, tautology itself and causality.
28. *Rin po che'i phreng ba*, p. 32.
29. I.e., *pramāṇa-siddhi*.
30. The discussion follows the Sautrāntika use of the term as as interpreted by *Legs bshad nying po*. See note 20.
31. *Tha snyad btags pa'i btags don btsal ba'i tshe na bsnyed pa rang gi mtshan nyid kyis grub pa'i don no*. (*Dbus ma'i sphyi don*, Tibetan block print)
32. See notes 30 and 20.
33. *Grub mtha' chen mo*, Nga, 43a.
34. *Grub mtha' chen mo*, Nga, 43a.
35. Not nonillusory because, according to Yogācāra, perception which does not go beyond a mental nature represents objects existing externally or as having other than a mental nature.
36. *Tibetan Tripitaka*, vol. 102, f. 35b.
37. *Tibetan Tripitaka*, vol. 102, f. 35b.
38. *Tibetan Tripitaka*, vol. 95, f. 18a.

39. *Tibetan Tripitaka*, vol. 156, f. 154a.
40. *Tibetan Tripitaka*, vol. 156, f. 154b.
41. *Tibetan Tripitaka*, vol. 156, f. 148b.
42. *Tibetan Tripitaka*, vol. 156, f. 148b.
43. *Tibetan Tripitaka*, vol. 101, f. 146a.
44. *Tibetan Tripitaka*, vol. 153, f. 139a.
45. This careful probing of the works of Svātantrika and Madhyamika authors and their way of accepting the *trisvabhāva* as a means of eliciting their actual thought is again the work of Tsong kha pa and is especially developed in *Legs bshad snying po*.

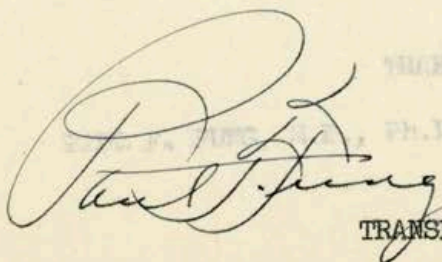


六祖法寶壇禪經



THE SUTRA OF THE SIXTH PATRIARCH  
OF THE  
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ON THE  
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A PUBLICATION OF THE  
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TRANSLATED FROM THE CHINESE BY

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## Introduction

### Chapter I

On the occasion when the Great Master (the Sixth Patriarch, 慧能) came to Pao Lin<sup>1</sup> (monastery, 寶林寺), the Prefect Wei Chu of Shao Chou<sup>2</sup> (韶州) and his officials went to the mountain and invited the Master to come down to the lecture hall of the Ta Fan Temple<sup>3</sup> (大梵寺) in the heart of the city so that an opportunity will be open to all to hear him speak about the Dharma<sup>4</sup> (法).

When the Master went up to the throne, there were assembled the Prefect, some thirty officials, more than thirty Confucian scholars, and over one thousand monks, nuns, Taoists, and laymen.

They all paid their respects, expressing their desire to hear the essentials of the Dharma. The Great Master addressed the gathering, saying:

"Virtuous and learned counselors<sup>5</sup> (善知識); the wisdom (bodhi 菩提) of our self nature (自性) is at root clear and quiet. You have but to use this mind to directly become a Buddha.

"Virtuous and learned counselors, listen, now, to what transpired up to my realization of the Dharma. My father was a native of Fan Yang<sup>6</sup> (范陽). He was officially discharged (from his position) and banished to Ling Nan<sup>7</sup> (嶺南) to be a commoner in Hsin Chou<sup>8</sup> (新州). My start in life was inauspicious, for my father died early, leaving my old mother destitute. We moved to Nan Hai<sup>9</sup> (南海) (where we lived) in hardship and poverty by selling kindling to the market place.

"On one occasion a customer, buying kindling, ordered me to deliver it to his shop. When he had received delivery and I had been paid, I came out of the door and heard a man reciting a sūtra (經). As I listened to the words of the sūtra, my mind was at once opened to direct awakening.

Introduction

Chapter I

On the occasion when the Great Master (the Black Master) came to Pao Lin (Monastery), the Master Wei Chu of Shao Chou (曹州) and his officials went to the monastery and invited the Master to come down to the lecture hall of the Lu Tan Temple (魯檀寺) in the heart of the city so that an opportunity will be open to hear him speak about the Dharma (法).

When the Master went up to the throne, there were assembled the select some thirty officials, more than thirty Confucian scholars, and over one thousand monks, nuns, laymen, and laywomen.

They all paid their respects, expressing their desire to hear the essentials of the Dharma. The Great Master addressed the gathering, saying: "Virtuous and learned counselors (君子) of our self nature (自性) is as root clear for dust. You have but to use this mind to directly become a Buddha."

"Virtuous and learned counselors, listen, now, to what I arranged up to my realization of the Dharma. My father was a native of Pan Yang (潘陽). He was officially discharged (from his position) and banished to Ling Nan (嶺南) to be a commoner in Hsin Chou (信州). My start in life was insignificant, for my father died early, leaving my old mother destitute. We moved to Nan Hai (南海) where we lived in hardship and poverty by selling kindling to the market place."

On one occasion a customer, buying kindling, ordered me to deliver it to his shop. When he had received delivery and I had been paid, I came out of the door and heard a man reciting a verse (偈). As I listened to the words of the verse, my mind was at once opened to direct awakening.

