

Buddhist Studies



ASANGA
Artist: N. Roerich.



THE HORSE OF HAPPINESS
Artist: N. Roerich.

BUDDHIST
STUDIES.

(Being Notes on the Mystical Philosophy of Buddhism, etc)

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¹ The original editor inserted “HORACE HOLLEY:” by hand

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² The original editor inserted “2” by hand

MAHATCHARYA VAHINDRA AND ANANDA MAITREYA BALTARI. "THE GREAT MILAREPA OF TIBET."@@

1. This imperturbable mystic meditated amid the fastnesses of the Tibetan Himalayas, and his unconditioned quest was for the personal discovery of the Sublime Truth which, according to his teaching, can be won only by individual self-analysis. He taught that the mind alone makes us miserable and that the same mind gives us happiness in Nirvana.

Milarepa lived as a hermit in rock caverns amidst the most unfrequented solitudes in the loftiest mountain region in the world. Endowed with a keen intellect and a heart full of all-pervading sympathy, he had been profoundly impressed already in his young age by the sufferings and wretchedness in which different living beings were immersed.

Jetsun Milarepa was born in Kyanga-Tsa, on the Tibetan frontier of Nepal in A.D. 1038, and died in 1122. Milarepa's teacher was Guru Marpa, popularly known as Marpa, the Translator, a Buddhist priest of the Mahamudra School, who went many times to India and brought back from there different Buddhist works and remarkable treatises on Tantric Yoga. Milarepa himself, as a wandering monk ascetic (mundita), visited all places of importance in Tibet.

2. Through a perfect mastery of the yoga of the Anuttara Vajrayana he developed supernormal powers of a very rare kind and became invested with Vajranana or the Thunderbolt Knowledge.

3. Having acquired full power over the mental states within, Milarepa overcame all dangers from the elements without. He also taught the renowned 108 of his disciples, seeking spiritual development, the mastery of the science of generating vital or psychic-heat (in Tibetan 'Tummo'), so

@@ In the Maha-Bodhi Journal, 1940.

MAHATCHARYA VAHINDRA AND ANANDA MAITREYA BALTARI. "THE
GREAT MILAREPA OF TIBET."

(continued from the previous page) that clad in only the thinnest cloth, his disciples too were insensible to the severe cold of the long Tibetan winter and were comfortable without a fire. Milarepa practised with great skill the art of exempting the unenlightened mind from Ignorance (Avidya) by unfolding the Five Divine Wisdoms, viz. the All Pervading Wisdom, The Wisdom of Equality, the Discriminating Wisdom and the All Performing Wisdom.

Milarepa proclaimed with a thundering voice the truth of the illusoriness of the Ego, and he was able to render all the dazzling ideas contained in various Buddhist sutras and the mystic utterances in the Buddhist classics into charming metrical stanzas to be sung in the rites and rituals of the broadminded Mahamudra School of Buddhism.

Milarepa was fearless in the knowledge of the indestructible (Vajra) nature of mind, because he was aware that the state of mind as realized in the Holy Illumination of Buddhahood is beyond the mundane or illusory.

Jetsun Mila exhorted people to pass their lives in strict asceticism, in deep solitudes, meditating upon the Sacred Mystic Truths and the Five Divine Wisdoms (as antidotes of the five obscuring passions or poisons; viz. Sloth, Anger, Selfishness, Greed and Jealousy), and to carry into practice the teachings of the Buddhist Doctrine. Milarepa experienced the highest Bliss (Paramanandanubhava) and obtained his celebrated spiritual advancement through giving up all thought of food, clothing and fame. Inspired with unfailing zeal in his heart, the Cotton-Clas One bore every hardship and inured himself to all sorts of painful privations of a human body, rightly perceiving the inner nature of the outward phenomena of the world as 'void' (Shunya).

4. And today there are still hundreds of

MAHATCHARYA VAHINDRA AND ANANDA MAITREYA BALTARI. "THE
GREAT MILAREPA OF TIBET."

(continued from the previous page) Buddhist ascetics in the gloomy Trans-Himalayan solitudes of Tibet, who dwell undisturbed by the restlessness of the Jewish-Christian Western world.

5. But Buddhism is not only for the tropics; it is a world-conquering Truth, and, in a world of constant change and shift and even in the most adverse surroundings of climate (as that of Tibet) it retains the unrivalled place and incomparable glory it has won and held throughout all the ages.

SIR. S. RADHAKRISHNAN. "THE CULTURAL CRISIS."@@

We are witnessing today the end of an era, the agony of a whole civilization, the liquidation of forces in which we have all been steeped. This world war which is heaping gratuitous and senseless horrors on helpless and harmless people is not to be traced to the malevolence of a few individuals, nor is it to be dismissed as the conflict of rival imperialisms. It is the proclamation of the bankruptcy of the present world order which is marked by the decline of spiritual life and the degradation of moral values. The great instruments of human welfare like science, technology and organization have failed to achieve their purpose. The ideals of peace and goodwill have not been able to stand the test of reality. Our life is secularized and we are engaged constantly in a struggle for material ends, for the control of markets and territories. To succeed in our aims, we degrade ourselves to the animal level. The marvellous feats of our mechanized world are not distinctively human. They are tricks which highly intelligent animals can be trained to perform. The more we perfect the process of mechanization, the more do we approach the impersonal life of bees and ants. We are inclined to overlook the truth about human beings that they are persons who know and love, who hope and pray. The values of life, the domestic decencies, the simple affections, the savour of friendships,

@@ In Oxford Pamphlets on Indian Affairs Series.

(continued from the previous page) the pursuit of holiness are all delicate, fragile and contingent, and do not get a chance in a blind insane world from which spiritual qualities are evacuated. Where spiritual knowledge is lacking, there is nothing which prevents society from falling into decay. This civilization which is abandoned by grace is like a body without a soul. It has a brain but no heart; it has a will but not soul. The mind is active but the spirit is asleep. Instead of the pursuit of sanctity, we have the cult of power, which is an intoxicant beside which other intoxicants are light and soothing. Hitler is the naked expression of the bad tradition in all its frenzy and hideousness.

Thinking sensitive men are feeling terribly lonely and scared in a world which has lost its meaning. They feel that the world of modern man, built on agnostic reason, is falling to pieces. Out of the throes of agony must be born a new vision and a new mood. If the world's trend towards barbarism is to be checked, we must return to faith in spiritual values. Only such an access to spiritual reality can trans-figure the world and restore its health.

The Spiritual Basis of all Religion: Hindu culture has emphasized for nearly fifty centuries the primacy of the values of spirit. This primacy of spirit has its roots in the very depths of India's history and has penetrated and dominated everything. The vitality of a culture is established by the fact that it produces, from time to time, men who from their personal experience confirm and correct truths enunciated by those who preceded them. When the springs of experience dry up, the culture becomes an affectation, belief a dogma and behaviour a habit. The uninterrupted continuity of Indian culture is demonstrated by the apostolic succession of saints, who assert that they speak from experience. The Vedic seers claimed it and the modern representatives of that tradition urge that their

(continued from the previous page) lives and works are a commentary on the great truths of the Vedas and the Upanishads, a new formulation of the ancient wisdom of India, 'prajna purani.' The Vedic canon on which the Hindu religion is based registers the experiences of the seers who realized that the eternal longings which man bears in the very fibres of his being cannot be satisfied by any changes in the empirical world of passion and action. The recognition of the Supreme Spirit which is also the Universal Self and submission to that spirit of the individual in thought, feeling and will is the essence of religion and the true destiny of man. Religion consists in such a transformation of the human individual as will enable him to establish contact with the Supreme (brahmasamsparsa). It is not so much belief in God as experience of God. If, in spite of centuries of religious teaching, we have not been able to bring about an adequate re-education of the human race, it is because we have looked upon religions in an external or objective way. The Hindu religion requires us not only to believe in God but realize God in our life. Hindu culture and religion are based on this pure tradition of mystical enlightenment, which is incorporated in the great treatises of the Upanishads and the Bhagavadgita.

While other religions are inclined to emphasize dogmas and authority and thus divide humanity into rival camps, the Hindu religion lays stress on the subjective features of religion to the realization of which all dogmas and rites are pathways. Though the Hindu believes in the authoritativeness of the Vedas, he affirms that other scriptures which record the insights of seers who have attained apti (God-realization) are also authoritative. The Agamas are declared to possess canonical authority along with the Vedas. The canonical scriptures of the Hindus are not closed books. They are interpreted liberally and are added to as spiritual life evolves. With its empirical basis, the Hindu

(continued from the previous page) religion is in accord with the spirit of science. We are not called upon to believe this or that book because it is the revelation of God. The authority of the Vedas is derived from the validity of the experiences which they record.

If a world-society on healthy line is to be built it can only be on the basis of a world-religion. The ground-plan of such a religion is to be found in the mystic tradition of India. But religions as originality understood are unable to come to an understanding with each other and interface with the development of human fellowship. Hinduism, however, represents an effort at comprehension and co-operation. The different dogmas give imaginative presentations of the basic truth of the divine in us. We cannot dispense with them, as they are the ways by which we envisage the eternal under the forms of time, the unchanging counsels of God under the forms of the changing world. Poetry, myth and symbolism have their place in religion. Their purpose is to serve as pathways to spiritual awakening and development. The creed is the starting-point. Belief is the precursor of action. It directs the will. All creeds are attempts of the finite mind to grasp the infinite. They are all valuable in so far as they help us to reach the ultimate goal. They are different because they are adapted to the different needs of the people, their race and history, their sex and temperament. But they are all tentative and so there is no justification for intolerance. Religion should not be confused with fixed intellectual conceptions. Any religion which claims finality and absoluteness desires to impose its own opinions on the rest of the world and civilize other people after its own standards. When two or three systems of belief attempt to bring all people into their own frames, they are bound to clash,

(continued from the previous page) for the world has place, if at all, only for a single absolute. We do not see the ludicrousness of these clashing absolutisms simply because we are so familiar with them. When religious life is confused with the profession and acknowledgement of revealed truth, it becomes dominated by outward machinery. The priest, the church, or the book takes the place of the spirit, and subscription to the creed is the one thing universally demanded. If you profess the creed and join the group, certain privileges and immunities belong to you now and for ever. Compared with life, the machine is too simple, its action too obvious, its results calculable in an absolutely definite manner by means of census reports and statistics, but its influence is directed only to the surface of our nature. If we think that it is right for us to propagate our religion at the expense of others through the employment of force on the ground that ours is a higher religion, we are guilty of moral contradiction since oppression, injustice and cruelty are the very negation of spiritual wisdom and sublimity. Hinduism has no fixed creed by which it may be said to stand or fall, for it is convinced that the spirit will outgrow the creed. For the Hindu every religion is true, if only its adherents sincerely and honestly follow it. They will then get beyond the creed to the experience, beyond the formula to the vision of the truth. Samkara, for example, speaks of six orthodox systems of religion.

The common goal of all religions is spiritual life. All religions are quests in search of this goal. They do not differ in their aim but only in the extent of the progress which they are able to make with the aid of their varying lights. If we compare one religion with others, we shall see that the differences relate to the formulas and practices. When we go behind dogmas and creeds and get down to the depths of our own religion we discover that all religions draw their strength

(continued from the previous page) from the same unfathomable source. The recognition of this fundamental unity should make possible a certain measure of co-operation on a common basis for the good of mankind as a whole. Even in regard to the theological formulation, there is now a possibility of larger uniformity. Like the nation-states the great religions arose and developed in restricted areas of the world when intercourse with the rest of mankind was difficult. But now, through the influence of science and trade, a world culture is shaping itself. All religions are now attempting to express themselves in a new idiom and so are approximating to one another. The relevant elements of modern thought are vitalizing all religions and a community of outlook is growing up. Untenable doctrines are not so much refuted as set aside, and the universal elements of religions on which there is agreement are emphasized. Whatever our religions may be, we are describing them in terms of modern thought and criticism. This process will be speeded up in years to come and the gradual assimilation of religions will function as a world faith.

The principle of toleration has been an accepted tenet of the Hindus. Asoka and his successor Dasaratha patronized the atheist Ajivakas. Manu requires us to uphold the usages of heretics. Yajnavalkya recognizes the customs of the heretics. In short the duty of protecting men of all creeds and none was enjoined on the rulers. The Need and Opportunity for a Reformed Hinduism:

As social beings it is our task to maintain the values of spirit in the sphere of human life, home, society and polity. Through this human world we have to progress to the kingdom of spirit. The Brhadaranyaka Upanishad states that family, life, property and other possessions are to be used as the apparatus for the realization of our spiritual resources, *atmanastu kamaya*. The whole cosmic process has for its end, to use Samkara's expression, '*avagati*' or spiritual

(continued from the previous page) freedom. The earthly is the raw material to be moulded into the likeness of spirit. The essence of religion does not consist in mere ecstasies or ascetic mortifications but in humility, sweetness and charity, in going through the day's work with patience and calm.

Hinduism has suffered in recent times from a lack of elasticity in regard to social rules and institutions. It has overlooked the cardinal feature of the evolution of Hindu society, that while the truths of spirit are eternal in their value, they are elastic in their application. The result has been a diseased condition of social organization, where disunity and suppression of individuality are the prominent features. We have exalted rule and routine over life and feeling. The Hindu dharma has been changing in response to the changing circumstances, and through these changes has succeeded in remaining its ancient self. Nothing is so subversive to society as a blind adherence to outworn forms and obsolete habits which thrive by mere inertia. It is our duty to-day to discover the true countenance of Hinduism and let its spirit penetrate the structure of our society. Manu says: 'Know that to be dharma which is cultivated by the learned, the elect, those who are always free from hatred and passion, and which is at the same time readily responded to by the heart.' Such a view gives us ample room for liberty of action in social matters. In this fateful hour, we must listen to fresh notes as to ancestral voices. The price of social freedom is not only eternal vigilance, but perpetual renewal, the ceaseless activity of the creative spirit. If our society is to progress, radical changes in the social order are obligatory. Old creeds have lost their power, and old institutions their prestige, and yet the spirit of India's past is a living one and reveals its secret anew to each succeeding generation. We must purge our society of man-made inequalities and injustices and provide for all, men and women,

(continued from the previous page) high and low, equality of opportunity for personal well-being and development. Dharma is an elastic tissue which clothes the growing body. If it is too tight, it will give way and we shall have lawlessness, anarchy and revolution; if it is too loose it will trip us up and impede our movements.

The Hindu system of religious thought and practice, I have no doubt, will evoke a response from the inquiring minds of the present generation. It is an outlook on life which satisfies the intellect, stirs the feelings and spurs the will to action. It gives India a new soul in harmony with that of the new world, makes it into a living organism with a vision and a will. It can reconcile the deep-rooted and diverse traditions and enable them to live in amity and freedom. India is still in the making. Public opinion is unfortunately confused, hesitant, divided, not clearly led, almost pathological, and yet Hinduism by its emphasis on the true spirit of religion, inward harmony and outer fellowship, provides the corrective to our distracted age.

ANAGARIKA GOVINDA: ART AS A WAY OF THE FUTURE.[@]

1. What can art mean to a world in which human lives are sacrificed in millions, where whole countries are being devastated and all cultural values which humanity had developed in millenniums are trampled under foot! When the most fundamental rights have lost their validity, what can art and beauty mean? While struggling for their bare existence, can men afford to direct their attention to things which are not of immediate necessity? — This is what many will think if in these times one dares to speak of art, beauty, and culture. It is because they think that art is a luxury, a superfluous by-product of the human mind, good enough as an enjoyment of idle hours, but without further influence on life.

But quite on the contrary, it is just art

[@] In the Maha-Bodhi Journal 1940.

(continued from the previous page) that makes human life human, it is art that raises man above the animal! Art is the language of a higher consciousness, freed from the narrow scopes of animal want and utility. It is precisely the lack of this consciousness which has caused man to fall back into the animal state where brutal force and blind instincts dominate all other qualities of life.

2. This necessity is now even greater, because we are going through experience which otherwise might kill the last remnants of spiritual life. The horrors of mechanisation which have descended upon humanity are the outcome of mental lethargy, in which the mind renounces the sovereignty over its products and allows them to be misused and multiplied until they ran amok and suffocate all life.

3. Art as an antithesis of mechanization, of the soulless repetition of dead form, is the only remedy which is able to dissolve the rigid crust which threatens human life. Art is the animated and harmonious expression of inner experience. It may take the form of a song or of a religion, of a poem or of a picture, of an architecture or of a philosophy, of a sculpture or of a symphony. It contains the characteristics of life, completeness, harmony, individuality and consciousness. It frees us from all that is dead, incomplete, piecemeal, disharmonious, mechanical and dull. The greatness of a work of art depends on the depth and intensity of experience and the force of expression. Depth corresponds to universality, it reveals the common roots of life. The intensity of experience and the force of expression is based on individuality. All great art, therefore, bears the stamp of universality and individuality at the same time.

4. Wordsworth had the same adoration for mountains. It suggests that all deep spirituality is derived from the mountains, and that the lofty regions of the earth are, as it were, the dwelling

(continued from the previous page) place of the Higher Consciousness.

5. While knowing and recognizing the philosophical foundations of Buddhism he does not look down upon the forms of popular imagination as aberrations and corruptions, but with the profound instinct of the artist for a reality which begins where philosophy ends in paradoxes, he intuitively felt their esoteric value. Where others could see nothing but superstition, Roerich discovered beauty and through beauty he was able to approach the problems before him in the right spirit, until he was able to understand the significance of what first appeared merely strange in its outer form.

6. Besides the movement and plastic value of forms, the deep, bright, sometimes dazzling, colours in the pure atmosphere of the Tibetan and Central Asian highlands are another source of inspiration. One must have actually seen them in order to be able to appreciate fully the masterly way in which Roerich has rendered them in his paintings. Colour reproductions very seldom give the full scale values of his colours which combine strong contrasts with the most delicate gradations, the latter especially in the treatment of the sky. Roerich is not only a master of mountains but also a master of skies. In black-and-white (half-tone) reproductions, where generally all plastic forms and the vigour of design and composition are well brought out, the sky very often appears as a plain, immovable background, whereas in reality it contains a wealth of colour, subtle movement and depth. The spatial feeling in Roerich's skies is generally as strong as the plastic qualities of his mountains, architectures and figures. He possesses a neolithic sense of surface values: for the roughness of an old weather-beaten wall, the peeling plaster of a Chorten (Stupa), the smoothness of boulders in a river, the sharp-cut forms of granite rocks, the softness of rolling hillocks the rigid architectural formation of high mountains

(continued from the previous page) the scintillating freshness of ice-covered peaks and the supple plasticity of snowfields. The love with which every stone and rock is moulded in Roerich's pictures gives them a peculiar reality in which the qualities of nature and those of a highly abstract art are combined. There is nothing accidental or hazy in these pictures, every form is clearly defined and saturated with consciousness. In spite of his great ability for abstract composition and his spiritual conception of the world he does not avoid the outer reality of nature but uses its concentrated forms for the 'materialization' and intensification of his visions. It is interesting to see that just those pictures where the artistic simplification and abstraction are most prominent there is a nearness to Nature which a mere reproduction of optical impressions would have never achieved. It is because the artist has realized the essence of Nature within himself.

MAHACHARYA VAHINDRA & ANANDA MAITREYA: "HOW REBIRTH TAKES PLACE."@ @ True Buddhists hope with all their hearts to see established on earth a family of nations living at peace one with another and united in the fight against ignorance, cruelty, sickness and poverty. But Buddhism teaches also that good and evil are inevitable and that good can spring from evil. The suffering of sentient beings can stir the conscience of humanity and evoke charity and sacrifices from the great and wise Bodhisatvas-Mahasatvas. Bodhisatvas, friends of the world, are highly enlightened saintly Buddhists vowed to the service of the living beings as a whole and their presence in this sorrowful world is most fruitful and heartening.

The wheel of life or Samsara revolves like the wheel in the pulley of a well resulting in births in manifold wombs. This Samsara or cycle of births and deaths which forms the course of the transmigrating consciousness, is a big ocean, the

@@ In The Maha-Bodhi Journal, 1941.

(continued from the previous page) origin of which cannot be traced. In fact, Lord Buddha Gautama said: "The pilgrimage of beings (Samsara), my disciples, has its beginning in eternity."

Every one of us has passed through crores of births, changing the body every time. Very often the palingenesis is working in the way explained by a Hindu sacred text as follows:

"She who was in one incarnation his mother becomes his wife in the later one, and vice-versa, he who was his father is born again as his sone and the son as father."

With each fresh incarnation we are doing what we had been doing thousands of times before in our previous lives, but very often we go with the false notion that we are doing fresh acts. Conformably to their karma or actions, men very often reincarnate as animals bulls, cows, dogs, cats, tigers, snakes and so on and so forth. Not seldom whatever a man thinketh on at the time of death, that form does he take in his next incarnation.

Acts mature and yield their fruit. The pleasures and pains of our future lives will be cast by our thoughts, desires and acts of our present life and our previous lives. The previous indulgence in desires of attachment, hatred, etc., creates the desires of attachment, hatred, etc. of this moment by the principle of affirmative and negative inseparable connection. What, say, Hitler, Stalin, or Mussolini enjoy now is nothing but the fulfilment of their past desires. Their success is not due merely to their present cleverness, but is the inevitable outcome of their past incarnations.

Generally speaking sentient beings appear and disappear like bubbles in water. And all living beings share the same fate. They act, enjoy their fruit or suffer. All sentient beings are tossed to and fro in the whirlpool of life and death, in the sea of conditioned

(continued from the previous page) existence—Samsara, the only escape being the eternal Nirvana.

Enemies of Buddhism often say: "I do not believe in reincarnation or palingenesis, because I do not remember my former lives." To these people the following must be addressed:

Just as a new-born child is unable to recollect sensations, so it is quite natural that the mind is often deprived of the power of recollecting some sensations. But it can be easily established that the new-born child is endowed with desire, anger and anxiety (the child's suckling, crying etc.) Thus the first consciousness (Vijnana) of a child does not result from the body but it is a continuation of the consciousness of death in the last body which died. The feelings of attachment, etc. in a new-born child are the results of the experience in previous births. Thereby the previous birth is established.

The consciousness at the moment of death is endowed with the power to be efficient cause of the consciousness of the next moment, because it possesses the qualities of passion, desire, etc.

One of the greatest Indian Buddhist scholars, Shantarakshita, known in Tibet under the name of Acharya Bodhisatava (705-762 C.E.) says in Tattvasangraha, a Buddhist text:

"Because the chain of the consciousness which is being destroyed every moment is one and continuous, the consciousness of different moments in the same chain are connected as cause and effect. In the previous and subsequent births also the same chain of consciousness continues. But the chains of consciousness in dissimilar bodies like those of a cow and a horse are not so connected, because the chains are dissimilar."

Buddhism holds that consciousness is not connected with the sense organs or with external objects, for even without these, consciousness or Vijnana is possible. So even in the unconscious

(continued from the previous page) state the Buddhists admit the presence of consciousness. The presence of consciousness in the foetus is also admitted.

The body as we see is becoming different every moment, the previous consciousness at death produces in the next moment another consciousness in a different body, and the consciousness is the only connecting link between the dead and the newborn bodies. These two different consciousnesses are connected with one another as cause and effect, or just as the consciousness of the present moment is the result of the consciousness of the previous moment.

Shantaraksita says in his celebrated *Tatvasangraha*:

"If consciousness be capable of producing another consciousness in the same body why cannot it produce the same after death in another body, be it the body of a god, a man or an animal?"

By long confinement in the womb many faculties of the mind are benumbed and the memory is scattered. When a body is destroyed, the consciousness which is not dependent on the body can exist by its own inherent power. And since the consciousness can exist even without the help of a body, it is not difficult to maintain that the consciousness passes on to another body when the present body dies, and imitates in the same way the previous chain of consciousness.

Buddhism can claim a brilliant record of having served the cause of human knowledge and can take pride in its scholars having been the teachers of the world at all time. All nations owe an obligation to the Buddhist civilization in a greater or lesser degree. But the research in the domain of palingenesis will always remain the best of all contributions of Buddhist science.

Buddhism can safely be called the heart of all religions or the most scientific and universal religion. It teaches that the creators of the universe are persons who create according to their

(continued from the previous page) good or bad actions done in the previous births. Good and evil, hells and heavens, are inevitable. But the deepest teaching in Buddhist philosophy has it that every external object is the reflection of our own consciousness. When a man is born, this world comes into being along with him, and when he dies it disappears with him. When the man reincarnates this world comes again into being, and so on and so forth. The image called up by a word is only a reflection of our mind in the form of an object which does not really exist; so external objects have no real existence of their own except in our mind.

LATVIAN (Buddhist High Priest) "THE GREAT GURU TSONGKHAPA OF TIBET"@@

(1) Every living being carries in himself the Fundamental Element of Buddhahood, and can therefore become a Buddha. The day when men will awake from error, they will be enlightened by the manifestation of the Cosmic Truth which is easy to see. If so many do not see it, it is because of their frivolity, their agitation and their cares which veil the Truth as the clouds veil the Sun. The ensemble of cosmic being, of reality, of the Buddhcity in itself, is the Dharmakaya. In each being, the degree of enlightenment acquired by merit is his Sambhogakaya. And his own enlightening power is his Nirmanakaya. The common universal essence is ordinarily designated by the term Tathata or Suchness, and the multiple beings are like the ripples of its surface.

The Essence of Buddhahood is one with the universal being. In the particular beings, it shines diversely, according to the degree in which they have conquered error. As to its enlightening power, it manifests itself only in the enlightened or in those who approach enlightenment i.e. the Buddhas, the Bodhisattvas and the Gurus. One of such men who had conquered error and the defiling forces was the great Guru Tsongkhapa, the most

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(continued from the previous page) prominent Buddhist Master of Tibet (1357-1419 C.E.) He passed from obscurity to intelligence and arrived at maturity. He regarded himself as identical with all other sentient beings, just as the waves on the surface of the sea are the water of the sea momentarily upraised, coming out of the sea and returning into it, and do not differ from it, even for the time during which they are raised out of it.

2. The Mongolian name of Kumbum, where Guru Tsongkhapa was born, is Tharh-ssu, meaning "the Great Tent." Tibetan paintings usually represent Tsongkhapa wearing a yellow cap and holding the attributes of the Bodhisattva Manjushri, namely, a book and mounted on an elephant.

3. The great Guru Tsongkhapa died in 1419 C.E. and was canonized in the Tibetan Buddhist Church as an incarnation of the Bodhisattva Manjushri, whom the celebrated Master Shantideva, the son of a king of Surashtra, the present Gujarat, saw in a dream the day on which he was going to receive the royal consecration. It will be remembered that, at the bidding of the apparition of Manjushri, Shantideva renounced glory and fled into the jungle, where he became a famous Buddhist ascetic.

4. In 1640 C.E. the Gelugpa School of Buddhism leapt into temporal power under the fifth Grand Lama, the wise Nagwan Lobzang. At the request of this energetic priest, a Mongol prince from Kokonor, Gusri Khan by name, conquered Tibet, and made an offering of it to this Grand Lama who, in C.E. 1650, was confirmed in his sovereignty by the Chinese Emperor, and given the Mongol title of Dalai, or "(vast as) the Ocean." And on account of this title he and his successors became called by Westerners the Dalai Lamas, though this title is almost unknown to Tibetan Buddhists themselves, who call their Grand Lamas 'Gyalwa Rimpoche' or "the Great Gem of Majesty."

5. The Gelugpa School of Tibetan Buddhism has the emblematical Vajradhara as its Adi-Buddha

(continued from the previous page) and is said to derive its divine inspiration from Bodhisattva Maitreya, "the coming Buddha", through the Indian Gurus ranging from Master Arya-Asanga down to Guru Atisha, and through the Tibetan Gurus from Atisha's disciple Domton to the Guru Tsongkhapa, otherwise called Je Rimpoche or Logsang Dagpa. Vajradhara is, so to say, the primordial deity of the Gelugpa School. The meditative doctrine of the School of Tsongkhapa and its mystical insight, are in the Lamrim, or "Graded Path", in Sanskrit 'Kramamarga', on which a famous commentary was written by the Guru Tsongkhapa himself.

6. Legs-bsad snin-po of the Guru Tsongkhapa is a very valuable work, indispensable for the study of the Yogacara and Madhyamika doctrines. This Sutra teaches that the main object of contemplation and intuition on the Path is the Absolute as the negation of the separate reality of the elements, their ultimate aspect.

7. It must be pointed out here that Dignaga and Dharmakirti, whom Master Tsongkhapa respected so highly, admitted the reality of the extreme concrete and particular, of the Thing-in-Itself (svalakshana), and regarded the perceptual judgment as a link between ultimate reality reflected in a pure sensation and the images constructed by our intellect. Tsongkhapa's pupil Gyaltsab had some affinities with the Kashmere School of Commentators founded by Dharmottara and can be reckoned as its Tibetan continuator. He has made logic his special study.

8. Tibetan Buddhist High Priests have composed various manuals for the study of logic in the monastic schools for the different schools founded by them in different monasteries.

9. The greatest attention was paid by the Guru Tsongkhapa to the 'Samdhi nirmocana-sutra', called in Tibetan Dgons-pa nes-parhgrel-pa, or a bridgedly only Dgons-hgrel. The Tibetan Buddhist tradition regards this Sutra as the principal Canonical text

(continued from the previous page) on which Master Arya Asanga founded his Yogacara-Vijnanavada School. The 'Samdhinirmocana-sutra' has not yet been discovered in the original Sanskrit, and so one has to study the contents of this Sutra in Tibetan. Following are some points from this Sutra.

The Bodhisattva Paramartha-samudgata (called in Tibetan Dondam Yangdagpha) asks the Buddha Gautama why the latter formerly, in his famous Benares sermon, has shown the elements of existence as being essentially real and as having each its own particular essence,—and why he later in delivering the Prajna-paramita-sutras, has demonstrated the Non-Substantiality or the Unreality (nihsvabharata) of the same elements? The answer which Our Lord Buddha Gautama is made to give in the 'Samdhinirmocana-Sutra is that, in discoursing in the Prajna-paramita-sutras of the Unreality of the elements, he had in view three different forms or kinds of unreality. There is first of all 'laksana-nihsvabhavata' or the Essential Unreality referring to the imputed aspect (parikalpitalakshana) in which the elements appear as endowed with all the distinctions of name, essence, quality, and so on. We have to understand the term 'lakshana-nihsvabhavata' as "the unreality of that essence which is nominally and conventionally ascribed to a thing by our constructive thought."

Next comes the Causal Unreality of 'utpatti-nihsvabhavata', the unreality from the point of view of origination. This Unreality is connected with the causally dependent aspect (paratantra-lakshana) of the elements. Here elements are unreal in the sense of not becoming originated by themselves and appear in their crude form as entities inexpressible (anabhilapya) in their essence, but as being at the same time, each of elements, the real substratum, on the foundation of which the imputed construction of quality, essence, etc. is based.

Finally comes "the Unreality of the elements in the aspect of the Absolute" or 'paramartha-nihsvabhavata'. Here the elements are devoid of any differentiation whatever and represent one motionless Whole. It is their ultimate aspect (parinispanna lakshana). It is in this manner that the 'Samdhinirmocana-sutra' explains the teaching of Non-substantiality of the Prajna-paramita, and reconciles the conflicting teachings of the First and Second turning of the Wheel of the Noble Doctrine. And this way appeals to the great Guru Tsongkhapa, who holds that the Third turning of the Wheel of the Noble Doctrine (first of all the Samdhinirmocana-sutra itself) contains the direct meaning (nitārtha), which need not be interpreted in another sense, the 'Samdhinirmocana-sutra', with its teaching of the three aspects of existence and of the store-consciousness (alaya-vijnana) containing the seeds of all the elements of existence, is rightly regarded as the chief foundation of the Yogacara School of Mahayana Buddhism.

The main texts (mula) which give a summary of points raised in the 'Samdhinirmocana-sutra', and of which the treatises of Gurus Asanga and Vasubandhu are considered to be the interpretation, are the 'Sutralamkara', the 'Madhyanta-vibhanga' and the 'Dharma-dharmata-vibhanga.'

The great Guru Tsongkhapa preached that the intuition (abhisamaya) of the Truth which is conducive to the attainment of Enlightenment, Nirvana, and the liberation from the bonds of phenomenal Existence has five principal degrees with are: (i) The Path of Accumulating Merit (sambhara-marga, in Tibetan 'tshogs-lam). (ii) The Path of Training (prayogamarga, in Tibetan sbyor-lam). (iii) The Path of Illumination (darshana-marga, in Tibetan 'mthon-lam). (iv) The Path of Concentrated Contemplation (bhavana-marga, in Tibetan 'sgom-lam). (v) The Final Path where one is no more subjected to training

(continued from the previous page) (ashaiksa-marge, in Tibetan mi-slob-lam).

The last three degrees represent "the Path of the Saint" or Arya-marga, whereas the first two degrees are regarded as subservient.

The Paths of Accumulating Merit, Training, Illumination, and Concentrated Contemplation contain the elements of the Progressive Process of Illumination. The subjects cognized in a summary form on the lowest degrees of the Path of Accumulating Merit, are examined and thoroughly mastered on the higher degrees of that Path. The same takes place on the Path of Training, the Path of Illumination, and so on. In an essential and definite form the Progressive Process of Illumination begins with the degree of Heat of the Path of Training, where, as we know, the first positive result of the Bodhisattva's yoga is attained.

According to the great Guru Tsongkhapa, the Progressive Process of Illumination is to be regarded as peculiar to those parts of the Path which represent the cognition after the termination of the concentrated trance (prstha-labdha-jnana). In regard to the various individuals, progressing on this fivefold Path, there is another threefold division, viz. the Path of the shravaka, the Path of the Pratyekabuddha, and the Path of the Bodhisattva. These three divisions correspond to the three varieties of the faculty of cognition of the Truth, 'shravaka-yana-abhisamaya-gotra, pratyekabuddha-yana-abhisamaya-gotra, and tathagata-yana-abhisamaya-gotra.' The cognition of Shravaka is that of the unreality of the Ego or individual as an independent whole (pudgala-nairatmya). The Pratyekabuddha intuits the objective unreality of the external world, but is not freed from the imputation concerning the reality of the subject that discerns. The Bodhisattva on the Mahayanistic Path perceives the unreality of all the separate elements of existence, i.e. 'dharma-nairatmya,' which are

(continued from the previous page) intuited by him as merged in the unique undifferentiated Whole. The Paths of the Shravaka and Pratyekabuddha have an individual aim, the liberation of the stream of elements constituting one's own personality from the bonds of Samsara. The Path of the Bodhisattva is essentially altruistic: it has for its aim the attainment of Buddhahood in order to bring deliverance for other living beings.

According to the Guru Tsongkhapa, Buddhahood is the coalescence of the individual element of the Absolute with the unique motionless Whole.

Tsongkhapa defined the Path of Accumulating Merit as "the thorough knowledge of the Doctrine which is dominated by the Mahayanistic Creative Effort for Enlightenment." The thoughts of Great Commiseration are the essential features of the Bodhisattva. Then comes the Bodhisattva's first Creative Mental Effort for Enlightenment (*bodhichitta-utpada*), the desire to become a Buddha not only for one's own benefit, but especially for leading others to Salvation. When this first Creative Effort has been made, the Bodhisattva is regarded as having entered the Path of Accumulating Merit. This State of the Initial Activity of the Bodhisattva has three subdivisions, the inferior (*mrdu*), the intermediate (*madhya*), and the highest (*adhimatra*).

The Guru Tsongkhapa preached that the Path of Training (*prayogamarga*, in Tibetan *sbyor-lam*), otherwise called "the Stage of Action in Faith" (*adhimukti-carya-bhumi*), is considered to have begun when the Bodhisattva becomes possessed of the power of transcendental analysis (*vipashyana*, in Tibetan *lhag-mthon*) which is directed upon the Relativity of all the elements of existence. At this stage the Bodhisattva is still an ordinary mundane being and has not yet attained the exalted position of a Saint. Like

(continued from the previous page) the Path of Training of the Shravaka and the corresponding Path of the Pratyekabuddha, the Mahayanistic Path of Training is divided into four degrees: the degree of Heat (usmagata, in Tibetan drod), the degree of the Climax (murdhagata, in Tibetan rise-mo), the degree of Steadfastness (ksanti, in Tibetan bzod-pa) and the degree of the Highest Mundane Virtues (laukika-agradharma, in Tibetan chosmchog). The degree of Heat is characterised by the origination, for the first time, in the mind of the Bodhisattva of the clear light of intuition, which reveals to him, though but inconsiderably, the unreality of all the elements of the external world. This degree of Heat is so called because it is "like the heat which precedes the fire of immediate direct knowledge of the Truth on the Path of Illumination."

The degree of the Climax represents the increase of this light of knowledge regarding the external elements. The second degree of the Path of Training is called the degree of the Climax because the roots of virtue, which up to that time had been unsteady and in danger; here attain a secure and stabilized position, i.e., the climax of their growth.

Next comes the degree of Steadfastness defined as "the state of transit meditation which is characterized by the origination, for the first time, of the clear light of knowledge, revealing the unreality of the subjective elements." It is called "the degree of Steadfastness" owing to the attainment of complete firmness by the Bodhisattva and of a steadfast mind, so that he is no longer afraid of the profound Doctrine of Relativity. From this time the Bodhisattva is liberated for ever from the evil births.

Finally we have the degree of the Highest

(continued from the previous page) Mundane Virtues (laukika-agra-dharma) which is attained when the Bodhisattva becomes able to pass into the Unimpeded Trance or 'Anantaryasamadhi,' which is followed by the direct perception of the Truth.

It must be added here that each of the four degrees of the Path of Training has moreover three subdivisions, namely, the inferior (mrdu), the intermediate (madhya), and the highest (adhimatra). Each subdivision has its special object of meditation or 'alambana', associated with a peculiar aspect (akara) in which the said object is viewed.

The Bodhisattva who has reached the highest limits of the Path of Training becomes fully prepared for the removal of the Obscuration of Ignorance.