"Thereupon, I asked the man what sutra he was reciting. He replied, 'The Diamond (Vajracchedikā) Sūtra<sup>10</sup> (金剛經). I asked him further where he had come from and why he observed this sūtra. He replied, 'I am from the Eastern Ch'an Temple<sup>11</sup> (東禪寺), in Ch'i Chou<sup>12</sup> (蘄州), in the District of Huang Mei<sup>13</sup> (黃梅). This is the temple of the Fifth Patriarch Hung Jên<sup>14</sup> (宏忍), where he is the teacher of more than a thousand disciples. When I went there to pay him my respects and to listen (to his instructions), I received this sūtra. The Great Master regularly teaches both monks and laymen that if only they will observe the Diamond Sūtra, they will be able to see into their self-nature and can directly become Buddhas.'

"As I listened to these words, (I realized that I must have) had a past affinity for them. Whereupon a customer made me a gift of ten taels,<sup>15</sup> advising me to provide adequate food and clothing for my old mother and then to set out for Huang Mei to pay my respects to the Fifth Patriarch and to study the doctrine under him. When I had finished all that was necessary for the care of my mother, I took leave at once. In less than thirty days I arrived in Huang Mei. "As I paid my respects to the Fifth Patriarch, he asked, 'What district do you come from? What do you seek?'

"I am a Buddhist pupil from Ling Nan and of the common people of Hsin Chou. I have come from a great distance to make my respects to you and to seek to become a Buddha, O Master, and for no other reason.'

"The Patriarch replied, 'You are a native of Ling Nan and just a boor. How can you possibly become a Buddha!'

"I answered. 'There are of necessity southern and northern people, but from the standpoint of the Buddha nature, there is at root neither South nor North. The appearance of a boor is not the same as a monk, but what

Therefore, I asked the man what was he doing. He replied, "I am practicing the Way." I asked him further, "What is the Way?" He replied, "It is the Way of the Buddha." I asked him, "Where is the Buddha?" He replied, "The Buddha is in the heart of every man." I asked him, "How can I see the Buddha?" He replied, "The Buddha is not seen with the eyes, but with the heart." I asked him, "How can I purify my heart?" He replied, "By practicing the Way." I asked him, "What is the Way?" He replied, "The Way is the path of righteousness and compassion." I asked him, "How can I practice the Way?" He replied, "By following the teachings of the Buddha." I asked him, "What are the teachings of the Buddha?" He replied, "The teachings of the Buddha are the Four Noble Truths and the Eightfold Path." I asked him, "What are the Four Noble Truths?" He replied, "The Four Noble Truths are the truth of suffering, the truth of the cause of suffering, the truth of the cessation of suffering, and the truth of the path leading to the cessation of suffering." I asked him, "What are the Eightfold Path?" He replied, "The Eightfold Path are right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration." I asked him, "How can I practice the Eightfold Path?" He replied, "By following the teachings of the Buddha and practicing the Eightfold Path in my daily life." I asked him, "What are the benefits of practicing the Eightfold Path?" He replied, "The benefits of practicing the Eightfold Path are the attainment of wisdom, the eradication of suffering, and the attainment of Nirvana." I asked him, "What is Nirvana?" He replied, "Nirvana is the state of liberation from all suffering and the attainment of the highest bliss." I asked him, "How can I attain Nirvana?" He replied, "By practicing the Eightfold Path and following the teachings of the Buddha." I asked him, "What are the signs of a person who is practicing the Eightfold Path?" He replied, "The signs of a person who is practicing the Eightfold Path are a calm and peaceful mind, a clear and bright heart, and a life of righteousness and compassion." I asked him, "What are the signs of a person who has attained Nirvana?" He replied, "The signs of a person who has attained Nirvana are the complete eradication of suffering, the attainment of the highest bliss, and the attainment of the state of liberation from all suffering." I asked him, "How can I know if I have attained Nirvana?" He replied, "The only way to know if you have attained Nirvana is by following the teachings of the Buddha and practicing the Eightfold Path in your daily life." I asked him, "What are the signs of a person who is practicing the Eightfold Path?" He replied, "The signs of a person who is practicing the Eightfold Path are a calm and peaceful mind, a clear and bright heart, and a life of righteousness and compassion." I asked him, "What are the signs of a person who has attained Nirvana?" He replied, "The signs of a person who has attained Nirvana are the complete eradication of suffering, the attainment of the highest bliss, and the attainment of the state of liberation from all suffering." I asked him, "How can I know if I have attained Nirvana?" He replied, "The only way to know if you have attained Nirvana is by following the teachings of the Buddha and practicing the Eightfold Path in your daily life."

As I listened to these words, I realized that I must have had a great affinity for them. Whereupon a customer made me a gift of ten dollars, and I went to the Buddha to provide adequate food and clothing for my old mother and then to set out for Huang Mei to pay my respects to the Fifth Patriarch and to study the doctrine under him. When I had finished all that was necessary for the care of my mother, I took leave at once. In less than thirty days I arrived in Huang Mei. As I paid my respects to the Fifth Patriarch, he asked, "What district do you come from? What do you seek?"

"I am a Buddhist pupil from Lung Yen and of the common people of Hsin Chou. I have come from a great distance to make my respects to you and to seek to become a Buddha, O Master, and for no other reason."

The Patriarch replied, "You are a native of Lung Yen and have a poor lot. How can you possibly become a Buddha?"

difference does this make in terms of Buddha-nature?'

"The Fifth Patriarch wished to continue the conversation, but as he saw that many of his disciples were now gathering around, he ordered me to join the group and to go to work.

"But I said, 'Venerable Sir, may I tell you that prajñā (智慧) arises continuously in my mind, and that in not departing from one's self-nature one is (already cultivating) the field of merit (福田). I have not yet asked you, Venerable Sir, what work you would have me do.'

"The Patriarch replied, 'You are a boor, yet a great wit. You may stop talking.'

"He ordered me off to the granary. I then withdrew to the back court where there was an attendant who told me to chop wood and pound rice.

"After a little more than eight months, the Patriarch one day happened to see me and said, 'I feel that your understanding is acceptable, but I fear there may be people of ill will who might harm you. Thus, I have not spoken with you. Do you understand me?'

"I replied, 'I know what you mean, Master, so I have not ventured up to the hall, lest others might notice me.'

"On one occasion, the master summoned his disciples together. When they were all assembled he said, 'I have something to tell you. Man's birth and death is a serious matter. The whole crowd of you, from one day's end to another, are seeking only the field of merits. You are not seeking deliverance from the bitter ocean of births and deaths.

If you are deluded in your self-nature, how can wealth save you? Everyone of you go and look within yourself for the knowledge of prajñā. Realize the nature of prajñā from your own original mind. Everyone of you compose a poem. Bring it to me to see. If you have awakened to the funda-

difference does this make in terms of...  
The Fifth Patriarch wished to continue the conversation...  
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But I said, 'Venerable Sir, may I join you?'...  
I have not yet asked you, Venerable Sir, what you would have me do...  
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He ordered me off to the granary...  
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deliverance from the bitter ocean of birth and death...  
If you are deluded in your self, how can you...  
Everyone of you go and look within yourself for...  
Realize the nature of things from your own...  
compose a poem. Bring it to me to see. If you...

mental essence, I will bequeath you the robe and the Dharma and you will become the Sixth Patriarch. Go like wild fire! Do not dally! Mulling over it is useless. One who realizes his own nature, realizes it as soon as it is mentioned. If you are such a person, even midst the whirling swords of battle, you will still realize it.'

"Having received these orders everyone withdrew, but discussing it among themselves said, 'It is not necessary for all of us to calm our minds and concentrate on composing a poem to give to the Patriarch. What good will it do? Shên Hsiu<sup>16</sup> (神秀) is the head monk and is now our instructor. He will certainly get it. It would be a farce and a waste of mental energy for us to write poems for recitation.' All of them heard this discussion (and accordingly) were satisfied.

"They all said among themselves, 'Thereafter, we shall follow Hsiu as our master. So why bother to compose poems?'

"Shên Hsiu reflected 'They are not going to present any poem because I am their instructor. Therefore I must compose a poem and present it to the Patriarch. If I do not offer a poem, how will the Patriarch know whether the realization of my mind is deep or shallow? In presenting the poem, if my intention is just to seek the Dharma, it will be virtuous. But if I am (simply) looking for the patriarchate, it will be evil. My attitude would be identical with that of the common man if I sought to deprive him of his office. How am I to decide? If I do not offer a poem, I shall never get the Dharma. What a predicament! What a quandary!'

"In the front part of the Fifth Patriarch's hall, there were three corridors, where it had been decided to invite the devout and worshipful Lu Chên<sup>17</sup> (盧珍) to paint the transformation scenes from the Lankāvātāra Sūtra (楞伽經), and also the chart of the lineage up to the Fifth

mental essence. I will suggest that the poet and you will

become the Sixth Patriarch. Don't really. Nothing

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as it is mentioned. If you are such a person, even when the words

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the realization of my mind is deep or shallow? In presenting the poem, if

my intention is just to seek the Patriarch's approval, it will be vain. But if I

truly look for the Patriarch's approval, it will be selfless. My attitude would

be identical with that of the Patriarch. I should compose a poem and present it.

How am I to compose a poem? I shall never get

the Patriarch's approval. What a predicament! What a predicament!"

"In the front part of the Patriarch's hall, there were three

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Patriarch, so that it might be venerated by future generations.

"When Shên Hsiu had composed a poem he sought to present it several times. But when he reached the front of the hall, a turmoil of anxiety arose in his mind and his whole body dripped with perspiration. He could not make up his mind to submit it. In four days he went back and forth thirteen times, yet could not bring himself to offer the poem.

"Hsiu then pondered, 'Why not write it on the wall of the corridor? When the Patriarch chances upon it and should he speak well of it, then I will go forth and make obeisance, saying that I composed it! But if he says it is not suitable, I would have wasted several years in this mountain receiving the people's homage. Then what is the use of continuing on?'

"That night during the third watch<sup>19</sup>, while holding a lamp and without letting anyone know, he wrote on the wall of the southern corridor the poem which represented his realization. The poem read:

The body is a Bodhi tree<sup>20</sup>,  
The mind, a bright mirrored stand.  
Whisk it continuously and zealously,  
Allowing no dust to cling.

"Hsiu finished writing the poem and returned at once to his room without anyone knowing about it. Again he ruminated, 'Tomorrow the Fifth Patriarch will see the poem and if he is glad then I have an affinity with the Dharma. But if it is not acceptable, then I am still in delusion because of the heavy hindrances of my past karma, and it will not be fitting for me to receive the Dharma. The Master's mind is difficult to fathom.'

"In his room, as he pondered, he would sit and then (sometimes) would lay down. He was unable to rest until the fifth watch (at daybreak).