The definition of the Path of Illumination is the same as that of the corresponding Hinayanistic Path i.e. the full and direct intuition of the four Truths of the Saint (catvari arya-satyani). The Mahayanistic Path of Illumination divides its intuition at the time of intense concentration (samahita-jnana) into the Unimpeded Path (anantarya-marga), the Path of Deliverance (vimukti-marga) and the knowledge which is acquired after the termination of the trance (prstha-labdha-jnana). At this stage the Absolute appears to the Bodhisattva in its full light, devoid of all plurality and free from the differentiation into subject and object. The Bodhisattva considers all the elements, as classified from the standpoint of the four Noble Truths, as separately unreal. By this intuition the Bodhisattva removes all the forms of the Obscurations of Defilement and Ignorance which are to be extirpated by means of direct intuition.

That subdivision of the Mahayanistic Path of Illumination which is called the Unimpeded Path is defined by the Guru Tsongkhapa as "the intuition

(continued from the previous page) of the Truth representing the direct antidote of the realistic views which are produced by incorrect imputation." The Path of Deliverance is "the intuition characterized by the removal of this kind of Obscuration as being fully accomplished."

As with the Shravaka, the unreality of the individual Ego and, as with the Pratyekabuddha, the objective unreality of the external world are also the objects of intuition on the Path of Illumination of the Bodhisattva. When the Bodhisattva has finished the practice of concentrated meditation on the Path of Deliverance, he becomes possessed of 'prstha-labdha-jnana' or the wisdom which is acquired after the termination of the trance. This wisdom is directed towards the separate objects and elements of the empirical world which fall under the Bodhisattva's notice as resembling an illusion.

The Path of Concentrated Contemplation (bhavana-marga, in Tibetan sgom-lam) is defined by the great Guru Tsongkhapa as "the intuition dominated by the Highest Wisdom, which is engaged in a repeated pondering, investigation and contemplation of the unreality of the separate elements of existence, their Non-substantiality and Relativity, or otherwise, of the Monistic Absolute."

Like the Path of Illumination, the Path of Concentrated Contemplation has its Unimpeded Path, its Path of Deliverance, etc. The Path of Concentrated Contemplation has nine principal varieties, as the antidotes of the innate (sahaja) forms of defilement and of ignorance peculiar to the three Spheres of Existence. These nine subdivisions represent the process of complete purification of the Bodhisattva, and his highest achievements (nirhara), his intuition at the time of extreme concentration (samahita-jnana), and that part of the Path of Concentrated Contemplation which is not in the

(continued from the previous page) least influenced by defiling agencies (atyanta-vishuddha-bhavana-marge).

The Ultimate Path or Ashaiksa-marge is defined by the great Guru Tsongkhapa as the "the ultimate highest form of Divine Transcendental Wisdom which is completely free from both the Obscurations" There is nothing obscure and uninterpretable to the Bodhisattva. It is the Path where the course is terminated. The Highest Omniscience of the Buddha (sarva-akara-jnata) is attained, consisting in the full knowledge of the Absolute Truth and of the Empirical World likewise. Otherwise, the great Guru Tsongkhapa spoke of the Wisdom of the Buddha as consisting of the five varieties of the Highest Divine Knowledge, namely:

- (1) The All Pervading Wisdom (Shashvata-jnana or Dharma-dhatu-vishuddhi), born of the Voidness (Shunyata) or Non-substantiality, which is symbolized in the first and central of the five Dhyani-Buddhas, i.e. in Buddha Vairocana meaning 'the Illuminator' and white of colour. This is the true Climax of Wisdom and the perfectly pure intuition of the Absolute, there being no differentiation into subject and object.
- (2) The Mirror-like Wisdom (Adarsha-jnana), symbolized by the second and eastern Dhyani-Buddha, i.e. Buddha Akshobhya, "the Immovable or Undisturbed One", blue of colour. As the reflection is seen on a mirror, so the Dharmakaya—everywhere Immanent Essential Reality—is seen in the mirror of cognition.
- (3) The Wisdom of Equality (Sama ta-jnana), which is symbolized in the third and southern of the five Dhyani-Buddhas, i.e. in Buddha Ratnasambhava, "The Buddha of Precious Birth", yellow of colour. It is the cognition of the unity, the equality of oneself and of others in the sense of being possessed of the unique Essence of Buddhahood.
- (4) The Discriminating Wisdom (Pratyaveksanajnana), precisely cognizing all the separate objects and elements without confounding any of them

(continued from the previous page) deified in the fourth and western Dhyani-Buddha, namely, in Buddha Amitabha, "the Buddha of Infinite Light", red of colour, ethereal form of the historical Buddha Gautama Sakyamuni, immortal and bestowing immortality on the people of Sukhavati, "the Western Paradise."

(5) The All-performing Wisdom (krtya-anusthana-jnana) or the wisdom pursuing the welfare of all sentient beings, which is possessed of the power of governing the five faculties of the senses according to one's desire, personified in the fifth and northern Dhyani-Buddha, the Amoghasiddha, "the Buddha of Infallible Magic", or "the Almighty Conqueror", green of colour.

10. The great Guru Tsongkhapa admitted only two kind of fundamental interpretations of the Prajna-paramita, viz. the Madhyamika treatises of the Guru Nagarjuna himself, elucidating the Teaching of the Relativity of all the elements of existence, and the 'Abhisamaya-lamkara', which the Master Tsongkhapa regarded as a work revealing the indirect or hidden meaning (in Tibetan sbasdon) of the Prajna-paramita. This treatise is one of the principal subjects of study in the celebrated Buddhist schools of Transbaikalia. A very large number of Buddhist monasteries of Tibet and Mongolia also study the 'Abhisamayalamkara.

The whole doctrine of the Path and its results are comprised and elaborately explained in the eight chapters of the "Abhisamayalamkara."

11. Tsongkhapa viewed the Path of the Saint as an uninterrupted practice of mind concentration upon the non-substantiality of the elements. And he defined the Path as "the process of intuition of the individual who is possessed of highest analytic wisdom cognizing the unreality of both subject and object and of all the separate entities."

The individual abiding on the Mahayanistic Path can be of two categories, namely, (i) the

(continued from the previous page) Bodhisattva who from the outset is of the Mahayanistic lineage (nityata-gotraka), and (2) the Arhat (Shravaka or Pratyekabuddha) who has subsequently chosen the Mahayanistic Path. The individual of the first category has to remove the Obscuration of Ignorance (jneya-avarana) simultaneously. The individual of the latter category, having fully extirpated all the passions, i.e, the Obscuration of Moral Defilement, still has to remove the realistic views regarding the separate elements, i.e. the Obscuration of Ignorance.

The Guru Tsongkhapa says in his famous 'Lamrimchenmo': "When some object or other spoken of in Scripture is made the object of meditation, when the mind, without becoming distracted by anything else, is perpetually directed upon the said object, through the power of memory and attention (smṛti-samprajña), and by its very nature penetrates into it, and when, in this process, the felicitous feeling of bodily and mental ease arises, then we have the state of perfect mental tranquillity (shamatha)."

Then continues Tsongkhapa: "When this state of perfect concentration upon one object and the felicitous feeling of ease is attained, the mediator beings to analyse the object, the reflection of which manifests itself in his mind. He investigates the object as an empirical reality, perfectly examines its absolute nature reflects on it, steadfastly pursues his analysis, experiences satisfaction in the process of it, distinguishes the particularities, and makes his thought-constructions. All this, taken together, represents transcendental analysis (vipaśhyana)"

It is interesting to note how Guru Tsongkhapa regarded the Germ or the Essence of the Buddha. In his commentary on the 'Abhisamayalamkara', Tsongkhapa says, stressing the eternal immutable nature of the fundamental element of Buddhahood, "That in which there is absolutely nothing caused and conditioned (saṃskṛta) is the element which

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(continued from the previous page) is eternal and immutable. This element is that of the saintly lineage (in Sanskrit gotra, in Tibetan rigs); it has a resemblance with space, being unique and undifferentiated. It is the true essence (tathata, in Tibetan de-bzin-nid) of all the elements, in uniform (lit "of one taste," in Tibetan ro-goig-pa) and eternal (in Tibetan rtag-pa)."

12. The preceptor, whom Tsongkhapa loved most, was, according to Khambo Lama Agvan Dorjeev (formerly regent of Tibet), a priest called Rolpa Dorje, a very gifted Tibetan of Lhasa.

Tsongkhapa was always full of devotion to the interests of others and full of self-denial. When thirty-seven years old, he wanted to go on pilgrimage to India and visit sacred places famous in the history of Buddhism. Then the Bodhisattva Manjushri is said to have appeared before Tsongkhapa and asked him not to go to India, but to reform and recognize Tibetan Buddhism instead. And the Guru Tsongkhapa cancelled, with real heroism, his pilgrimage.

13. The triple object of Buddhism is: (i) to cause intelligence to return from errors and to lead to the true comprehension of things, (ii) to save feeling from that which causes it to suffer, and to procure for it what is agreeable, and, finally, (iii) to cause the will to decide to cease from doing evil and to wish to do meritorious deeds. The great Guru Tsongkhapa all his life oriented man towards this triple object, i.e., towards what was true, beautiful and good.

NANDALAL KUNDU: "THE CONCEPT OF FREEDOM."@@

(1) Is freedom of will a subjective illusion arising simply from the fact that we are conscious of our actions and not aware of the motives that determine them without? Or is there in man some positive power of self-determination, a power of self-creation involving full moral responsibility?

@@ In The Maha-Bodhi Journal (1940).

An interpretation of experience reveals to us that we are parts of a Universe which is subject to the rigid order of nature's law. Science today including Physics, Biology and Psychology has accepted the universal validity and applicability of the Law of Causation.

2. In the midst of a world which is governed by the Universal law of causation what room is there for the autonomy of the human will knowing that we are integral parts of the same universe? Are we then mere inanimate automata in the hands of an iron law of Causation? Or is there something in the nature of man, some inner realm that science can not touch? Is there a point at which the causal sequence ceases to exercise its sway and beyond which Psychology as a science can not go?

The fact is that there is a point, one single point where causation is inapplicable. This point is the individual Ego, the I. The I is the first person singular number and not only on logical ground but also on practical grounds that the I can not be generalised and be brought under any general law. This is so because the subject can never be the object of observation and research. There may appear some super Intelligence in the evolutionary process who might be able to trace the causal relation in the achievements of the most gifted geniuses of the human race, yet the same upper Intelligence would have to renounce the idea of studying its own I, its own ego. Another more superior intellect would be required to observe the inner workings of the Ego of the superman and thus so on ad infinitum, but the I, the Ego would remain untouched. There is therefore one point the I, the Ego, which the law of causation can not touch, where the Ego enjoys full autarchy of the spirit. Science thus leaves us at the threshold of the Ego but can not establish the freedom of the Ego without restricting the application of the law of causality which it can not. Psychologically and scientifically there can not be any freedom of the will.

My point is that all the difficulties connected with the problem of freedom are due to making freedom an attribute of the will which it can never be. The will has always reference to action and this involves individual interest and therefore can never be free. We have seen at the outset that freedom of will means freedom of choosing between alternatives. But it is a fact of every day experience that we choose only that which is most advantageous. Most advantageous means what is comparatively most useful or profitable for the time being. But the comparatively useful implies a limited finite purpose and limitation means bondage or determination. Thus we can see that in choosing between alternatives we are not free. This is the same thing as to say that there is no freedom of will. Moreover will is after all finite, since infinite will is self-contradictory; for will always implies purpose but the Infinite can have no purpose, for the Absolute the finite can not have anything which is to be achieved. If now will is finite it can never be free, for finitude always implies the existence of other beings and events which limit and determine its activities. It follows therefore that there can be no freedom of will, since the will is finite and individual and since freedom is incompatible with finitude and limitation. We have seen that Psychology has failed to vindicate the cause of the will, we now see that Ethics which deals with finite individuals and finite human will equally fails to establish the freedom of man.

The question thus takes a new light and our interest and outlook is shifted from freedom of will to freedom of spirit, freedom of the I, the Ego. Complete and full fledged autonomy of the spirit is what we are all struggling to secure and not a partial freedom of will. From this standpoint the concept of freedom assumes a new form; instead of being a problem of the individual will it becomes a universal problem and

(continued from the previous page) instead of being a problem of ethical interest it acquires a metaphysical importance of far-reaching practical consequences.

3. We thus see that western thinkers, scientists and philosophers have failed to absolve themselves from the iron chain of determinism on account of their failure to rise above the plane of matter, life and mind. They have not succeeded to establish and vindicate the autonomy of the spirit which is the goal, THE ENS REALISIMUM of all Indian culture.

If Physics, Psychology, Biology and even Ethics fail to establish freedom of man, it is not because there is no freedom, not because freedom is only an illusion but because Physics can not go beyond matter, because Biology cannot go beyond life, because Psychology cannot go beyond mind and because Ethics cannot transcend particular individual interest and mundane values.

We have seen that the freedom of the Ego here and now and its independence of the causal chain is a truth that comes from the immediate dictate of human consciousness. The CATEGORICAL IMPERATIVE the law of duty is not an illusion, it is ingrained in our own nature in our everyday conscious experience and existence. We know we are the fighters, the torch bearers of emancipation, we are directly aware we are the builders of nations, the creators of History and no mere inanimate automata groaning under the fetters of a blind fate or working in complete bondage to nature. We know we are masters alike of nature and of ourselves with large discourse of reason, understanding, scheming, deliberating, choosing, hoping and fighting forward. Can this immediate dictate of consciousness be after all an illusory experience?

And yet when we feel overpowered with the many trials and tribulations of life, when Time's tyrannic claim snatches away from the firm grip of our embraces some of our near and dear ones, when a volcanic eruption or an earthquake produces its

(continued from the previous page) sweeping ravage challenging man's supremacy over nature, when our surest calculation meet with unprecedented failure, then at such moments we are irresistibly forced to acknowledge the littleness and deception of human freedom over nature. We are compelled to acknowledge perhaps all our activities are governed by a mysterious power superior to ours, that humanity is after all guided by the fingers of an inexplicable Fate or Destiny or Providence. Both the above assertions are immediate dictates of consciousness and both claim to be true.

C.L.A. DE SILVA. NIBBANA.@@ (1) Nibbana, which is considered by Buddhists as Eternal Peace and often misconceived and misrepresented by absolute ignorance or consciously in certain quarters as nihilism or extinction, has many characteristic features which will enable one to have a clear idea as to what it is like before realization of the same. They are as follows:

- (a) 'Accantam', Goal, because it is obtained at the end of the round of rebirths. It has put an end to rebirth and death.
- (b) 'Akatam', Not created, because it is not conditioned by any one nor originated from anything.
- (c) 'Anantam', Everlasting, because there is neither a beginning to its origination nor an end to extinction, It is therefore, Eternal.
- (d) 'Accutam', Immortality, because it has no death.
- (e) 'Asankhatam', Unconditioned, because it is not conditioned by any causal circumstance.
- (f) 'Anuttaram', Supreme, because there is nothing more sublime or greater.
- (g) 'Apalokitam', Lustrous, because it never gets extinguished.
- (h) 'Panitam', Palatable, because it is insatiable.
- (i) 'Saranam', Refuge, because it totally extirpates all suffering and misery.
- (j) 'Khemam', Endless security, because there is

@@ In The Maha-Bodhi Journal, 1940.

(continued from the previous page) no fear of any such diseases as the fetters and torments which cause sorrow.

(k) 'Tanam', Immunity, because it prevents all diseases and anything which causes misery.

(l) 'Lenam', Cave, because it is a place of refuge to those who are followed by such enemies as birth, decay, death and so on.

(m) 'Parayanam', safety, because it is a place that renders assistance and support to those who are followed by such enemies as birth, decay and death etc.

(n) 'Sivam', Happiness, because it is free from all suffering and misery.

(o) 'Nipuno', Subtle, because it can never be realized by those who never hoped to attain it under ordinary circumstances, and they can only do so after hearing of Nibbana from a Samma Sambuddha (fully Awakened One) or an Arahata (Holy Disciple) and thereafter treading the Noble Eight-fold Path which comprises Mortality, Mental culture or concentration and Insight.

(p) 'Saccam', Truth, because it is never mutable.

(q) 'Dukkhakkhayam' Cessation of sorrow, because it puts an end to all sorrow.

(r) 'Anasavam', Exalted and glorious, because it does not form an object for the four Asavas such as sense desires and so on just as flies do not alight on anything red-hot.

(s) 'Sudaddasam', Difficult to perceive, because it has to be perceived with great difficulty and encountering much unhappiness, even after hearing the doctrine from a Buddha.

(t) 'Param', Highest. Of the Four Paths and Four Fruits, and Nibbana, the Four Paths and the Four Fruits are conditioned by causes (sankhata) and Nibbana is not conditioned by any cause (asankhata) As Nibbana is the highest thing to be attained, it is, therefore, called param: summum bonum.

(u) 'Param', Transcendental, because it transcends the worldly round of re-births.

(v) 'Mokkham', Emancipation, because it releases

(continued from the previous page) beings from sorrow.

(w) 'Nirodho', Release, because it is a departure from the prison called the wheel of life (samsara).

(x) 'Anidassanam', Indiscernible, because it can not be discerned by the human eye or the worldly celestial eye (divva cakkhu).

(y) 'Nibbana', Peace, because it is set free or unfettered from the cord named craving.

(z) 'Dhuvam', Permanence, because it is a state that never changes, hence everlasting.

(aa) 'Dipam', Security, because it is the highest and safest place.

(bb) 'Abbyapajjam', Detachment, because it has no such enemies as the torments of sense desires and so on.

(cc) 'Vivattam', Liberation, because it has absconded from the round of existence.

(dd) 'Kevalam', Unique, because it is a state by itself.

(ee) 'Anitikam' Felicity, because it has no such diseases as torments and cankers.

(ff) 'Analayam', Dispassionate, because it does not become a house for storing such torments and cankers as sense desires and so on.

(gg) 'Padam' Shelter, because it is the highest place rendering assistance and support.

(hh) 'Akkharam', Indestructible, because it can never be annihilated.

(ii) 'Vimuttam', Extirpation, because it has extirpated from all conditioned states.

(jj) 'Vimutti', Deliverance, because it is released from all the fetters which yoke and bind creatures in the round of rebirths.

(kk) 'Apavaggam', Indiscrimination, because it causes no differentiation between those who have attained Pari Nibbana whether Samma sambuddhas, Pacceka Buddhas or Arahats, and the state of Eternal Peace is common to all.

(ll) 'Virago' Detachment, because it has no attachment to lust and so on.

(mm) 'Yogakkhemam', Endless security, because it is not tormented by any fear of the four Bonds such as sense desires and so on.

(nn) 'Santi', Peace, because it extinguishes the fires of lust, hatred and delusion.

(oo) 'Visuddham' Purity, because it purifies, in particular, the rust of torments and cankers.

(pp) 'Suddhi', Absolutely Pure, because it cleanses individuals.

(qq) 'Nibbuto' Annihilation of the fires of lust, etc.

(rr) 'Amatam,' Immortality, because it does not die.

The above mentioned terms were used by the Buddha in different places in the Tipitaka Dhamma, according to circumstances, with a view to conveying different meanings. But they collectively are existent in the element of Nibbana. From these terms themselves the state of Nibbana could reasonably be understood.

(2) The salient marks of Nibbana are as follows:

(A) 'Gambhiro', it is abstruse, hard to understand, profound and its depth cannot be delved into by knowledge and wisdom

(B) 'Duddaso', it is not a thing to be grasped by ordinary knowledge and wisdom, but, on the contrary, it is to be realized with great trouble and much difficulty by intuitive wisdom and insight present in consciousness in the Four Paths and four Fruits.

(C) 'Duranubodho' the wise and Enlightened ones, who have realised it, cannot make others realise same. Others could realise same only by following the teachings of the Enlightened Ones and attaining the Paths and Fruits.

(D) 'Santo,' serene and tranquil owing to the annihilation of distractions and restlessness brought on by the fires of lust, hatred and delusion.

(F) 'Atakkavacarō', cannot be reasoned out by a logical process.

(G) 'Nipuno', subtle, hard to analyse or define

(continued from the previous page) or apprehend, ingeniously minute and elaborate. It cannot be understood not only by the ignorant but also by the intellectuals possessing worldly knowledge.

(H) 'Pandita Vedaniyo', can be experienced and realised only by such Exalted and Enlightened Ones as the Buddhas, Pacceka Buddhas and Arhats, and not by the mass of worldlings.

(I) 'Niccama', eternal and permanent, because it can never be extinguished and it is never mutable.

(J) 'Sukham', happy, because it has exterminated all the misery and sorrow existent in the triple-planed universe, which are embodied in the first Aryan Truth, namely, birth, decay, disease, death sorrow, lamentation, pain, grief and despair.

(K) 'Anatta', absence of an immortal soul and entity. It is only a state.

(L) 'Subham', desirable, because it gives eternal happiness and peace.

(M) 'Abbyakata' It is neither immoral nor moral.

(N) 'Neva vipaka', it cannot produce resulting effects, unlike moral and immoral actions.

(O) 'Neva dassanena na bhavanaya pahatabba' it cannot be extirpated either by path-consciousness of stream-attainment or by the other three Paths.

(P) 'Neva Acayagami no apacayagami', it is not an action like craving and so on, which lengthens the rounds of existence, nor like the four Ariyan Truths which put an end to the rounds of existence.

(Q) 'Neva Sekha na sekha', it does not annihilate the fetters like the learners who have attained the four Paths and the first three fruits by annihilating some of the fetters, and the adept, who has attained the fruit of Arahantship by annihilating all the fetters.

(R) 'Appamana' it cannot be measured, because it is limitless.

(S) 'Panitam', most palatable and therefore insatiable.

(T) 'Aniyatam', it is neither like the five heinous offences and such types of erroneous beliefs

(continued from the previous page) as are destined to take rebirth in the planes of misery in the next existence itself, nor like the four paths which are immediately followed by the four fruits. It is not destined to undergo any resulting effects like the neva vipaka.

(U) 'Bahidda', external, because it is not present in one's person.

(V) 'Anidassanam appatigham,' it cannot be discerned by the eyes, and there is no contact, such as the contact between sense organs and sense fields.

(W) 'Na hetu', it is never a cause of anything.

(X) 'Ahetukam', not conditioned by any roots.

(Y) 'Hetu vippayuttam', dissociated from roots, that is, it does not arise nor cease accompanied by roots.

(Z) 'Appacayam', it has no conditions or causes.

(AA) 'Arupam', it has not form; it does not change under the conditions of heat or cold, nor does it decay. It does not even change as the fleeting mental states. Therefore, it is neither material nor mental.

(BB) 'Lokuttaro', transcendental or supramundane, because it has departed from or gone beyond the five aggregates accompanied by such graspings as sense desires and so on.

(CC) It is not associated with, nor has an affinity for, nor any connection whatever with any of the states named Asava, Ogha (Floods), Yoga (Bonds) Gantha (Ties), Upadana (Graspings) Nivaranani (Hindrances), Anusaya (Latent Bias), Sanyojanani (Fetters) and Kilesa (Torments)

(DD) 'Anarammanam', it does not grasp any object.

(EE) It is neither a consciousness, nor a mental property, nor a state associated with consciousness, nor a state co-existent with consciousness, nor a state arising conditioned by consciousness nor a state originating together with the classes of consciousness, nor a state that changes like consciousness, nor a state that changes like consciousness, not a state arising conditioned by mental states associated with consciousness, nor a state

(continued from the previous page) that changes like those originating from consciousness and their mental concomitants.

(FF) 'Bahiram', it is external, as it is outside the six sensory organs, and because it is an objective element, it is classed under the cognizables (dhammayatana).

(GG) 'Na upadaya' it is not an element derived from the four great essentials, as it is not present with them.

(HH) 'Anupadinna', it is not originated by Kamma

(II) 'Dassanena bhavanaya pahatabba na ca hetu, it has no roots or conditions for extirpation either by path-consciousness of stream-attainment or by the other three Paths.

(JJ) 'Apariyapanna', it is non-worldly, as it is not categorized under the five aggregates accompanied by such graspings as sense desires and so on.

(KK) 'Aniyanika', it does not perform the function of releasing sentient beings from the fetters which bind them to rounds of existence, which the Noble Eightfold Path is capable of doing.

(LL) 'Anuttara', it is the highest and most sublime state, as there is no other state which can excel it.

(MM) 'Araṇa', it is a state free from such defilements as lust, hatred and delusion.

(NN) It cannot be described as an element that has originated or not originated, or that which has a past, present or future, for it is time-free.

(OO) It is the only element that has the taste of release from fetters, that is, free from all conditioned states, that extirpates all the torments such as sense-desires and so on, that annihilates craving, that exterminates sentient beings composed of the five aggregates accompanied by fetters and cankers, that should be realised by the Path-consciousness of Arahats, that becomes an object for the four paths and four fruits and that is the only unconditioned element.

(3) It is called Void or Empty-release, because it is devoid of everything that is miserable, undesirable and unhappy as indicated in the first Noble Truth and there is no personal entity such as an atma (soul).

C. THAMO THARAM PILLAY. "The Comparison of ANIMAL MAGNETISM or Hypnotism with the YOGA SYSTEM of the Hindus." (1) The fashion of expressing spiritual truths in historical garbs has been prevalent among most of the ancient sages. I believe, it is no wonder to suppose why they should have adopted such a course. The reason is obvious, when we think for a moment, why Jesus Christ found it advisable to teach sublime truths to the common people by such kind of stories which are known as "parables." The same reason applies to the former. Again, idolatry for instance, according to Indian authorities, is simply a convenient form of worship which is devised by certain Hindu sages, so as to suit the mass of the people, for practical purposes. But in fact intended to conceive of a Supreme Spiritual Being who has no material form in reality.

They are devised as a favourable method so as to suit and teach the lay public – which always formed the largest number of the population at all times, and among all nations. However, let it not be supposed that the secret or the intrinsic truth is entirely reserved from the public. It has been faithfully explained to a few initiated individuals who have had sufficient knowledge to grasp such profound truths. Consequently the intrinsic truth has a small circulation, while the literal disguised or the unreal one had a wide circulation.

Puranas, for instance, as it is believed, generally consists of actual histories mixed up with mythology. Such can readily be distinguished by a learned and unprejudiced Hindu.

Another great obstruction to arrive at the truth

C. THAMO THARAM PILLAY. "The Comparison of ANIMAL MAGNETISM or Hypnotism with the YOGA SYSTEM of the Hindus."

(continued from the previous page) of certain circumstances, is their (Hindus) fashion of adopting hyperbolical style in deifying human beings; and their ambiguous and mystical expressions, such will surely mislead any ordinary reader to run into skepticism.

2. A careful study of Animal Magnetism in all its branches together with its allied sciences, undoubtedly throws a flood of light on the Yoga System. It leads a person as if with a bright torch through the thick mist which envelopes this old system of the Hindus. It really reveals to an intelligent thinker the secrets of so many mysteries described regarding 'mantras'.

3. Again it must be remembered that Yoga is also commonly applied by some sects with a limited sense to indicate a similar practice, specially connected with religious belief, where also meditation or concentration of the mind is the main principle, which is particularly recommended as the path for the liberation of souls from births and union with the Deity. But, as atheistical Hindu sects, like Jains and Buddhists, also practised Yoga, which they preferred to call Dhyana, their object could not possibly have been union with the Deity, in whom they did not believe. But it cannot be denied that the practices of all these people have had some common element in them. It is to that common element with all its accessory forms and varieties, the divisions and subdivisions, found in the practices of so many different sects and denominations I apply the term "Yoga System", for want of a better and more comprehensive term.

4. Manta is a syllable, or a word, or a phrase, or a sentence, selected to convey some mystic meaning, or to refer to the name of the Deity or of a Spirit; for example "Om" or "Oum" is supposed to be equivalent to or to signify the Trinity Brama, Vishnu and Shiva.

In the repetition of mantras one thinks or dwells in the mind on one word or syllable over

C. THAMO THARAM PILLAY. "The Comparison of ANIMAL MAGNETISM or Hypnotism with the YOGA SYSTEM of the Hindus."

(continued from the previous page) and over some thousands of times for hours together to the exclusion of any other thought, which is the same thing as directing the attention of a wavering mind on one subject or object a one, as in the case of the practice of Animal Magnetism. Hence, it is evident that Mantras were purposely intended to facilitate the process of concentration of thought. As regards the adoption of words or syllables terminating in 'M' I may mention that the repeated utterances of the sound 'M' produces a peculiar inspiration and expiration of the breath that tends to suppress it gradually, which is indispensable to the advancement of Yoga. The first step of advanced Yoga is the suppression of breath by the power of the will.

It has been observed the modern magnetisers that spontaneous suppression of breath in the process of Magnetism tends rapidly to make the subject pass into deeper magnetic conditions which are accompanied with wonderful phenomena and powers. But the moderns do not dare to leave their subjects more than a few minutes in that stage, fearing the loss of life.

5. Dr Coste de Lagrave, Surgeon-Major in the French, Army, contributed an interesting paper to the International Congress on Augo-suggestion, and related several experiments he had made on himself during the last few years.

"By practice he acquired the power of being able to sleep at will, and of waking at a definite time. To effect this he only had to lie down, and fix his attention on sleep, and on the idea that he would awake after a certain number of minutes. In a short time he obtained such self-control that he could get five or six distinct sleeps, and as many distinct awakenings, in the course of an hour. He also succeeded in producing dreams of the character he wished, and in evoking sensory delusions and hallucinations to such an extent that he became alarmed, lest the condition thus induced should become permanent. He was able

C. THAMO THARAM PILLAY. "The Comparison of ANIMAL MAGNETISM or Hypnotism with the YOGA SYSTEM of the Hindus."

(continued from the previous page) to apply Autosuggestion in a curative direction, and thus to relieve himself of colic, gastro-dyna, and the like. He did this by closing his eyes, and concentrating his thoughts on the organ he wished to affect. In a quarter to half an hour he generally succeeded in getting rid of the pain. On one occasion when riding with troops, he suffered greatly from cold feet, and he tried the effect of Auto-suggestion. He closed his eyes, and induced a state of drowsiness, in which he directed his thoughts to his feet, which, he wished to become warm. In less than half an hour he was conscious of a feeling of warmth in them, and as long as he kept his attention fixed there they continued so; but very soon they became cold again when he allowed his thoughts to dwell on other things, showing, as he thinks, that the sensation of warmth depended on mental influence and mind concentration. In subsequent experiments he produced the desired result in a shorter time, and he found that the sensation of warmth was not merely subjective, for on removing his boots he felt the previously cold feet warm to touch, thus getting the same effect as is nearly always demonstrable in ordinary hypnotic practice. He relates a curious experience of Auto-suggestion in nervous prostration. He had been invalided home from Tonkin for dysentery, and for a year had been so prostrated by weakness that he was unable to walk a mile in the course of a day. One night he suggested to himself increased muscular and nervous force, and ability to walk without fatigue. The next day he walked over six miles without difficulty.

UPTON SINCLAIR: "THE POST-WAR ECONOMIC FUTURE."@

Financial help had to be given during the depression of 1929 not merely to the corporations but to the masses, so that they might have spending power and be able to consume goods and thus make it possible for the factories to start up

@ In an American Journal (1942)

(continued from the previous page) again. The theory of spending to make prosperity had to be adopted in spite of all the orthodox economists could say. Private industry had broken down and there was no force in the community which could take its place except the Government. No matter how loudly the reactionaries might cry 'Socialism' the people had to be fed and the industry had to be kept alive. That has been the story of America for the past nine years.

And now comes the war, and the movement of the glacier becomes that of an avalanche. Fifty percent of our production has to be shifted from the service of peace to that of national defence, and our debt which terrified us when it stood at twenty-five billions has now approached seventy-five billions, and no body is worried by the statement of those in authority that it will be one hundred and fifty billions before we get through. No body questions now that the Government has to cut off the automobile industry at its roots. No body questions that the Government has to allot materials and tell businessmen what to do. No body complains because defence bonds are sold instead of securities of private manufacturing corporations.

And after the war, some time or other, there will be peace, and what will we do then? Are we going to permit our factories to shut down and turn off their workers as we did under the old system of each for himself and the devil take the hindmost? If we do, we shall have thirty million unemployed, and a revolution as certain as anything can be on this earth. I need hardly say that we are not going to do it. What we will have to do is to use the new powers which our public authorities have taken and turn our industries from the ends of destruction to those of reconstruction and public welfare. We will do it because there will be no other

UPTON SINCLAIR: "THE POST-WAR ECONOMIC FUTURE."

(continued from the previous page) way to do it; we will do it because we shall see revolutions all over Central Europe and we shall have to send food and clothing to those starving and tormented peoples, to keep them alive and preserve the possibility of civilization in ancient lands. We shall need all the wisdom and all the mercy we can command; and we shall do the job—and do it in the way that England did when she became a democracy while calling herself a monarchy, a common-wealth of free nations while still calling herself an empire.

What we shall do in America, and help to do in Europe, and Asia, will be called 'Democracy'; it will be called a 'New Deal', 'World Federation', 'Union Now' etc. It will certainly not be called 'Communism'—and it will not be called 'Socialism'—at least not until it is all over, and then it won't matter any more what it is called.

PROF. M. ASLAM. "SCIENCE AND THE REALITY OF SENSE PERCEPTION."@@ (1) The first modern attempt to doubt the existence of material world was Berkeley's. (2) Descartes said something must exist to enable us to doubt and we can only doubt with our minds, and therefore mind must certainly exist. (3) Berkeley showed that the arguments used by Locke against matter's secondary properties could just as well be used against its primary ones. (4) That the senses are insufficient is easily proved by looking at an object with one eye and the other behind a microscope. (5) Modern psychology says it was wrong of Berkeley to say that sensations are in the mind in the same way that feelings are. It is not the object but the act of sensing it, the thought about the object, which is really in the mind, says science. (6) The placing our hands in hot and cold water experiment does not disprove

@@ Broadcast from Delhi 1942.

(continued from the previous page) that the temperature does have something to do with the water, after all. (7) A dream is all our own work, our own making, and the certainty of the objects' existence which we feel there, should make us doubt the certainty we feel about waking objects. (8) Science says however that in waking we have the capacity to criticise our experience whereas we do not have it in dream. (9) The fact that we cannot order our perceptions but have to perceive what is given to our senses shows that we do not make our wakeful world as the dreamer can make his dream world. Berkeley got out of this difficulty by invoking God and saying God presented the objects to our senses. But if perception can guarantee the existence of objects, then it should be enough to create our wakeful world without invoking an extraneous cause like God. It is absurd to say that the tree which I planted in my garden exists only during the intervals when I or somebody else chooses to see it. Therefore the common sense view is sounder, says science. (10) The senses may depend on the mind for their activity but they also depend upon the world outside them for it too.

(continued from the previous page number 44) C. Thamothearam Pillay contd from page 44. (6) According to Yoga System the time required for perfection in ordinary cases is twelve years, however the time may vary more or less according to circumstances.

VAJRABUDDHI. THE LIVING HEART OF BUDDHISM.[@]

1. Most people, even Buddhists, adopt what may be called the personal attitude—they look upon events with reference to themselves. They call things good or bad simply because they affect their little persons in such and such a way. But the real Buddhist looks at Life impersonally and without attachment; he sees things as things, "it is, such as it is"—that is all there is to it! It is only when we discriminate and consider the effect an event has upon our lower, personal

[@] In THE MAHA-BODHI Journal, 1937.

(continued from the previous page) selves that we call it pleasant or unpleasant, good or ill. We are like beggars who want a thing in return, and so the ignorant clings to names, partialities and create that discrimination which gives birth to delusion.

2. That is the whole secret, to stop the wheel of Samsara running round in circles and—walk on: For such an enlightened Buddhist events just happen—they are thus, he is concerned only with the facts in their essentially liquid and moving nature, not with ideas and relations about facts. He is at one with the stream of Life and does not attach any particular wave in that gigantic stream. You try in vain to catch hold of water. By grasping at life in order to keep little bits of it for yourselves, it slips through your fingers. Why strive after a part when you have the whole in its true Ultimate Reality? When he does anything he merely sees that here is a doing of it; he does not separate himself from Existence by thinking “I do”.

3. He gives up all idea of self and separate existence; there is just Reality—his own person is of no account. And in this supreme act of self-surrender and renunciation he realizes that ultimate state of spiritual freedom which is Nirvana. “Nothing is mine—not even myself—all belongs to the great Whole of the Universe, for the Whole must include all and can reject nothing. When life comes we are with it and when death goes we are with it. In this way he cultivates the impersonal, more than human attitude to Life, beyond ‘I’ and ‘not I’, good and evil, joy and pain.

However, the only teacher of freedom is our sincere wish to attain it. For once you drop the mind-made distinctions between subject and object, stirred up by mirage-like waves. Once you break the spiderwebs of intellectual spinning and pass beyond the “pairs of opposites”, then you see all things in terms of Reality—as being just so. Then you find that peace of mind called Samadhi—that sense of sublime non-attachment and selflessness which lies at the heart of Buddha’s Path to peace and bliss.

NOLINI KANTA GUPTA: (Secretary to Sri Aurobindo) THE WORLD-WAR - ITS INNER BEARINGS.@@

This is a war to which even spiritual seekers can hardly remain indifferent with impunity. There are spiritual paths, however, that ask to render unto God what is God's and unto Satan what belongs to Satan; in other words, spirituality is kept apart from what is called worldliness, clean and untouched by the dust and murk of Ignorance - Maya. The injunction accordingly is that they who are worldly must remain worldly, they have no business, no right to meddle with spirituality, and they who are spiritual, should have nothing to do with worldliness. Because of this complete divorce between the spiritual and the worldly, the world remains worldly even today, continues to be the empire of unspirituality and obscurity, of suffering and grief, it is unable to become a dynamic and living expression and embodiment of the Spirit.

Not that spiritual men have not served and worked for the welfare of the world; but their work could not be wholly effective, it was mixed, maimed, temporary in effect. This could not be otherwise, for their activity proceeded from inferior and feebler sources of inspiration and consciousness—other than those that are purely spiritual. Firstly, little more was possible for them than to exercise an indirect influence; their spiritual realisation could bring into the life of the world only a reminiscence, an echo, just a touch and a ray from another world. Or, secondly, when they did take part in worldly affairs, their activity could not rise much beyond the worldly standard; it remained enclosed within the sphere of the moral and the conventional, took such forms as, for example, charity and service and philanthropy. Nothing higher than ideas and ideals confined

(continued from the previous page) to the moral, that is to say, the mental plane could be brought into play in the world and its practical life - even the moral and mental ideal itself has often been mistaken for true spirituality. Thus the very ideal of governing or moulding our worldly preoccupations according to a truly spiritual - a supra-mental or transcendental consciousness was a rare phenomenon, and even where the ideal was found, it is doubtful whether the right means and methods were discovered. Yet the sole secret of changing man's destiny and transmuting the world lies in the discovery and application of a supreme spiritual Conscious-Power.