"The Patriarch already knew that Shên Hsiu was not able to enter the

...so that it might be...  
...When...  
...But when he reached the front of the hall...  
...space in his mind and his whole body...  
...hot wake up his mind to submit it...  
...thirteen times, yet could not bring himself to enter the room...  
...Hain then pondered, 'Why not write it on the wall of the courtyard?'  
...When the Patriarch chances upon it and should he speak with it, then I  
...will go forth and make obeisance, saying that I composed it...  
...says it is not suitable, I would have wasted several years in this mountain  
...receiving the young man's message. Then what is the use of continuing on?  
...That night during the third watch, while waiting a lamp and without  
...having anyone know, he wrote on the wall of the southern courtyard the poem  
...which represented his realization. The poem was:  
The body is a spiral tree  
The mind, a bright mirrored glass.  
Whirling continuously and seemingly  
Allowing nothing to cling.  
"Hain finished writing the poem and returned at once to his room  
...with a smile, thinking about it. 'Tomorrow the Patriarch  
...will see this poem and think he has an affinity with  
...the Patriarch. But it is not acceptable, then I am still in doubt because  
...of the many announcements of my past karma, and it will not be fitting for me  
...to receive the Patriarch's attention and to be taken to the  
...Lohan's room, as he intended he would sit and then (sometimes) would  
...talk to him. It is desirable to remain in the Lohan's room (at least)."  
...The Patriarch, however, knew that Hain was not able to enter the

gate<sup>21</sup> because he had not realized his self-nature. At daybreak the Patriarch summoned Lu, the visiting housemanager, (and went with him) to the South corridor wall where the paintings of the chart and figures were to be done. Suddenly, they saw this poem. Turning to the (manager) the Patriarch said, 'It really is not necessary to do the paintings. I regret that you should have come so far. For as the sūtra says, 'All that has form is empty and vain<sup>22</sup>.' But leave this poem for the people to study and recite. Practice according to this poem prevents them from falling into evil paths; practice according to this poem brings great benefits. Let the disciples light incense and pay reverence, that they may observe this poem fully. They will then be able to realize their true nature.'

"The disciples all observed the poem and exclaimed, 'Indeed, it is wonderful!'

"But at the third watch the Patriarch summoned Hsiu to his quarters and asked him, 'Did you compose this poem or not?'

Hsiu replied, 'Yes, I composed it. I dare not presume to seek the patriarchate but I hope, Venerable Sir, that in your compassion, you will see whether or not this student has a little prajñā.'

"The Patriarch answered, 'In writing this poem (you show) that you have not yet realized your original nature. You have only approached the door (of the Dharma): you have not yet entered it. The boundless awakening<sup>23</sup>, sought with your present views, is definitely unattainable. Boundless awakening means that even in the most minute verbalization, you know your own mind. You realize your own nature, that it does not start (any thoughts), so there are none to be stopped. At all times you realize your own self from one moment's thought to another. The<sup>ten</sup>/thousand things (are not discriminated and so) do not stagnate. The one reality without magnification

... because he had not realized his self-nature. At daybreak the Patriarch  
summoned in the visiting housemaster (and went with him) to the South  
corridor wall where the paintings of the chair and figures were to be done.  
Suddenly, they saw this poem. Turning to the (master) the Patriarch said,  
"It really is not necessary to do the paintings. I regret that you should  
have come so far. For as the saying says, 'All that has been is empty and  
void.' But leave this poem for the study and meditation. It is  
according to this poem prevents them from falling into evil pastime practices  
according to this poem bring great benefits. Let the dimming light  
increase and pay reverence, and the way observe this poem fully. They  
will then be able to realize their true nature."  
The disciples all observed the poem and exclaimed, "Indeed, it is  
wonderful!"  
But at the third watch the Patriarch again addressed his disciples  
and asked him, "Do you compose this poem or not?"  
He replied, "Yes, I composed it. I dare not presume to seek the  
Patriarchate but I hope, Venerable Sir, that in your compassion you will  
see whether or not this student has a little merit."  
The Patriarch answered, "I am writing this poem (you show) and you  
have not yet realized your original nature. You have only approached the  
door (of the Dharma); you have not yet entered it. The foundation is  
sought with your present view is definitely unattainable. Be diligent  
and do not let your mind wander. The mind is not a thing that can be  
own mind. You realize your own nature, that is the most important (and difficult)  
so there are none to be attained. At all times you realize your own nature  
from one moment a thought to another. The Patriarch said (in his  
originated and so) do not stop. The mind is not a thing that can be  
of nature."

or minimization is the same reality for all. The ten thousand situations (will be seen to be) just as they are. The mind's suchness-of-things-just-as-they-are, is the real gem of realization. If you realize it in this way, then this is indeed, the boundless awakening of one's self-nature!

"Now go away for one or two days. Think about what I have said. Write another poem and bring it to me to see. Should your poem (show that you) are able to enter the Gate, I will bestow upon you the robe and the Dharma!"

"Paying his respects Shên Hsiu retired. Again several days passed, he (tried) but was unable to compose another poem. His mind was agitated and his spirit restless. He went about like one in a dream, dejected.

"Two days later it happened that a boy passed the rice-milling room chanting the poem. Upon hearing it, Hui Nêng knew at once that (the writer of) this poem had not yet realized his original nature. For although he had not yet received any instructions, he was already aware of the fundamental principles. Whereupon he asked the boy, 'What is that poem you are reciting?'

"The boy replied, 'Of course, a rustic like you wouldn't know! But the great master has said that man's birth and death is a momentous event and that he wants to be able to pass on the robe and the Dharma. (Therefore) he has ordered his disciples to compose and submit a poem. If (there is one) who has realized the fundamental principle, this one will receive the robe and the Dharma and will become the Sixth Patriarch. Shên Hsiu, the head monk (sthavira), has written this poem of the formless on the wall of the South corridor. The great master has allowed all his disciples to recite it and to put it into practice so that they may not fall into evil ways. The practice of this poem confers great benefits.'