Humanists once affirmed that nothing that concerned man was alien to them, all came within their domain. The spiritual man too can make the affirmation with the same or even a greater emphasis. Indeed the spiritual consciousness in its highest degree and greatest compass must needs govern and fashion man in his entire being, in all his members and functions. The ideal, as we have said, has seldom been accepted; generally it has been considered as a chimera and an impossibility. That is why, we repeat, even to this day the world has its cup of misery full to the brim - 'anityam asukham'.

All this has to be said by way of explanation and apology. For if we are spiritual seekers, even then, or rather because of that, we too, we declare, have our say in a matter which looks so mundane as this war. We refuse to own the nature and character so often ascribed to us by the West, which finds a graphic description in the well-known lines of Mathew Arnold:

The East bow'd low before the blast,
In patient deep disdain.
She let the legions thunder past,
And plunged in thought again.

In fact, however, there is no insurmountable disparity between spirituality and "worldliness",

(continued from the previous page) meditation and the most "terrible work" - ghore karmani: the Gita has definitively proved the truth of the fact millenniums ago. Was has not been the monopoly of warriors alone: it will not be much of an exaggeration to say that Avataras, the Incarnations of the Divine, have done little else besides that. And what of the Divine Mother herself? The main work of an Avatar is often to subdue the evil-doers, those that follow and pull others to follow the Wrong Path. And the Divine Mother, she who harbours in her bosom the supreme Truth and Consciousness and Bliss is in one of her essential aspects, the slayer of the Demon, of the Asura.

Now, it is precisely with the Asura that we have to deal in the present war. This is not like other wars - it is not a war of one country with another, of one group of Imperialists with another, nor it is the fierce endeavour of a particular race or nation for world-domination: it is something more than all that. This war has a deeper, a more solemn, almost a grim significance. Some thinkers in Europe not the mere political leaders, but those who lead in thought and ideas and ideals, to whom something of the inner world is revealed, have realised the true nature of the present struggle and have expressed it in no uncertain terms. Here is what Jules Romains, the foremost thinker and litterateur of contemporary France says:

"Since the end of the Middle Ages, conquerors did harm perhaps to civilization, but they never claimed to bring it into question. They ascribed their excesses and crimes to motives of necessity, but never dreamed for a moment to hold them up as exemplary actions on which subject nations were called upon to fashion their morality, their code, their gospel....Since the dawn of modern times, the accidents of military history in Europe have never meant for her the end of her most precious spiritual and moral values and a sudden annulment of all the work done by the past generations in the direction of mutual respect, equity, goodwill

(continued from the previous page) or to put all into a single word, in the direction of humanity."

Modern thinkers do not speak of the Asura - the Demon or the Titan - although the religiously minded sometimes refer to the Anti-Christ; but the real, the inner significance of the terms is lost to a mind nurtured in science and empiricism; they are considered as more or less imaginative symbols for certain undesirable qualities of nature and character. Yet some have perceived and expressed the external manifestation and activities of the Asura in a way sufficient to open men's eyes to the realities involved. Thus they have declared that the present was is a conflict between two ideals, to be sure, but also that the two ideals are so different that they do not belong to the same plane or order; they do not belong to the same plane or order; they belong to different planes and different orders. On one side the whole endeavour is to bring man down from the level to which he has risen in the course of evolution to something like his previous level and to keep him imprisoned there. That this is really their aim, the protagonists and partisans themselves have declared frankly and freely and loudly enough, without any hesitation or reservation. Hitler's *Mein Kampf* has become the Scripture of the New Order; it has come with a more categorical imperative, a more supernal authority than the Veda, the Bible or the Koran.

When man was a dweller of the forest, - a jungle man, - akin to his forbear the ape, his character was wild and savage, his motives and impulsions crude, violent, egoistic, almost wholly imbedded in, what we call, the low vital level; the light of the higher intellect and intelligence had not entered into them. Today there is an up rush of similar forces to possess and throw man back to a similar condition. This new order asks only one thing of man, namely, to be strong and powerful, that is to say, fierce,

(continued from the previous page) ruthless, cruel and regimented. Regimentation can be said to be the very characteristic of the order, the regimentation of a pack of wild dogs or wolves. A particular country, nation or race - it is Germany in Europe and, in her wake, Japan in Asia - is to be the sovereign nation or master race (Herrvolk); the rest of mankind - other countries and peoples - should be pushed back to the status of servants and slaves, mere hewers of wood and drawers of water. What the helots were in ancient times, what the serfs were in the mediaeval ages, and what the subject people were under the worst forms of modern imperialism, even so will be the entire mankind under the new over lordship, or something still worse. For whatever might have been the external conditions in those ages and systems, the upward aspirations were never doubted or questioned - they were fully respected and honoured. The New Order has pulled all that down - nous avons change' tout cela - and cast them to the winds. Furthermore, in the new regime, it is not merely the slaves that suffer in a degraded condition, the masters also, as individuals, fare no better. The individual here has no respect, no freedom or personal value. This society or community of even masters will be like a bee-hive or an ant-hill; the individuals are mere functional units, they are but screws and bolts and nuts and wheels in a huge relentless machinery. The higher and inner realities, the spontaneous inspirations and self-creations of a free soul - art, poetry, literature - sweetness and light - the good and the beautiful - are to be banished for ever; they are to be regarded as things of luxury which enervate the heart, diminish the life-force, distort Nature's own virility. Man perhaps would be the worshipper of Science, but of that Science which brings a tyrannical mastery over material Nature, which serves to pile up tools and instruments, arms and armaments, in order to ensure a dire efficiency and a grim

(continued from the previous page) order in practical life.

Those that have stood against this Dark Force and its over-shadowing menace - even though perhaps not wholly by choice or free will, but mostly compelled by circumstances - yet, because of the stand they have taken, now bear the fate of the world on their shoulders, carry the whole future of humanity in their march. It is of course agreed that to have stood against the Asura does not mean that one has become 'sura', divine or godly; but to be able to remain human, human instruments of the Divine, however frail, is sufficient for the purpose, that ensures safety from the great calamity. The rule of life of the Asura implies the end of progress, the arrest of all evolution; it means even a reversal for man. The Asura is a fixed type of being. He does not change, his is a hardened mould, a settled immutable form of particular consciousness, a definite pattern of qualities and activities—gunakrama. Asura-nature means a fundamental ego-centricism, a violent and concentrated self-will. Change is possible for the human being; he can go downward, but he can move upward too if he chooses. In the Puranas a distinction has been made between the field of enjoyment and the field of action. Man is the field of action par excellence; by him and through him evolve new and fresh lines of activity and impulsion. The field of enjoyment, on the other hand, is where we reap the fruits of our past karma; it is the accumulated drive of all that we have gone, of all the movements we have initiated and carried out. It is a status of being where there is only enjoyment, not of becoming where there can be development and new creation. It is a condition of gestation, as it were: there is no new Karma, no initiative or change in the stuff of the consciousness. The Asuras are bhogamaya purusha, beings of enjoyment; their domain is a cumulus of enjoyings. They cannot strike out a new line of activity, put forth a new mode of energy that can work out a growth or transformation

(continued from the previous page) of nature. Their consciousness is an immutable entity. The Asuras do not men, they can only end. Man can certainly acquire or imbibe Asuric or Asura-like qualities and impulsions; externally he can often act very much like the Asura; and yet there is a difference. Along with the dross that soils and obscures human nature, there is something more, a clarity that opens to a higher light, an inner core of noble metal which does not submit to any inferior influence. There is this something More in man which always inspires and enables him to break away from the Asuric nature. Moreover, though there may be a outer resemblance between the Asuric qualities of man and the asuric qualities of the Asura, there is an intrinsic difference, a difference in tone and temper, in rhythm and vibration proceeding as they do from different sources. However cruel, hard, selfish, ego-centric man may be, he knows, he admits - at times if not always, at heart, if not openly, subconsciously if not wholly consciously- that such is not the ideal way, that these qualities are not qualifications, they are unworthy elements and have to be discarded. But the Asura is ruthless, because he regards ruthlessness as the right thing, it is an integral part of his swabhava and swadharma, his law of being and his highest good. Violence is the ornament of his character.

The outrages committed by Spain in America, the oppression of the Christians by Imperial Rome, the brutal treatment of Christians by Christians themselves (the Inquisition, that is to say) or the deeds of the imperialists in India or Ireland or Africa were wrong, unpardonable and, in many cases, even inhuman. But when we compare with what Nazi Germany has done in Poland or wants to do throughout the world, we find that there is a difference between the two not only in degree, but in kind. One is an instance of the weakness of man, of his flesh being frail; the other illustrates the might of the Asura, his very spirit is unwilling. One is undivine, the other anti-divine,

(continued from the previous page) positively hostile. They who cannot discern this difference are colour-blind; there are eyes to which all deeper shades of colour are black and all lighter shades white.

The Asura triumphs everywhere for a while; because his power is well-built, perfectly organised. Human power is constituted differently and acts differently; it is full of faults and flaws to start with and for a long time. There is no gap anywhere in the power of the Asura, no tear or stitch — it is stream-lined, solid, of one piece; it is perfection itself in its own kind once for all. Man's being is made up of conflicts and contradictions; he moves step by step, slowly and laboriously, through gradual purification; he grows through endeavour and struggle. Man triumphs over the Asura only in so far as he moulds himself in the ways of the divine power. But in the world, the Divine and his powers remain behind, because the field of actuality in front is still the domain of the Asura. The outer field, the gross vehicle - body and life and mind - all this is constituted by Ignorance and Falsehood; so the Asura can always establish there his influence and hold sway and has actually done so. Man becomes easily an instrument of the Asura, though often unwittingly; the earth is naturally in the firm grasp of the Asura. For gods to conquer the earth, to establish their rule in the earth consciousness require labour and endeavour and time.

No doubt, the violence indulged by men in older times, especially when they acted in groups and packs, were often inflamed and inspired by an Asuric influence. But today it must be clearly seen and recognised that it is the Asura himself with the whole band of his army that has descended upon the earth; they have possessed a powerfully organised human collectivity, shaped it in their own mould, using it to complete their conquest of mankind and consolidate their definitive reign upon earth.

As we see it we believe that the whole future

(continued from the previous page) of mankind the entire value of earthly life depends upon the issue of the present deadly combat. The path that man has followed so long tended steadily towards progress and evolution -however slow his steps, however burdened with doubt and faintness his mind and heart in the ascent. But now the crucial parting of the ways looms before him. The question is, will the path of progress be closed to him for ever, will he be compelled to revert to a former unregenerate state or even something worse than that? Or will he remain free to follow that path, rise gradually and infallibly towards perfection, towards a purer, fuller, higher and vaster luminous life? Will man come down to live a life of a blind helpless slave under clutches of the Asura or even altogether lose his soul and become the legendary demon who carries no head but only a decapitated trunk?

We believe that the war of today is a war between the Asura and men, human instruments of the gods. Man certainly is a weaker vessel in comparison with the Asura - on this material plane of ours but in man dwells the Divine - and against the divine force and might, no asuric power can ultimately prevail. The human being who has stood against the Asura has by that very act sided with the gods and received the support and benediction of the Divine. The more we become conscious about the nature of this war and consciously take the side of the progressive force, of the divine force supporting it, the more will the Asura be driven to retire, his power diminished, his hold relaxed. But if through ignorance and blind passion, through narrow vision and obscurant prejudice we fail to distinguish the right from the wrong side, the dexter from the sinister, surely we shall invite upon mankind utter misery and desolation. It will be nothing less than a betrayal of the Divine cause.

The fate of India too is being decided in this world-crisis- on the plains of Flanders, on the

(continued from the previous page) steppes of Ukraine, on the farthest expanses of the Pacific. The freedom of India will become inevitable and even imminent in proportion as she becomes cognisant of the underlying significance of the present struggle, deliberately takes the side of the evolutionary force, works for the gods, in proportion as she grows to be the instrument of the Divine Power. The instrument that the Divine chooses is often, to all appearances, faulty and defective, but since it has this higher and mightier support, it will surely outgrow all its drawbacks and lapses, it will surmount all dangers and obstacles and become unconquered and unconquerable. This is what the spiritual seeker means by saying that the Divine Grace can make the lame leap across the mountain. India's destiny to-day hangs in the balance; it lies in the choice of her path.

A great opportunity is offered to India's soul, a mighty auspicious moment is come, if she can choose. If she chooses rightly, then can she arrive at the perfect fulfilment of her age long endeavour, her life mission. India has preserved and fostered through the immemorial spiritual living of her saints and seers and sages the invaluable treasure, the vitalising, the immortalising power of spirituality, so that it can be placed at the service of terrestrial life for the deliverance of mankind, for the transfiguration of the human type. It is this for which India lives; by losing this India loses all her reason of existence - *raison d'être* - the earth and humanity too lose all significance. To-day we are in the midst of an incomparable ordeal. If we know how to take the final and crucial step, we come out of it triumphant, a new soul and a new body and we make the path straight for the Lord. We have to recognise clearly and unequivocally that victory on one side will mean that the path of the Divine - of progress and evolution and fulfilment - will remain open, become wider and smoother and safer;

(continued from the previous page) but if the victory is on the other side, the path will be closed perhaps for ever, at least for many ages and even then the travail will have to be undergone again under the most difficult conditions and circumstances. Not with a political short-sightedness, not out of considerations of convenience or diplomacy, of narrow parochial interests, but with the steady vision of the soul that encompasses the supreme welfare of humanity, we have to make our choice, we have to go over to the right side and oppose the wrong one with all the integrity of our life and being. The Allies, as they have been justly called, are really our allies, our friends and comrades, in spite of their thousand faults and defects; they have stood on the side of the Truth whose manifestation and triumph is our goal. Even though they did not know perhaps in the beginning what they stood for, even though perhaps as yet they do not comprehend the full sense and solemnity of the issues, still they have chosen a side which is ours, and we have to stand by them whole-heartedly in an all round comradeship if we want to be saved from a great perdition.

This war is a great menace; it is also a great opportunity. It can land humanity into a catastrophe it can also raise it to levels which would not have been within its reach but for the occasion. The forces of Darkness have precipitated themselves with all their might upon the world, but by their very down rush have called upon the higher Forces of Light also to descend. The true use of the opportunity offered to man would be to bring about a change, better still, a reversal, in his consciousness, that is to say, it will be of the highest utility if it forces upon him by the pressure of inexorable circumstances—since normally he is so unwilling and incapable to do it through a spontaneous inner awakening - the inescapable decision that he must change and shall change; and the change is to be for or towards the birth of a spiritual consciousness in earthly life. Indeed the war might be

(continued from the previous page) viewed as the birth pangs of such a spiritual consciousness. Whether the labour would be sublimely fruitful here and now or end in barrenness is the question the Fates and the gods are asking of man - the mortal being - today.

Hence Sri Aurobindo has put up on the Pondichery Ashram notice board: "The Axis powers represent Asuric forces. Even a thought in their favour is a thought against the Ashram." He has also said that the Congress' failure to accept the Cripps offer was a great opportunity missed. Indeed he sent his disciple Doraswamy Iyer to Delhi to interview Cripps and offer to help negotiate with Congress but the latter refused.

M.N. ROY. "THE DEMOCRATIC STATE,."@@

1. To adjust the relation between freedom and democracy is an old problem. Indeed, it is as old as the beginning of political thought. The first attempt to solve the problem was made by Plato. And his solution substantially can guide not only political thinking but even political practice of our time.

Democracy is the original form of government. Therefore, the development of democracy attracted the attention of ancient political thinkers. Conceiving the State as the political organisation of society, Plato came to the conclusion that the function of the State was to secure good life for the citizens. The term "good life" meant fullest development of the individual, that is to say, freedom in all the departments of human life. Having thus stated the fundamental problem of social relations, Plato set to himself the task of framing the Constitution of the Ideal State. Plato's "Republic" is a thoughtfully democratic institution. The only discordant note is the idea of "guardians". That apparent contradiction in Plato's ideal Constitution resulted from the contradiction between human freedom and formal democracy. The practice of democracy, as a means for the attainment

@@ In "Independent India" October, 1942.

(continued from the previous page) of freedom, presupposes an educated citizenship. An uneducated mass can be easily swayed by demagogues. Therefore, formal democracy, based on a credulous electorate, is more likely to reinforce the privileged minority than to broaden the bounds of freedom for the people as a whole. All these considerations led Plato to the idea of guardians. Apparently, the idea favours dictatorship. But Plato was not discussing forms or institutions. He was concerned with contents. His eyes were fixed on the ideal of human freedom, for the attainment of which he was devising means. This is very clear from what he actually wrote in this connection: "Until philosophers are kings, or the kings and princes of the world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those numerous natures who pursue either to the exclusion of the other, are forcibly restrained from doing so, cities will never have rest from their evils—no, nor the human race as I believe—and then only will this our State have a possibility of life and behold the light of day."

Plato's views were misunderstood and utilised for base motives, because his description of the philosopher is not borne in mind. The philosopher is one who does not lay claim to any title. Plato came to the conclusion that freedom could be attained in a State under the guardianship of philosophers, because they alone are free from the temptation of private interest, and can therefore devote themselves to the single-minded pursuit of the public good. Plato's Constitution contained devices in order to place the 'guardians' above all temptation.

This may be dismissed as all too theoretical or idealistic. But that can be done only by those who do not seriously apply themselves to the fundamental problem of human relations, and therefore reduce freedom and democracy to empty concepts.

Plato was ages ahead of his time. He was

(continued from the previous page) really visualising an ideal political organisation of society. That ideal is not yet attained. The world has only recently emerged from the long age of darkness during which mankind strayed away from the ancient idea of democracy. The State, of course, developed as the political organisation of society; but the ideal of freedom was completely lost.

Ultimately, the threads of Plato's political thought were taken up by Karl Marx. He replaced the Platonic idea of guardians with that of the dictatorship of a class. In course of time, it became clear that the dictatorship could not be exercised by a whole class, but by its best product—the modern version of Plato's philosopher.

Whether the theoretical and practical exponents of proletarian dictatorship, as a means to the end of human freedom and real democracy, can measure up to the standard set up by Plato, is a question which should not influence the discussion of the old problem of the relation between democracy and freedom. The problem has been complicated in our time by making an end out of the means. The institutional conception of formal democracy is believed to be the end of political development. The more fundamental concept of freedom must be distorted in order to be fitted into circumstances, under which it may not be able to exist at all.

Perhaps it was unfortunate to choose the term dictatorship, which is certainly offensive. It was more unfortunate to lay so much emphasis on it. But the idea conceived by two great political thinkers, who live in two different ages, lays bare the nature of the relation between the concepts of freedom and democracy. Both of them discarded formal democracy as inadequate for the attainment of human freedom. For both, politics was the science of social administration. Both attached greater importance to the disinterested concern for

(continued from the previous page) general welfare than to formal rights. Both realised that true democracy could not be established except on the foundation of an educated electorate, and therefore both came to the conclusion that proper education of citizens was the condition for their freedom, and that the task of imparting that education must necessarily fall on the shoulders of a qualified minority.

Plato thought the minority constituting the properly qualified leadership of society could be artificially created. Greater human experience and more developed knowledge enabled Marx to visualise a similar minority being thrown up by the process of social evolution. The temptations of the "guardians" are not to be removed by special regulations. The minority belongs to a social class which could not be freed without abolishing all class interests and privileges. Plato was not a mere visionary. History has borne him out. If democracy is going to be a means for the attainment of human freedom, it must be practised as Plato visualised in broad outlines.

2. The departure began with Locke who regarded society as an atomic structure, so to say, instead of the ancient conception of a whole. Locke freed the State from all responsibility regarding the training of the citizen for the attainment of the ideal good life. The moral upbringing of the citizens is left completely out of the purview of modern democracy. Democracy thus became a purely political concept, and instead of subordinating sectional interests to the ideal of general freedom and welfare, it became an instrument for the defence of a stratified society.

Once vested interest is believed to be a permanent institution, if not actually sacrosanct, Fascism becomes inevitable. Because, Fascism is a reversion to the mediaeval ideas of inherent social inequality and of supermen.

Therefore, for the realisation of the ideal of democracy and for the establishment of human freedom,

(continued from the previous page) the modern world will have to go back to the ideas of Plato.

"THE VEDANTA VARTIKA and RAJA YOGA SERIES."@@

1.) 'Vedanta' - "A metaphysical treatise on the nature of God, which teacheth that matter is a mere delusion." (C. Wilkin's Bhagavat Gita, reprinted by Mr Tookaram Taty) 'Vartikam' - The practical side of 'vedanta'. The practical application thereof to the matter of fact, worldly affairs of the daily life of a student of Gnyana.

2.) Says Sri Shankaracharya in his 'Upadesa-sahasram', "With what firmness the ignorant man believes that he is his body and nothing else, he who with the same firmness looks upon his body as Atma, alone, attains absolution even without desiring it.'

This fact is corroborated by Sri Seshabhadgavan in Sesharya: "Just as one who is not acquainted with the mode of climbing and descending a tree would fall in spite of his wish, so also one who is acquainted with the Truth or the true nature of things (i.e. Atma) would be absolved despite his desire."

Disciple: "What is absolution or Mukti?" Guru: "This point Sri Vasishta explains to Sri Rama thus: —'I am emaciated; I am sorrowful; I am ignorant; I am made up of hands, feet, etc;—by thinking so one becomes bound or restrained. I am not sorrowful; I have no body; I have no 'buddhi'; I have no death;—by thinking so one becomes freed or absolved.' This is what is known as Mukti."

3) The Sishya said:—"This is quite natural when it is once known that it is a mirage; whether that mirage appears as water or not is a matter of little or no consideration. It is all the same. Since I am Brahma in the three periods of time, there is nothing distinct from me."

The Guru continued: "From fibres the cloth is made; though the latter is used in wearing, yet

(continued from the previous page) it is not different from the former. Similarly without Brahma there is no world. This latter is only an embodiment of Brahma. Both in the management of this worldly affairs and in Samadhi you are always 'Samadhi Svarupi' ".

4) The Guru said:—" 'Vedanta-vartikam' is something superior to 'Vedantatatvam'. He alone that has acquired Vedantanishta is eligible to be taught in 'Vedanta-vartikam'. Therefore you who have Sravana, Manana, Nidhidhyasana, and Samadhi deserve such teaching from me now."

Now I shall teach you the essence of 'Vartikam'. The 64 'Vidyas' are headed by 'Brahmavidya' which again is headed by 'Vedantam'. What is above 'Vedantam' is 'Vartikam' which is invisible, unrevealed, and sacred. Attend to such teaching carefully. You know that 'Vedanta' is a mere hypothesis. To assume the existence of this world in Brahma first and then turn to eliminate that assumption is the fallacy of hypothesis. Brahma is the self-refulgent entity, and the world is a mass of darkness. As even the above assumption is impossible, there can be no hypothesis nor any fallacy. Therefore the 'Nidhidhyasanam' alone is experience. On the logic of 'Vartikam', as it is better not to touch than to sully the hands by touching and then to wash, so it is safer not to assume the existence of this world in Brahma than to assume it first and then eliminate it. This is 'Nidhidhyasanam'. According to 'Vedantam', the effects of 'Prarabdha' must be suffered. The suffering implies the quality of suffering. This quality presupposes the quality of doing or agency. This agency brings in 'Agami' and 'Sanchita'. While these last, 'Gnyanam' is not obtainable. Without 'Gnyana', 'Vedantam' cannot be gained. Therefore 'Gnyanee' is a non-agent, and as such he has neither 'Agami' nor 'Sanchita'. So also, no 'Prarabdha'. To illustrate this:—Suppose a man has three wives; when he dies, can one of them

(continued from the previous page) remain as a non-widow while the others are widows? ‘Pari-passu,’ an agent or doer has ‘Agami,’ ‘Sanchita,’ and ‘Prarabdha’. As the agency dies can ‘prarabdha’ alone survive ‘agami’ and ‘sanchita’. The deeds of ‘agnyana’ viz. ‘agami,’ ‘sanchita’ and ‘prarabdha’ must exist with the existence of ‘agnyanam’. This is tantamount to saying that there is no such word as ‘prarabdha’. Again Vedantam compared this world to the fright of a serpent caused by a rope. That this fact is not consonant with ‘Vartikam’ will be explained below:

In the analogy in question, viz. The world is like a rope-serpent, the rope is compared to Brahma and the serpent to the world. If so, who is it that mistakes the rope for the serpent? What kind of being is he? Where will he be? Who is there to know ‘Brahma’ and the world? The equivocal terms used above are only permissible in an example whether the fallacy of mistaking a rope for a serpent was committed by knowing or not knowing the rope? If after knowing it, the fallacy is no fallacy; for then there is no mistake. If without such knowledge, then he must still regard it as a serpent, which act cannot be called a mistake. To expose the equivocation of the above analogy more fully, let us ask who mistook the rope for a serpent? What is the rope itself or another. The only reply to the query is another. Then ‘vedantam’ says that Brahma committed the mistake. It cannot be said that the rope mistook itself for a serpent. From this instance alone it cannot also be alleged that Brahma committed the above mistake—therefore the aforesaid analogy cannot be advocated. If it be pleaded that Brahma committed the mistake, it is like the sun thinking that himself is darkness—which is quite incongruous. Hence we concluded that there is no such word as Brahma or mistaking. Thus when the hypothesis or postulation

(continued from the previous page) is nullified, what more remains?”

The Sishya asked: — “Is ‘Videhakaivalya’ admissible in ‘vartika’?”

The Guru replied: — ‘Vedantam’ speaks of ‘Jivanmukti’ (The state of one who is in this world but not of it) and ‘Videhamukti’ so long as there is a body. So also there may be a third kind of ‘Mukti’ called ‘Nityamukti’ (Nitya=always, the state of eternal freedom from thralldom of Samsara—the wheel of births and deaths—the source of all sorrows and cares and anxieties. Mukti (liberation) and Bandha (confinement) are but correlative terms. The presence or absence of the latter implies the reverse of the former also. Therefore the word ‘Nityamukti’ is a mere technicality.

As I go on I shall teach you ‘Vedantavartakam’ and the beauty of the steadiness of mind acquired by ‘Vedantam.’

In Brahma—the spiritual sun—we should not postulate the world of maya—material darkness. We should not hear it first postulated and then removed. Then how to make ‘Sravanam’ that the meaning of ‘Sruti’ is Brahma? How to make ‘manana’ of that inconceivable Brahma? How to make Nidhidhyasana of Brahma who is himself, (i.e. that person who makes Nidhidhyasana)? and how to realize Brahma in a certain state or stage of Samadhi while one is always in Samadhi? This is like creating those very errors by these four methods—‘Sravana, Manana, Nidhidhyasana and Samadhi’—which errors did not exist before; like presuming one’s primordial existence; and like wiping off ‘agnyana’ by the help of ‘Agnyaana’. What is the upshot of all this? What was welcomed and what was rejected? The reply is that the ‘Agnyanic’ world composed of ‘jiva’ and ‘Isvara’ is looked upon as a myth, that ‘agami’ and ‘sanchita’ alone vanish, and that ‘prarabdha’ will last as long as there is body. How can we accept this explanation? This is analogous to saying that a barren woman has no son, that a hornless rabbit has no horns, that the bright sun

(continued from the previous page) has no darkness.

Thus but by ‘sravaṇa, manana Nidhidhyāsana and samādhi’ it is not knowable. Therefore Vedāntam is the knowledge acquired by practical discussion and logical argument; rather it is the science of Practical knowledge; and ‘vartikam’ is the science of the knowledge of ‘Paramatma’. ‘Vedāntam’ treats of the literal exoteric meaning of words. In the world ‘Vedāntam’ is prevalent. The internal, essential and esoteric meaning is ‘vartikam’. Thus there are two ways ‘vedāntam’ and ‘vartikam’. Instead of these two ways, if a man be taught ‘vartikam’ alone in the beginning, he will only acquire orthodoxical knowledge. Therefore if after he has mastered ‘vedāntam’ or the exoteric meaning of the Vedas to his entire satisfaction he will be taught the esoteric meaning—‘vartikam’—he will have no more lures and baits to make him ever swerve from his spiritual path, his belief in the revealed truth being as firm as firmness can be. The natural issue of this fact is self-experience and self-realization of the truth. Formerly ‘Dakṣiṇāmurti’ favoured ‘Sanaka’ etc. with this kind of self-experience. This truth is not a matter that can be taught but realized by self.

There is none who can either teach it or be taught in it, who can either tell it or hear it told. If you ask me then how I told you, I have only to reply that I told you as you heard it, and that if you have not heard it I have not told it also.”

The Guru, after teaching the Śiṣya the process up to practising (the ‘taps’ or self-mesmerization—meditation) in a manner which is marked with silence, and during which practice no tendencies, affinities, or affections distract the Yogi-practitioner (Nirvāsana Mouna Mudra Nishta) said to him:- “With the experience of ‘Vedānta tatva Gnyanam’—the knowledge of the essence of Vedānta, ‘a metaphysical treatise on the nature of God, which teacheth that matter is a mere delusion.’,—

(continued from the previous page) previously taught to you, with ‘savikalpa samadhi’ in practical life, and with ‘Nirvikalpa samadhi’ in devotion, and remaining always in ‘Brahmanishta’, you have been well familiarized with all the mysteries of ‘gnyanam.’ May you ever prosper in this ‘nishta’ or practice! Meditate and contemplate always upon the aforesaid ‘varika gnyanam’ and continue in your ‘varna’ and ‘ashrama’.”

5) Then the Guru, much pleased, thought that, since there would be countless obstacles in the way of good deeds, the Sishya might be baffled in his efforts; and, strengthen the Sishya against such hindrances, asked of, and received from, him the teacher’s fee – viz a solemn promise that the Sishya will ever continue in the practice of Brahma Nishta. For, the Sishya who was himself Brahma, had no money, no other than Brahma to offer to his Guru who is also Brahma and therefore himself (i.e. the Sishya) and therefore could not offer anything to the Guru but that solemn promise. Then the Guru enjoined the Sishya that if he should ever shrink from his duty, it would be like robbing his teacher of his fee.

With this obligation on the Sishya, and with the Sishya’s hearty and best services, and naming the Sishya a ‘Brahma Nishta’, the Guru took leave of his Sishya and vanished. Then the Sishya pursuing Bhakti-yoga and with intelligent Gnyana identifying Brahma with the Guru, and himself being Brahma, always enjoyed the happiness of divine knowledge, celestial bliss, and real existence.

6) The one and supreme state of existence is that which is perfectly calm, which has desires and designs and which is yet as steady and unmoving as a piece of stone, and which has neither waking nor sleeping conditions.

7) ‘Chiththam (or mind) is the cause of all things. The three ‘lokas’ (spheres or regions) exist with the existence of ‘chiththam’.

(This view exactly tallies with the doctrines of Dr Bain and J.S. Mill who reduce everything to the knowledge or consciousness of mind by dividing the mental and material universe into the 'subjective' and 'objective' consciousness.

J.S. Mill says, "our knowledge of anything is our series of consciousness of that thing and nothing more." When we are not conscious of a thing it does not exist to us. To illustrate this fact the Hindu Vedantic writers frequently mention the case of a person searching throughout the room for the necklace he wears. Forgetting the things in our pocket we search our boxes, etc. for them. Moreover when our mind is otherwise deeply engaged in thought or work, even with our senses wide open to receive sensations, we do not perceive or know anything else than the one thing on which the mind is working. In this state we are blind to the visible objects just before our eyes, deaf to the loud cries by our side, and cannot smell and taste things in contact with the very organs. The mind is completely absorbed by one thing. It can generally attend to one thing at a time and not to all. Thus, practically speaking, things exist to us if mind cognising them exist. Thus mind creates the world for us; when mind is away from the thoughts of the world, the world is no more. Thus what appears as real at one time disappears as such the next moment.

Hence the necessity for overcoming mind to unveil the delusive world and to behold the beautiful Truth behind. This practice is enjoined in the following verse).

If the mind dies, the world dies. Therefore the mind should be strenuously trained.

(The above remarks apply also to this verse. Mind, the cause of this woeful world, should be properly trained and drilled by one who really requires, or rather desires, liberation from the throes and trammels of the labyrinth-like

(continued from the previous page) world. Mind makes and unmakes the world. The powers of mind both for good and for bad are indescribable.)

From the time you get up from your sleep till you again go to sleep, you should specially think of (mediate upon) Brahma.

Whether when you are walking, standing, sitting or lying, you should be thinking of Him.

(Compare what Sri Anandagiri, the disciple of Sri Sankaracharya, says:—
“Whose mind, whether when he is courting Yoga, or (sensual) happiness, or company, or solitude, delights in the contemplation of Brahma, he alone rejoices, rejoices, rejoices.”

Sri Krishna also enjoins the same rule indirectly in describing who are his favourites, (Bhagavad Gita Ch. XII, verses 2.14).

7) The neophyte should change his external sight to the internal one or ‘gyana drishti and look upon the world as Brahma. Where there is no longer the seer, the seen, and the seeing, there he should fix his sight, and not on the tip of his nose.

8) Knowing that he (the practiser) himself is ‘Paramatma’ and acting upon that knowledge. To him ‘samadhi’ means the vanishing away or the absorption of mind. Therefore wherever he goes he sees but one unbroken entity or will have one knowledge.

The state in which mind remains free from sensations is ‘Mukti’. Mind without mingling with Brahma cannot be disconnected from sensations. Just as salt mingled with water becomes water, so mind mingled with Brahma ultimately becomes Brahma himself. When mind becomes Brahma, this mind-world (or the world which is the creature of mind) also melts away in Brahma and becomes Brahma himself. Therefore the meaning of that ‘Mahavakya’ “All this is Brahma,” which I mentioned before, will come home only to him who has practised this Nishta.

9) “O, My child! Patiently observe first the external

(continued from the previous page) senses, then the internal senses, and then tell me who you are that can see all these things.” When the Guru thus developed the internal eye of the Sishya as prescribed in the Bhagavat Gita, the Sishya perceived as follows:— He saw his ‘Sthula Deha’. Knowing that what saw it were eyes, he saw eyes. Then he saw ‘manas’ which saw the eyes in turn. Then he noticed that ‘chitta’ observed the functions of mind. Then he knew that ‘chitta’ meant mere knowing or knowledge. Identifying himself with that knowledge, he observed in succession ‘deha’, external senses, the functions of ‘antahkarana Chatushtayams’ and ‘pranas’; knowing all these and also rejecting every one of them with the conviction that he is not any one of them according to a certain ‘Mahavakyam’; then assimilating himself with the remaining knowledge and, knowing that knowledge to be endless, confessed to the Guru that he is mere pure knowledge and nothing else.

The Guru questioned: — “What does that knowledge know?”

The Sishya answered:- “As before, if seen through the body, it knows with the help of ‘bhavatriam’ the whole world; but, seen, as now through ‘nivritti’ and with the help of ‘bhavatrayanubhava’ it experiences open space or emptiness as one and unbroken action and knowledge, and thus realizes the one without a second.”

The Guru continued:—“This knowledge of being of pure ‘stava’ nature, has forgetfulness as in sleep.”

The Sishya (who actually falls into a trance and wakes) says:—“Yes, I do experience this forgetfulness.”

The Guru went on:—“This is knowledge, and that is forgetfulness. Such knowledge and such forgetfulness do not really exist. This is no ‘maya’ of this double-nature. Let me know who knows this fact.”

The Sishya said: — “I myself experience that

(continued from the previous page) this is knowledge and that is forgetfulness."

The Guru questioned:—"Do you experience this fact with their help?"

The Sishya answered:—"I who am conscious of the fact that I know the knowledge and forget the forgetfulness—I remain present both in the presence and in the absence of knowledge and forgetfulness."

The Guru (leaving the Sishya in this 'Nidhidhyasana condition) asked:—"Are you either 'Jiva', or 'Iswara' or 'Atma' or 'Brahma'? Who are you? How do you seem to yourself?"

The Sishya replied:—"I am none of these four kinds. I am purely of 'Gnyanasvarupa', or knowledge of itself."

The Guru asked:—"Have you anything more to hear, to see, to attain and to know or have you not?"

The Sishya answered:—"I wish (1) to hear the reason why I am still, as usual, always cognizant of this world thought I am of purely 'gnyanasvarupa' (2) to see whose 'Gnyana' it is of which I am the 'svarupa' and (3) To know and attain that which possesses this 'Gnyana.' I have these three desires.

The Guru replied: -"As a serpent in a rope, as silver in mother-o'-pearl, as water in mirage, as a person in a hewn stone or block of wood, so this world in Brahma is cognised and conceived. A more careful observation at the very moment of cognizance and conception will remove the mistake. When it is not recognized as Brahma, the world is seen as world; but viewed as Brahma, it is seen as Brahma alone. Hence the said cognizance and conception are not really such. No fear, no mistake. The aforesaid analogies suggest themselves whenever the things are recognized."

10) The Sishya trying to see 'Gnyana' saw it both as himself and as something else than himself. While trying to see further what lies beyond that residual 'Gnyana' which is separate from

(continued from the previous page) himself, he experiences an inexpressible happiness. Then he expressed to his Guru what he experienced.

The Guru being delighted said that what lay beyond this Gnyana' was 'Brahmasvarupa' which deserved to be attained, and blessed the Sishya and ordered him to continue his internal or transcendental investigation further.

Then the Sishya observed first a bright sky, and then a bright light which enveloped the first-observed sky.

Brahma is 'Sat-chit-anandasvarupi'. For 'sat' you observed the boundless space where there was nothing or the absence world; for 'Chit' you observed the bright light second time; and for 'ananda' you observed the third and last time the incalculably blissful Brahma and were overwhelmed with the ocean-like joy. Since 'ananda' is 'Brahma Svarupa' you attained 'Brahmanishta' you have nothing more to hear. Yet this state of yours may be called 'samadhi'. The observance of this 'samadhi' in the practical life of a man is called 'Vignyanam'. Do you feel your state in 'samadhi' and your state in practical life as one and the same?"

The Sishya replied:- "I shall tell you my experience. Even in the daily practical life I vividly remember that I am 'Brahmaswarupa'. 'Deha' (body), 'Indriyas' (Senses) etc. are all myths.

"Supposing that something seems different from me, yet I look upon it as the outcome of my mind, and there is nothing separate from me. This is my firmest conviction. In 'samadhi', I remain as 'sat-chit-ananda Brahmaswarupi'. This is how I feel. Yet this is my personal experience."

The Guru said:—"This double existence is experience, also called 'savikalpa samadhi' and 'nirvikalpa samadhi.'

"He who possesses these two 'samadhis' is called 'anubhava Bnyanee' who has practised 'bnyanam'. This 'Gnyanam' is 'nivritti'. Therefore 'Agami'

(continued from the previous page) and ‘sanchita’ will die away. ‘Prarabdha’ alone will last as long as worldly ‘pratiti’ will last. Till then ‘deha’ (body) will also last as the means or ‘upadhi’. When ‘prarabdham’ is no more neither ‘pratiti’ nor ‘deha’ survive. As this world is a self illusion, by listening to the teachings of ‘Vedantasastra’ you learn that the world is neither real nor the ‘summum-bonum’ of human life; but, on the other hand, it is only a shadow of shadows. Thenceforward action ceases. For the world is a myth and it appears like a phantasmagoria. With such a knowledge of experience the two legs of ‘Maya’ — ‘agami’ and ‘sanchita’ will be destroyed. The remaining ‘pratiti’ — the third leg of the tripod of Maya — will be cut asunder by the destruction of ‘prarabdha’. Thus to conquer ‘maya’ one has to die three deaths, or overcome three barriers.”

“Sanchita” means all that has been done since the very creation itself up to the present life; and what is done from this life onwards is ‘agami’ These two sets are burnt away in the mighty fire of ‘gnyana’. (Vide Bhagavat Gita, IV, 37). Hence its truthfulness or validity. ‘Prarabdha’ means what of ‘sanchita’ is ordained to be suffered in so many births. This decree is inevitable. Therefore one cannot but succumb to the execution of the inexorable decree. But to an Agnyani, the Prarabdha covers like many folded cloth; but to a gnyani, it will be like a thin and fleecy or burnt-up cloth. A Gnyani does not look himself as the sufferer nor does he attend to the state of the body but continues in his ‘Brahmanishta’ as though it were natural to him.

- 11) (This is the secret) I am God; in me exists this moveable and immovable world. That ‘guru’ who knows this secret I shall salute and serve.
- 12) “ ‘Brahm’ is that something which is inexpressible, inconceivable, free from birth, being and death, individual, free from the conditions within and without and sides, happy beyond sensual

(continued from the previous page) happiness, bare intelligence, unconditioned by time and place, always self-refulgent, unaffected, a witness of all worldly transactions, and omnipresent with form in the moveable and the immovable universe.

"Sansara is the state of egoism (i.e. Ahankara) in the man who is ignorant of the undivided self bliss, who identifies this delusive world of body, senses etc. with himself, who consequently practices love and hatred.

13) 'Drigdrisya Viveka:'

Drik means the perceiving eye. And Drisya means the sound heard by the ear, the thing seen by the eye, so also smell, taste, touch, and material things, such as pot etc.

Again Drik is of two kinds: (i) Drik which has an end (ii) Drik which is everlasting, endless and permanent, which witnesses the birth, existence and death of all things from mind down to the material universe, which is not illumined by the extraneous and unreal 'Buddhi' etc. and which is self-refulgent intelligence alone. This latter 'Drik' is also known in Sastras as Kutustha, Pratyakchitanya, Upadhi-covered Brahm, atma and Sakshi, i.e. (witness).

"Now I shall explain 'Antahkarana' which is the means of knowing 'Drikswarupa' (i.e. the nature of 'Drik' which witnesses Buddhi etc.) 'Antahkarana (or mind) is neither real, nor unreal, nor real-and-unreal. It is not real, because it is said not to exist for a time. It is not unreal, because all-seeing Atma knows it as love, hatred etc. It is not real-and-unreal, because it is then a self-contradiction. It is not 'Brahm' because it is impotent and lifeless. It is not a thing existing separately from 'Brahm', because then it is unreal, and nothing real exists apart from 'Brahm'. Therefore it is indescribable.

"This means or cause is: —

(i) Dependent, as iron requires extraneous and

(continued from the previous page) collateral help to turn to steel, etc.

(ii) And Independent, as it makes us believe that 'Atma' is an agent, and enjoyer, etc.

"Further this cause has two conditions:-

(i) (Like a canvas) in its attenuation it destroys or blots out the universe.

And (ii) in its heaving condition it creates the whole universe. "This cause alone is also called (a) Maya and (b) Avidya.

14) "For experiencing this incomparable bliss of 'Brahm' a neophyte should seek a solitary place unmolested by beats, animals or men; should seek either peaceful, exhilarating and odorous flowery parks, or pleasant and cool sand-banks, or the banks of rivers, or pools fringed with holy trees, such as 'asvatha' (i.e. fig tree) or any other place where he can feel happy and comfortable. In such a solitary place he should sit on a silk cushion stuffed with cotton or any such soft substance, in the posture of 'Siddhasana.

15) 'Siddhasana is the posture of sitting with the left heel placed against the anus and the right heel placed against the ureter, or urethre, with erect body and somewhat bent head, looking with half opened eyes at a point between the two eyebrows and meditating upon Atma all the while. This posture secures purity of mind, health and control over passions (vide Sitaramanjaneyam, Canto I, 84). In the same work it is also said that this posture is not suited to the married or family people.

16) He is called Drik also because he who knows and sees everything and shines as body, senses, etc. is not known by them in return. And everything else being in itself unable to see or know anything, and being seen as a lifeless thing, is said to be drisya.

The neophyte should think that he is not the visible universe, that he is the perceiver of them all, that he is eternal, that he is a witness of everything, that the birth and death of the visible

(continued from the previous page) universe is seen by him, and that, therefore, all these things are ‘drisyams’ (or visible or perceptible world). Thus he should practise ‘Drigdrisyā Viveka’ in relation to the external world, where he should look upon himself as only ‘Drik’. Thus far we have said how one must practise ‘Drikdrisyā Viveka’ in the objective world.”

“Now we shall proceed to describe the method of practising ‘Drikdrisyā Viveka’ in the subjective world.”

The disciple asks:—“No doubt in the objective world where there are visible things one can pose oneself as their witness; but how can this practice be carried on successfully in the subjective world where nothing is visible?”

The Guru replies:—“In the subjective world, the transactions of ‘Antahkarana’ (i.e. mind), viz. ‘Ahankara’ (i.e. pride) etc. are perceptible. One can know that their witness is Atma. Therefore it is extremely necessary to probe into the subjective world or to hold introversion and internal inquiry. There is no salvation without internal investigation.

17) A portion of the expansive ‘Antahkarana’ which is like a mirror, reflects the power of ‘Kutastha’, who is a prop to that ‘Antahkarana’. This small portion of it, occupied by the said reflection, is known as ‘Ahankara’. When the said reflection, the portion of ‘Antahkarana’ occupied by it, and the prop-like ‘Kutastha’ are seen as one entity, then ‘Kutastha’ assumes the name of ‘Jiva’ ”

The disciple asks: “How can there be the predication of ‘Jiva’ made in ‘Kutastha’ who is changeless?”

The Guru replies: “It is possible by Aviveka (i.e. Ignorance or Indiscrimination). Not knowing its true character one may mistake mica for silver. It is quite possible for one to regard oneself as ‘Jiva’ while in truth he is not Jiva. But when examined with a discriminative eye Kutastha and his reflection Jiva will appear as

(continued from the previous page) two distinct entities, and the notion of their oneness vanishes. And this nature of 'Jiva', having sprung from mistake, is unreal. Therefore the internal inquiry should be carefully and completely held. The neophyte should, with closed eyes, see mental transactions coming and vanishing each in turn before his psychic eye, just as material transactions appear to his physical eyes; and he should, therefore, regard them as perceptible things or 'Drisyams'; and he should regard the introspecting himself as 'Drik'. He is eternal because he sees the disappearance of things, which, because they disappear, are transient and ephemeral, and which are not of his nature. He is mere knowledge. Since he is not known by other things while he knows everything, he is self-shining. He is a witness of all these transactions. He should thus practice 'Drig-drisyā-Viveka' and look upon all transactions as perceptible, impotent and unreal. And he should regard himself as the witness of everything and as having no birth and death. This is what is called 'Drisyamisra Samadhi.'

18) To forget these notions of the perceiver and the perceived, to know no transactions either within or without, or their absence or vacancy, to know that this knowledge is 'Brahm', and to meditate upon the triune nature of the worlds merely with a view to giving it up, is 'Sabdāmisra samadhi.'

Now to 'Nirvikalpa Samadhi': It is a condition in which one forgets the perceiving self, the perceived world, and 'antahkarana' that speaks of the perceptible world, which knows nothing whatever, as in sleep; which is not sleep even, and which does not let fall the body. In the samadhi, one forgets the material universe, the physical and psychical transactions, and the vacuum, and shines as mere intelligence. This intelligence itself is 'Brahm'.

If one practices this 'Drigdrisyā Viveka, having faith in it, one will see in oneself something which is not body, and which is the eternal

(continued from the previous page) and unaffected 'Brahm'. This 'Brahm' is oneself. Such a one is 'Mukta' (or an absolved person). This is what Vedantas teach. This is also what Yagnyavalkya' and others taught Janaka etc. who became Jivanmuktas by looking upon themselves as mere intelligence. This is, further, what is inculcated in the 'Puranas' and the Upanishads.

MAHACHARYA VAHINDRA & ANANDA MAITREYA: THE PROBLEM OF TIME AND SPACE: @@

Modern scientists argue alternately that Universe is either infinite or finite. And mankind today, as in all former times, clings passionately to Time and Space.

Our Lord Buddha distinctly warned his followers not to believe anything on mere hearsay or because people talk a great deal about it. No philosophy or theory of the Universe can be worthy of belief unless it includes the human observer and all the mental properties associated with him. Yet various kinds of views are often unambiguously held by different classes of people on one and the same subject.

From time immemorial man discovered Time and Space, but his conclusions as to their character have always been different in different ages and under different philosophers. The common undexterous man grasps external objects as if they were absolutely real: for him there is a thing called matter. There are certain philosophers who too think that the external things do exist in the same manner as consciousness exists. The Reality or Substantiality of Time and Space is in the opinion of these philosophers just the same as the substance of the world. A form of Idealism called Solipsism asserts that the consciousness is the only demonstrable reality, that the phenomenal world without, produced by the play of a boundless creative power, is a prodigious hallucination, phantasmagoria, or a feverish nightmare no more real than a reflection of

(continued from the previous page) the Moon seen in water. Just as the ordinary human observer discerns not the passing of cream into butter, so, the idealists say, he fails to realize the constant flux of all component object (skandhas), a flux of perpetual transformation. And just as the phenomenal world is, in the opinion of idealists, unreal Time and Space are unsubstantial in the same degree. It is to the Tibetan Buddhist priests or Lamas that we must chiefly look for the traditional explanations of the details of the perplexing problem of Time and Space.

Let us now examine more closely some of the most classical views available on this basic problem of Time and Space.

Vaishesika and Naiyayika of Hinduism entertain the view that both Time and Space are material substances (dravyam), external but invisible. Vaishesika philosophers are convinced that Time and Length are divisible into "past" and "future" and that although Time does not extend north-and-south, nor east-and-west, it extends, however, in some direction peculiar to itself, i.e. in a non-spatial fourth direction which obviously implies the existence of a Fourth Dimension. The conclusion at which Prashastapada, a well-known ancient Vaishesika exponent arrived, was that all observable phenomena lay in a field of observation at a unique point in the Time length.

At about the same view arrived the peculiar and flourishing branch of Hinduism called the Jaina system.

Among the basic ideas which have found their way into the Sankhya system of Hinduism is that Time and Space are co-extensive attributes of an eternal primordial matter (pradhana), and as Time is identified by Sankhya philosophers with Space, Time is supposed to extend up-and-down etc. We may conceive, therefore, that Vaishesika thinkers of India spoke of a "long" or "short" Time, whereas Sankhya exponents of a "broad" and "narrow" Time.

MAHACHARYA VAHINDRA & ANANDA MAITREYA: THE PROBLEM OF TIME
AND SPACE:

The later Naiyayika adherents identify Time and Space with God Creator called by them Mahadeva and identical in conception with Yahweh of orthodox Jews, Jehovah of Judaical Christians and Allah of Mohammedans. But does God exist?

Buddhism, the flower of Hindu thought and the foremost branch[#] of pure Hinduism, always boldly rejected and resented the Semitic God Creator theory as being illogical. And why?

The assertion of a Jew, Christian, Mohammedan or a Semitic-minded Indian is as follows:

There is a God who creates the World. He is eternal. He is omnipresent. He is absolute.

Buddhist refutation is as follows: No, he is not eternal, not omnipresent, not the absolute.

Buddhism's Proof: (1) Things which are productive are productive. Because God is productive (i.e. able to create), therefore he is not eternal. (2) Things which are not eternal cannot be omnipresent. Because God is not eternal (by No. 1), therefore he is not omnipresent. (3) Things which are not omnipresent cannot be absolute. Because he is not omnipresent (by No. 2) therefore he is not the absolute.

The Buddhist argumentation settles thus logically the sole god problem by rejecting the very idea of a single god creator.

According to Lord Buddha Gautama Sakyamuni and the most authoritative later commentators of our Holy Dharma, such as Ashvagosha of the first century of Christian era, Nagarpuna, the founder of the Madhyamika school of Buddhist philosophy, of the second century, Aryasanga and Vasubandhu of the first half of the fourth century, great exponents of the Yogachara aspect of Mahayana Buddhism, Siddha Saraha, the earliest diffuser and expounder of Tantric Buddhism, and his contemporary Sri-Dharmakirti, the argumentative Buddhist writer of the seventh century, Mahacharya Advayavajra and Mahapandita Ratnakara

[#] The writers, who are foreigners, appear to regard the word Hindu & India as being interchangeable.

MAHACHARYA VAHINDRA & ANANDA MAITREYA: THE PROBLEM OF TIME
AND SPACE:

(continued from the previous page) Santi who flourished in the first half of the eleventh century, or Sthavira Abhayakaragupta of the twelfth century who made himself famous in the Vikramasila Buddhist Monastery, consciousness alone forms the basis upon which the fictitious external object stands, and consciousness is the foremost reality, the life itself being an ever-flowing stream resembling a feverish nightmare or appearing like smoke, mirage, fire-flies light of dawn or a cloudless sky. The Buddhist philosophers say, therefore, that Time and Space in general have no separate existence apart from sentient being's consciousness. The Mahayana Buddhism teaches that Birth, Death, and Time exist only in relation to the mind which perceives them as existing, but in the same time the famous Buddhist Yogic text called Guhyasamaja Tantra or Tathagata-guhyaka, one of the earliest Buddhist Tantras to be written, has it: "Neither the perception of the absence of existence in non-existence can be called perception, nor the perception of non-existence can be called perception, nor the perception of non-existence in existence can be discovered." Mahayanist teachers prescribe the following meditation upon Past, Present and Future Time: The present thought continues only a moment; no sooner is it born that it passes away. It cannot therefore, be fixed, as being present; the present is, in fact, inseparable from both the future, whence it arose or ascended as the present, and the past, into which it disappears. Since eternity implies immutability, the flowing of Time implies unsubstantiality, in this world's relative sense.

Buddhist Enlightenment is said to be "that which is without substance like the sky, and which constantly thinks of the existing objects as without origin, and in which there are neither objects nor their qualities."

Certain Hinayana Buddhist expounders conceive Time, however, in a more simple way only as a current of distinct moments, individual and independent,

MAHACHARYA VAHINDRA & ANANDA MAITREYA: THE PROBLEM OF TIME
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(continued from the previous page) working under an infrangible law or causality. In the time occupied by a vivid flash of light, elements come into being and then pass away. Discontinued moments unite themselves in our consciousness into a flux called in Pali 'Santana'; the unity of such series exists thanks to our mind, which resembles (abhedadyavasaya) the discontinued moments in a series. But it is not easy to grasp the nature of successive series of separate moments, because the mental procedure is ever obscured by our notion of "continuity" (santati-pannattiya).

As in our present state there is, so in the past has there been, so in the future will there be, just a succession of purely phenomenal happenings, proceedings, consisting solely of arisings and of ceasings, hard to see, hard to understand, subtle and profound—such is the unequivocal conclusion of all Buddhist teachers, either Hinayanist or Mahayanist, an inference not insensible to the common sense of the plain man.

Now that the problem of Time has been minutely discussed, we will proceed to discuss, the notion of Space. Space is being conceived by the Buddhists as one of the elements plunged into the infinite current of changing phenomena, namely, the element of determining the exterior position of objects in vacuity. Voidness is synonym for vacuity. And Space, undistinguishable from vacuity, as such has no form, no perception, no feeling, no volition, no consciousness; no eye, no nose, no tongue, no body, no mind; no form, no sound, no smell, no taste, no touch, and no quality. Thus, Space, (in Sanskrit *disa*, *akasha*) must be meditated upon as being naturally and wholly the Voidness. Space is designated as Voidness (Shunyata) because "it is firm, and sound, and cannot be changed; cannot be pierced, cannot be penetrated, cannot be burnt and cannot be destroyed."

Mahayana Buddhism enumerates eighteen degrees of the Voidness (Skr. Shunyata) expounded with

(continued from the previous page) most striking minuteness in voluminous works and commentaries preserved to day only in Tibetan translations. This Buddhist doctrine of the Voidness aims at classifying the various aspects in which the Dram-less State of Nirvana is either partially or fully realizable. The names of the 18 kinds of the Voidness are following: (1) Internal Voidness, as of sensory response to stimuli, called 'Adhyatma-Shunyata,' (2) External Voidness, as of external stimuli, called 'Bahirdha-Shunyata,' (3) Inward and Outward Voidness in union; 'Adhyatma-Bahirdha-Shunyata'; (4) Voidness of Voidness itself 'Shunyata-Shunyata' (5) The Great Voidness, as of space, called 'Maha-Shunyata'; (6) The Real Voidness, as of the realization of Nirvana called Paramartha-Shunyata; (7) Compounded Voidness, so of the Universe, or Sansara called 'Samskrta-Shunyata; (8) Uncompounded or simple Voidness, as of the Unmanifested Nirvana, or Apratisthita Nirvana, called Asamskrta-Shunyata, (9) Voidness beyond limits, as of infinity, called 'Atyanata-Shunyata'; (10) Voidness of Beginninglessness and Endlessness, as of eternity, called 'Anavaragra-Shunyata: (11) Remainderless Voidness or Voidness without refuse, as of mathematical zero, called 'Anavakara-Shunyata'; (12) Voidness of Self Existence or Voidness of all objective things, 'Prakrti-Shunyata; (13) Voidness of Phenomena or 'Sarvadharmas-Shunyata'; (14) Voidness of Predications or 'Svalaksana-Shunyata; (15) Voidness of Invisibility or 'Anupalambha-Shunyata'; (16) Voidness of Reality or 'Svabhava-Shunyata' (17) Voidness of Immateriality or 'Abhava-Shunyata' (18) Voidness of Non-Substantiality of Reality, or Voidness of immaterial real nature, called 'Abhava-Svabhava-Shunyata.'

All phenomenally-appearing things as well as non-phenomenal things being reflected in our mind like in the mirror and being thus illusory and momentary (in Skr. Sarvam Ksanikam), let us put aside all the sensuous pleasures and ambitions

(continued from the previous page) which bind us to the rotatory physical existence, and let us try to attain self-lessness, the Desireless State, otherwise called the Unbreakable and immaculate State of Non-Ego. We should regard ourselves as nothing but a chain of momentary consciousness and be full of compassion for the suffering of living beings who have not realized the true nature of their mind. The supreme Buddhist Enlightenment is "that which is without substance like the sky, and which constantly thinks of the existing objects as without origin, and in which there are neither objects nor their qualities." We must try to attain to the blissful state of Nirvana, released from the trammels of individuality, — a condition of existence indescribable in any known terms of language or a state of Buddhist mind reached as a result of long evolutionary unfolding and leading to the Supreme Awakening into Freedom of Space. In front of us and behind us, and in the ten directions, wheresoever we look, we must try to see only Voidness. Let us meditate on the Boundless Space, on that Bottomless and limitless depth, and grasp the quiescent meaning of that unrivalled purity of Absolute Voidness (Maha-Shunyata;) without characteristics, Unborn and unimpeded, to which no concepts of the finite mind are applicable.

ARTHUR YOUNG: "BUDDHIST VIEW OF REALITY."@@

Scientists now express "matter" within inverted commas to show us that they do not mean what they say, or perhaps they are talking about something they do not understand.

The Hindu sages emphasize that all is delusion, only God is real.

When Buddha was asked if "God" exists, he was silent. What he implied was, that "God in the absolute sense" could not be brought within the circle of human cognition. It is absurd to limit infinity in the same way as we label a soda-water

@@ In THE MAHA-BODHI Journal 1937.

(continued from the previous page) bottle. So, suggests Buddha, why waste time in what at best can never be anything more than mental gymnastics.

Our senses, however, point to innumerable realities around us. Those at any rate are real. It is obvious they exist. But, replies Buddha, nothing exists statically except the thought of it, as we hold it statically in our minds. The thing itself has already changed. The difference in the time-change process between one act and another is due purely to our human standards of sense measurements and the individual angle of perception.

Like the mountain stream, everything is a flow. It is this flow or "flowing" which is the only reality – the reality of continuous be-ing and becoming. And there is no difference between this being and becoming – the difference lies in the illusion of the time-perception factor.

A man with only a foot-rule is compelled to measure everything in terms of feet. In a larger way we cognate within the limit of our five senses. If some miraculous power suddenly changed our ability to react to light-waves, and instead, gave us an equally useful sense of "seeing" in reaction to electric waves our whole world will be immediately changed. Gone in a moment would be our previous notions of reality. Yet "the thing-in-itself" of our surroundings would still be the same processes of functioning; only our standard of measurement will have altered. The flow – the being and becoming would continue just as usual. This functioning is the only claim Buddhists admit for reality. The whole universe, says Buddha, is a Dynamic Reality. Nothing is static except in the mind's eye.

The idea of a dynamic universe does not suggest a monotonous mechanical interpretation of cause and effect.

Every cause does not produce the same effect for the simple reason that the effect is "conditioned"

(continued from the previous page) by the receptacle into which the cause flows.

This is the only explanation of free-will. It permits the swimmer moving to either side of the stream or even against the current. In this stream of Life we are moments of continuity and not parts of eternity.

Good and evil, rewards and punishment, take on a different meaning when viewed from this angle. Man is not a sacrifice unto God and in a strictly literal sense Life is not chance—nor is a "patterned dance."

Evolution is not a movement towards a fixed point in the distance but man's growing ability to understand and react to the flow of Nature or what Buddha calls "The Law."

CHINESE CONSUL GENERAL CHEN CHANG LOK: "DEGENERATION OF PRESENT-DAY CHINESE BUDDHISM."@@

1. Since coming to India two outstanding realities have been uppermost in my constant thought. The second is the almost complete collapse of Buddhism in China as a practical religious institution, with the resultant degeneration of Buddhist monks and nuns and the reduction of the teachings of Lord Buddha to empty chants and hollow recitals meaningless to monks, nuns and the surging masses of men alike.

I do not possess the vision of Lord Buddha, nor the wisdom of Sankara and Ramanuja to expound at length the fundamental oneness of Buddhism and Hinduism. I am profoundly convinced however, that Hinduism cannot and should not live without Buddhism and vice versa. That Lord Buddha had broadcast to the world the hidden truth of the Arya Dharma none can gainsay. What matters is how the healing waters of the Great Arya Dharma are being conveyed for the good, for the gain, for the welfare of Gods and men whether they be carried in Buddhist or Hindu vessels. It is the self-same Dharma that the

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(continued from the previous page) people receive.

2. The early pioneers crossed the snows of the Himalayas to bear the message and teachings of Lord Buddha to China and elsewhere. The Chinese Buddhists copied the manuscripts and spent years of hard work in translating them and years of devotion in preaching about them.

3. But the monks and nuns degenerated and the process of degeneration has kept up to the present day. The temples have dilapidated and many have crumbled to pieces. What monks and nuns there are today chant their hymns to themselves while the masses know not what they chant. Their usual contact with the people is in the subscription line. The people go to the temples to pray often for things which Lord Buddha would have undoubtedly condemned. Superstitious rites, charms and spells not unlike those perpetrated by the Christian Church in the Dark Ages in Europe are used as means of getting the money of the people. Even good Buddhists close their doors at the sight of one of these itinerant monks. As for the nuns, particularly those of Canton, very little room for commendation is left.

What do we see to-day in the various Buddhist and Lama temples but so many graven images of the Buddhas of varying complexions from the hideously grotesque to the most bewitchingly charming. Ceremonies and incantations greet the pilgrims to those temples. Pictures depicting the tortures in hell the like of which Dante's *Inferno* is nothing in comparison are presented to the people to serve their own purposes. The greatest Teacher of morality the world has ever known finds in these temples dedicated to Him, strange and hideous forms, weird notes, and jargons.

4. Like sheep the peoples of the world are being steadily led to the precipices. Here is the chance of a life-time for the followers of Arya Dharma to rescue the world from darkness to light from fear to confidence, from hatred to love,

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(continued from the previous page) from cruelty to compassion and from grief to happiness. The immensity and gravity of the task call for herculean efforts and divine self-sacrifice.

K. GURU DUTT. A REJOINDER TO MR V. SUBRAHMANYA IYER. @@@. (1) Has India at present any "philosophy" as such of her own? That is the question asked by Mr V. Subrahmanya Iyer.

2. Mr S. illustrates this by showing that the word 'buddhi' has been translated into at least nineteen different words in English by different writers and proceeds to examine "what we in India are to understand by the European and American word 'philosophy'". The analogy is however not apposite. The difficulty of understanding Indian philosophical terms on the part of westerners is obviously due to the fact that Indian philosophy is not read by them in the original but only in translations, which naturally fail to convey the exact sense of the originals. On the other hand, Indians read western philosophy in the original, at least in English and have them material which is identical with what is available to English and American writers and readers. If the English word "philosophy" had been interpreted variously by Indian writers, as for example the word 'buddhi' has been by westerners we should have expected Mr S. to show how Indian writers have understood it variously.

3. We may deal briefly with some of his preliminary quotations purporting to be valuations of Indian philosophy by contemporary writers, none of them of any particular eminence. On the contrary, we are regaled to copious extracts from writers mostly of the text-book status e.g. fourteen from Paulsen, and seven from G.T. Patrick; some of whom would claim for science more than what the scientists themselves would dream of. In spite of all this special pleading,

@@@ In a pamphlet: Mr Dutt is Asst. Secretary to H.H. the Maharaja of Mysore.

(continued from the previous page) Mr S. fails to show that there is any consensus of opinion as to what exactly should be the relationship between philosophy and the sciences.

4. A good sample of the quotations is from Jacob's 'Hindu Pantheism': "The system of Vedanta is rightly charged with immorality...What results could possibly be expected from a system so devoid of motives for a life of true purity?" This for a system which makes selflessness and the renunciation of desire, and the observance of rigid purity the very sine qua non of a seeker and equates the quest itself with brahmacharya:

5. How then shall we account for these diametrically opposed views on the same facts? Is it not possible that the "modern" method for all its airs of critical scholarship is unable to keep out prejudice; and that its invocation of the names of science and reason is in vain?

6. A familiar charge against the Indian mentality is that it is only too prone to rely on authority. Mr S. is evidently no exception to this rule.

7. It is strange that Mr S. should accept all these indictments at their face value. He does not pause to examine how much of truth and validity there may be in them, and to what extent they may be due to prejudice or temperament and to that fundamental misunderstanding of the terms and ideas of an alien language and philosophy, to which he himself has referred at the commencement of the article. On the other hand, he at once proceeds to generalize in a sweeping manner.

8. The key-note of the article is however furnished by the extract from Durant Drake, "Philosophy is the interpretation of knowledge through the synthesis of all the sciences." The definition from the 'Century Dictionary' is more or less to the same effect.

Comte's old positivist view that philosophy is nothing but a synthesis of the sciences was popularised in England by Mill and Herbert Spencer. It is an eminently Victorian conception, and in the extracts cited by Mr S. we hear an echo of Tyndall's famous Belfast Address in which he claimed that science alone was competent to deal with all man's major problems. It is very far from representing the outlook of modern scientists and philosophers. "The reason is", says John Laird, himself a philosopher of note, "that the more developed sciences at the very moment when their prestige stood higher than ever in the world, became themselves distrustful of their own finality." Consequently we may safely say that the definition of the 'Century Dictionary' of 1888 has decidedly gone out of vogue with philosophers as well as scientists today. It is at least half a century behind the times, to quote Mr S's own charge against Indian Philosophy.

9. It makes a whole world of difference as to whether philosophy is understood to mean "certain kinds of more or less completely systematised knowledge of the sciences," as Mackenzie has it; or with Whitehead and others, as covering life and experience as a whole, and not merely the schematic knowledge of certain measurable aspects of reality dealt with by science.

10. "A 'purus putus metaphysics' (a pure metaphysician) is a chimaera or an empty babbler" is a sweeping condemnation dragging into its range every great name in philosophy, from Plato and Aristotle, Descartes, Spinoza and Leibniz, Kant and Hegel down to the present day.

11. Is there such a thing as Science, unitary and homogeneous, with comparable identities in method and certainties in achievement? But observation means selection, for after all, we need only attend to those aspects of concrete

(continued from the previous page) experience which lie within some limited scheme. Any such scheme of abstraction, if its success is sufficiently wide, becomes difficult to get over and we get bound in its coils. As Eddington, one of the foremost exponents of the philosophy of modern science has said, "We have found that where science has progressed farthest, the mind has but regained from nature that which mind has put into nature", a conclusion which Kant had already arrived at by a priori reasoning.

12. When we come to the field of biology, the inadequacy of the approach so successful in the physical sciences becomes at once apparent, with the consequence that "the most obvious and fundamental problems of biology are not even approached." Speaking of the application of the notions of physics and chemistry to life, Whitehead says, "The brilliant success of this method (in its own sphere) is admitted. But you cannot limit a problem by reason of a method of attack." Yet this is exactly what orthodox biologists have hitherto been attempting to do. It is beyond doubt that the progress of biology and psychology has been checked by the uncritical assumption of the half-truths which have held easy sway in the inanimate sphere. Even more than biology, the fate of psychology is an illustration in point. It is indeed in a very rudimentary state, so much so, that many deny that such a science exists. There is certainly no generally accepted body of psychological doctrine. There are a number of different theories, each having a limited range of application and, where they profess to deal with the same phenomena, differing profoundly from one another.

It will therefore be obvious that speaking of "Science" the "Scientific Method" in contexts outside their immediate sphere of application is an example of loose thinking of a dangerous type, and a very unscientific subterfuge. By hypostatizing

(continued from the previous page) statizing the word, to use the terminology of the latest comer into the scientific arena, Semantics, it has been deprived of its legitimate "reference" and has only an emotive or irritant function. There is nothing inevitable about science. The actual course which science has taken has depended largely on the types of mind which as historical accidents have risen to the level of genius at favourable instants. Literally the scientific method is utterly inapplicable to philosophy because science starts with a prejudice in favour of the measurable and elicits only a half-knowledge. Philosophy, if it is to justify its existence is concerned with a whole, only part of which is amenable to science and reason. It would be suicidal to equate philosophy with science in seeking that "which is certain, exact and well-organized." That may be left to science.

13. We are no longer taught that the scientific method of approach is the only method of acquiring knowledge about reality. Eminent men of science are insisting, with what seems a strange enthusiasm, on the fact that science gives us but a partial knowledge of reality, and we are no longer required to regard as illusory everything that science finds itself able to ignore."

Philosophy is concerned with the question "What is the ultimate truth about ourselves?" Science may answer that we are bits of stellar matter gone wrong, or that we are chemical marionettes. But as Eddington says, "There is one elementary, inescapable answer. We are that which asks the question... This side of our nature is aloof from the scrutiny of the physicist." That is philosophy's central problem. It is a problem which concerns not the professional philosopher only but every thinking man.

14. What is the contribution of western philosophy to this problem, especially after the application of the much-vaunted scientific method?

(continued from the previous page) In all conscience nothing appreciable. It has yielded no certainties at all. On the other hand, evidences of disparity are rapidly growing. "It would certainly seem that many philosophies today treat other philosophies not as brothers or even as enemies, but as untouchables."

15. As Laird says, "Among certain types of philosophers, the normal attitude appears to be one of complete linguistic isolation. Each seems to say to the other, 'I do not want to talk with you unless you take the trouble to learn my language.' Moreover the menacing part of the situation is that many of these languages are exceedingly difficult to learn, not to speak of the circumstance that they rapidly become out of date."

16. The claim that science should dominate philosophy, which used to be put forth on behalf of the scientific materialism rampant during the second half of the nineteenth century is no longer being pressed. Science seems to have turned over a new leaf, and even to be going back on its tracks. As a recent writer has said, "The whole outlook has changed and is changing. The materialistic and mechanistic views of the last century, encouraged and strengthened by the biological discoveries of Darwin, are giving place to speculations which are in danger of falling into the abyss of mysticism." Although this may be somewhat over-stated, it is beyond doubt that the limitations of science are being clearly realised, and by none so much as by the scientists themselves. Philosophers are following suit, but naturally with a certain "lag", the principal laggards being text-book philosophers of the type mainly relied on by Mr S. They seem to be still hugging doctrines based on scientific theories "which have now to be cast into the limbo of outworn beliefs." India has nothing to gain by following their lead as Mr S would have us do and donning Europe's

(continued from the previous page) cast-off clothes. The ignorance of these “philosophers” outside their own narrow speciality is colossal and matched only by their arrogance.

17. It is rather late in the day to start proving for the benefit of such writers that India has a philosophy of her own. It does not cease to be philosophy because it does not conform to certain definitions selected by Mr S. We have seen what these definitions are actually worth, enclosing as they do “a wilderness of idea in a wall of words”. In philosophy, as in other matters, India must follow her own genius. That does not mean that Science has no message for us. The fullest use may be made of it, provided its limitations are not lost sight of in the glamour of its success. Science is a good servant but a bad master. Science is intended for man and not man for science. It is this latter outlook which has brought disaster on the world to-day. In Aesop’s fable of the man and the donkey, science is the donkey which should be ridden on, and not carried on the shoulders. For those, especially philosophers, who in the name of science and the scientific method, would deliberately avoid all other avenues of knowledge, Nemesis is lying in wait.

Sister VAJIRA: THE BUDDHA RUPA:@@

1. In my shrine room, there are five images of Lord Buddha. Four of the images are alike in postures with the right hand bent down touching the earth; the fifth is different in posture and in arrangement of the hands. Three of them show expanded diaphragm, the other two do not, and they all have lowered eyelids.
2. Whereas the Hindu yogin knows, and should know from his guru and from the available Sanskrit texts, the reasons for adopting a particular asana (posture)—the Buddhist yogin

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(continued from the previous page) does not extend his knowledge further than a passage he may read in one of his Scripture Books. For example he reads: "After returning from collecting his alms, when his meal is done, he selects some lonely spot for his seat either in the forest or at the foot of a tree or on the hill side or some mountain glen or rocky cave. There he sits with his legs crossed, keeping his body straight and his intelligence 'keen and alert'." There are no specific directions as to how the legs should be crossed and why. However, I have not read the actual passage; but I understand Buddhaghosa advocates 'Urubaddhasana' as a suitable posture.

The posture is described in the same manner as 'Padmasana' of Hathayoga.

Our Lord was seated under the Bo Tree in the Padmasana or the Lotus-pose with the symbol of Peace, before he touched the earth with his right hand, on the night of His Enlightenment when Mara said "Siddhattha, who is your witness that you have given alms?" The Bodhisatta had no living witness, but with his right hand he touched the earth and said, "Of my great gift of the seven hundreds in my birth as Vessantara are you witness or not?" And the great earth with a roar surpassing the roar of Marna's hosts, said, "I was then your witness."

The special adjustment of the feet with the arranged hands, is known as the full Lotus pose; minus the arrangement of the hands the posture is then referred to as 'ardha-padmasana' or the incomplete Lotus-pose.

In this posture, the Buddhist yogin sits on the floor, on a mat or a rug with the legs fully stretched out.

First the right leg must be bent at the knee-joint and the right heel placed at the root of the left thigh in such a way that the right foot fully stretches over the left groin with its sole turned upwards. The left leg must then be adjusted

(continued from the previous page) with the left heel over the root of the right thigh so that the ankles cross each other, the heel-ends touch closely, and the left foot with the upturned sole lies fully stretched over the right groin.

The knees should be pressed to the ground, the feet tightened against the thighs and the heels pressed firmly against the upper margin of the public bone.

The hands are arranged with one palm over the other, palms upward, both slightly raised and held near the navel.

Lord Buddha however is usually depicted with the right leg placed outside the left leg, this reverse being very difficult since the knees will not keep to the ground, but only after much practice. Again, the body is held erect, the neck straight, and abdomen drawn in, and the eyes fixed at the top of the nose.

The other meditative posture with the right foot on the left thigh, or the left foot on the right thigh is known to the yogis as 'siddhasana.' This asana has its own technique. The legs are crossed in such a manner that the left heel presses against the region of the perineum with the sole of the foot adhering to the right thigh. On top the right foot rests upon and in the fold of the left leg with the heel pressed firmly against the public bone. With this posture there is a special arrangement of the hands and fingers which is never depicted in a Buddha rupa.

Whatever posture the Buddhist yogin adopts, the asana must be both firm and pleasant, so that he can sit for hours undisturbed in meditation.

The sitting pose with the folded legs and the arrangement of the hands form a triangular base with the body held erect. The feeling of body weight is thus reduced to the minimum and the erect spine contributes to equalized circulation.

One authority says referring to the posture: “they cut off, or short-circuit certain bodily forces or currents...They also make the body pliant and capable of great endurance, eliminate undesirable physical conditions, cure illnesses, and calm the functioning organs and the mind.”