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just as they are, is the real way of realization. If you realize it in  
this way, then this is indeed, the boundless awareness of one's self-nature;  
this way, then this is indeed, the boundless awareness of one's self-nature;  
"Now go away for one or two days. Think about what I have said."  
Write another poem and bring it to me to see. Should your poem show that  
you are able to enter the Gate, I will bestow upon you the robe and the  
Dharma.

Then Han retired. Again several days passed.  
he (tried) but was unable to compose another poem. His mind was agitated  
and his spirit restless. He went about like one in a dream, dejected.  
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is one who has realized the fundamental principle, this one will receive  
the robe and the Dharma and will become the Sixth Patriarch. Shan Hsin,  
the head monk (abbot), has written this poem of the formula on the wall  
of the South Corridor. The great master has allowed all his disciples to  
recite it and to put it into practice so that they may not fall into evil  
ways. The practice of this poem confers great benefits.'

"Hui Neng said, 'O Wise One, I have been treading the pestle here for more than eight months and I have not yet been up to the hall. I hope that you, O Wise One, will lead me to this poem so that I may pay my respects to it.'

"The boy led him to where the poem was written so that he might pay his respects. Hui Neng said, 'I cannot read characters, O Wise One. Will you please read them for me?'

"At that moment, there was present an official of the Chiang Chou<sup>24</sup> (江州) province named Chang Jih Yung<sup>25</sup>, (張日用) who started to read the poem in a loud voice. After Hui Neng had listened, he said, 'I also have a poem and I hope this official will write it for me.'

"The official said, 'You also have composed a poem! This is very extraordinary!' Turning to the official, Hui Neng said, 'If you wish to attain the boundless awakening, sir, you must not slight a beginner. A person of the lowest class may have a superior understanding. Whereas a person of the highest class may have only the dead idea of understanding.'

"The official replied, 'You just recite your poem and I will write it for you. If you should receive the Dharma, you must deliver me first. Do not forget this request.'

"My poem was:

The very essence of Bodhi has no tree.

Nor is there a bright mirrored stand.

In reality there is nothing:

So what is there to attract any dust.

"When this poem had been written, all the disciples crowded around in excitement. There was not one who did not express admiration. They all said among themselves, 'This is most extraordinary. (It shows) one can't

"You said, 'I have been reading the people here for more than eight months and I have not yet been up to the hall. I hope that you, O Wise One, will read me so this poem so that I may pay my respects to it.'"

"The boy led him to where the poem was written so that he might pay his respects. Hui Neng said, 'I cannot read characters, O Wise One. Will you please read them for me?'"

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"The official said, 'You also have composed a poem; this is very extraordinary.' Turning to the official, Hui Neng said, 'If you wish to attain the boundless awakening, first you must not slight a beginner. A person of the lowest class may have a superior understanding, whereas a person of the highest class may have only the dead idea of understanding.' The official replied, 'You just recite your poem and I will write it for you. If you should receive the Dharma, you must deliver me first. Do not forget this request.'"

"If you want:  
The very essence of holl has no trace.  
Not in there a bright mirror stand.  
In reality there is nothing;  
So what is there to attract any gaze."

"When this poem had been written, all the disciples grooved around in excitement. There was not one who did not express admiration. They all said among themselves, 'This is most extraordinary. (It shows) one can't



judge a person by his outward appearance. How is it for so long we had not recognized a Bodhisattva (菩薩) in the flesh.'

"When the Patriarch saw the astonishment of the excited crowd, he was afraid that there might be those (who would do me) harm. He bubbled off the poem with his slipper, saying, 'This one also has not yet realized his own nature,' and everyone took it to be so.

"The next day, the Patriarch went silently to the milling room. He saw me pounding rice by shoving bodily against a kidney-shaped stone. He asked, 'Should one who seeks the Dharma be like this?' and then went on, 'Is the rice done yet?'

"I replied, 'The rice has been done for sometime. It still needs to be sifted.'<sup>26</sup> With his staff, the Patriarch struck the stone-mill three times, then left. I immediately understood the Patriarch's meaning; at the third watch I went to his room. Using his robe as a screen, so that no one should see, the Patriarch instructed me in the Diamond Sūtra up to the passage, 'Should there be nothing to which one is attached (in this physical world), then the mind is in its abode.'<sup>27</sup> Upon hearing this statement I immediately had the great awakening, that the ten thousand things were not separate from my self-nature!

"Thereupon, I addressed the Patriarch saying, 'Who would have known that one's self-nature is of its self fundamentally clear and pure. Who would have known that one's self-nature does not give rise to anything and so nothing has to be terminated! Who would have known that one's self-nature is of itself basically perfect! Who would have known that one's self-nature is originally without agitation! Who would have known that one's self-nature can give rise to the ten thousand things!'

"The Patriarch, knowing that I had the awakening to the original

... a person who is not a person... not recognized a person...

"When the Patriarch... afraid that there might be those (who would do me) harm...

the hour with his slipper, saying, 'This one also has not yet received his own name... and everyone took it to be so.'

"The next day, the Patriarch went secretly to the mill... saw something like by showing bodily against a kidney-stone...

had the great awakening... from my self-nature!