The easiest posture for the Westerner to adopt is ‘Sukhasana; or the easy-pose.

The student sits in the cross-legged tailor fashion with the hands placed on their respective knees, the spine erect and the head well-posed. A little oil massaged into the knee joints and ankles, every day, will soon lessen any muscular stiffness.

The Yogavacara (one practising meditation) must school himself into a suitable meditative posture. This is one of the first essentials.

The word Hathayoga spells danger to many people; but does the Buddhist Yogin realize that when he adopts a suitable meditative pose, he is doing just what a Hatha Yogin is doing? – with the difference that the Hatha Yogin is probably more alert as to the advantages of the posture and its technique.

Dr P. VAJIRANANA THERA: SAMADHI. @@

1. The word Samadhi, best rendered by “concentration”, is the most important term in the Doctrine of meditation in Buddhism. It is one of the original terms used by the Buddha himself; for it occurs in his first sermon. It is there used in the sense of “samma-samadhi”, Right Concentration. Samadhi from the root “sam-a-dha”, “to put together”, “to concentrate” refers to a certain state of mind. In a technical sense it signifies both the state of mind and the method designed to induce that state.

2. In Buddhist teaching therefore, samadhi is to be understood as a concentrated state of pure mind, a necessary preliminary to the spiritual

(continued from the previous page) progress towards Arhatship, or final deliverance. The outstanding characteristic of this state is the absence of mental wandering and agitation and it is the dominant mental factor in the process of the elimination of sensory impressions of the lower mind. The unification of the state of mind that rises with it, is its essential function. Tranquillity and knowledge are its manifestation.

In its general characteristic it is described as twofold: (1) the concentration or collectedness of any kind of pure thoughts and (2) the concentration which is transmuted into the Jhanic or ecstatic state. The former implies collectedness, in the sense of concentration of mental processes upon a single idea, which must always be of a moral nature; the latter signifies the supernormal state of consciousness which has passed from the ordinary state to the state of Jhana where there is no discrimination between subject and object, and this is what is actually implied by samadhi in Buddhist meditation.

From the Buddhist psychological point of view Samadhi is regarded as the positive and most active factor of spiritually developed mind; for it must always include the virtues of morality, universal love, compassion, etc.; and is associated with the psychological principles of psychic powers and self-enlightenment. Samadhi is therefore, opposed to all passive, inactive states of mind, which are considered inimical and capable of proving a hindrance to self-enlightenment. It is only through the power of Samadhi that the mind becomes apt, fit and ready to work for higher knowledge and psychic powers; and the cultivation of Samadhi is therefore, an essential to the attainment of spiritual happiness and full knowledge.

Samadhi also implies the method, or system, of meditation which leads to a well-balanced, tranquil state of mind; and in this connection

(continued from the previous page) it is known as “samadhi or samatha-Bhavana” which precedes Vipassana, the cultivation of insight. The explanation given by the sister Dhammadinna, quoted above, refers to the method of Samadhi as Bhavana or the cultivation of mindfulness and supreme efforts, which are respectively the two principles of Right Effort and Right Mindfulness in the Eightfold Path, of which Right (samadhi) Concentration is the culmination.

When Right Effort, which means well directed mental and physical energy, is cultivated with Right mindfulness, well established samadhi is the result: for Right Effort supports samadhi, in the exercise of meditation, preventing it from sinking into a state of mental passivity. Right Mindfulness fortifies the mind with good qualities, and acts as the guiding principle that keeps the mind alert and steady in the samadhi state, not permitting it to lapse into a subconscious condition. These two principles join forces to produce Right Concentration; and their development embraces the whole field of meditation common to both systems, Samadhi and Vipassana. But when the term Samadhi is used with reference to the method, it must be understood to mean the system of meditation that tends to Samadhi in the preliminary stage, that is to say, before the attainment of Vipassana.

From what has been said it is clear that Samadhi means a state of mind which is to be developed by systematic training of mind. This training inculcates the habit of mental concentration, which results in spiritual progress experienced in and through the human organism, to a point at which self-illumination supervenes.

ANAGARIKA B. GOVINDA: “THE INDO-ARYAN ORDER OF SOCIETY. (REVIEW OF)@@

(1) Dr Alfred Geiger approves of the interpretation which Shankara has given to the teachings

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(continued from the previous page) of the Upanishads, but he is not able to that other forms of religious expression are equally justified and equally vital and necessary to Indian civilization. He wants to condense Indian thought into one simple formula: the relationship between the One and the manifold appearance, between the Undifferentiated and the Differentiated. His investigation shows that this is not possible, but instead of dropping his theory he decides dictatorially that all those movements, which do not harmonize with his formula must be wrong in their outlook.

2. How long will it take until Westerners understand the difference between the mechanical causality of science and the Indian idea of psychic interdependence, karma, dependent origination or *patīccasamuppāda*. This shows an astonishing lack of understanding for spiritual needs and religious developments which cannot be judged in terms of right or wrong like the examination papers of a schoolboy. Life cannot be measured by theories—they may be as logical as mathematics—nor by preconceived standards or ideal patterns.

3. In reality the different Indian religions and philosophical systems are not simply more or less successful attempts to solve the same problem, but each of them starts from a different point of the spiritual way (there can be no standstill in life), with a different attitude, from an entirely new point of view, and therefore the problem could never remain the same even if the terminology would not change.

The highly idealistic teachings of the Upanishads—which themselves were the reaction (or spiritual compensation) against the sacrificial ritualism of the previous period—these idealistic teachings were followed by a philosophy of matter, the *Sāṃkhya* system (which, however, had nothing to do with 'materialism')

(continued from the previous page) in the modern sense of the word). This philosophy of matter or 'substance' was followed by the early Buddhists who denied the reality of substance and replaced it by the momentariness of phenomenal elements as experienced by the human mind. In a later stage of Buddhism again the Sarvastivadins, who held that everything exists potentially, were followed by the sunyavadins, who maintained that nothing exists (in the absolute sense). Sankaracharya, who emphasized the abstract truth of the unqualified Advaita was opposed by Ramanuja who taught the qualified Advaitavada.

It is not the pleasure of contradicting which leads to these reactions but it is the natural rhythm of spiritual breath which cannot move in one and the same direction indefinitely but must turn back, after having exhausted its possibilities, into the opposite direction in order to escape suffocation, i.e. mental stagnation. But just as there cannot be two inhalations which contain the same air, so even those spiritual movements of different periods which run in the same direction are not identical, even if they are similar in terms.

We only need to take such a familiar term as nirvana. The same word is used in Brahmanism and in Buddhism and yet, how different are the ideas and feelings associated with it and its general emphasis in these two systems. Not that Nirvana of Buddhism contradicts or excludes that of Brahmanism or vice versa; they simply belong to different categories of concepts. There cannot be any contradiction between these terms—not because they are identical—but because they stand on different grounds. They belong to different disciplines: the one to that of psychology, the other to that of metaphysics. Even if we assume that the same "reality" stands behind both terms,

(continued from the previous page) it would not change their position, because it is not the Reality which is the subject of discussion in the different systems of thought and religion but the human experience and the various methods of its cultivation and definition.

The productiveness of Indian thought is mainly due to this variety of attitudes which were not the outcome of abstract considerations but of ever new experiences of life. It is therefore needless to search for one standard solution of all the problems arising from these different attitudes; in fact, it is not a matter of solutions at all (at least not of intellectual ones which lend themselves to abstract theories) but of modes of consciousness of life, or realisation.

4. The Author has invented a definition of ahimsa which is as abstract as it is elastic; ahimsa is non-violence (Schonung) towards the eternal order of things. One should think that "the eternal order" is something that exists unchangeable and unshakable by human influences. And furthermore, what is "the eternal order of things?" This nobody knows! To the cannibal the eating up of his enemy will appear nothing but the "eternal order of things" just as a modern general will drop bombs on women and children without feeling the slightest disharmony with the "eternal order of things."

VAJRABUDDHI (J. PISTOR): THE AWAKENING TO LIGHT. @@

Some people are regarded as not being profound in philosophy, nor deep in religious feeling. This statement may be expounded in various ways. Whether it is correct or not will largely depend upon the definitions we give to the terms philosophy and religion. The fundamental conception of philosophy seems to differ in the East from what is so understood in the West. In the East and especially in

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(continued from the previous page) China and Japan, Buddhist philosophy, above all things, is the art of looking directly into the working of the mind. In this respect there is not much distinction between philosophy and religion, save that in religion there is more feeling. This being so, the first concern of philosophy is to train the inner consciousness so as to qualify us to have an immediate perception of Life and Reality, i.e. of our very being. Therefore living breathing Buddhism with us so far has been an unfolding of the intuition which inward self-mastery and meditation aims at awakening, and not at all the manipulation of concepts and letters. It is the very heart of Wisdom to recognize the Eternal, now running through all experience, to see infinity in a grain of sand, the unborn in every birth, the undying in every death.

Mere externals, fixed formulas and doctrines too, will not help. What is needed is self-realization, self-illumination. "Be ye Lamps to yourselves" says the Perfectly Enlightened One always again and again. To be a Lamp is to be self-illuminated. If you come with intellect and its eternal playing upon the meaning of words and their roots, you can have a little intellectual gymnastics, philosophic theories but not Truth and Ultimate Reality. We must not stop short at this. A man can be of gigantic intellect, yet spiritually as to Realization, he may be a baby. But it is the pure, selfless heart that reaches the Goal, all truth flashes upon it in a minute. Absolute Truth as pointed out by the Buddha has such a face, that one who intuitively sees that becomes convinced. The sun, even the lamp does not require any torch to show it, it is self-effulgent. So Truth based on eternal principles stands on its own evidence, it penetrates into the innermost corners of our nature. Sincerely we must approach religion with profound

(continued from the previous page) reverence and all-embracing love, and our inmost heart will stand up and say that is truth, and this is untruth.

This is not religion that we see all around us. Real thirst after religion, even after the Three Refuges, is indeed a very rare thing. There must be a continuous struggle and fight, an unremitting grappling with our lower nature,—a continual growing out of ourselves into a greater “More”. We require only to feel the indomitable, real craving for the practical carrying out into our life the beautiful lessons of Buddha’s glorious message. This thirst and longing for Bliss and Freedom is what is called the “Awakening” to religion, and when that thirst is awakened in any one, a man is beginning to be religious. Without it he will be swamped by the stagnant water of inertia, especially if he is a monk.

If a Buddhist seeks refuge in the Sangha, it means the Ariya Sangha, the Noble Saints, as the visible manifestations of the Noble Dharma. There are many instances in our Sacred Books to show that many a person experienced the ‘Awakening’ like the bursting of the sun into the morning sky by knowing only one stanza, nay only one line. And they saw things intuitively “as they really are.” What counts is the awakening, the liberation from the dream.

After all, the main object of the determined Buddhist life, in view of its unique, practical sense and value, is thus seen to consist in the attainment of a certain spiritual “revulsion”—a change of mind, or Conversion. Here we leap from the dualistic shore of this world of image-like shadows and individual things to the shore of Nirvana, where there are no selfish impulses and desires in evidence. Earnest spiritual discipline and perseverance are needed which finally lead up to a certain exalted, inner condition and effect this inner development and

(continued from the previous page) revulsion. The dawn of enlightenment, self-realization, the opening of a inner, third eye, intuition, cosmic consciousness, are names given to the fact of this perception within. It causes a spiritual revolution in our whole life. And yet, until one gains Realization, both life and death are lifeless.

Now the peculiarity of intuition is that it has no intermediating words and ideas to express itself, no methods to reason itself out with any hope of making “sense”. If it expresses itself at all, it requires pointers,—enigmatic and beyond reason, non-rational to those who have not been initiated into them. The paradox is that profound Truth is complicated and baffling because it is simple, so simple, in fact, that it is exceedingly difficult. That will be so as long as we are sticklers to formal logic. One single word casually dropped from the lips of Lord Buddha, or His gesture, the pointing of a finger at a flower, was sufficient—and is still sufficient to-day—to open the mind if it is matured for it. A sort of “click”, a peculiar turning-over of the mind, takes place in the hearty aspirant. New is always sudden, instantaneous as in flashes, it is a sudden sense of being immersed in a brilliant Light. An extraordinary experience is undergone. The sense of duality has vanished, and there is this sense of unification with many seeing into the common and essential nature of things. When we acquire that state of bliss and freedom from limitation, we come back to the world with intense conviction and a sense of Reality.

It is because of this luminous experience in its perfection that the All-Perfect One and the other great Masters in the world taught with the overpowering conviction they did. We find it everywhere in the Suttas, the Tathagata felt that He knew face to fact. By no

(continued from the previous page) means He did theorize to find something by over-wise conclusions. With the unshakable conviction of knowing, He came back and was willing to suffer all, if need be, – because He felt He is The Truth.

Directly He points to our deepest Essence of Mind where Truth abides in fulness: “Be ye Light and Refuge to yourselves.” So the Fully-Awakened One brought instant understanding, a new consciousness to thousands who listened to him. Awake the glowing spark into flame, let it burn and radiate upon your fellow-beings!

B.L. BROUGHTON. “BUDDHISM AND THE WORLD CRISIS”.@@

1. To us of the Buddhist Faith who live in hate maddened Europe these things seem so far off, I will not say unreal, but rather like the glimpse of a fairer world, a strain of deva music from afar off, or the half recalled memory of some former birth when perhaps reigned in splendour celestial as Sakka or Brahma.

2. We ask ourselves: when will the pralaya of war reduce us to utter barbarism? Even the false idealism of 1914 is lacking today. Many then believed that the war would end war and usher in a golden age. Personally I never shared the belief that utopian conditions could ever result from war; the Mahabharata had taught me that wars end golden ages, they do not begin them. But I held it was not too optimistic to believe that the peace of the world was assured for at least two or three generations, perhaps for centuries, although one could not rule out the possibility that when the European War had become history and none survived of those to whom war and its horrors were a living experience, humanity might again be seduced by some unscrupulous leaders to follow the deceiving phantom of military glory. But the most cynical would hardly have believed that within twenty years Europe would be on the brink of a

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(continued from the previous page) more frightful conflict. One is almost tempted to conclude that European humanity is unteachable.

But we all know that the distinctions "European", "Asiatic" are purely conventional and that all men are fundamentally the same.

"All that we are is the result of what we have thought." Therefore if the deeds of Europeans are productive of pain, they must be determined by erroneous thoughts. So little has real civilization or wisdom penetrated Europe that we find many, and, unhappily among them men occupying the highest positions, who think war an inevitable biological necessity, and perpetual peace a dream, and not even a beautiful dream.

Has war almost been a necessary concomitant of human life? Tradition, which is a more or less accurate race memory affirms the contrary. The Greeks had their traditions of a peaceful golden age, and even the warlike Scandinavians whose heaven was Valhalla believed that mankind was originally peaceful and that the first war in the world was brought about by the discovery of gold. Our own scriptures in many places such as the Maha Suddassana and Cakkavatti Sihanada Suttas give us pictures of ages of peace and prosperity that awakens in our hearts a wistful longing and a feeling of exile in the hideous present when we reflect on what humanity once was.

Can Buddhism help the world in this unhappy time? We maintain our religion alone possesses the cure for all our ills, but will humanity, above all, European humanity avail itself of the preferred remedy? There seems little hope of it.

3. War is always a calamity, but Buddhism acknowledges the necessity of armed resistance to the forces of evil, thus, it is laid down in the Viyana that a man may not withdraw from the royal

(continued from the previous page) service to enter the Order, a wise concession granted by the Buddha at the request of King Bimbisara who pointed out that the withdrawal of large numbers of men from the royal service would leave the empire at the mercy of the barbarian tribes on the frontier. In the Kutadanta Sutta we are told that King Mahavijita was possessed of a well trained army. We know from the Ummagga Jataka that the Bodhisatta himself conducted the defence of his country against a kind who was aiming at the subjugation of all India.

So long as armed powers of evil exist in the world, even Buddhists cannot be complete pacifists, for to insist that evil must never be resisted would lead to a conflict of duties, as a Buddhist King is enjoined to protect his subjects.

4. The war pursued the ghastly meaningless alternation that makes armed combat a true type of samsara's vanity, a round of suffering without purpose or end. First Ajatasattu defeated Pasenadi and Kosala was overrun by the enemy, then Pasenadi rallying his forces defeated and captured Ajatasattu, thereby completely reversing the results of the previous campaign; hence it was said by the Buddha: "The conqueror gets one who conquers him." Has not Europe in recent centuries been a perfect example of this alternating conquest? A hundred years ago, France, under Napoleon, conquered Germany, and the sufferings of the German people excited general sympathy as we see from the lines of the poet Campbell.

5. How hopeless appears this alternating samsara of defeat and victory! Civilization in Europe seems to have reached a dead end and to be doomed to perish in a frightful holocaust or sink into anarchy and ruin from the overwhelming burden of unproductive expenditure. Even more ominous is the mental and spiritual

(continued from the previous page) bankruptcy of Europe. European religion of course cannot help us; science has hopelessly undermined it, and even if this were not the case, Christianity, as the history of the past two thousand years amply testifies, has made many wars and prevented none.

6. Bolshevism is pure materialism regarding economic motives as the sole determinant of human conduct, although none would deny the importance of economic questions, he must be a superficial student of history who concludes that men have no other interests in life than the welfare of their stomachs. The Bolshevik divides mankind into two great groups: capitalist and proletarian, or exploiters and exploited. A more pessimistic view of humanity it would be impossible to conceive, the capitalist exploiting and gorging, and on the other hand, the proletarian suffering and hating.

This is the unfathomable difference between Buddhism and Bolshevism; the first principle of Buddhism is love or Metta, the first principle of Bolshevism is hate, the desire to despoil and injure. Buddhism would raise men to the stars, Bolshevism teaches that they are mere creatures of physical appetite, so it is little wonder that Bolshevism calls all religion the opium of the people, for all religion is a confusion and an error, if the sole determining factor in human conduct is what Carlyle called the "price of hog wash."

The prominent characteristics of Nazism and Bolshevism that strike a Buddhist as being particularly ominous, are the underlying spirit of hate in both systems which leads to acts of violence and cruelty that would disgrace a savage tribe; also the destruction of the family.

7. Buddhism alone can save us from the abyss towards which we are tending. In the first place, Buddhist fundamentals as I have often set forth at length, are irrefutably confirmed by human experience, and if we find the Buddha infallibly

(continued from the previous page) right on those fundamental matters, we can, like Mahanama, trust Him in regard to transcendental things.

8. If this hidden evil were removed, we might be assured of an era of permanent peace. The Buddhist doctrine of kamma will give us Europeans a new world view; we shall understand that we are each of us making the future from moment to moment, that our destiny is not determined by the will of God, nor by some abstract law of nature which is a kind of scientific Calvinism, concentrating exclusively on reactions and ignoring actuality and so making the whole course of the world a fall from a higher to a lower degree of tension.

The Buddha has shown that both these doctrines, viz., that all things happen by the will of God or by the force of destiny, (the old name for irresistible abstract natural law) are alike destructive of religious life, for they make all conduct dependent on an exterior power, which reduces humanity to the condition of mere puppets, and as such non-moral as they have no freedom of choice.

Buddhism will restore the sense of responsibility and by the doctrine of anatta and anicca will teach us that pure self interest is a delusion, that guarding others one guards oneself, by guarding oneself one guards others, that is, we are inter-connected as the different parts of a living body, we should see others reflected in ourselves, and ourselves as others, as the bhikkhu Ganjin illustrated the doctrine for a Chinese empress by surrounding a number of lights with mirrors, which reflected and reflected back every individual light.

9. The student should be taught carefully to see history, not as the disjointed activities of individuals, but as one whole in which the particular is meaningless without the universal, and the universal inadequate without the particular.

(continued from the previous page) In short, we should view history as the record of changing dynamic kamma forces, interacting upon each other, weaving the future from moment to moment, often knowing little and caring less as to what the final pattern will be. Enlightened by Bodhi, we shall attain to the full stature of humanity, for the Buddhist is the true free man, the freest man in the world, fearing and heeding nothing save his ignorance and limitations and striving to diminish them all his life.

10. In a world truly ruled by Buddhism, the economic functions of production and distribution will become less self seeking; there will be a harmonious spirit of co-operation.

It may be argued that both Nazism and Bolshevism inculcate co-operation; this is in a measure true, but both these systems apply their half knowledge ill, both insist on warfare, either racial or class warfare; Buddhism alone is cosmic.

This bring us to that great question of economics, which is of vast importance, though not of the exclusive importance that communists imagine. From fear men commit sin, said the Buddha and there is deep in the subconsciousness of every man a haunting fear of want of the necessities of life, or what amounts to the same thing, an apprehension that their standard of living will be painfully reduced. This motive is at the root of nearly all wars and of all predatory acts.

11. We should not forget, however much we deprecate revolutionary horrors, that these spring from the collective kamma of society, that generations have been allowed to live untaught and unfed, until the evil kamma matures, and the result is a holocaust at which the world shudders, just as the accumulation of foul putrid matter will cause a plague.

12. Buddhism by its method of co-operation will give every citizen a share in the well-being of the whole, so that he will no longer feel himself dispossessed, and will realize that the Buddhist principle of goodwill can bring a happiness and prosperity that systems founded on hate and violence never can.

13. Shall we realize these things in Europe, or must we pass through a furnace, are we approaching a conflict of unparalleled dimensions, like the prophecy of Nichiren Shonin, "hereafter shall arise a war, the greatest that ever was beneath the sun and moon, at the end of which all will join with me, the despised priest in reciting "Namo Myoho Renge Kyo"?

CHRISTMAS HUMPHREYS: "WHY DO PEOPLE CHOOSE BUDDHISM."@@ (1) All compounded things are subject to the law of Change, and just as some religions died with the civilization which gave them birth, so others are born to suffer the needs of the ever-evolving human mind. Just as men outgrow the clothing of their bodies, and renew them as they feel the need, so religions are patched or enlarged or completely renewed, while the personal pattern, colour and cut remain. Then, it may be elsewhere or near at hand, a new style comes into fashion, with new ways of worshipping Reality, and yet new names for this Unnameable. Between them at any one time these various religions, from the crudest to the most refined, cover the globe and every human being is born as heir to one of these religious uniforms. The individual is always at liberty, at least in his own mind, to change his uniform, but modern psychology, which is increasingly influenced by the doctrines of Karma and Rebirth, throws doubt upon the ease with which in fact a man may change his faith. It is easy enough to remodel

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(continued from the previous page) the outward form and ceremony, and to adopt new names for the concepts which are common to all religions and philosophies; it is far more difficult, if possible at all, to change one's fundamental attitude to such basic ideas as God and death and destiny. In the great crises of one's life, when text-book theories cease to avail, and the contents of the mind stand nakedly revealed, it is the beliefs and desires of the unconscious rather than the conscious mind, which dominate the hour. It is only in such times of crises that a man may know the depth of his conversion, and discover why his new religion was assumed. Sometimes it is a garment for his moral nakedness, as a 'defence mechanism' against circumstances which he lacks courage to control. Sometimes it is but the passing intellectual interest of a dilettante mind, but, and here is the rare alternative, at times his 'new' religion is a returning home. As such it seems but the re-assumption of a garment laid aside when last he quitted earth, which, old though it be, still fits him better than that of his new parents, even though this be but a later revelation of the same Reality.

2. In the years since the War there have been numerous meetings in London and elsewhere of "representatives" of the great religions in order to prove the identity of all religions, the theory being that a realisation of a common Fatherhood will tend to allay all fratricidal enmity. But instead of taking the trouble to prove this alleged identity of origin, most speakers content themselves with general observations which are as superficially attractive as they are blatantly untrue. All religions are not the same, as these well-meaning representatives aver complacently. It is true that when delegates

(continued from the previous page) from half a dozen religions have each spoken for ten minutes on a subject which would need a series of lectures to explain, the impression left on the audience is that of a flat similitude, but not thus will the roots of the tree which bears so many branches be made visible to men.

3. We live in a time when consciousness has suddenly enlarged its frontiers, and in the vast new areas of thought thus made available the blinkers of our previous way of reasoning are flung aside. To those who cannot believe that life ends in the body's grave, save for an undeserved 'eternity' of heaven, the size of the canvas on which the Buddhist view of life is painted, and the scope and grandeur of its limitless ideal have an immense appeal. Our span of life, no longer bounded by the brief uncertainty of the body's clay, expands into a timeless Now, in which the incalculable past projects its light and shadow on to unnumbered days to come. Throughout this timeless, joyous pilgrimage man is the sole creator of his past and present, and the sole designer of his destiny. For the first time the Western pilgrim understands that he can and must decide not only the road he treads but the speed at which he treads it, and only when this knowledge has filled his newly-expanded mind will he find his place in the mighty scheme of things, abandon querulous complaint that he is not other than he is, and find the true relation of each fragment to the Whole. If there is terror in this new-found freedom, yet there is joy in it, and a dignity and a poise unknown before.

4. Finally, there are many who find in the Dhamma at once a noble religion, a moral code based on the inmost heart's compassion, and a practical philosophy for daily life. In the

(continued from the previous page) language of the vernacular, 'it works'. It begins with life as we know it, analyses its nature, and describes in detail a path to better things. It fosters and produces a delicate balance between all extremes, and manifests at all times the ever-admired quality of minding one's own business. On the one hand, its conception of universal compassion for all forms of life, based on a realisation of the common source from which they spring, has never been equalled; on the other hand it stresses the importance of a sympathetic tolerance of others' rights to find their own way to the common Goal. In the twin doctrines of Karma and Rebirth the Western mind experiences an enlargement of mental horizon, an increased sense of self-respect as of one who is master of his own destiny, and an expression in daily life of what Giordano Bruno, in the 16th century, called the Higher Justice, that is to say, a law of life which operates on every plane, to bind as one a cause and its effect.

ANAGARIKA B. GOVINDA: (A review on) "THE DHAMMAPADA: — BUDDHA AND THE OCCIDENT."@@

1. That insight which the West needs so urgently and which the Author regards as the most precious gift of Buddhism, is at the opposite pole from the diffuse reverie which often has been mistaken for meditation. "The primitivist is ready to surrender to the swarming images of the unconscious at the expense both of his intellect and of his higher will, in the hope that he may thus enjoy a sense of creative spontaneity. Buddha, on the contrary would put the intellect, felt as a power for discrimination, in the service of the higher will. He holds that it is possible by this co-operation to explore the unconscious, uncovering and finally eradicating the secret germs that, if allowed to develop freely, will result in future misery.

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(continued from the previous page) Insight, as the Buddha understands it, is marked by an increasing awareness." – "Anyone who seeks to meditate in Buddha's sense must be, as regards the intellect, keenly discriminating, and, as regards the higher will, strenuous." "Buddha deals with meditation and the form of effort it requires in a more positive and critical fashion perhaps than any other religious teacher. The significance of his teaching for the Occident, so far as it has any, would seem to be here." Thus the Buddha's message to the West would mainly consist in the combination of discrimination and the higher will.

2. Babbitt supposes a universe in contrast to man, not being aware of the fact that according to Buddhist philosophy we cannot speak of a world outside our experience and that therefore the problem of the coincidence or non-coincidence of a 'human reason' with a 'cosmic order' cannot arise.

3. Buddhism has nothing in common either with Christian dualism or with materialistic monism. It is therefore that the Buddhist realisation of the infinite within us is not identical with the 'expansiveness' in the sense of sentimental mysticism, against which Babbitt defends Buddhism with good reason.

ANAGARIKA B. GOVINDA: "THE HUMAN SOUL IN THE MYTHS OF PLATO."@@ @

(1) Among the philosophers of the past Plato is perhaps the only one whose writings can be said to possess an eternal freshness, because they have defied time as well as the differences of nations, races and civilisations. Whatever Plato says is of human interest and whether we agree with his philosophical ideas or not, the way in which he presents them is so significant and profound, that one feels exalted and stimulated at the same time. The fact that he is not only a philosopher but an equally great poet makes

(continued from the previous page) him intelligible and acceptable by all; and this is perhaps the reason why the widely different schools of thought have claimed him as their own and quoted him in support of their views.

The twofold genius of Plato becomes apparent in the two forms in which he expresses his ideas: the logical form of the philosophical dialogue and the intuitional form of the myth. Both are interwoven in such a way that the reader becomes conscious that logical deduction and intellectual construction cannot have the last word and that on the other hand the deepest insight can never be formulated in a final (dogmatical) way but only in the more or less paradoxical form of similies which show parallels to reality but never pretend to be facts!

2. Pythagoras was so strongly influenced by Indian thought that his teachings may be called a Greek version of Indian Philosophy. In Plato the Indian influence is more veiled because its sources were of a more indirect nature. But his ethical and metaphysical attitude is more Indian than Greek and has certainly not its origin in Egypt, which was admitted by Plato for entirely different reasons. Plato has been monopolized by Christians to such an extent that the importance of Indian influence was either minimized or not mentioned at all, in favour of such civilizations which were closely related to the spiritual roots of Christianity. In this way Plato could be regarded as a precursor of Christianity and his term "psyche" used as an equivalent of the Christian "soul". While the allegorical or symbolical character of his myths was readily recognized, the term "psyche" was not treated as a symbol, but rather as a being, an independent entity, unchangeable and in contrast to the rest of the world. According to Plato's "Phaedros", however,

(continued from the previous page) ever, the characteristic of psyche is movement. The Authors of the book under review have done well to warn the reader "of interpreting the myths of plato too literally, for their real meaning lies deeper than the surface."

But sometimes it will appear to me as if they too had not escaped the habit of "christianizing" plato. If already the idea of reincarnation is a stumbling block to the average Christian, the possibility of "changing into an animal" will give him a definite shock. In order to avoid this the Authors assure the reader that "when plato speaks of the souls of men changing into the souls of animals, this must not be taken to mean that the human soul can become literally the soul of an animal, but rather that it lives in a purely natural manner, content only with the things of the body, and without energizing its more divine faculties."

3. Psyche (or soul, in the non-dogmatic sense) is not the exclusive property of man nor of any other species of privileged beings but a faculty of life in all its forms. The unlimited possibilities and qualities of psyche give rise to the animal or the man, the demon or the god within ourselves, and whatever dominates will decide our fate and form of existence. The soul of a criminal or of a blood-thirstily tyrant is already that of an animal; there is no need of a miraculous 'change' or a sudden transformation from a human soul into an animal soul.

ANAGARIKA B. GOVINDA: BUDDHISM IN THE MODERN WORLD.@@ (1) When the Buddha after his enlightenment arrived at the Deer park near Benares he was but a lonely wanderer, a pilgrim like thousands who daily come to this sacred city. He was forsaken by his friends, given

@@ In THE MAHA-BODHI Journal, 1937.

(continued from the previous page) up his family—nobody knew of his great victory, no visible sign was there to convince the world. And even, had it been possible to impress the world by signs and miracles, the Buddha had been the last to use such means.

And yet this lonely pilgrim carried in his heart that light which was to illuminate the world and to shape the face of humanity:

It is good to keep this picture in mind, because we are living at a time when worldly power seems to be the only reality and when brutal force is worshipped as ultimate authority. It is good to keep in mind that those who have proved stronger than the power of kings and emperors, stronger than wealth and armies, stronger than time and even death, have been lonely and forsaken, have wandered like us in the pitiless desert of Samsara. It will give us the courage to plant the banner of truth into a hostile world. It will make us feel that we carry within us the seeds of enlightenment and that it only depends on our own effort to cultivate them and to cause them to burst their shells and to open their petals. This faith in our own latent forces is the only faith the Buddha demands. Without this faith nothing can be achieved. But the Buddha, most probably, would not have used the word “own” because we possess these forces as little as the light that falls into our room: we only partake it. Thus this faith is not the self-confidence which very often grow into arrogance, but the confidence that our little ego will not prove a permanent prison, the faith in the immanent liberty of man.

2. All the happiness which the Buddha had silently enjoyed during the weeks after his enlightenment in the loneliness of the forest, is condensed in the solemn exclamation with which he addressed those five ascetics in the Deer Park:” “Open your ears, O monks; the deliverance from death is found!”

Strange enough, this happy message is almost forgotten among modern students of Buddhism, especially among those of the West, who have tried to interpret Buddhism as a kind of pessimistic philosophy or a life-negating rationalism. But just this very first sermon of the Buddha which opens with these triumphant words shows clearly the fundamental standpoint of his teaching: the idea of the Middle Way, which is as far from a life of selfish enjoyments as from that of self-mortification and gloominess, but which, free from these extremes, "enlightens the eye, enlightens the mind, leads to peace, knowledge, to enlightenment."

This avoidance of extremes applied to both the practical and the spiritual life, gave birth to a new kind of thinking, even to a new system of logic and later on to the greatest philosophies of Asia in which the idea of relativity forms the axis around which everything moves. This idea, if properly understood, would be the great remedy of our present world in which the extremes in thought, in religion, in politics, and in life have torn humanity into pieces and have resulted in a hopeless struggle of all against all. Though relativity has been acknowledged by science, present humanity is far from understanding its spiritual and practical consequences, which would mean a living relationship between everything that exists, a recognition of the necessary differences in life and mental outlook, the avoidance of the extremes of a rigid mechanical law and lawlessness, the overcoming of dogmatism and the absolutism of concepts, and the creation of real tolerance. That tolerance can go very well together with strong convictions has been proved by the practice of the Middle Path in the history of Buddhism and I therefore think that Buddhism is specially qualified to bring peace and harmony into the present world and

(continued from the previous page) to mediate between the conflicting views of humanity.

Organized, dogmatic religions have always been extremists: they divided men into believers and unbelievers. They claimed each to be the only authority, they dictated what man should do and what he should not. In their attitude towards the world they were never capable of judging impartially. They either praised or condemned the world. Men were not allowed to think independently. They had to act according to prescribed rules and to obey the given orders. They had to believe certain revelations and to follow traditions. The worship of this or that deity was indispensable for liberation. People could not think in other terms than 'good' or 'bad', 'right' or 'wrong', 'moral' or 'immoral', 'absolute existence of the soul' or 'non-existence', 'eternal life' or 'eternal death', 'reality of the mind' or 'reality of the world' and similar extremes. They were caught between 'yes' and 'no', standing either at the one or the other side,—blind to the fact that reality is beyond such logical polarities.

3. There is no room for sin or condemnation. As long as man has not sufficient insight into the laws of life and the nature of things, he will act foolishly and suffer from its results. But this suffering is not a humiliating punishment but the natural effect which will teach him much more than the commands of an external power. Everybody is his own teacher. This does not exclude mutual help, but it means that there is no authority to be followed, no dogma which one has to believe. Not even the Buddha wanted to be followed as an 'authority'. The Buddha once asked Ananda whether he followed him out of faith and veneration or because he had understood and realized the teachings (the Dhamma) within himself, Ananda answered that he followed the Buddha's teaching on account of his own insight into

(continued from the previous page) the Dhamma, whereupon the Buddha expressed his satisfaction and told Ananda that if he had followed him only in blind faith he would not have been benefitted by his teachings. The Buddha did not want his followers to believe in his words, but to understand them, to take them as a starting point of their own investigations and experience. The greatest knowledge cannot help us if we have not acquired it by our own effort. Therefore, more important than showing the truth is to show the path that leads towards its realization.

The Buddha, for this reason, did not try to explain the world but open the eyes of the people. He did not waste his metaphysical speculations, but showed the way towards the experience of Reality.

Enlightenment consists in the removal of hindrances that obstruct the light. And as this light exists everywhere (potentially) it cannot be created but only revealed. It is visible to all who open their eyes. It is a direct experience, not a mere belief, nor a hypothesis or theory that is to be proved.

The light is universal, but everybody must see with his own eyes. Buddhism, therefore, which—as its name indicates—is the way to enlightenment, is a religion which is both universal (undogmatic) and individual, and thus able to satisfy the needs of the modern man and to extend its sympathetic co-operation to all other religions which are striving for the creation of a better world and a happier humanity.

ANAGARIKA B. GOVINDA: "THE INDIVIDUAL AND THE UNIVERSE IN MAHAYANA."@@

"On a planet more than a thousand million years old it is hard to believe—as do Christians, Jews, Mohammedans and Buddhists—that the most important even has occurred within

@@ In THE MAHA-BODHI Journal: 1939.

(continued from the previous page) the last few thousand years, when it is clear that there were great civilisations before that event. It is equally difficult to doubt that many events as significant for humanity will occur in the future. In that immeasurable future the destiny of humanity dwarfs that of the individual. If our planet was created a few thousands years to end a few years or a few thousand years hence, it is conceivable that the main purpose to be worked out on it is the salvation and perfection of individual human beings. No religion which accepts geology can regard such a purpose as being but subsidiary.

If we define religion as our attitude to the universe as a whole, the new time-scale will make us humbler as individuals, but prouder as a race." (J.B.S. Haldane in 'Possible World'.)

It is certainly true that the destiny of the individual appears to be utterly insignificant in view of the vastness of the universe and the immeasurable future destiny of humanity. But where does the notion of the immensity and harmony of such a universe and of the eternal destiny of humanity spring up? Certainly not in the human race as such or as a whole, but in single individuals in moments of higher vision or through persistent concentration of their mind upon problems detached from the interests of daily life. And is it thinkable that an individual as a momentary, insignificant appearance should be able to grasp (or to invent) the vastness and harmony of the universe and to perceive time-spaces of many thousand million years (as in astronomy) if it were not linked up with something that outlasts the existence of the individual and even the human race, and which at every moment goes beyond the confines of individual consciousness? The individual, therefore, is more than its momentary form of appearance. It is the meeting place of the perishable and the imperishable, the temporal and eternal, the

(continued from the previous page) finite and the infinite, of which neither can be experienced (or, in fact, can exist) without the other. If salvation or perfection is possible at all, it can only take place in the individual and not in the 'human race', the very concept of which is the creation of and only exists in the individual mind.

Whether the salvation and perfection of individual human beings was the main purpose to be worked out on this planet or not, the fact that this is the only goal worthy of the human mind to strive for, cannot be denied. Whatever the purpose of our planet may be (if there is a 'purpose' at all), there is no other way left to the individual human being than to develop all its inherent qualities to the highest possible state of perfection.

The attainment of this state of 'salvation' however, implies the overcoming of all narrow individual limitations and the recognition of super-individual realities within one's own mind. Thus salvation, if we agree to define this term with Julian Huxley as the achievement of harmony within ourselves as well as with the world around us, and as "an extension of our narrow core to include in a single grasp ranges of outer experiences and inner nature", this salvation or enlightenment, as we might call it, is no more an exclusively individual concern. It is the most universal experience the human mind can attain, and from the very outset it demands a universal attitude; for he who strives for personal salvation without regard for his fellow-beings has already deprived himself of the most essential means for the realisation of his aim. Whether we are able to liberate the whole world or not, — if we are not ready to contribute to the best of our capacity towards this aim, we have no chance of progressing on the way of salvation.

The objection against the Mahayana system

(continued from the previous page) that it is impossible to liberate all living beings, may be justified from the standpoint of philosophy but not from that of psychology which in this case must have the last word, because the mental attitude is here the deciding factor.

As there are no absolute individuals and no rigid boundary lines between one form of life and the other can be found, because each centre of consciousness influences, penetrates and thus partakes in the other—it is clear that each form of life is intrinsically connected with all others, a fact which becomes more and more conscious to the individual in the course of spiritual progress. The more man liberates himself from the illusion of being a separate entity the more he experiences himself as the totality of all that exists, and it is in this experience that he no more conceives of liberating 'himself' but the 'whole world' which has become conscious in his mind.

A religion which accepts such an outlook is neither impressed by geological time-scales nor by astronomical figures in the measurement of interstellar space, nor can it regard the perfection of individual human beings as subsidiary in view of the immensity of such time and space dimensions. On the contrary: that such discoveries were possible and that the human mind was able to grasp such immensities prove that individual human beings are indeed capable of higher development.

Furthermore the Buddhist conception of time and space is really an anticipation of the discoveries of modern science. The Buddhists never thought that the advent of Gotama Buddha was the first of such events in the history of the world,—as Christians, Jews and Mohammedans thought with regard to their respective religious leaders. Just as there have been Enlightened Ones in the past, so there will be enlightened beings in the future. There is no limitation in both directions. And similarly with regard to space, the Buddhist never confined his universe to this terrestrial world but admitted the possibility of innumerable worlds.

(continued from the previous page) He was accustomed to think in dimensions which even in this our scientific age arouse an almost superstitious and primitive fear in the European mind.

The Buddhist never lost his sense of proportion. He neither overestimated the importance of man in relationship to the universe, nor did he underestimate his value, as modern science is inclined to do in face of those newly discovered spatial and temporal dimensions. Even the scientist is apt to be impressed by size and duration, as if any particular value were inherent in them or attached to these properties. He feels himself small and insignificant in the vastness of space and time, because he forgets that these properties are the creation of his own mind. And even if they would exist independent of him, would it not be more astonishing that significant (and pointing towards a higher value) that a mere speck of dust like man should be able to conceive and to contemplate the enormous dimensions and qualities of the sun or even of innumerable solar system. I very much doubt that the sun or any other of those gigantic celestial bodies, if it were gifted with consciousness, would be able to be aware of man. Man, probably, is as much bigger than the atom as the sun is bigger than man.

Thus man takes a middle position in the scale of dimensions, and apparently it is this position which enables him to be aware of the microcosmos as well as the macrocosmos. The 'smallness' of man, therefore is no proof of inferiority by perhaps a positive advantage, and the same may hold good with regard to his shortlivedness.

A thousandfold longer life would perhaps imply a slowing down of his rhythm of consciousness which would result in a lesser degree of sensibility and alertness, while a considerable shorter life might deprive him of that relative stability which is necessary for comprehending

(continued from the previous page) causal connections on a bigger scale.

At any rate it is futile to attach any value to size or duration as such, because the smallest fractions of time and space hold as many wonders and incomprehensible 'infinities' as the biggest solar systems and spiral nebulae. And, after all, we could just as well regard smallness as a criterion of perfection. By reversing one's standpoint and by seeing the world from the other end we become aware of the relativity of our habitual notions, theories, and unshakable 'facts' which we mistake for 'eternal truths'. It has been one of the privileges of Buddhism to have understood not only the value of faith but to have emphasized equally the necessity and value of doubt.

There are many spiritual exercises—especially among Tibetan Buddhists—which "aim at destroying habitual notions accepted by routine and without personal investigation. The object is to make one understand that other ideas can be put in their place. It is hoped that the disciple will conclude that there cannot be any absolute truth in ideas derived from sensations which can be discarded while others, even contradictory to them, take their place." (David-Neel, "With Mystics and Magicians in Tibet." P.253).

The doubting of theories was a characteristic feature of Buddhism from its very beginning. The Buddha himself said that he held no theories, neither about this world nor the next, neither about God nor soul. Thus Buddhism even in this respect has forestalled science of which Haldane says that it "owed its wonderful progress very largely to the habit of doubting all theories, even those on which one's action is founded." (Op.cit.p.224)

But it must be said, that doubt as much as faith must be founded on discrimination and insight: without these positive qualities no creative progress is possible.

BHIKKHU DHAMMAPALA: "IS BUDDHISM A RELIGION OR A SCIENCE?"@@ (1) We have seen many articles and we have heard several lectures dealing with the question whether Buddhism is a science or a religion.

Some give preference to the first, others to the last. Some again call Buddhism a philosophical religion, others again call it a religious philosophy.

Without saying now that any one of them or even all are wrong, because they all give us something of the truth, I would prefer to call it neither a religion, because it does not bind us (=religore) to the service of someone mightier, of some deity, nor a science, because though Buddhism is based on reason, the full results cannot be proved by reason, but only found out by experience. And only those who have experienced it, have the full knowledge of it that can indicate the direction in which it can be found. Even Buddhas only teach the way. The knowledge of the fruit of Buddhism is the experience of a life, of many lives. Buddhism is life itself, and it is the way to a life supreme, supramundane.

The way to the supramundane life is not an easy way, it is a struggle for life, or even better as Dr Paul Dahlke said: "a struggle for no more existence." Hamlet's question: "to be or not to be", has been solved 2,500 years ago already in favour of the last. The struggle is not to make provisions for the journey, because they will only hinder us; but we have to empty first of all ourselves, and then we have to throw away "self" too.

But what will then arrive at the end of the journey? The end of the journey is not a fixed point towards which we have to travel, but it comes to us there, where we leave the "self" behind. Then the last fetters are broken and there

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(continued from the previous page) is freedom; then the burden is laid down, and there is rest; then the task has been fulfilled, and there is satisfaction; then the subject of suffering is no more, and there is happiness. There is happiness and satisfaction and rest and freedom, just because there is no more "self".

Religion makes fanatics. And that is the reason why religionists try to spread their faith by all means. That is why Buddhism is no religion, though many people nowadays try to make it so.

They try to find a substitute for sacrifice; and where they do not want to sacrifice "self", there they pull all their energy in "dana"; they will give, they must give. And their faith in the act of giving becomes so strong that it even blinds them to the extent of giving improper things.

I have seen in Buddha-Gaya how this so much condemned "blind faith" brought people to pour milk on the roots of the Mahabodhi-tree. Milk given to a tree, which, according to its nature, only wants water; and that in the midst of a starving population. Is that merit? I call it a crime!

How frequently do people bring to the temple things which make the Bhikkhu forget that he should be a homeless one; unnecessary things, useless things, while a poor beggar cannot find his daily food.

That is how people make a religion of Buddhism...and spoil it!

This is how it is spoiled in the East.

But that is only one of the extremes. The other extreme is to consider Buddhism too much as a science. And that is the danger in the West and in all those who are born and living in the East but forget their own nation and tradition and imitate the bad habits of Europe. They have had some more advanced education and therefore they think in a more advanced way. Despisingly

(continued from the previous page) they look down upon the simple expressions of faith in less enlightened people. Without discrimination they condemn superstition together with simplicity and consider Buddhism as mere mental science: philosophy.

But though Buddhism certainly deals with many philosophical problems and in a much deeper way than other philosophical systems (take e.g. the analysis of human thought) yet there are several real problems left absolutely untouched.

Even the Master did not want to discuss those matters, why not? Because Buddhism is not a mere philosophical system and never had the pretension to solve all difficulties which might rise in a fool's head.

Buddhism deals with one problem: life, and even that is not considered in its fulness. It is useless and impossible to discuss the ultimate origin of things.

We have life here in our hands. And now the great question is: What to do with it? 2. Buddhism is an actuality, is daily life, is daily strife. The Master has shown it to us as a Path on which we have to travel, long and far.

If we stop on the road without making use of all our energy, we do not make any progress and prolong our journey unnecessarily. To stop on the road will further lead us to enjoy the present comfort and rest, which makes us forget that we only came into this world to get out of it again. A rest may show us other paths which will attract and lead us astray.

The Buddha's Path is a path of mindfulness, because: "By mind all things are made", as we learn in the first verse of the Dhammapada. But mindfulness is the very thing our present world abhors. Everything is done to divert, to distract, to dissipate us in order to forget the dullness of existence. This forgetfulness then

(continued from the previous page) is the thing we have to fight.

ANAGARIKA B. GOVINDA: "ART AND EDUCATION."@@

Art is one of the most important factors in the life of a nation. The only thing that has survived of the great civilizations of the past is their art. All their material and political achievements have vanished, and even where they have been recorded, they are insignificant details as compared to the powerful impression which the art of those civilizations has left in our mind.

If we think of Egypt we at once remember the pyramids and massive temples, the huge statues of kings and sphinxes, and the beautifully decorated tombs. The name of Greece will conjure in our mind the wonders of the Akropolis, the divine beauty of statues and vases, and the words of its thinkers. Ancient India continues to live within us in the great epics like the Mahabharata and the Ramayana, in the colourful stories of the Jatakas, in the paintings and sculptures of Ajanta and Ellora, in the immortal reliefs of Mahavalipuram and in the innumerable monuments of architecture all over the country.

Art distinguishes the civilized man (or I should rather say, the cultured man) from the savage. Art is the creative power in man, the formative faculty: because creation does not mean material production but the giving of form. An abstract idea has no power until it is put into a perfect form by an artist, whether he is a poet, a painter, a sculptor, a musician or a great thinker who is an equally great master of words. Art means character. It presupposes character and it creates character.

Religion can propagate itself only through the medium of art. A collection of moral laws or rules of conduct is not yet religion. A collection of facts or statements, however true

(continued from the previous page) they may be, do not make a philosophy. Only if there is something that arouses the imagination that calls up an 'image', a mental picture (eidos, as Plato would say) which converts the abstract into a living reality and combines the various concepts in an organic whole, only then a religion or a philosophy comes into existence. All the great spiritual leaders of humanity have been artists. This is why all great religions have inspired art. And they are living forces as long only as they continue to do so.

This shows us the important role that art plays in education. Only what appeals to the imagination, to the formative, creative faculties of the young has a lasting and beneficial effect. All the other things that are imposed upon the young mind are dead ballast. They will produce imitativeness instead of creativeness, they are liable to produce apes instead of men. What is needed, therefore, in education is the strengthening and cultivation of these formative faculties. Instead of stuffing the mind with all sorts of things we should preserve its pliancy and alertness. What we need is open eyes and open hearts; and there is no greater eye and heart-opener than art.

There are many channels through which the blessings of art can be disseminated; poetry, music, sculpture, and painting. We are especially concerned with the latter today, and therefore I shall say a few words about the educative value of painting.

It is perhaps the most direct way for the cultivation of formative faculties because it stimulates self-expression, imagination and concentration at the same time. It provides a technical training, a mental training and a cultural training.

The technical training is achieved by decorative designs in the beginning and by sketching from nature in the more advanced

(continued from the previous page) stage. In this stage the most important mental training sets in: the student begins to see consciously. His power of observation and definition is multiplied in the same measure in which he pursues his study. He discovers nature, and at the same time he becomes sensitive to beauty. When introducing colours into his sketches, his colour-sense will be awakened to such an extent that very soon he will be able to see colours in nature which formerly entirely escaped his attention. Quite apart from the aesthetic education which drawing and painting provide, a distinct improvement of mental and physical qualities is achieved.

The cultural training consists in the study of the great art of the past as well as of the works of great modern artists. Here is the place where tradition comes in and where on account of the previous training the student is able to appreciate the works of other artists intelligently and where he has acquired sufficient style of his own (if he is gifted at all) to escape the danger of slavish imitation.

The object of a school painting class is not to produce artists (art is a vocation and not a profession) but to awaken the creative faculties to strengthen the power of concentration and to cultivate the appreciation of beauty and harmony.

The contemplation of the Beautiful to the Buddha's teaching, makes us free from all selfish concerns, it lifts us to a plane of pure happiness, it creates a foretaste of ultimate liberation. Art, as the manifestation of the Beautiful and the purity of vision, is therefore the greatest and most constructive power in man, which is able not only to produce individual happiness but to create happiness in others as well. It is, as I said, a character-building and consequently a society-building force. A man who has developed concentration and self-control will act intelligently and with restraint. Buddhists, therefore,

(continued from the previous page) in conformity with ancient Indian traditions, value art as Yoga and cultivate it, not merely for the sake of its products, but because the execution or the contemplation of a work of art is a creative effort which arouses and keeps alive the best qualities in a human being. A man who through the training of art has refined and strengthened his faculties of observation, will be able to understand the mind and the actions of others and the needs of his fellowmen. One who has cultivated a sense of harmony will avoid discord and quarrel and will not tolerate dirt and ugliness, disorder and vulgarity in his surroundings. He will establish peace and harmony among others by his own example, and those who regard art or beauty as a mere luxury will discover that it contains all those practical elements by which most of our social problems can be solved. Because art translated into the language of our daily life means simplicity, cleanliness and health (both in the physical and in the spiritual sense), a sense of proportion and co-ordination (the sine qua non of every form of organized life, be it a home, a family, or a state) and the loving attention for even the smallest details of our surroundings (because in a work of art every detail is important). These are the qualities which art has to teach us and which are the aim of every true education, because they are the qualities which build up a community, a nation, and finally, a state.

ELSIE BRIGGS. "BUDDHISM IN AMERICA".@@

1. To understand the growth of Buddhism in the United States, it would be necessary to first know something about the decline of Christianity. It is a fact that the teachings of Jesus Christ, as understood and interpreted by Christian priests and ministers, have failed to meet the emergencies of modern American life.

@@ In THE MAHA-BODHI Journal, 1939.

Three are only two Christian Churches in America today which are really holding their own; they are the Roman Catholic Church and the Christian Science Church. The last named has had a truly remarkable career and during the last fifty years it has been the only serious rival that the Church of Rome ever had on this continent.

2. Buddhism came bringing with it sanity and peace. Though it may sound paradoxical Buddhism made me understand Christianity better and made me more tolerant. And I was surprised and delighted with the Unity School of Christianity, at Kansas City, Missouri, which had published a book called, "Have We Lived Before?"

This school ranks next to Christian Science in metaphysical Christian influence on the minds of American people and this book by Doctor Ernest C. Wilson preaches the Buddhist doctrine of rebirth. I do not know of any more startling addition to the Christian faith than this sudden flash of intelligence across the western world.

3. Will America ever "go Buddhist", as our colloquial expression goes? It could. If it doesn't the fault will be that of Buddhists themselves who fail to see and capitalize upon their opportunities.

There are enough Buddhists who understand the American mind who could really do some pioneering here if they were given the opportunity. Americans think in action. Religion is real and vital to them. Put the Buddhist faith before them in their own language in terms and expressions that they can understand, show them that the economic depression that they are suffering today is not something to blame the government, but their own individual karma, and explain what Karma is, so that Christian ministers cannot hallelujah them out of it, and the Buddhist battle will be half won.

If we go through another Presidential election

(continued from the previous page) without violence we will be fortunate, the destitution of the American people is indescribable. Twenty-one millions are on relief.

That means that individuals are trying to survive on from three to four dollars a week, while two persons are given six dollars and sixty-five cents a week on which to live. Just what the extra sixty-five cents is for is a mystery. Perhaps conscience!

Christian churches are going the way they went in Russia. Forty per cent of the American people openly profess that they have no religion. Why shouldn't they at least be given the opportunity to know something about Buddhism?

"THE NINTH-CENTURY TIBETAN CONTROVERSY BETWEEN QUIETISTIC AND PHILOSOPHIC YOGA" (Translated from Tibetan of Buston by Sarat Chandra Das)@@

After the death of Santi Rakshita, Dpal dvyans was installed as the High Priest of Tibet. Yeses Dvan-po retired towards Lhobrag with a view to meditate in the solitudes of the snowy Himalayas. At this time Hoshang Mahayana visited Tibet and preached to the people his interpretation of the doctrine of Nirvana. Many people joined him. He taught that the state of Nirvana could not be attained either by the practice of religion or by the acquirement of virtue in body and in speech. It could be attained only by the absolute mental inactivity. There should be no exertion of any kind either towards virtue or vice. For an action, good or bad, necessarily binds one to 'Bhava' (transmigratory existence). Whether a man is bound with iron or gold chain makes no difference, as long as he is in captivity like a prisoner. Arguing in this manner he converted many people into his strange doctrine. Dpal-dvyans, Rba Ratna and a few others remained devoted to the school of Acharya Santi Rakshita. The

@@ In Journal of the Buddhist Text Society of India. 1893.

“THE NINTH-CENTURY TIBETAN CONTROVERSY BETWEEN QUIETISTIC AND
PHILOSOPHIC YOGA” (Translated from Tibetan of Buston by Sarat Chandra Das)

(continued from the previous page) difference in the theory as well as the practice of religion in the two schools of Buddhism for a time threw the Buddhists of Tibet into disputations of a serious kind. The king siding with the Indian school commanded his people not to join the heretical Hoshang. On this the Hoshang's followers named Stonmun-pa became displeased. Further interference on the part of the king drove them to desperation and induced them to carry sharp knives and daggers in their hands, and to threaten their adversaries called Tsen-min-pa (followers of the Indian school) with a general massacre. The king being very unhappy at heart on this account, sent for Yeses dvan-po. Though messengers were twice sent to summon him he declined to come. They again went to him with a message from the king that if he still persisted in disobeying the king's commands his head would be cut off. This time the messengers found him absorbed in meditation within a cavern. They obtained access to his retreat by a bridge made of a single rope, about twenty four yards long. On their threatening him to kill him, with the king's command in their hand, he returned to the court. He said that it was unnecessary to call him since Acarya Bodhisattva had shortly before his death left distinct instructions to remedy the split in Buddhism, and to meet the consequent controversies. The king whose memory was now refreshed became very pleased, and addressing him said, Oh! Yeses, you are my Acharya. Accordingly he sent messengers to Magadha to bring Acarya Kamala Sila. The Hoshang became very much concerned at this attempt of the king to encourage the Indian school. He began to teach the 'Dharma' by explaining the larger 'yum', 'Prajna Paramita' and other abstruse works in his peculiar manner. He prohibited the use of the 'Sastras' and the practice of the Buddhist cult taught in them. To lie down perfectly inactive was explained by him as the highest practice of religion. 'Dhyana' (meditation) was nothing but a state of passive inactivity, and the avoidance

“THE NINTH-CENTURY TIBETAN CONTROVERSY BETWEEN QUIETISTIC AND
PHILOSOPHIC YOGA” (Translated from Tibetan of Buston by Sarat Chandra Das)

(continued from the previous page) of discussion on religion was to be considered as the best kind of ‘Dhyana’, when this was accomplished by one’s intelligence.

The basis of his theory was not to be found in the Buddhist Scriptures. It existed only in his imagination. The eighty Sutrantas delivered by the Buddha which formed the foundation of Buddhism were rejected by him when they were found to disagree with his strange ideas, as useless and unauthoritative. At this juncture Yeses dvan-po communicated to him what the views of the Indian philosopher Kamala Sila were. The king was very much delighted with his explanations and complimented him by repeating: You are my Acarya etc.

When Kamala Sila arrived, the discussion between the two schools was resumed. The king presided at the assembly as the chief umpire, taking his seat at the middle of the hall. The Hoshang headed eight rows of seats which were allotted to his followers, and the Indian Acarya sat at the top of the left row which were filled up by the Tsen-min-pa.

The king placed a garland in the hands of each of the disputants and commanded that whoever would suffer a defeat in the discussion should present his garland to the winner, and leave the country for ever.

First of all the Hoshang said:—When virtuous or sinful acts are performed, the result is either translation to heaven or to damnation in hell. So in none of these conditions could the ‘sattva’ be liberated from worldly existence. Both were therefore obstructions to his attaining to Buddhahood, i.e. Nirvana. For instance he continued, the sky becomes equally obscured by a white or a dark cloud. Wherefore one should not think on any subject at all. If the mind remains absolutely free from thought, i.e. inactive, then emancipation from ‘Bhava’ (worldly existence) is possible and not otherwise. Want of ‘Vikalpana’ (absence of thoughtfulness) i.e. intellectual activity in body

“THE NINTH-CENTURY TIBETAN CONTROVERSY BETWEEN QUIETISTIC AND
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(continued from the previous page) or in speech is equivalent to the state of ‘Niravalambana’, i.e. the total isolation or abstraction of the mind.

Kamala Sila replied: — To say (that it is possible) to be free from thought, (in other words) to be in a state of absolute mental inactivity, constitutes actual rejection of ‘Pratyavekshana Prajna’, knowledge derived from critical examination (of things and phenomena). The root (basis) of ‘samyak jnana’ (perfect wisdom) is indeed ‘Pratyakshana Prajna.’ Therefore the abandonment of it is tantamount to rejecting the ‘Lokavigata Prajna’ i.e. wisdom that transcends the faculties of man and god. Without the Pratyavekshana how can the Yogi (the meditative devotee) find himself in the state of ‘avikalpana’, i.e. the state of absolute abstraction. If there be absolute inactivity of mind so as to cause unconsciousness, i.e. the loss of the power of cognition of all external or internal phenomena and in that to be devoid of knowledge, the mind would be contending against inactivity itself. If I think that I must not remember any ‘Dharma’ that very thought belies the determination and brings on remembrance with greater force. If again the mind be thrown into a state of unconsciousness, i.e. its functions be paralysed, it may be freed from ‘Vikalpana’ temporarily, i.e. for a time it may remain in that state. Without Samyak pratyavekshana there are no means of attaining to the state in which the mind is free from ‘Vikalpana’. If only the working of the faculty of memory is suspended, in the absence of ‘Samyak Pratyavekshana’ you cannot realize that all things and phenomena (Sarva-Dharma) are in their nature void and their apparent state impermanent and unless that is acquired the obfuscating process that is constantly at work will not be removed. Therefore by ‘Samyak Prajna’ the false (delusive) notions should be thrown out, and while remembering everything, there cannot be forgetting all things (Sarva-Dharma’)

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(continued from the previous page) which is evidently a contradiction. The working of the memory and at the same time absolute inactivity of the mind cannot exist together. Because the former is activity and the latter state its negation which is to be acquired (according to the Hoshang) cannot be co-existent. How can the ‘Purvasthana anusmarana’ i.e. the remembrance of one’s place and condition of former existence be obliterated? Therefore the Yogi who thinks by discrimination, acquires ‘Samyak Prajna’, and meditating on the inner and outer phenomena, (Sarva-Dharma) in reference to the three times, loses the ‘Vikalpana’ (diversity of thought) and thereby becomes free from erroneous notions and conceptions. In this manner being well versed in the Upaya (means) and Jnana (Knowledge), one should be free from darkness and thereby acquire the state of ‘Sam-Bodhi Dharma’ – Supreme Enlightenment.

SATICA CHANDRA VIDYABHUSANA. “THE IDENTITY OF MAHAYANA AND SANKHYA PHILOSOPHY.”@@

- 1) The name ‘Prajnaparamita’ is at present restricted to a particular work which was translated into Chinese in the beginning of the 4th Century and into Tibetan in the 9th Century A.D. The work is a very voluminous one. It is a prose literature of the Mahayana School of the Buddhists and contains an elaborate exposition of the doctrine of ‘Cunyata’ or voidness. The expression ‘Prajnaparamita’ which is compounded of the two words ‘Prajna’ (knowledge) and ‘paramita’ (absolute) means the absolute knowledge and the knowledge of universal voidness has been regarded in the work as the absolute one.
- 2) The man who has known universal voidness has acquired ‘prajnaparamita’. The non-perception of substances is ‘prajnaparamita’. You will be said to have acquired ‘prajnaparamita’ when you use no name and do not remember or expect anything.

3) We thus find that a man may be said to have acquired 'prajnaparamita' when he becomes indifferent to pleasures and pains, and when he realizes that the universe is void and the happiness and misery unreal. We must practise 'samadhi' or deep contemplation before we are able to realize that the universe is an absolute nothing. The book points out the methods and lays down the stages of the 'samadhi' through which we are to arrive at the comprehension of the universal nihilism. One who acquires 'prajnaparamita' acquires omniscience. 'Danaparamita, the absolute charity, 'viryyaparamita', the absolute fortitude, 'calaparamita,' the absolute morality, 'ksantiparamita' the absolute patience, 'dhyana-paramita', the absolute meditation, all these are included in the sixth, viz. 'prajnaparamita', the absolute knowledge. One who has achieved 'prajnaparamita,' is said to have achieved all the other 'paramitas'. The epithets 'prajnaparamita,' the absolute knowledge, 'mahaparamita', the highest knowledge, and 'mahavidya' the highest science, have all been applied to the knowledge of 'cunyata' or universal voidness.

The 'Nirvana' or the salvation of the Buddhists consists of this 'prajnaparamita' or the knowledge of universal voidness. One who wants to get rid of the miseries completely and for ever, must acquire 'prajnaparamita'. We cannot attain to the final extinction of our miseries until we realise in our mind that the universe is non-existent. When a man deeply contemplates on the voidness out of which the universe has evolved, he enters the final rest called 'Nirvana', the home of peace and blessing. The word 'Nirvana' signifies the state of a flame blown out and we are said to attain 'Nirvana' when all the fires of desires are quenched in us, or in other words, when we realise in our mind that the world is an absolute nothing.

4) 'Upadhi': The 'Nirvanadhatu' or the element of 'Nirvana' has been called 'anupadhicasa' or

(continued from the previous page) unconditional. All our existences are conditional. My existence depends on that of others and the existence of the latter depends on that of the former. The conception of the tall depends on that of the short and vice versa. The substances are said to exist in relation to the qualities and the latter in relation to the former. The cause and effect do exist only in relation to each other. So there is no absolute existence of the objects of sense, viz. of colour, taste, smell, touch and sound. Bhagavan says:—"Rupameva ayusman cariputra! virahitam rupasvabhavena evam vedanaiva samjnaiva samskara eva. "O Long-lived Sariputra! the objects of sense are not self-existent, so the sensation, ideas etc. are not self-existent." Now if the objects are not self-existent, i.e. if they have no absolute existence they may be regarded as non-existent. If the objects do not exist the universe must be void. The 'Prajnaparamita' or the knowledge of universal vacuity is the only absolute knowledge and the vacuity is the only absolute entity in the whole sphere of thought and existence.

5) 'Cunyata' has been spoken of as the basis of all the phenomenal existences. Bhagavan says: "O Subhuti, all the substances have for their refuge the 'Cunyata' (voidness), they do not alter that refuge." The 'Citta' (mind or source of consciousness) which arrives at the comprehension of the 'Cunyata' becomes 'acitta, i.e. it loses its consciousness. The 'citta' cannot then be said to be either existent or non-existent; In fact 'Cunyata' the summum bonum of the Buddhists, is an inconceivable entity which cannot be described by words. The whole infinity is resolvable into this absolute entity, viz. 'Cunyata.'

6) "O Cariputra the objects which do not exist being affirmed of as existing are called 'avidya'" As the knowledge of the universal voidness has

(continued from the previous page) been called 'Mahavidya', or the highest science, so on the contrary, to believe the existence of the objects of sense is called 'avidya', nescience or ignorance.

7) Now when the sense-organs come into a particular relation with these objects of sense, 'vedana' (sensation) is produced. Thus when the eye and the mind come into a particular connection with the sound, the visual or the auditory sensation is produced. 'Vijnana' (self-consciousness) evolves out of 'vedana' or sensation, 'samjna' or the consciousness of the universe comprehended under name and form is the outcome of 'vijnana' or self-consciousness. The 'samskara' or transmitted mental impressions are generated by 'samjna' or the consciousness of the external universe. The waves of impressions or ideas transmitted in succession by the relation of cause and effect make up what is called the soul 'atma'. We find here that the universe including myself has evolved out of a particular relation between the sense-organs and the objects of sense. But as the Mahayana School admits the absolute existence neither of the sense-organs nor of the objects of sense, the whole of the evolution is merely apparent, or illusory. In fact the whole universe including myself is a mere illusion or 'maya'.

8) We may observe here that the doctrines of the 'Prajnaparamita' were derived from the Samkhya philosophy of Kapila. According to the Samkhya philosophy the manifest universe (Vyakta jagat) has evolved out of a mysterious connection between the 'Prakriti', nature or primordial matter and 'Purusa', soul or source of consciousness. The gradation of evolution is that the 'Mahat' or 'Buddhi' (the principle of sensation or understanding) has evolved out of the connection between the 'Prakriti' and 'Purusa'. The 'Ahamkara' (the principle of self-consciousness) has evolved out of 'Buddhi' or principle of sensation.

(continued from the previous page) From 'Ahamkara' spring up the 'indriyani' and 'tanmatrani' (the sense-organs and the five subtle objects of sense, viz. colour, taste, smell, touch and sound). Now the 'Prakriti' and 'Purusa' of Kapila are inexplicable substances. Buddha substituted from 'Prakriti', the objects of sense and for 'Purusa', the sense-organs. Every other step in the Buddhist philosophy remains the same as in the Samkhya philosophy of Kapila.

As soon as the soul is liberated, the objects of sense and the sense-organs merge into the principle of self-consciousness; the principle of self-consciousness merges into that of sensation or understanding and the latter into the 'Prakriti' (nature or primordial matter). Then the soul arrives at the absolute knowledge of "I do not exist, I have nothing and I am nothing. This absolute knowledge of "I am nothing, I have nothing," in the Samkhya system exactly corresponds to the absolute knowledge of 'cunyata' (voidness) in the Mahayana systems of the Buddhists. The ultimatum of the soul in both the systems is exactly the same. In fact the soul is said to be liberated according to Kapila when the 'Prakriti' (nature or primordial matter) vanishes away from it. The Mahayanists are more scientific in reducing every thing to 'cunyata' (voidness) without unnecessarily admitting the existence of the 'Prakriti' and 'Purusa' even after the 'Purusa' has arrived at the conviction of "I am nothing, I have nothing." It is necessary to add here that according to Kapila the sense-organs have emanated from the 'Sattva' qualities of the 'Prakriti' and the objects of sense from the 'Tamas' qualities of it. The sense-organs and the objects of sense in it. The sense-organs and the objects of sense in the Mahayana system together fill up the place of 'Prakriti' of the system of Kapila. The operation of the 'Sattva quality of the Prakriti' is to illumine and that of the 'Tamas' quality

(continued from the previous page) is to envelope.

The Mahayanists agree with the followers of Kapila in not admitting time 'Kala' as a substance, time being according to them a mere condition of knowledge or form of thought. Neither the Mahayanists nor the Samkhyas admit the existence of God. The authority of the vedas was rejected by both Kapila and Buddha in case of unreasonable injunctions.

Not only the doctrine but even the phraseology of the Buddhist philosophy is borrowed from that of the Samkhya philosophy of Kapila. According to the Samkhya philosophy the principle of 'Buddhi,' understanding or sensation, has evolved out of a mysterious connection between the 'Prakriti' and 'Purusha'; and whoever could understand the distinction between the two was called 'Buddha', enlightened, and was said to attain salvation. Cakyasimha received the title of 'Buddha' by understanding the distinction between the 'Prakriti' and 'Purusha' and thereby attaining salvation. The term 'Bodhisattva' is connected with the quality called 'sattva' of the Samkhya philosophy. The 'Prakriti' of Kapila consisted of 'sattva', 'rajas' and 'tamas'. Whatever illumines is 'sattva' and whatever envelopes is 'tamas'. The particle 'Bodhi' is derived from the 'Buddhi' of the Sankhya system. Accordingly we find in the 'Prajnaparamita' that the word Bodhi or Samabodhi has invariably been used in the feminine gender corresponding to the gender of the 'Buddhi' of Kapila. The Buddhists thought themselves to be made up of the substance called 'sattva' and were accordingly called 'Bodhisattvas' or intelligent and illumining substances. The particle 'tanmatra' in the 'rupatanmatra, rasatanmatra,' etc. means the essence or the subtle substance. This 'tanmatra' is a technical word of the Samkhya philosophy. The word 'tathata' in the 'rupatathata' 'rasatathata', etc. of the Buddhist philosophy is

(continued from the previous page) identical in meaning and similar in form with the 'tanmatra' of the system of Kapila.

THE JATAKAS OR REBIRTHS OF ATISA AND BROMTON.@@

1) "Venerable sir, it is true that those who work below in this world on account of their 'karma' are seldom brightened with the lustre of true enlightenment." The sage replied:—"The ultimate of karma is both subtle and profound. Even when sainthood is attained passions arise, of which when the real secret is known, the saint becomes free from faults and is truly enlightened." The prince now exhorted the sage to remain in the palace, when the latter continued: "As you wish it intensely, I have come here at once unhindered by any circumstance whatever. From numberless births I have been your spiritual guide and friend. I shall therefore be always with you, ever ready to help you in times of need, though you may not be conscious of it." The prince said:—"Oh venerable sage, though nothing can obstruct your foresight or hinder your course, yet my visions and knowledge shall suffer by your absence from my consciousness."

2) This failure to hit the sow made the prince uneasy. Depressed at the ill-success he thought within himself:—"Oh, would my spiritual guide were near me at this time!" The moment this thought occurred in his mind, it also struck the saintly sage in Shkhavati who instantly appeared by his side and said—"O Bodhisvat prince, do not be disconsolate. The karma of all living being must have its way. Its ways are not intelligible to you, mortals."

3) The sage unmoved by the majesty of the king addressed him in the following manner:—"O king Prabha Sri, knowest thou not that humanity can only with difficulty be acquired by a "Sattva" and that it is not in the lot of all

@@ Translated from Tibetan by Sarat C. Das: Continued from page 278 "Mahayana Notes."

(continued from the previous page) Sattvas to be born as human beings. Even when born as a human being it is not in the portion of all to be kings and princes, and that among all human beings the position of a king is most exalted. Having gained that most envied position, how is it that you misuse it having forgotten yourself? You have betaken yourself to hunting in the woods! Such works surely do not befit the majesty of a king. The killing of helpless animals in the forest by kings makes royalty indeed meaningless! All animal beings in general have been our parents in some birth or other, and moreover as the animals of this forest are under my protection, I am extremely pained at your hunting them. It is for this reason I feel that I am unable to accept your gracious invitation to breakfast with you."

4) "O, king, you have a son called by the name of Araga, — (or, he without passion or attachment.) As in him there are the elements of sainthood concealed, I wish to make him my pupil: would it please your majesty to permit such an arrangement?" The king replied:-

"O Sage! A son generally succeeds his father in all worldly concerns. If I let him accompany you as a Buddhist monk-pupil, who would manage the affairs of my kingdom? This prince is loved by every one in this kingdom of Kausambhi. In goodness he has no equal. By dint of his moral virtues my kingdom is grown prosperous. If he leaves the palace, ill-luck will befall me. I am therefore unable to part with him. Pray ask for any other object and I shall try to please you."

The Sage replied: — "It is for his such excellent merits that I love him. I have no necessity for any other object, nor do I require one who is possessed of attachment and worldly desires. This son of yours since his numberless births in the remote past, and till he attains to the state of Bodhimanda (essence of supreme enlightenment)

(continued from the previous page) has been and will be in charge of my kingdom, which consists of piety and purity, and so of your two sons I particularly wish to have Araga. Your other son Rajyapala is also one whom I might take to my kingdom of righteousness, but as he is to observe the duties of a worldly Bodhisattva he may remain with you for the good of the kingdom and the people. If you appoint Prince Araga to the management of state affairs, your kingdom will soon be destroyed."

The king became unhappy at heart and thought within himself:—"This Bhikshu seems to be a very wise man. He is indeed gifted with supernatural powers. How could he otherwise tell so many things about me and my sons and my kingdom! Let me inquire of him why it is that my kingdom will be ruined if I place Araga at its head." The Bhikshu reading his Majesty's mind said:—"O King, Araga is a saint incarnate. He cannot enter the furnace of the world where the flames of desire consume the heart. The world is like a poisonous tree, the leaves and flowers of which are sweet-scented and delicious, but being filled with poison cause death. The world is indeed like a prison from which there is no escape. The world is like a chain of iron which keeps one in perpetual bondage. Araga is therefore ill-fitted for your kingdom, for he is intended by his karma for a higher life. How can you think of sending him to a state of damnation? He has become fit to acquire all sorts of perfections. How can he be permitted at this time to enter the worldly state? He must lose all his virtues. He must be put to that elevated state of life from which he may easily enter the state of beatitude, or 'Sugati.' "

The King now seriously thought on the matter: "The Sage appears to know what will be the condition of my kingdom in the future, and tells me that Araga is a saint incarnate, though born as my son, out of his mercy to me and to

(continued from the previous page) my people. He will go to a higher and happier state of existence, leaving this world which has been aptly compared to a tree of poison, a pit of fire, a prison or an iron chain. He also explains that my son Rajyapala is also an incarnate Bodhisattva, born as my son, to rule over my people with piety and righteousness. What this venerable sage has told me is true, for Araga is possessed of boundless charity. He shares with the poor his own food. He practises virtue even in play. How for he is of religious men! What reverence he often shews to the Buddhist clergy! What the sage has expressed to me is full of significance. Should I not please him by carrying out his behest? But if once I commit myself I shall not be able to retract it. But I must please him. He knows my heart, and the secrets of the welfare of myself and also of my kingdom for all these are in his hands."

The venerable sage perceived what passed in the King's mind, and addressed him thus:—"O, King of Kausambhi, do promise unto me as it may best serve your welfare and interest. To-day may it please you to return home that you may best deliberate on these points. I shall be at your palace to-morrow early in the morning."