"I replied, 'The Patriarch has been... With his staff, the Patriarch struck the stone-mill...

then I said, 'I immediately understood the Patriarch's meaning; at the time... I went to his room. Using his staff as a support, he sat on the ground...

see, the Patriarch... Should there be nothing to which was attached (in this physical world)...

then the mind is in the body... had the great awakening... that the two things were not separate...

from my self-nature! Therefore, I addressed the Patriarch saying, 'Who would have known...

that one's self-nature is of the self-nature... would have known that the self-nature does not give rise to anything...

so nothing has to be attained... name is of the self-nature... self-nature is of the self-nature...

one's self-nature can give rise to the ten thousand things!

"The Patriarch... had the awakening to the original...

nature, spoke to me saying, 'If you do not know the original mind, studying the Dharma is useless. If you know your original mind, you will realize your own original nature. You will then be called a man of spirit, a teacher of devas and men, a Buddha.'

"In the third watch I received the Dharma without any other person knowing about it. Thereupon he also bequeathed to me the Sudden School, the robe, and the bowl, saying, 'You are to become the Sixth Patriarch. Take good care of yourself. On all sides deliver those who have the disposition. Spread (the Dharma) for future generations. Do not allow it to come to an end. Listen to my poem:

Where there is the disposition,  
plant the seed;  
According to its grounds (i.e. affinities),  
the fruits will grow.  
Where there is no affinity  
no seed will hold;  
Where the nature is barren  
nothing will grow.

"The Patriarch continued, 'Many years ago, the great master, Bodhi-dharma<sup>28</sup> (達磨佛祖師) first came to this land. People in general did not yet have any knowledge or confidence (in this teaching). Therefore, he bequeathed this robe as a symbol of the faith, and it was thus accepted from generation to generation. But the Dharma is transmitted from one mind to another, which is the way of self-awakening and self-realization. Since ancient times, the fundamental principles have been transmitted from Buddha to Buddha, and the original Dharma have been passed on secretly from master to master. Since the robe may become a cause of contention, its transmission

nature, spoke to me saying, "If you do not know the original mind, you will realize

the Dharma is useless. If you know your original mind, you will realize

your own original nature. You will then be called a man of spirit."

teacher of dharma and man of Buddha.

"In the third watch I received the Dharma without any other person

knowing about it. Thereupon he also departed to the Buddha School.

to the end, and he said, saying, "You are to become the first Patriarch."

Take good care of yourself. On all sides deliver dharma who have the dharma-

tion. Spread (the Dharma) for future generations. Do not allow it to come

to an end. Listen to my words.

Where there is the dharma, there

plant the seed;

According to the growth (of the dharma)

the fruits will grow.

Where there is no dharma,

no seed will hold;

Where the nature is barren

nothing will grow.

The Patriarch continued, "Many years ago, the great master, Bodhi-

dharmas (Bodhi) first came to this land. People in general

did not yet have any knowledge or confidence (in this teaching). Therefore,

he requested this robe as a symbol of the faith, and it was accepted.

from generation to generation. But the Dharma is transmitted from one mind

to another, which is the way of self-awakening and self-realization. Since

ancient times, the fundamental principles have been transmitted from Buddha

to Buddha, and the original Dharma have been passed on secretly from master

to master. Since the robe may become a cause of obstruction, its transmission

must cease with you. If you pass on the robe, your life will hang by a thread. You should leave quickly. I fear there are those who may harm you.'

"Where,' I asked, 'shall I go?'

"The Patriarch replied, 'Stay in Huai<sup>29</sup> (懷集) and hide in Hui<sup>30</sup> (四會).'

"At the third watch, I received the robe and the bowl. The Fifth Patriarch accompanied me to the Chiuchiang<sup>31</sup> (九江) posthouse and into a boat. Thereupon I immediately took hold of the oar, but the Patriarch said, 'It is appropriate that I should be rowing you.'

"But I replied, 'When in delusion, the master is the guide. When awakened, one guides himself. To guide (and to be guided) is the same word, yet the applications are different according to the understanding. However, I was born in the frontier country and my pronunciation maybe incorrect. But, since you have graciously given me the Dharma, and having now attained awakening, it is only proper that I should guide myself by my own nature.'

"The Patriarch replied, 'So it is. So it is. From now on, the breadth of the spread of Buddhism will depend upon you. You had better travel vigorously to the South. There is no need to be loquacious, for it is difficult to understand the more profound principles of Buddhism!'

"When I had respectfully taken leave of the Patriarch, I began to walk to the South. In about two months I reached the Ta Yü Mountains<sup>32</sup> (in Kiangsi)

"When the Fifth Patriarch returned, he did not appear in the hall for several days. The community began to be anxious and to inquire after his health asking, 'Venerable Sir, aren't you feeling quite well?'

that sense with you: if you pass on the rope, your life will hang by a  
thread. You should leave quickly. I fear there are those who may harm  
you.

"Waste, I asked, 'What is it?'"

The patriarch replied, 'Stay in that ( ) and side in that ( )'.

( )

"At the first watch, I received the rope and the bow. The first  
patriarch accompanied me to the Chikang ( ) ( ) position and into  
a boat: thereafter I immediately took hold of the oar, but the patriarch  
said, 'It is appropriate that I should be rowing you.'

"But I replied, 'When in detention, the master is the guide. When  
awakened, one guides himself. To guide (and to be guided) is the same  
word, yet the applications are different according to the understanding.  
However, I was born in the frontier country and my pronunciation was  
incorrect. But, since you have graciously given me the Dharma, and having  
now awakened awakening, it is only proper that I should guide myself by my  
own facts.'

The patriarch replied, 'So it is. So it is. From now on, the patriarch  
of the sect of Buddhism will depart upon you. You had better travel  
accordingly to the south. There is no need to be apprehensive, for it is  
difficult to understand the true principles of Buddhism.'