5) 'O Sage, from time without beginning we have been living in this mire of misery, like worms in a cesspool. We have not been able to get out of this miserable condition—again and again do we come to it only to suffer. Now, O venerable sage, we pray to thee to extend thy mercy and to pour on us the stream of thy blessings. Beings unholy like ourselves may, by thy mercy, go to a holy land where there is eternal life and no death. We have been devoted followers of thee from many a former birth, and we now pray that we may be liberated from worldly bondage. In time to come, when we are born again, O sage, help us in thy infinite mercy, and land us in that state of beatific existence which is free

(continued from the previous page) from misery and death, and lastly I pray that I may become 'Jinakara' – the fountain-source of perfect enlightenment."

The sage replied in the following terms:—"In these worlds there are many precious things. Yet how many among them are lustrous gems? There are numberless living beings, including among them human beings, but how many among them both are faithful and true? O prince, you are indeed blessed, for you are the basis of many a virtue and talent; and above all you possess that firm faith in the DHARMA, which is sure to take you to Nirvana. I have also given up desires and attachments to things worldly for the purpose of showering divine mercy on all living beings. I assure you, if you persevere in your faith, you will be liberated from the bondage of transmigratory existence. I have myself attained to that sublime state of holy joy for the purpose of delivering others, and have assumed the name of Kalyana Mittra Vigataraga. Therefore look to me with cheerful confidence as your guide. I have become free from sin, holy and pure. Gods also seek refuge with me. I have in me the spirit of the divine 'Tara'. In time to come I shall appear as Dipankara Sri Jnana and you will be my chief disciple."

6) Arriving at his hermitage, he accommodated the prince in a leafy bower and ordained him in the holy order of 'pravrajya', he commanded him in the following manner: 'Henceforth, O prince, I take upon myself the duties of being your protector, tutor and guide. I have initiated you in the blessed DHARMA, and in the name of the Holy Ones I permit you to renounce this world for ever. As long as this life will last, you should keep under control all your passions, and especially sleep, and idleness and selfishness. Behave towards all living beings as if they were your parents, for they have indeed been your parents. You should meditate about

(continued from the previous page) deliverance from misery, and ever look to them with genuine compassion. It should be your earnest endeavour to conduct them to the path of Buddhahood. You should teach them the sublime truth, that all things are void, and that all phenomena are illusive, i.e. not what they appear to be; that every living being has run numberless births—being in existence from time without beginning, and that in each birth it has been born of a pair of parents. Having been born to numberless animals, each living being is both parent and son to another living being. To all you should shew equal compassion, equal love and mercy. Your sole delight should be in the endeavour to conduct your fellow beings to the path of Nirvana, that state of beautitude and supreme enlightenment.'

As soon as this 'Jataka' story was finished, Nog rose from his seat and looking to Gyal-vai Jungne, said—"How is it that you have kept these wonderful events of your past lives concealed from us. Indeed you have been doing so under some vow." Brom replied:—"I possess not those virtues which the venerable Lama ascribes to my former lives but as his word cannot be untrue, it is probable that since the time of Jagannatha (the lord of the world) till now I have been working silently, but I believe that much can be done in a quiet and determined manner when one works with assiduity and zeal. The true observer sees such works by means of his wisdom." Nog added:—"If then you are the same person born in this country of Himavat, may we not know what other persons of that time are reborn here, and under what names."

To this Atisa replied:—"I have not finished my story; let me finish it:—The king and queen of that time are reborn as the father and mother of Brom, as narrated before. Prince Rajyapala is Khu-chenpa, and the sage Vigataraga is myself, and prince Araga, who was initiated into the order of 'Pravrajya', is Brom himself. O Legpai S'esrab,

(continued from the previous page) this Gyalwai Jungne (Jinakara) in that manner had denied to himself the pleasures of the flesh, nay even sleep, relaxation in the performance of his vow, the doing of good to others. Thus ended the second Jataka of Brom Gyalwai Jungne, (Jinakara).

S. KRISNAMACHARYA: "EKOTIBHAVA".@ @ The surest way to get rid of Transmigration or re-incarnation is the meditation of 'Edotibhava'. This word in Sanskrit is derived from eka= one, uta= sewn, and bhava= existence, and the phrase 'Ekotibhava' means the existence having sewn in one. As far as we recollect, the first mention of this word in the Buddhistic works occurs in the Lalitavistara. In chapter 22nd of this work we are told, when Buddha was practising the meditation referred to in the 47th Sutra of the Ist Book of Yoga philosophy, he meditated on 'Ekotibhava' and he enjoyed supreme bliss. Now, what is this 'Ekotibhava' and have we any mention of it in any ancient Sanskrit writings, as the means of procuring emancipation? In the Mundakopanishad we read the following verse as giving an explanation of the Vedic sense of 'Ekotibhava': "In Him is sewn the heavens, earth, atmosphere, and the mind with the organs. Know Him to be One and dismiss all other words, for He is the Bridge for Immortality."

Again we read in the Gita, "All things are sewn in me as precious gems in a string.

Thus we see in the 'Ekotibhava' meditation, the object of meditation should be the cause from which everything proceeds. It is according to Brahmanism Brahma, and according to Buddhism, it is Buddha.

P.C. MUKHOPADHYAYA: "THE LOTUS SYMBOL."@@

The lotus plays an important part in the symbology, architecture and arts of the ancient world. A prominent place has been assigned to the lotus by the ancient religion of Egypt.

(continued from the previous page) In Chaldea, Persia, and Greece, and even in countries of much later ages, the lotus is traced to be a familiar ornament in the productions of man. And so it is no wonder, that in India, where symbology found its greatest development and expression, the lotus should play an important part in religion, arts and architecture. It is a cognizance of some of the pre-historic Buddhas and Tirthankaras. "The jewel in the lotus," is a well-known formula of the Tibetans, daily and hourly repeated in their daily prayers.

As a Brahmanical object of worship, I may explain the lotus from two aspects,—one as the cosmos and the other as the man,—their evolution and involution, 'Srishti' and 'Pralaya'. When closed, it represents the Egg of the Brahma, or "Brahmanda" in its undeveloped condition; and when opened, the cosmos comes into being, the eight petals being the eight directions with their presiding deities; and the central figure is the 'Prakriti', the causal energy personified as a female goddess. When again closed, it is 'Pralaya', all the internal manifestations disappearing in an undistinguishable mass of the 'Mahakaca', the eternal chaos.

From the standpoint of man's evolution and involution, this lotus shows him as undeveloped when closed; when opened it explains the eight stages of his spiritual progress, as taught in the Hindu system of Yoga, meditation. Ascending these eight stages, called technically 'circles' salvation or merging of the individual soul to the universal, is attained by man. And the thousand-petalled lotus, where such a goal is reached, is shown by the several petals, one above the other, on the top of which the trident points to the divine Trinity of the Brahmanical pantheon.

THE AMITAYUSA SUTRA:[@] @ I will quote here a short description of the mind as it occurs in the Preface: "There is no place where the mind does

^{@@} Translated from the Korean, by E.G. Landis.

(continued from the previous page) not exist and the brightness of it pervades the three regions. There is no time when it does not reflect its light. It has neither form nor sound, nor can it be perceived by the eyes nor ears. It is neither a law nor yet a word, nor can the mouth discuss it or the heart grasp it. Although it occupies but an atom of space, it is as if it were very large. Although it occupies but an atom of space, it is as if it is very large. Although it envelopes a myriad likenesses it is very small. Its nature and virtues are as the sands of the river and cannot be fathomed any more than man can fathom the Heavens. Its use is wonderful and immensurate. Truly it is difficult to fathom. The wisdom of the Tathagata is in the midst of it, therefore, it is said that the Tathagata is the repository of it. In is in the midst of all the troubles of mankind, therefore, it is said to be the heart of mankind. On this account those who have it darkened even though they have a heart like Buddha, become vulgar people of the world, and those who have it enlightened even though they have vulgar hearts become as sages. Becoming vulgar or sages is in consequence of the darkening or enlightening of the mind, therefore, avoid tainting it.

GULAL CHAND. SELECTIONS FROM JAINA VIRAGYA SATAKS.@@

1. In this fleeting life of sorrow and tribulation it is virtue alone that can give happiness. Although Jiva Atma (soul) is conscious of it, yet it does not perform good deeds as prescribed by the Sastras.
2. People think that to-day, to-morrow, or the day after, or even a year hence they shall be happy by accumulating wealth; but they do not consider that their health is declining day by day like water in the hand that drops gradually.
3. Whatever good deeds you wish to do to-morrow

(continued from the previous page) do them to-day, without hesitation; seeing that there are many obstacles in your way it is not desirable to put them off.

4. Behold the versatile nature of this world, whatever is seen of those closely related to us, in the morning, undergoes great change in the evening.

5. Do not sleep, be vigilant. Bear in mind that you are pursued by three enemies; viz. disease, old age, and death, and what rest can you enjoy when you are sure to pass away.

6. The Wheel of Time, holding the jars of day and night, is pulled by the two bullocks—the sun and the moon—it is emptying the water of life from the well of the world.

7. There is no art, no medicine, and no knowledge which can save this life from the bite of the serpent Death.

8. The Bee of Time is constantly sucking honey from the lotus-like body in the waters of this world.

9. Death follows man like a shadow, and pursues him like an enemy; perform, therefore, good deeds so that you may reap a blessing hereafter.

10. 'Jiva Atma' suffers various sorts of troubles from the effects of Karma done in previous births.

11. Father, mother, son, wife, and other relations all return from the cremation ground after giving a handful of water to the departed.

12. Your sons, friends and your hard-earned money shall all remain here. 'Virtue' only will accompany you.

13. This life being entangled in the net of 'Karma', is incarcerated in the prison of this world, when released it will go to the region of 'Nirvana'.

14. Connection with relations, sensual enjoyment, and the company of friends are as transitory as drops of water on the lotus.

15. Where is gone your power, where is gone your youth, and where is gone your beauty?

(continued from the previous page) Oh! they were all fleeting, and so they passed away before your eyes!

16. 'Jiva Atma', from the effects of 'karma' has lived in the dark, filthy, impure drain of the womb times without number.

17. Life is liable to disease, and death and struggles like fish on hand. People witness it, but no one comes to its rescue.

18. 'Jiva Atma' is subject to innumerable changes in this world. From the effects of 'karma' a wife becomes a mother in her next birth, and a father, son, and vice versa.

19. There is no such caste, no such 'Yoni' (mode of birth), no such family, and no such place from which life has not sprung and passed away times without number.

20. Frequent enjoyment of earthly prosperity has led to sufferings. Pity it is that you have not tried to "know yourself."

21. 'Live in the world but be not of it' is the precept taught by our Old 'Rishis', and it is the only means of liberating you from the world.

22. Rest assured that no one in this world can do good to you or injure you, you yourself reap the fruits of your 'Karma', good or bad, just like boys who suffer from hunger and are satisfied when they get food.

23. The body is perishable and transitory, while 'Atma' is imperishable and everlasting; it is connected with the body only by the link of 'karma'; it should not be subservient to it.

24. If you fail to ascertain the relationship between yourself and your family and know not their destination when you separate, your connection with it cannot be guaranteed.

25. Things change like evening clouds, bodies disappear like bubbles, atoms separate like birds in the morning, 'Atma' only remains permanent.

26. One can only practise Virtue (Dharma) so long as his senses are vigorous, the signs of

(continued from the previous page) old age have not appeared, disease has not affected his body, and death has not overtaken him.

27. Putting off to the last the performance of good deeds is just like digging a well for water when the house is in flames.

28. The number of times our souls transmigrate is more than drops of water in oceans and particles of sand in mountains. Waters of the innumerable ocean, like 'Lavana Samudra', and sands of innumerable mountains, like 'Meru', will be much less than the transmigration of your soul.

29. Your wealth is like the ears of an elephant which never stop moving, your sensual pleasures are like the colours of the rainbow, which suddenly change and disappear; your youth and beauty are like a flash of lightning, which instantly vanish.

30. Your soul has transmigrated times without number and has undergone sufferings resulting from your 'karma'.

31. Death comes to man like evening to the day and dawn to the night, as time passed cannot be recalled, so opportunity when lost cannot be regained.

32. If, through sheer negligence, you do nothing good to your fellow beings, you will be your own enemy, and become a victim to the miseries of this world.

33. One to whom death is a friend, or one who has strength enough to avoid it, can only wait for any length of time to do anything good contemplated by him.

34. Leaving behind all family and treasure, the helpless soul separates from the body just like flowers that are blown down from trees.

35. Your soul, which migrating from one sphere to another, has times without number made its abode in mountains, valleys, seas, caves, trees and other places too numerous to mention.

36. Death takes away man just as a lion that runs with a deer from the herd quite unnoticed.

37. Life goes out of the body like water that falls from a broken vessel, splendour passes away like the waves of the sea, and the affection of friends and relations disappears like a dream. As a 'Deva' or a 'devi', as a 'man' or an 'animal' rich or poor, learned or ignorant, free or fettered, you have been put to the most difficult 'Ordeals' in your life.

39. You have been subjected to the ills of life, by the effects of your 'karma' in this world, where the waters of the innumerable oceans cannot quench your thirst and the edibles of the whole world assuage your hunger.

40. Your life in the present birth will suddenly pass away like a flash of lightning, and you shall again be left in darkness, unable to see or do anything.

41. Your existence in this world is similar to a drop of dew upon the top of the grass, therefore, 'Gautama' don't be idle.

42. Blinded by affection and darkened by unrighteousness you are in want of truth, like a blind man wanting sight, to appreciate the Gems of Truth, which shine within him.

43. The ship of virtue and righteousness can only take you to the shores of the ocean of this world, which when crossed, you shall enjoy the happiness of 'Nirvana'.

44. Wretched as I am, I have neither given money to the poor out of my earnings, nor have I led a life of Celibacy; neither have I ever practised austerities nor devoted myself to Prayer.

45. My inner man (Antakarna) has been burnt by anger, poisoned by covetousness, torn asunder by pride, and besmeared with fraud.

46. O Lord! I have done no real good to mankind, all my learning has been used in discussion only, my preaching simply to please them, and my ostensible purity to cheat them.

47. I have made my tongue dirty by speaking untruth, my eyes shameless by looking into the

(continued from the previous page) faults of others, and I have rendered my heart impure by showing malice towards others.

48. My body has been decayed by age, but not my passions; neither were my senses gratified in my youth, nor desires for worldly objects fulfilled.

49. Even in the Light of Knowledge nothing was done, life passed away in despair, and time lost, like a valuable gem thrown into the sea.

50. Just, noble, harmless, social, attentive, unselfish, philanthropic, benevolent, charitable, ungreedy, hospitable and merciful are the qualities of a good citizen.

51. Affectionate, affable, far-sighted, frugal, enlightened, respectful, brave, shameful and pure-minded are the qualities of a household man.

52. Like a frog that devours insects whilst between the jaws of a serpent, you are constantly doing harm to your weaker brethren, whilst under the pressure of death, unmindful of yourself being crushed in a second.

(a) Insects (Patangas) for the love of the lamp to enjoy their sight, sacrifice their lives by leaping into it.

(b) Bees being attracted by the smell of the Lotus flower, in sucking its juice are shut up at night within it, and lose their lives.

(c) The deer and the serpent being very fond of music, are attracted by the flute of the hunters and are caught by them.

(d) the sweet odour of edibles induces birds and fishes to go to the traps laid for them by hunters, and anglers and are thus entangled in them. Birds and fishes being created to eat grain and pieces of bread, for the sake of their taste, are entangled in the net of the sportsman and become victims to them.

(e) the elephant, to gratify his sexual desire, blindly goes to embrace the female (decoy) and is entrapped.

In a similar way, man, to gratify his senses, falls a victim to the evils of this world, and

(continued from the previous page) at last sacrifices his life for their sake.

53. Virtue is spoiled by idleness, hatred, quarrels, anger, fraud, pride, bad society, and carelessness.

54. Vanity and disappointment should not come to you, by being praised or censured for your qualifications and disqualifications, respectively. By the former you will lose what you have, and the latter will not allow you to reach the goal of your aspirations.

55. Better to do less good, with purity of heart, than to do more with jealousy, pride, malice or fraud.

56. Little, but good and effective work is always valuable, like a pure gem, the essence of a drug, or a pithy advice.

57. The secrets of success ought not to be exposed for the tree cannot prosper if its roots are laid open from underneath.

58. Honestly, perseverance, respectfulness and industry, with patience, bring prosperity to a man in this world as well as in the next.

59. One who remains idel and loses the golden opportunity of doing good, is like the fool who does not quench his thirst when a pool of water is before him, remains hungry when his basket is filled with sweetmeats, and pines in poverty when 'Kalpa Vriksha' is in his house.

60. Those who do not consider what 'Virtue' is, are not truthful, do not show respect to their elders, and have not the sense of duty they owe to others, and like beasts, are born only to fill their belly.

61. The giant Death, with his mouth wide open, is waiting to devour you, be you, therefore, careful to perform all your duties, and fulfil all the promises you have made before he approaches you.

62. If you are unable to subject yourself physically to penances, to undergo austerities, and to engage yourself in deep contemplation,

(continued from the previous page) the proper course to liberate your soul from the hard fetters of karma would be to keep the passions, your heart under control; to check your desires; to carry out your secular affairs with calmness; to devote yourself to the worship of God, and to realize in yourself the "Permanent Truth," bearing in mind the transitory nature of the objects of the Universe.

63. The mind changes according to the nature of the objects it associates with, like common oil that takes scent from the flowers that are kept in it, and a piece of crystal or glass that exhibits the colour painted under it.

64. Therefore let not your mind entertain false ideas, cherish bad motives, or be lost in idleness or vanity; but let it be constantly occupied in the pursuit of true knowledge by devotion of God, religious practices etc.

Avoid: (i) Hearing bad words; (ii) Seeing bad sights; (iii) Eating bad things; (iv) smelling bad odours; (v) touching unclean things. Refrain from: (i) Killing, (ii) Telling lies, (iii) stealing; (iv) indulging in luxury, and (v) Coveting another's wealth.

Control: (c) Your mind, speech and body, so that they may not do wrong. Be free from—(d) Anger, pride, fraud, and covetousness. Don't be—(e) Lazy, selfish, harmful, vain and envious. Avoid excess in—(f) Mirth, pleasure, pain, fear, sorrow, and hatred.

66. To control your mind (Manas), speech (Vak), and body (kaya), does not mean to be thoughtless, silent, or inactive, like beasts and trees; but instead of thinking what is evil, speaking untruth, and doing harm to others, they should be applied to good thoughts, good speech, and good deeds.

67. To control your senses, viz. touch, taste, smell, sight and hearing does not mean that you should become senseless like earth, dumb and deaf like mutes, or lose consciousness; but

(continued from the previous page) that you should not gratify them by wrong means or subject yourself to their influence.

68. You can fully enjoy peace if you be not too much attached to the objects of this world, caring very little about your connexion with, and separation from them, as they are transitory. If you do not entangle it much in the concerns of your life, feeling less for your connexions and separations, as all worldly objects are transitory, and should not be depended upon.

69. After having undergone innumerable births and deaths you have reached the highest stage in the animal kingdom. Having got ample opportunity of doing good and becoming virtuous; you should not waste your time and thereby fall down again into the dark and deep well of suffering

70. Your soul, while transmigrating in different spheres of 'samsar' has several times taken its abode in mountains, valleys, seas, caves, trees, and other places, too numerous to mention.

71. Your soul has assumed various forms, such as a 'Deva' or a 'naraki', a plant or an ant, a fly or a fish, a reptile or a dog, a horse or a monkey, beautiful or ugly, according to the effects of its 'karma'.

72. As a man it has been a 'raja' and a beggar, a 'pandit' and a fool, a master and a slave, an upright man and a rogue, and what not?

73. During the course of your migrations, you have been subjected to all sorts of physical and moral discipline in this amphitheatre of Samsar.

74. But the edibles of the whole world have failed to assuage your hunger and the waters of the numerous oceans to quench your thirst.

75. As a man you have approached the shores of the oceans of this world; and if plunged in it again, you shall have to repent like one whose bow is broken, when the arrow was about to leave for the object to be shot.

76. Pierced again and again by the sharp spears of disease and death, your soul hath undergone

(continued from the previous page) innumerable births.

77. Not having been enlightened by truth and uprightness, your soul wandered through the dark dens of the forests of this world, like wind freely moving about in the 'akasa'.

78. Pity those who, possessing necessary qualifications, are incapable of appreciating the Gems of Truth.

79. The soul suffers from the bad and careless actions of the body, mind, and speech; therefore these ought to be checked and applied towards all that is really good.

80. Your attachment to wealth and to your relations, and your aspiration for fame, being obstacles in the way of your salvation (moksha) are useless to you. They give you trouble and sorrow.

81. Your helpless soul, by the effect of 'karma' departs from the body, like a flower from the tree, falling on the ground by the gush of wind, leaving aside all your treasures and family.

82. Life leaks away from the body like a drop of water, the splendour of the world passes like waves of the sea, and affection becomes in a second, a dream.

83. In this forest of the world there is no way to get out, it is filled with creepers, bushes, and trees of various kinds of 'karma', it is darkened by affection and on it the rain of Sin (pap) is continuously falling.

84. Your life is like a water-spout, your prosperity is accompanied by adversity, your beauty and taste are like evening clouds and the joys derived from your connection with your surroundings are like a dream.

85. Your body is like a prison to your soul, wherein you have been placed with fetters of 'karma' which could only be cut off by thy energy, and good will-power.

86. Your soul is subjected to various sorts of blows of connexion with your body, like iron

(continued from the previous page) receiving constant strokes of the hammer by its connection with fire, which makes it red hot.

87. As people do not like to spend their money on a rented house, you should not likewise be anxious to support your body which has only a temporary connexion with you.

88. Your body is a home of disease, it is a basin of clay the best use that can be made of it is to apply it towards the enlightenment of your soul by supplying its requirements.

89. Intoxication, luxury, passions, drowsiness, and idle conversation are the five causes of forgetfulness of thy self.

90. Ignorance, doubt, false belief, greediness, hatred, ill-will and ill-action are the seven causes which shut out your soul from enlightenment.

91. Thou ought to treat the general public with 'Maitri' (friendship), those who are learned with 'pramode' (cheerfulness), and with 'Odasvritti' (Liberality), those who are suffering.

92. To entertain good feelings towards others in termed 'maitri' (friendship); to relieve one from suffering is 'karuna' (compassion) to feel happy in another's happiness is called 'mudita' (enjoyment); and to remain unconcerned with others affairs is 'Opeksha' (indifference),

93. None may commit sin, none may fall in trouble, and all may obtain relief from the sufferings of their Karma, are the feelings of 'maitri' (friendship).

94. To adopt measures of relief for those who are helpless, for those who are suffering, for those who are in fear, and for those who are in want, are the feelings of 'karuna' (compassion).

95. Showing reference to and feeling happy in the company of those who are faultless, learned in the 'sastras', and are respectable by relationship or age, comprise real 'mudita' (happiness).

96. Those who show neither favour nor disfavour

(continued from the previous page) to sinners, those who do not censure gods and priests, and those who do not praise themselves, are actuated by 'madhyasatta' or 'upeksha' (indifference).

97. Those who entertain good feelings, are not entangled by family-ties neither are they attached to worldly objects. They are supposed to be in proximity to 'nirvana'.

98. Those who are in 'samta', or 'samadhi' i.e. perfect calmness and tranquillity of mind, and live in harmony with all Nature are worthy of praise.

99. And those who have freed their minds from sensual gratifications enjoy the happiness of 'nirvana' even in this life.

100. Such are the practices of 'raj-yoga', based entirely on internal discipline, that the heart of man becomes purified without either the mind or the body being subjected to austerities, etc.

HARA PRASAD SASTRI: SUNYATA PHILOSOPHY OF THE NORTHERN BUDDHISTS:@@

1) Buddhism has been called in certain quarters as a religion of despair. This is because the Buddhists are said to be Sunyavadi, and Sunya in ordinary language, means Void, Nothing. Non-existence. As the Nirvana of the Buddhist means Sunyata, some people think that Buddhism must be a religion of despair. But this conclusion is based on a misapprehension of the word Sunyata, and so I have attempted, by giving a translation of Chap. XVIII of the Prajna Paramita, to give the exact meaning of the word 'Sunyata'. According to the Mahayana School, Sunyata is said to be profound, and the "word profound, O! Subhuti is the synonym of that which has no cause, that which is beyond contemplation, that which is beyond conception, that which is not produced, that which is not born of non-existence, of resignation, of restraint, of extinction, or of final journey."

Then, again, the expression, without measure, is a synonym of 'Sunyata', or Void. It is a synonym of that which is without cause. The expression, without measure, is a synonym of that which is beyond meditation. Sunyata is a thing, some idea of which may be gathered from the first Verse of Manu. It is a condition beyond the reach of human conception. Madhavacharya, in his great work the 'Sarvadarsanasangraha, in the chapter on Buddhism, defines it as an inconceivable condition, to which neither existence, nor non-existence, neither a combination of the two, nor a negation of the two, can be predicated. That the complete Bodhi-knowledge, call it 'Sunyata' call it Nirvana, call it by any name, is an inconceivable and indescribable condition, is evidenced by the following:—"O Subhuti, these are mere words, as said or spoken by Tathagata, such as, without measure, without number, imperishable, void, without cause, beyond meditation, beyond memory, without origin, without birth, non-existent, resignation, restraint, extinction. This is, O, Subhuti, called the worthy Tathagata, who received complete enlightenment, as pointing out the word of instruction."

So the inconceivable condition, which is the complete Bodhi-knowledge, can not be described. Words like 'Sunyata', are an attempt to describe what is indescribable.

In Chapter XVI, a candidate for Bodhi-knowledge is said to hear the sound of 'Sunyata.' What is this? Something indescribably indescribable. In Chapter XVIII, however, at the end, complete Bodhi-knowledge is described as Tathata, or truth. Truth which neither increases nor decreases. How can Buddhism be a religion of despair, when it aims at attaining truth. But what is truth again? It can be described only by negatives. It can not be defined, and so is complete Bodhi-knowledge described by negatives, so is Sunyata described by negatives.

(continued from the previous page) But there is, in the midst of all these negative descriptions, an inconceivable positive, which is 'Sunya'; and so Buddhism does not land its votaries on the shores of despair, but on the blissful city of Nirvana, the Nibina nagari of the Singhalese, where there is absolute truth and eternal peace.

2. The word 'profound' O Subhuti, is synonymous of 'Sunyata' or Void. The word 'profound', O, Subhuti, is the synonym of that which has no cause, that which is beyond contemplation, that which is beyond conception, that which is beyond conception, that which is not produced, that which is not born, that which is of non-existence, of resignation, of restraint, of extinction, and of final journey."

Subhuti said, "It is a synonym, O Lord, only of these, or of the qualities of these, and not of all attributes."

The Lord said, "The word 'profound' is a synonym even of all qualities, O Subhuti. Why is it so? — because the material properties are profound, so are sensations, so are abstract ideas, so are tendencies, and so is thought. How are, O Subhuti, material properties profound? How are the sensations, the abstract ideas, the tendencies profound? How is thought profound? Just as Truth, so are the material properties profound. Thus, sensation, abstract ideas and tendencies, are profound. Just as Truth, so is thought profound, O Subhuti. They are even, O Subhuti, just as the truth about material properties, so are material properties themselves profound; so are the truth of our sensations, truth about abstract ideas, and truth about tendencies. Just as truth in thought, so is thought profound. Just as, O Subhuti, abstract qualities are not the truth about abstract qualities, so it is not about sensations, about abstract ideas, and about tendencies, nor about thought. The truth about sensation, and so on, are not sensation and so on."

Subhuti said, "Wonderful, O Lord, that I have been restrained from material properties by delicate means, and extinction has been pointed out to me. Thus sensation, abstract ideas and tendencies are restraints; thus have I been restrained by delicate means from thought and extinction has been pointed out."

The Lord said, "These are the deep and profound positions connected with Prajna Paramita, O Subhuti; he who thinks about them, and weighs them, meditates on them, in the following manner—'Thus should I stay, as ordered in the Prajna Paramita; thus should I learn, as told in the Prajna Paramita; thus should I grasp, as instructed in the Prajna Paramita'. Thus performing, thus meditating, thus retrospectively, thus engaged, thus happening, thus resigning, one obtains a connection in one day; how much work does a high-spirited Bodhisattva perform in that one day? It may be said, O Subhuti, that a man is actuated by love and by doubts. Suppose, there is an assignation made between the man actuated by love and doubt, and a woman handsome, beautiful, and living in a palace. The woman may be in the keeping of another, and so she can not persuade herself to come out of the house, what do you think, O Subhuti, in what connection, will the doubts of the man, prevail?"

Subhuti said, "The doubts will be in connection with the woman, O Lord,—'she is coming, she is at hand, I will do this, and this, with her, thus shall I enjoy, thus shall I sport, thus shall I deport myself."

The Lord said, "What, do you think, O Subhuti, will be produced in the man at the end of the day?"

Subhuti said, "There will be, O Lord, many doubts of the man generated by the end of the day."

The Lord said, "As many doubts as will arise,

(continued from the previous page) O Subhuti, in the mind of the man, for so many 'kalpas', will a high-spirited Bodhisattva, leave out, throw behind him, and measure the distance of re-birth. He who resolves, learns, masters, meditates, grasps, just as is ordered, explained, instructed, hinted and pointed out in the Prajna-Paramita, and he who avoids the well-known faults, by which a high-spirited Bodhisattva falls from the Supreme and Perfect Bodhi knowledge, that high-spirited Bodhisattva, who obtaining a grasp of the Prajna Paramita, and deporting himself in such a manner, as with deep attention, in another, connected with Prajna Paramita, he performs all the actions in one day. That Bodhisattva again, who though devoid of Prajna Paramita, makes gifts for as many 'kalpas', as there are sands in the River Ganges, such a man is to be distinguished from the high-spirited Bodhisattva who obtains a grasp of the Prajna Paramita in one day.

"Then again, O Subhuti, that high-spirited Bodhisattva, who living for as many 'kalpas' as there sands in the River Ganges, makes gifts to those who have fallen in the stream, and establishes them; and makes gifts to those who return only once; to those who never return, and to those who are 'Arhats', and establishes them; makes gifts to single Buddhas, and establishes them; makes gifts to those gone in the true way, to 'arhats' who have received the perfect knowledge, and establish them—yet becomes devoid of Prajna Paramita; but, that high-spirited Bodhisattva, who even for a day grasps Prajna Paramita, just as is instructed, hinted, and pointed out in the Prajna Paramita, obtains much greater merit than the Bodhisattva who living for as many 'kalpas' as there are sands in the River Ganges, makes gifts to those who have fallen in the stream, to those who have received perfect knowledge, and establishes them, and does everything for conduct, yet becomes devoid of Prajna Paramita; but that

(continued from the previous page) high-spirited Bodhisattva, who, following Prajna Paramita, and rising from deep attention into it, teaches 'dharma', obtains more merit than the Bodhisattva mentioned before. Then, again, O Subhuti, that Bodhisattva, who living for as many kalpas, as there are sands in the River Ganges, makes gifts to those who have fallen into the stream, and to those who have obtained perfect knowledge, and establishes them, does everything for conduct, is possessed of mercy, yet becomes devoid of Prajna Paramita; but that high-spirited Bodhisattva, who following Prajna Paramita, rising from deep attention into it, makes gifts, this high-spirited Bodhisattva, O Subhuti, gets greater merit than the former Bodhisattva. Then, again, O Subhuti, but that high-spirited Bodhisattva, who living for as many 'kalpas' as there are sands in the river Ganges, makes gifts to those who have fallen into the stream, and to those who have received perfect knowledge establishes them, and does everything for conduct, becomes possessed of mercy and full of enthusiasm, grapes the meditations favourable to Bodhi knowledge and to other qualities, yet is devoid of Prajna Paramita; but that high-spirited Bodhisattva, who makes a gift of 'dharma' in such a way as to lead to perfect knowledge, obtains greater merit than the Bodhisattva mentioned above. Then, again, O Subhuti, the high-spirited Bodhisattva, who thus, making a gift of religion, developes it into perfect knowledge to which there is no superior, by the process given in Prajna Paramita, obtains greater merit than the other. Then, again, O Subhuti, the high-spirited Bodhisattva, who making a gift of Religion, developes it into perfect knowledge by the process mentioned in the Prajna Paramita, and after so developing, attempts to grasp disappearance; that high-spirited Bodhisattva, again, who makes a gift of religion, but does not grasp disappearance;

(continued from the previous page) this Bodhisattva does not get so much merit as the high-spirited Bodhisattva, who making a gift of Religion, again attempts to grasp disappearance, is possessed of Prajna Paramita, makes the disappearance of the Prajna Paramita permanent. This high-spirited Bodhisattva obtains greater merit."

Subhuti said, "when the Lord has said, notions are doubt, why does the Lord now say that it produces greater merit?"

The Lord said, "The notion of merit in a high-spirited Bodhisattva, following Prajna Paramita, is certainly called void, is certainly called empty, is certainly called worthless, is certainly called unsubstantial, just as, again, and again, O, Subhuti, does a high-spirited Bodhisattva look upon all substances in this spirit, so the high-spirited Bodhisattva, O Subhuti, becomes permanent in Prajna Paramita. Just as, O Subhuti, the high-spirited Bodhisattva becomes permanent in Prajna Paramita, so he begets merit without number and without measure."

Subhuti said, "O Lord, why is this separate mention of 'without measure' and 'without number?' Is there any distinction?"

The Lord said, "That is without measure from which measurement ceases; that is said to be without number which cannot be counted by the numbers." Subhuti said, "Is it synonymous, O Lord, that material property may be without measure; and so sensations, abstract ideas and tendencies. Is it, O Lord, synonymous, that thought may be without measure."

The Lord said, "Subhuti asks this—' Is it synonymous, O Lord, that material property may be without measure, and so sensations, abstract ideas, and tendencies. Is it, O Lord, synonymous, that thought may be without measure?—Yes, Subhuti, it is synonymous. Thus, material property is certainly without measure, sensations certainly, abstract ideas certainly, tendencies certainly.

(continued from the previous page) It is synonymous, O Subhuti, that thought is without measure."

Subhuti said, "Of what is the expression 'without measure' synonymous?"

The Lord said, "The expression 'without measure' is a synonym 'Sunyata' or Void. It is a synonym of that which is without cause. The expression 'without measure' is, O Subhuti, a synonym of that which is beyond meditation."

Subhuti said, "Is the expression 'without measure', O Lord, a synonym of Void only? Is the expression a synonym of that which is without cause, of that which is beyond meditation only, and not of other attributes?"

The Lord said, "what do you say, Subhuti! Did I not say that all attributes are said to be Void?"

Subhuti said, "O Lord, all the attributes have been called Void by the Tathagata."

The Lord said, "Those which are void, they are imperishable also; that which is Void, is also without measure. Therefore, O Subhuti, in reality, the distinction, or separate mention of these attributes, is not perceived. O Subhuti these are mere words, as said or spoken by Tathagata, such as, without measure, without number, are imperishable, void, without cause, beyond meditation, beyond memory, without origin, without birth, non-existent, resignation, restraint, extinction. This is, O Subhuti, called by the worthy Tathagata, who received complete enlightenment, as pointing out the word of instruction."

"This is wonderful, O Lord," Subhuti said, "that the worthy Tathagata, having received complete enlightenment, has explained this to be the essential characteristic of all attributes. That characteristic of all attributes can not be ignored, because I know the meaning of what has been said by the Lord, therefore the attributes can not be ignored."

The Lord said, "It is just so, O Subhuti, the

(continued from the previous page) attributes can not be ignored. Why is it so?— Because, O Subhuti, that which is the state of being Void in regard to all attributes, it is impossible to ignore.”

Subhuti said, “Can the object, which can not be ignored, be susceptible of increase or decrease”

The Lord said, “Not so, O Subhuti.”

Subhuti said, “O lord, if the object which can not be ignored has no increase or decrease; Dana Paramita too can neither increase nor decrease. Thus ‘Sila Paramita’, thus ‘Kshanti Paramita’, thus Viryya Paramita also, O Lord, is not susceptible of increase or decrease. How can a high-spirited Bodhisattva understand complete enlightenment? How can he be near the highest complete enlightenment on the strength of the Paramitas which do not increase? Nor can a high-spirited Bodhisattva go near the highest and complete enlightenment without filling up Paramita.”

The Lord said, “It is just so! O Subhuti, it is just so! The thing Paramita has neither increase nor decrease. Then, again, O Subhuti, the high-spirited Bodhisattva, who follows Prajna Paramita and meditates on it, and becomes expert in the means, will not think thus, that Dana Paramita decreases, he will think Dana Paramita is merely a name. In making gifts he turns those reflections, those products of the mind, those roots of merit into the highest excellent knowledge, and turns them to the way in which the highest excellent knowledge is. Then, again, O Subhuti, the high spirited Bodhisattva, who follows Prajna Paramita and meditates on it, and becomes expert in the means, will not think thus, that ‘Sila Paramita’ increases or ‘Cila Paramita’ decreases. He will rather think ‘Cila Paramita’ to be a mere name. Depending upon conduct, he turns those reflections, those products of the mind, those roots of merit, into the highest excellent knowledge, and turns them to the way in which the highest excellent knowledge is. Then,

(continued from the previous page) again, O Subhuti, the high-spirited Bodhisattva, who follows Prajna Paramita and meditates on it, will not think thus, that Kshanti Paramita increases or Kshanti Paramita decreases. He will, on the contrary, think that Kshanti Paramita is merely a name. Acting in accordance with the dictates of 'kshanti', he will turn those reflections, those products of the mind, those roots of merit into the highest-excellent knowledge, and turn them in the direction in which the highest-excellent knowledge is. Then again, O Subhuti, the high-spirited Bodhisattva who follows Prajna Paramita and meditates on it, and becomes expert in the means, will not think thus, that Viryya Paramita increases or Viryya Paramita decreases, on the other hand, he will think that Viryya Paramita is merely a name. Engaged in the exercise of energy, he will turn those reflections, those products of the mind, those roots of merit into the highest-excellent knowledge, and turn them in the direction where the highest-excellent knowledge is.