"When I had respectfully taken leave of the patriarch, I began to sail  
to the south. In about two months I reached the Yi Mountains ( )

(Kangai)

"When the first patriarch returned, he did not appear in the hall for  
several days. The community began to be anxious and to inquire after his  
health during. Venerable Sir, when I was feeling quite well."

"He replied, 'There is no sickness. The robe and the Dharma have already gone to the South.' 'To whom,' they asked, 'did you bequeath it?' and he answered, 'He who is capable (能者) has received it.' It was thus that the community found out what had happened.

"Shortly thereafter several hundred persons set out in pursuit of the robe and bowl, (and among them) was a monk named Ch'ên Hui Ming<sup>33</sup> (陳惠明) who was formerly a general of the fourth class, a man of very rough character. He was so intent upon the pursuit that he was the first person of the group to catch up with me. I tossed the robe and the bowl upon the top of a rock; for since this robe represented the faith, could one achieve it with violence? Then I hid myself among the tall grasses. When Hui Ming came to pick up the robe and bowl to take them away, he could not move them. Whereupon he called out saying, 'Lay Brother, Lay Brother, I came for the Dharma; I did not come for the robe.'

"So I came out and sat in the dhyāna position on top of the rock. Hui Ming bowed to me saying, 'Lay Brother, may I hope that you will instruct me in the Dharma?'

"I replied, 'Since you have come for the Dharma, you should be able to calm all the incidents (in your mind). Do not evoke a single thought and I will instruct you.'

"It took Ming quite a while (to do it). Then I said, 'When you are not thinking good and not thinking evil, at that very moment, would that be the Venerable Hui Ming's original appearance?'<sup>34</sup> At these words Hui Ming had the great awakening.

"But he asked further saying, 'In addition to these secret instructions and meanings which you have received from the Fifth Patriarch, is there still any further secret meaning?'

"He replied, 'There is no sickness. The rope and the Dharma have

already come to the South. To whom, he asked, did you bow?

and he answered, 'The who is capable (the one who is capable) it was

thus that the community found out what had happened.

"But after that, several hundred persons set out in pursuit of the

rope and bowl, (and among them) was a monk named Lu Han Ming (Lu Han Ming)

who was generally regarded as the fourth class, a man of very rough character,

he was so obstinate upon the point that he was the first person of the group

to reach the top of the mountain. He said to the others, 'I have reached the top of a

rock. For almost this time, I have been waiting, could one achieve it with

effort? Then I did myself among the tall grasses. When Lu Han Ming came

to pick up the bowl and rope to take them away, he could not move them.

Thereupon he decided to say, 'Brother Lu Han Ming, I came for the

rope, it is not necessary to take the bowl.

"But Lu Han Ming said, 'The rope is on the top of the rock,

if I do not take it, how can I say that you will have it?

He said, 'The Dharma?'

"I replied, 'The Dharma is not something that should be said

to calm all the world. Do not give a single thought

and it will be yours.'

"The rock Ming said, 'Then I said, 'When you are

not thinking good and evil, you are not thinking of that very moment, would that be

the Dharma? Lu Han Ming's original intention was to

take the great awakening.

"But he said, 'Further, in the Dharma, there are secret instructions

and meanings which you have not heard from the Fifth Patriarch, is there still

any further secret meaning?'



"I answered, 'According to your question, you have not attained the secret meaning. If you will but reflect within yourself, you will find that the secret is right next to you.'

"Hui Ming then said, 'Even though I had been at Huang Mei, I never actually awakened to my (original) appearance. Now that I have received your direct instructions, it is just like a person drinking water and knowing for himself whether it is cold or warm. And now, Dharma Brother, you are my master.'

"I replied, 'If this is the way you feel, then the master of both of us is the one at Huang Mei. Cherish carefully what you have learned.'

"Hui Ming asked again, 'Hereafter how shall I go?'

"'When you are confused by an incident you should stop,' I answered, 'and when you have the virtuous understanding you may continue to think.'

"Ming respectfully departed. Thereafter, he changed his name to Tao Ming to avoid having the same first name as his master's.

"Afterwards I came to Ts'ao Ch'i<sup>36</sup> but was again harassed and pursued by ill-disposed people. So I stayed out of trouble by lodging at Szū Hui<sup>37</sup> with a group of hunters. In that neighborhood I expounded the sūtras for fifteen years. According to the propriety of the occasions I also spoke about the Dharma to the hunters.

"The hunters always used to order me to watch their traps, but whenever I saw a living creature, I released it if it were possible. At meal times, they cooked meat in the same pot with the vegetables. If I was asked (to share), I replied, 'I will just pick the vegetables out of the meat.'

"One day I began to think seriously that it was the proper time to spread the Dharma, rather than to keep it concealed all the time. So I went to the Fa Hsing Monastery<sup>38</sup> at Kwang Chou,<sup>39</sup> where at that time the

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the Dharma Master Yin Tsung ( 印宗 ) was expounding the Nirvāna Sūtra.<sup>40</sup> (At this monastery) two monks happened to be discussing the wind and flag problem. One was maintaining that the wind moves, the other was maintaining that the flag moves. They were discussing it back and forth without coming to any conclusion. I came forward and said, 'Neither the wind nor the flag is moving, kind sirs, it is the mind that moves.'

"The whole group was astonished at this. Thereupon Yin Tsung invited me to one of the upper seats and interrogated me about the subtle points (of the doctrine). He saw that while my words were simple, I had a direct grasp of the principle which was not from book-learning.

"Tsung said, 'Good sir, you are definitely not an ordinary person. A long time ago, I heard from Huang Mei that the robe and the Dharma had come to the South. Might you be that one, kind sir?'

"I replied, 'Indeed, I am that unworthy one.'

"Yin Tsung thereupon bowed to me and publicly invited me to bring out the robe and bowl to show them to the entire community. He further asked me saying, 'What kind of teaching was given at Huang Mei?'

"I replied, 'There was no special teaching given. We were told only to look into our own nature. There was no discussion of meditation and liberation.'

"Tsung asked, 'Why was there no discussion of meditation and liberation?'

"I answered him, 'Because that is a dualistic doctrine. That is not Buddhism. Buddhism is not a dualistic doctrine.'

"Tsung asked again, 'In what way is Buddhism not a dualistic doctrine?'

"I answered, 'If you are a Dharma master who expounds the Nirvāna Sūtra, and realizes his Buddha-nature, you would certainly understand that Buddhism is not a dualistic doctrine.'

"For instance, as Rājā Kao Kuei Tē,<sup>41</sup> a Bodhisattva, once asked the

the Dharm Master Yin Tang ( ) was expounding the Wanwan Sutra ( )

( ) two monks happened to be discussing the sutra and the

( ) was maintaining that the sutra was maintaining

that the sutra was maintaining that the sutra was maintaining

to any conclusion. I came forward and said, "Waiter, the sutra is

moving, kind like it is the mind that moves."

The whole group was astonished at this. Thereupon Yin Tang invited

me to one of the upper seats and interrogated me about the points

(of the doctrine). I saw that while my words were simple, I had direct

grasp of the principle which was not from book-learning.

"Good sir, you are a good person. A

long time ago, I heard from Huang Mei that the sutra had some

to the South. Might you be that one, kind sir?"

"I replied, 'Indeed, I am that unworthy one.'

Yin Tang thereupon bowed to me and publicly invited me to remain

the sutra and bow to show them to the entire community. He then asked me

saying, 'What kind of teaching was given at Huang Mei?'

"I replied, 'There was no special teaching given. We were mainly to

look into our own nature. There was no discussion of liberation and liberation.

Why was there no discussion of liberation and liberation?

"I answered him, 'Because that is a dualistic doctrine. That is not

Buddhism. Buddhism is not a dualistic doctrine.'

"In what way is Buddhism not a dualistic doctrine?"

"I answered, 'If you are a Dharm Master who expounds the Wanwan Sutra,

and realizes his Buddha-nature, you would certainly understand that Buddhism

is not a dualistic doctrine.

"For instance, as Ka'sha Kua Te, a Bodhisattva, once asked the

Buddha, 'If one should violate the four inhibitions<sup>42</sup> and commit the five misdeeds,<sup>43</sup> or is a heretic (Icchantika), would it break off the good root of Buddha-nature?

"The Buddha answered, 'Virtuous roots are of two varieties, one that is permanent and the other that is impermanent. But the Buddha-nature is not permanent, yet it is not impermanent. It cannot be so divided. Therefore it is called non-dualistic. One is virtuous, the other is not virtuous. But the Buddha-nature is not virtuous yet it is not non-virtuous. Therefore, it is called non-dualistic. An ordinary man sees the world of the five skandhas with its dualism, but the man of wisdom knows there is no such dualism. Such non-dualistic nature, is identical with the Buddha-nature.'

"Hearing this, Yin Tsung joyfully put his palms together in the position of respect and said, 'When others expound the sūtra, it is like the rumbling of the tiles but your discussion, good sir, is like pure gold.'

"Thereupon he gave me the tonsure and also wanted me to be his master. I then opened the Tung Shan School<sup>44</sup> beneath the Bodhi tree (that stood there) for I had received the Dharma at Tung Shan. I had had my fill of hardships and (there were times when) my life had hung by a thread.

"To be able to be with you today, my lord prefect, court officials monks, nuns, Taoists and laymen, altogether in one gathering, must be the coincidence of good karma in many kalpas. It must also be because we have made devout offerings to the various Buddhas during many past lives, that we have together grown roots of good merits making it possible for us to hear this Sudden Doctrine and receive the Dharma. The teaching has been transmitted from previous patriarchs. It is not of my own wisdom. If you want to hear the teaching of the old patriarchs you must all let your minds become clear. After you have heard it, you should cast away from yourselves

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...Hearing this, Yin Tsang joyfully put his palms together in the position of  
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...the tiles but your discussion, good sir, is like pure gold.  
...Thereupon he gave me the sutra and also wanted me to be his master.  
...I then opened the Tung Shan School, beneath the Hoan Tse (the Hoan Tse)  
...for I had received the Dharmas at Tung Shan. I had heard that the Buddha  
...and (there were times when) my life had hung by a thread.  
...To be able to be with you today, my lord preceptor, court officials  
...wonder monks, Taoists and laymen, altogether in one gathering, may be the  
...coincidence of good karma in many kalpas. It must also be because we have  
...made devout offerings to the various Buddhas during many past lives, that  
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...transmitted from previous patriarchs. It is not of my own making. I can  
...want to hear the teaching of the old patriarchs you must all be your  
...become clear. After you have heard it, you should cast away from yourselves  
...become clear.

all hesitation and doubt and then you will be no different from those sages of ancient times."

When the whole assembly had heard this teaching, they joyously paid their respects and withdrew.

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Dear Friend,

The complete sutra will be published in the near future.

The first chapter has been printed both as a souvenir of your visit to the church and to elicit your comments which we would welcome very much.

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Thank you.

Dear Friend,  
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Thank you.