"Then, again, O Subhuti, the high-spirited Bodhisattva who follows Prajna Paramita and meditates on it, and becomes expert in the means, will not think thus, that Dhyana Paramita increases or Dhyana Paramita decreases. On the contrary, he will rather think, Dhyana Paramita is merely a name. Performing Dhyanas, he will turn those reflections, those products of the mind, those roots of merit into the highest-excellent knowledge, and will turn them in the way in which the highest-excellent knowledge is. Then again, O Subhuti, the high-spirited Bodhisattva who follows Prajna Paramita and meditates on it, and becomes expert in the means, will not think thus, that Prajna Paramita increases or decreases. He will, on the contrary, think that Prajna Paramita is merely a name. He following Prajna Paramita and meditating on it, will turn those reflections,

(continued from the previous page) those products of the mind, those roots of merit into the highest-excellent knowledge, and turn them into the direction in which the highest-excellent knowledge is."

Then again, the long-lived Subhuti asked the Lord, "What! Is this the highest-complete knowledge?"

The Lord said, "Tathata, or Truth, is the highest-complete knowledge. This 'Tathata', O Subhuti, neither increases nor decreases. If that high-spirited Bodhisattva departs himself again and again, and often, with reflections connected with this, he comes nearer to the highest-complete knowledge. These reflections also do not leave him. Thus, O Subhuti, things which can not be ignored have neither increase nor decrease. Thus, the Paramitas have neither increase nor decrease; thus all the attributes, O Subhuti, have neither increase nor decrease; thus, O Subhuti, the high-spirited Bodhisattva, departing himself with these reflections, or reflections of this nature, comes nearer to the highest-complete knowledge."

E.M. SATOW: "JAPANESE BUDDHISM."@@

1. The Ten-dai sect is called after Tien-tai shan, a mountain in China, where its founder, the Chinese monk Chi-sha Dai-shi, first taught his doctrines. Most of the old sects took their names from the books upon which their doctrine was based. The doctrine of the sect is compared to a piece of cloth, in which the teaching of Shaka is the warp, and in the interpretation, or private judgment of the individual, corrected by the opinion of other monks, is the woof. It is held that there is a kind of intuition or perception of truth, called 'Shin-gio', suggested by the words of scripture, but transcending them in certainty. This is said to be in harmony with the Taught of Shaka. The entirety of doctrine, however, results in one central truth namely, that Nirvana is the final result of existence,

(continued from the previous page) a state in which the thinking substance, while remaining individual is unaffected by anything external, and is consequently devoid of feeling, thought, or passion. To this the name of 'Nu-i' (Asamskrita) is given, signifying absolute, unconditioned existence. When this is spoken of as annihilation, it is the annihilation of conditions, not of the substance, that is meant. Pushed to its logical result, this would appear to the ignorant (i.e. the unregenerate) to amount to the same thing as non-existence; but here we are encountered by one of those mysteries which lie at the foundation of all religious belief, and which must be accepted without questioning, if there is to be any spiritual religion at all. A follower of H. Spencer would probably object that this is an 'illegitimate symbolical conception.'

Ignorant and obtuse minds are to be taught by 'ho-ben', that is, by the presentation of truth under a form suited to their capacity. For superior intellects Shaka, quitting the symbolic teaching appropriate to the Vernacular understanding, revealed the truth in itself. Whoever can apprehend the Ten Abstract Truths in their proper order, may, after four successive births, attain to perfect Buddhahood while the inferior intelligence can only arrive at that condition after 100 kalpas, or periods of time transcending calculation.

2. 'Shin-gon-shiu.' This is identical with what is called the Yogachara School by Dr Eddins, and derives its name from the Chinese translation of 'Mantra', a Sanskrit word denoting the Mystic salutations addressed to the Buddhist deities. It was founded by Riu-ju (Nagarjuna), also called Riu-mio, who is said to have made the discovery of an iron pagoda in Southern India, inhabited by Vagra-Sattva, who taught him the doctrine of Dai-nichi (Vairokana). It is based chiefly upon three Sutras or Scriptures, the 'Dai-nichi Kio, the

(continued from the previous page) So-shit-chi Kio, and the Kon-go Cho Kio (Mahavairokanabhisambhodhi-sutra, Susiddhikaramamahatantra-saddhanopasika-patra and Vagra-sekhara-sutra. There are three mystic rites—first, 'shin-mitsu', or worshipping the Buddha with the hands in certain positions, called 'signs'; second, 'go-mitsu', or repeating 'Dharani'; third, 'i-mitsu', or contemplation. The practice of fasting, with the object of purifying the spiritual vision, appears to be common to this and the Ten-dai sects.

3. There are two branches of doctrines, the one called 'Kem-mitsu', the other 'Jiu-Jiu-shin'. Of these the former is adapted to stubborn minds, who have to be overcome, as it were, by force; the latter are ten stages of spiritual knowledge, commencing with complete ignorance, and terminating in the perfect enlightenment which is the condition of Buddhahood. These steps are only accessible to those who are already disposed to seek after and accept the truth. This division appears to correspond with the two kinds of teaching of the Tendai adapted to the inferior and superior grades of intelligence.

Every human being possesses within himself the six elements of the spiritual body (Dharmakaya), but is unconscious of them until 'Dainichi' enters into his heart, and enables him to recognize the truth. Whoever, placing himself under the tuition of an Ajari (Acharya), believes in the practices the three mystic rites already named, may arrive at perfect knowledge. The deities of the 'Kongo-kai' and 'Taizo-kai' are not exterior existences, but are to be found within the soul itself. They are states of mind, and regions of space. 'Mandara' means 'complete assemblage', i.e. the spiritual influences of all the Buddhas and Tathagatas, which may be represented to the eye, as they often are, and is applied to pictures of the deities, arranged in a certain order, which are used simply for conveying

(continued from the previous page) to the un-regenerate mind the truth which they are incapable of receiving in an abstract form. 'Dai-nichi' (Vairokana) is explained to be the collectivity of all sentient beings, acting through the mediums of 'Kwan-non', 'Ji-zo', 'Non-ju', 'Shaka', and other influences, which are popularly believed to be separate self-existent deities. But the whole doctrine is extremely difficult to comprehend, and more difficult to put into intelligible language.

Zen shiu – The founder of the Zen, or Contemplative School, in China, was the Indian Dharma, who came to that country in 527 A.D. and died there eight years later. (the dates given differ according to the authorities). He is accounted the 28th Indian Patriarch, and the first of six Chinese patriarchs. At the root of his teaching lies the idea that truth cannot be imparted by word of mouth but must be reached by the intuition of each individual, or, as they express it, 'heart speaks to heart'. It will be remembered that at the close of the Buddha's life, he is represented holding a lotus flower in his hand, and slowly twisting it between finger and thumb, without uttering a word. No one of the vast assembly comprehends his meaning, until at last Kasho smiles, and the Buddha immediately appoints him to be his successor. Language at best is but a very imperfect means of conveying the meaning of a speaker, even where the ordinary affairs of life are concerned, and much more so when it comes to expressing the profound ideas of Buddhism. Language, says one author, is like the finger that points at the moon, or the float which indicates that the fish has taken the bait. We must perceive the moon or the fish. It is by introspection, by consulting our own hearts, that we learn what is the meaning of the Buddha. It might seem unnecessary therefore, to worship him or to study the sacred books. The Zen sect, however, reads several sutras, the principal of

(continued from the previous page) which is the 'Dai-hannia kio', or Mahapargna-paramita-sutra, not as containing the truth in itself, but simply as a means of educating the intelligence to such a point that it becomes capable of discovering the truth for itself. 'Look carefully within, and there you will find the Buddha' is the sum of their creed, and Buddhahood, is held by them to be freedom from the influence of matter and from thought.

4. Jo-do-shiu: — This sect was founded by the Indian Me-mio (Asvaghosha), and after transmission by the patriarchs, Riu-ju (Nagarjuna) and Ten-jin (Vasubandhu), was introduced into China by Bodairushi (Bodhiruki). This Indian priest translated Vasubandhu's Sastra, 'Mu-rio-ju-kio' Upadesa, into Chinese, and imported the doctrine to the Chinese Do-nran (T'an-lwn), who was succeeded by Do-shaku (Tao-cho), Zen-do (Shan-tao), and E-kan (Hwai-han). According to the teaching of the Ten-dai sect, the means of salvation are to be found in the study of the whole canon, and in the practice of asceticism and meditation. Nagarjuna and Shan-tao after him, it is said, maintained that in the present age of the decay of religion, it is impossible for anyone to be saved in this way by his own efforts, and they substituted for this difficult path to Nirvana a simple faith in the all-saving power of Amida. This is called 'relying upon the strength of Another' (tariki); but as the invocation of Amida is in itself believed to be a meritorious act of the believer, or 'effort of one's own', the formula 'self-effort depending on other effort', is used to express the entire dogma.

5. Nechi-ren-shiu: This is a purely Japanese sect.

The chief book used is the 'Ho-ke-kio' or 'Saddharma-pundarika-sutra', which is divided into two sections, each containing fourteen chapters; the first relates to the history of Buddha up to his 30th year, the latter, the remainder of his

(continued from the previous page) teachings. There are two kinds of observances, difficult and easy; the one for the monks and the other for the laity. The central dogma of the sect is that every part of the universe, including animals, plants, and even the very earth, is capable, by successive transmigrations of attaining to Buddhahood. It is necessary for man to work out his own salvation, by observing the law laid down by the Buddha, and by constant prayer, not by relying on the aid of Amida, as taught by the 'Jo-do' and Shin sects. There are two forms of teaching; the one symbolic, intended to attract followers; the other, the pure truth, employed to convert the obstinately ignorant, against their will.

6. Buddhism teaches that all things, both abstract and concrete, are produced and destroyed by certain causes and combination of circumstances; and that the state of our present life has its cause in what we have done in our previous existence up to the present; and our present actions will become the causes of our state of existence in the future life.

'As our doings are good or bad, and of different degrees of existence or evil, so these produce different effects, having many degrees of suffering or happiness; all men and other sentient beings have an interminable existence, dying in one form and being re-born in another; so that if men wish to escape from a miserable state of transmigration, they must cut off the causes, which are the passions, such, for example, as covetousness, anger etc.

'The principal object of Buddhism is to enable men to obtain salvation from misery according to the doctrine of "extinction of passion.' The doctrine is the cause of salvation, and salvation is the effect of this doctrine.

'This salvation we call Nirvana, which means eternal happiness, and is the state of Buddha.

'It is, however, very difficult to cut off all the passions; but Buddhism professes to

(continued from the previous page) teach the way of obtaining this object.

'Nagarjuna, the Indian saint, said that in Buddhism there are many ways, easy and difficult, as in worldly ways, some painful like a mountainous journey, others pleasant like sailing on the sea. These ways may be classed in two divisions: one being called "self-power", or help through self, and the others called "the power of others," or help through another.

"Shin-shiu," teaches the doctrine of "help from another."

SARAT CHANDRA BOSE: THE DOCTRINE OF TRANSMIGRATION: (Compiled from the Tibetan Buddhist works called "Sninthig," "Lam rim chenpo" and "Pag-sam Thi-siu". @@

1) The doctrine of the Transmigration of the 'sattva', so familiar to the Indian and so foreign to the Western mind, is based on the principle of 'Ekotibhava'. This word is derived from 'Eka' -one, 'uta' -sewn, and 'bhava' -state or existence. It is of the utmost importance that this principle should be understood, as the doctrine of Buddha is seen to be consistent, when it is properly understood. To understand Transmigration, or the 'sattvic' movement of Buddhism, is indeed to understand its greatest doctrine, a fabric which has been reared to the astonishment of all who have sought to learn its intricate architecture, its fine mouldings, or its delicate workmanship. According to Buddhism the realization of the true signification of their mystic term 'Ekotibhava' is only possible for such members of the initiated brotherhood as have attained to the second stage of 'Dhyana' or Meditation. In the exact interpretation of it, in short, may be traced the missing link of Buddhist Ontology, the solution of which has been a constant puzzle to students of Buddhism in the West.

It is an admitted fact that Buddhism is better

(continued from the previous page) studied in Tibet than in any other Buddhist country, we may therefore look to the Lamas of Tibet to arrive at a solution of the mysterious term, and the philosophy of Buddhism revealed by it. 'Ekotibhava' means the continued connexion of one with another without break or division, in fact the continuity of all living beings. A 'Sattva' (conscious being), exists from all eternity and may undergo any number of transmigrations in any of the six divisions of the 'samsara chakra' or world-cycle. In all its births, through the principle of continuity, it runs through an unbroken line of existence, until it enters 'Nirvana', the Buddhist Paradise.

2) It is to be remembered that Buddhism, while holding the nature of every atom, every phenomenon in this world, as transitory and even illusive, does admit that they are permanent in their absolutely simple or primordial state; to the true Buddhist, matter and spirit have been existing from eternity, and they will exist to eternity, though their nature, as seen in phenomena, is void.

In the same manner, the 'sattva' — the union of matter and spirit under certain psycho-physical laws, carries on a perpetual existence. Though its different embodiments and dissolutions are regulated by the moral forces called 'karma', no cause whatever can annihilate them altogether. Here, too, is the strong link which connects one embodiment of the 'sattva' with another, which is co-existent with eternity and may be compared with a circle, that has neither a beginning nor an end.

3) The doctrine of 'Ekotibhava', the principle of continuity in the 'sattvic' existence, which is the keystone of the grand arch of Buddhism, may be likened to the flow of the river in this example. Though particle after particle of water, wave after wave, pass off in rapid succession, there underlies the principle of continuity

(continued from the previous page) in the stream which links one particle with another and one wave with another wave, and which presents the idea of the river as a reality to the mind.

4) Owing to the influence of Buddhism, the Tibetan mind has become fully imbued with these ideas of transmigratory existence. Every householder and every individual, man or woman, meditates upon the possibility of a return to this world in human shape. Consequent on this belief, which is deep-rooted in the minds of the people, the priesthood has constructed elaborate works on the art of divination, and necromancy, based on astrology. The astrologer has a busy trade in Tibet, as he is consulted on the occurrence of birth, marriage, sickness, death, etc. — in fact in all conditions of life.

5) The superior Lamas and incarnate 'Bodhisattvas' generally keep diaries recording the events of every-day life. They recount their doings every week, month, year and cycle of their life, to find out if their existence has not been one of steady spiritual progress. They make confession of their sin, sit for meditation, and take vows to observe the sacerdotal duties with regularity. They keep the diary to be able to refresh the memory about their past doings. They argue that if one fails to enumerate his doings of yesterday or the past month, when all his faculties are in order, how would it be possible for him to keep intact the 'Purva Janmanu-smriti' (collection of the events of one's former existence) when the faculties are deranged by death. It is for the cultivation of this power and to have the idea of 'Ekotibhava' before the mind's eye, that the keeping of a diary is considered essential by the Lamas of superior orders in Tibet.

6) This worldly existence (Samsara Chakra) resembles a potter's wheel. It is continually moved by some motive power that is inherent in it.

It may also be compared with a kind a flywheel

(continued from the previous page) that is used in this country for swinging men seated in small cradle-like chairs, that is perpetually revolving; or with a corked bottle containing a number of bees, in which some rise up for a time, and some fall down, others replacing them, all endeavouring to get out of it, though none succeeding. In the same manner, all the animate sentient beings of this world (whether gods, demigods, human beings, 'Tiryak' (such as beasts, birds, insects, worms, reptiles, fish), all those in the 'tantalus' or Hell) strive to rise up to Heaven and to exalted positions, or fall to hell, which stages in fact resemble the top the middle and the bottom of the bottle containing the bees. All the six stages of existence are within this world owing to their 'karma' (doings) that are subject to exhaustion or wasting. As these sentient beings move from one state to another in the way of transmigration, by the motive power of their karma, within this sphere of existence, it is called Samsara. All 'sattvas' have been roving in these six states from eternity (time without beginning), till now. These transmigratory beings are related to each other as father and son, mother and daughter, brother and sister, and in all possible combination of relationship. How many million times one such being has been a son, father, mother, brother, sister etc., to another it is not possible to conceive. It is certain that the most despised insect or worm during numberless births has been the father, mother, friend or enemy, etc. of another living being, be he Indra, Brahma, Vishnu or Isvara, not to say of another insect or worm. Such being the state of relationship which one 'sattva' bears to another, no individual can say that he is the father of this, or brother of that particular 'sattva' and no relation to another, because

(continued from the previous page) the present is not his first and only birth. Individual relationship may be true for one birth, but when all sentient beings are rotating in this wheel of worldly existence from eternity there is no end of paternal, brotherly, filial relationship etc. of one 'sattva' to another. Therefore it is the prime duty of 'Sattvas' to regard each other with thoughts of that sacred relationship, which he values in this present existence. In short, one living being should spiritually regard another living being, with which it has no apparent relationship in the present existence; say, as his father or mother. This is one of the fundamental principles of the Mahayana School.

E. SCHLAGINTWEIT: "BUDDHISM IN TIBET."

1. The fundamental dogma is that of the emptiness or nothingness of things (in Tibetan 'Tongpanyid', in Sanskrit 'Sunyata'); it is also called 'Prajna Paramita' (in Tibetan 'Pharchin,' also Sherchin), "the supreme intelligence which arrives at the other side of the river." This dogma, it is evident, is simply an enlargement and development of the principal law of Buddhism:—All is perishable, or partakes of impermanence, misery and unreality. The idea of emptiness is referred both to single objects and also to absolute existence in general. When relating to single objects, the expression "void or ideal" signifies that which we consider in any object as original, existing by itself, and permanent; hence even the Buddha is but the product of judicious reflection and meditation. When referred to absolute existence, emptiness is the abstract essence, existing in everything without causal connection, and comprising although containing nothing.

Sakyamuni is said to have connected this dogma with the consideration, "that no existing object has a nature, 'Ngoyonyid' whence it follows

(continued from the previous page) that there is neither beginning nor end – that from time immemorial all has been perfect quietude, (viz. nothing has manifested itself in any form), and is entirely immersed in Nirvana." The Mahayana Schools demonstrate the doctrine of voidness by the dogma of the three characteristic marks, and of the two truths; the three characteristic marks, enumerating the properties of any existing object, and the two truths showing how the perfect understanding of these properties clear comprehension shall be attained.

'Parakalpita' is the supposition or the error. Of this kind is the belief in absolute existence, to which those beings adhere who are incapable of understanding that everything is empty; of this kind is also whatever exists in idea only, without specific quality; or in other words, whatever is attributed by our reflections and meditations to any object. The error can be two-fold; some believing a thing existing which does not, as, e.g. the Non-ego; others assert the real existence of an object which only exists in the idea, as e.g. all outward things.

'Paratantra' is whatever exists by a dependent or causal connexion; it forms the basis of the error. Of this kind are: the soul, the sense, comprehension and also imperfect philosophical meditation. Every object exists by concatenation, and has a specific nature; therefore it is called dependent upon others, Paratantra.

'Parinishpanna', "completely perfect" or simply "perfect" is the unchangeable and unassignable true existence, which is also the scope of the path, the summum bonum, the absolute. Of this kind can be only that which enters the mind clear and undarkened, as for instance, the emptiness or the Non-ego. In order, therefore, that his mind may become free from all that would in any way attract his attention, it is necessary that man view everything existing as ideal, because it is dependent upon something else; then only, as a

(continued from the previous page) natural consequence he arrives at a right understanding of the Non-ego, and to a knowledge of how the voidness is alone self-existent and perfect.

We now come to two truths. They are: 'Samvritisatya', Paramarthasatya, or relative truth and the absolute one.

'Samvritri' is that which is supposed as the efficiency of a name, or of a characteristic sign; 'Paramartha' is the opposite. A difference prevails between the 'Yogacharyas' and the 'Madhyamikas' with reference to the interpretation of 'Paramartha'; the former say that 'Paramartha' is also what is dependent upon other things (Paratantra); the latter say that it is limited to 'Parinishpanna', or to that which has the character of absolute perfection. In consequence, for the Yogacharas, 'Samvriti' is 'Parikalpita' and 'Paratantra' for the 'Madhyamikas,' 'Parikalpita' only.

'Samvriti' is that which is the origin of illusion, but 'Paramartha' is the self-consciousness of the saint in his self-meditation, which is able to dissipate illusions, i.e. which is above all (parama) and contains the true understanding.

2) Ordinary morality is not sufficient for deliverance from metempsychosis. Those who really strive after final emancipation, must assiduously practise the six transcendental or cardinal virtues.

These cardinal virtues are:- (i) Charity, (ii) Morality (iii) Patience (iv) Industry or earnest application, (v) Meditation, (vi) Ingenuity.

3) The Mahayana system does not exclude laymen from 'Nirvana'; it admits every one, layman as well as priest, to the condition of a supreme Buddha, and applies this name to all who have attained Nirvana.

4) The Contemplative Mahayana (Yogacharya) System: The contemplative system is described

(continued from the previous page) in those works which, in viewing the doctrine of the 'Paramitas', have started from the consideration that the three worlds exist only in imagination. Such works are the 'Ghanavyuha' of Burnouf), the 'Mahasamaya', and certain others. The saints Nanda (Tibetan Gavo), Utarasena (Tibetan Dampaide), and 'Samyaksatya' (Tibetan Yangdagden), are probably among the number teaching in this sense previous to Aryasanga; the latter, however, must be considered as the real founder of the system.

Like the preceding, the present system also requires abstinence from every kind of reflection, as interfering with clear comprehension; but the most important dogma established by this theory is decidedly the personification of the voidness, by supposing that a soul, 'Alaya' is the basis of everything. This soul exists from time immemorial, and in every object: "it reflects itself in everything, like the moon in clear and tranquil water." It was the loss of its original purity that caused it to wander about in the various spheres of existence. The restoration of the soul to 'its' purity can be obtained by the same means as in the preceding system; but now the motive and the success become evident; ignorance is annihilated and the illusion that anything can be real is dissipated; man understands at length clearly, that the three worlds are but real; he gets rid of impurity, and returns to his original nature, and it is thus that he becomes emancipated from metempsychosis. Of course, as with everything belonging to the world, this nature also is only ideal; but the dogma once established that an absolute pure nature exists, Buddhism soon proceeded in the mystical school further to endow it with the character of an all-embracing deity. A material modification of its original character

(continued from the previous page) was thus established.

This idea of the soul, Alaya, is the chief dogma of the 'Yogacharya' system, which is so called because "he who is strong in the Yoga (Meditation) is able to introduce his soul by means of the Yoga into the true nature of the existence." There occur, however, amongst the Tibetans, several explanations of this term, as well as other titles given to this school; but this name is the most common, and the line of arguments already instanced is ascribed to Aryasanga. To the importance which, from the very first, this school has attributed to meditation, may be traced the germs which subsequently led to its losing itself in mysticism.

Aryasanga and his successors managed to endow their doctrines with such splendour, that the Nagarjuna school with the principles taught by it (which had been adopted by the 'Madhyamikas' had sunk almost entirely into oblivion for many centuries. It revived, however, in the seventh century under the name of the 'Prasanga' branch; and this still remains to be treated before concluding our notices of the 'Mahayana' systems.

5) The Prasanga Madhyamika School: This school, in Tibetan probably called Thal Gynrva, was founded by Buddhapalita, and soon succeeded in superseding all other schools of the 'Mahayana' system, notwithstanding the attacks made upon it by Bhavya, the originator of 'Svatantra Madhyamika' school. The success attained by the Prasanga school is due, in a great measure, to the excellent commentaries and introductory works written in the eighth and ninth centuries by Chandra-kirti and other learned men. These events coinciding with a numerous immigration of Indian priests into Tibet, caused the Prasanga school to be at present considered by the Tibetan Lamas as that which taught and gave the true explanation of the faith revealed by the Buddha.

The Prasanga school obtained its name from the peculiar mode which it adopted of deducing the absurdity and erroneousness of every esoteric opinion. "The 'prasangas' say that the two truths, 'Samvriti' and 'Paramartha', cannot be maintained as either identical or different; if they were identical, we should strip off the 'Paramartha' together with 'Samvriti', and if they were different, we should not be able to become delivered from Samvriti. In understanding by the term Non-ego all objects which are compound or exist in samvriti, we attribute to it a character identical with being existent and uncompounded (Paramartha); but if this is already the character of Samvriti; it denotes that the objects have already a perfect existence; hence they have already arrived at salvation. From such and similar hair-splitting considerations, the Prasangas deduce that, both truths have "one and the same nature", but two distinct meaning. These speculations are called 'Prasanga' ".

The 'Prasanga' school maintains that the doctrines of the Buddha establish two paths—one leading to the highest regions of the Universe, to the heaven, 'Sukhavati', where man enjoys perfect happiness but connected with personal existence; the other conducting to entire emancipation from the world, viz. to 'Nirvana'. The former path is attained by the practice of virtues, the latter by the highest perfection of intelligence.

The principal dogma is the negation of existence as well as of non-existence; they admit neither self-existence (absolute existence), 'Paramartha', nor existence by causal connection 'Samvriti'; in order not to fall into extremes. For, not to say of what has never existed, to be; and of the truly existing, not to be; this is to take a middle way, Madhyama. This dogma is formulated as follows:—"By

(continued from the previous page) denying the extreme of existence is also denied, in consequence of conditional appearance, the extreme of non-existence which is not in 'Paramartha' "

6) If any 'Skandha' as sensation, were self-existent, another 'Skandha', as e.g. the organized body, would be also self-existent; but it is impossible to produce by the self-existence of sensation that of the organised body, because the plastic power and the object to be formed are identical.

The 'Alaya' has an absolute eternal existence; those treatises do not teach the right doctrine which attribute to it only a relative existence.

7) It is remarkable to see at what extravagances Buddhist speculation has arrived by its tendency to follow abstract ideas without the consideration of the limits presented by bodily experience and the laws of nature.

SARAT CHANDRA DAS: OUTLINE OF MAHAYANA TEACHING.@@

1) The Mahayana School teaches that neither spirit, nor substance, nor law (karma), nor organized life is self-created (Svabhavasiddha). There are in mutual relation, and therefore exist only in virtue of such relationship; but by synthesizing them we come to the conception of the One called in Buddhism 'Sunnyata', in Hinduism 'Akasa', in Christianity God; these are all names for the Absolute—the Unchangeable Being. The Buddha 'Vajra Sattva' (in the Mahayana School is an approach to typify the Absolute, the Self-created, called "Svabhava Siddha". In the Tantric Buddhism of Tibet "Yab Sras gsum" the Patriarch, with his wife and child, typifies the Trinity, the Logos or the Word made flesh, as known to us, or manifested to humanity as God, the Father; God the Mother, and God the Son. Metaphysically these are spirit, substance, and divine law of 'karma'. Now none of these, nor organized life is self-created, or 'Svabhava Siddha.'

In the plane of manifestation there is neither permanence nor reality,—it is not the plane of “enduring substance.” Let us analyse any object of sense, as a house. What is a house? Take all its parts, door, roof, pillar, etc.; the house is none of them, nor is it the sum of them, it is not; it only exists in relation of the parts and in name; therefore it is not ‘svabhava Siddha,’ or self-created. This is the real doctrine of Buddhism—the doctrine of ‘Pratitya Samutpada,’ or one made existent through its relation and evolution.

Consistently with this doctrine Buddhists do not believe in the existence of a Creator, and so there cannot be any creation. According to them the world has existed from eternity the living beings in it also existing from eternity, and so spirit and substance are co-eternal. The indivisible spirit (atma), like absolute matter or atom cannot cease to exist. Their quantity can not be diminished nor increased. Of this world not one real particle or atom (as distinguished from phenomenal matter) can be lost. Therefore there is no such word as annihilation in the Buddhist terminology.

An animate being, called ‘satva’ (organised life) is a compound existence in which spirit and substance are combined, being intimately connected together by a force called in Sanskrit ‘Karma’. It is possible for the spirit to become apparently separate from substance, as at each dissolution of the body called “Death.” The spirit after each separation is attracted by the force of Karma, which remains inherent in it, to a fresh organized existence, be it that of a god, demon, or ghost, or a hell-being, which existence is always corporeal, though, in some cases, the body may be fine and in others gross.

Now this force of ‘Karma’ is of a mixed character. It is qualified by the moral actions of the animate being, i.e, by the actions of the

(continued from the previous page) animate being in its relation to other animate beings. If the moral act is selfish, i.e., if it is drawn towards its own self or interest, called 'Svartha', or Egoism, which leads to sin, it will get a firm hold of the 'self' so as to enchain it to matter; but if the 'Karma' is unselfish or drawn towards the interest of others, i.e. to 'Parartha' or Altruism, which leads to virtue, then it will gradually loose its hold on the 'self'; the 'Karma' that leads to sin is like water coloured with a dark tincture; the karma that leads to virtue from the absence of sin is like pure water, colourless.

The 'Atma', or spirit, then moves towards the state of Mukti, or liberation from phenomenal matter i.e. the state of sin. The 'Karma' that enchains the 'Self' or spirit to the body is called sin, and sin leads to utter darkness called 'Avidya'. The 'Karma' that gives it freedom (Mukti) is called virtue. It takes the spirit to 'Bodhi' or enlightenment. When the spirit is absolutely free from sin and fully in virtue it is called 'Samanta Bhadra', the All-Good God, or Buddha, in Tibetan Sans-rgyas the perfectly purified One. So a Buddha is evolved, set free from worldliness and organized existence gross or fine. Buddha is a purely spiritual entity, enlightened or sublimed by virtue or good 'karma'.

During the reign of king Khri Sron Dehu-btsan (about 730-A.D) a Buddhist Priest of China visited Tibet and preached the doctrine of absolute inactivity, or what is vulgarly called, "do nothing". He taught that to obtain the state of perfect emancipation from transmigratory existence, the spirit should be absolutely free from Karma. He argued that as long as Karma, be it virtue or sin, remained, so long the spirit must also remain chained to transmigratory existence. Therefore, to get out of it one should neither commit sin nor practise virtue, as both of these

(continued from the previous page) would equally entangle him to worldliness and matter. The best course therefore, for attaining to Nirvana, according to him, was to do nothing. This Buddhist teacher was expelled from Tibet after his defeat in a controversy with the Indian philosopher, Kamala Sila, who preached the doctrine of unselfish love for all living beings, as the surest means of gaining Nirvana.

During countless ages of the world, countless Buddhas have thus gone to the state of absolute purity—not one Buddha only, as is generally believed. The same fallacy, I may here observe, exists about Christ, who came to teach others to be Christs, as Buddha came to teach them to become Buddhas. The Buddhas are, therefore, called 'Tathagatas, meaning "gone in this way, or gone there, i.e. to 'Visuddhi' " (absolute purity). Visuddhi is a synonym for 'Nirvana' and 'Visuddhi Marga' means the way to Nirvana.

2) Opportunity is our heritage, said the Buddha,—Not because humanity is actually the pleasantest condition, but because in the human state occur the highest opportunities of development.

3) The monster in whose grasp the whole universe is, typifies Egoism or selfishness called "Dagzin" in Tibetan. According to the Mahayana School of Buddhism freedom from the grasp of this monster, i.e. from moral death is 'Nirvana' in other words Altruism.

4) All these six states are evolved out of humanity (as represented in the outer circle B and C) by the force called 'Karma' (i.e. good or bad actions) which is continually at work, keeping them in motion. This force cannot be annihilated by any power but may be regulated to better purposes.

5) The pious man who has chosen a religious life by drinking from the pot of life, takes the vows of a Bodhisattva and gains higher spiritual culture. Though still in the world he ceases to be a man of this world. He does good to all living beings, unselfishly and gradually conquering the

(continued from the previous page) three enemies 'Kama' (lust), 'Krodha' (anger), and 'Moha' (stupidity), typified by a cock, snake and pig in the picture in the centre completely he becomes an immortal God or Jina—the victorious. He then becomes perfectly free from the grasp of selfishness (egoism), the monster symbolical of moral death.

SATISH CHANDRA VIDYA BHUSHAN: THE MADHYAMIKA TEACHING. @@

1) The 'Madhyamikas' maintain that the external objects and cognition have no absolute existence, but that they exist only in relation to some other objects or cognition, or in other words they do not exist from their essential nature or inherent property. Thus they virtually deny the existence of the external world and cognition, and their doctrine terminates in total voidness or universal baselessness. The world, according to them, is a nullity and the universe an emptiness.

The 'Yogacharis' maintain that the external world does not exist, but the existence of the mental phenomena cannot be denied. Thus they admit cognition but deny the existence of the external world.

2) Two duties are enjoined on the learner, interrogation and acceptance. Interrogation meant questions put for attaining knowledge not yet attained. Acceptance is to follow and carry into practice what the teacher taught.

The 'Madhyamikas' did not adhere to both but went half-way, accepted the 'Achara', and did not question the authority of their teacher by resorting to Yoga. So their system was not the best nor the worst, and was styled 'Madhyamika or mediocre.

The 'Yogacharis' are so called because they followed both the duties of Yoga and Achara. They accepted what their great teacher taught, but all the same raised the question as to why the existence of mental phenomena should be denied.

- 3) Vyasa, who propounded the 'Vedanta' system of Hindu Philosophy, criticises the doctrine of universal nihilism in the 28th aphorism of the Vedanta Sutas, Chapter II, section 2, where he says: The universe is not void as we do perceive it.
- 4) This object of the school of the Buddhist philosophy is to show the way of attaining to the state of 'Nirvana' or final quietude. 'Nirvana' literally means the state of a flame blown out, hence extinction of desires and ignorance especially of the individual existence (name and form). It is release from all pain and from all ignorance culminating in profound rest. 'Nirvana' then means the cessation of all desires. Buddha himself said:—"All the fires of desire are quenched in me, I have Nirvana." Now, this state of 'Nirvana' cannot be attained, according to the Madhyamika school, until we are conscious that the universe is nothing. As soon as we know that the universe is void there is an end of all desires. For, how can one desire a thing which does not exist?
- 5) Things are not self-created because they are relational in their existence. A thing is tall in relation to what is not tall (i.e. short). Therefore nothing is absolutely tall because of its essential nature or inherent property. There are many other arguments brought forth to prove the emptiness of the universe.

Things which we see now are not seen in deep sleep. What is found in dream is not found when we are awake. If things were really existent we would have found them in all the three states—in dream, sleep and wakefulness. If things themselves from their essential nature, were real, then their reality would have manifested itself uninterruptedly in all the states of the individual, whether he be awake, sleeping or dreaming.

As in dream we find many things which dissolve themselves when we are awake, so also in this life, which is a great dream, we find many

(continued from the previous page) things which will vanish when we shall attain to the true knowledge of the universal emptiness.

6) It may be asked that if the phenomena have no noimena underlying them, in other words, if they do not really exist, how can it be said that they appear to exist? If movement and rest are unreal why are some objects found to move and others to remain at rest; if happiness and misery have no real existence, why some men are found to be happy and others miserable? If men do not really exist why do we find them around us?

The Madhyamikas answer these questions by assuming two kinds of truths—absolute, and illusory or apparent. Judging by the first standard we find that the universe is void i.e. nothing in the universe is true in the first sense. But looking from the second standpoint we find that the universe consists of innumerable so-called phenomena. Now, as long as we do not, look to the world from the first point of view, we must admit the existence of these entities or phenomena.

If everything in the universe is unreal then 'Sugati' and 'Durgati' (happiness and misery) are also unreal. If misery is unreal then the endeavour to attain the state of 'Nirvana' is useless. Why should a man strive to attain to the state of Nirvana in order to liberate himself from miseries which do not really exist?

The answer is that the miseries are unreal, if we judge them by the standard of the 'Paramarthika' (absolute) truth. But the miseries are real so far as the illusory existence is concerned. One who is cognizant of the falsity of the phenomena of the universe from the first standpoint, has no concern in the world. He is not cognizant of the existence nor of the non-existence of happiness nor misery, i.e. he feels neither happiness nor misery. An endeavour of attaining the state of 'Nirvana' is unnecessary to him inasmuch as he has already attained it. But those who, on account of their perverted or illusory

(continued from the previous page) knowledge, are not cognizant of the unreality of the phenomena of the universe, have to go through the conditions known by the name of 'karma' and 'samsara'.

To them the world is real, as well as the happiness and misery of it. It is they who have to strive after the attainment of Nirvana.

Then we find that 'Samvriti' (illusory knowledge) is the cause of the various phenomena of the universe. Now, what is this Samvriti? How do you establish it? How is it produced and how do you know that the Samvritic knowledge is false?

Samvriti literally means a covering, that is, the screen which keeps off the view of the transcendental, and hence means illusions. It shrouds us in the same way as the atmosphere envelopes us as soon as we are born. 'Samvriti' is admitted by mere intuition, ie. the intuition of Samvriti proves its existence. Its origination cannot be explained in any other way. When a man sees a thing in dream, can he prove its unreality so long as he dreams, by the use of any argument? An argument used in dream is as false as the thing which it goes to disprove. As the falsity of the object seen in dream can be proved by the perception of truths in the state of wakefulness only, so also the falsity of 'Samvritic' knowledge can be proved by attainment of 'Paramarthik' knowledge only. Whatever argument we may use now will be no better than cases of illusions only. In order to disprove 'Samvriti' we must resort to some arguments which are other than 'Samvritic'. Now, so long as we do not attain to the absolute knowledge of universal voidness all our knowledge and arguments must be 'Samvritic', and therefore inadequate to disprove 'Samvriti' itself.

We may observe here that Sankaracharya derived his fundamental theory of 'Mayavada' from the Madhyamika School of the Buddhist Philosophy.

(continued from the previous page) Sankara assumes two sorts of truths—'Vyavaharika' and 'Paramarthika' corresponding to the 'Samvritik' and 'Paramarthika' of the 'Madhyamikas'. The world is, according to Sankara, real so far as the 'Vyavaharik-satya' is concerned, but unreal if we judge it from the 'Paramarthik' point of view. The 'Madhyamikas' similarly hold that the universe is real from the standard of 'Samvritik' truth, but false from the absolute standard of 'Paramarthik' truth. The 'Paramarthik' (absolute) truth is, according to Sankara, Brahma the Supreme Being who is Nirguna or without attributes. According to the 'Madhyamikas', the absolute truth is 'Sunyata' or universal voidness which very nearly corresponds to 'Nirguna' or attributeless Brahma of Sankaracharya. Sankara's salvation consists of the knowledge 'So-Aham', 'Aham Brahma', I am He, I am the attributeless Brahma. 'Nirvana' according to the 'Madhyamikas,' consists of the knowledge 'Cunyataivaham'. I am a nullity, I am nothing.

7) The purport of the aphorism is that the qualities do not exist apart from the substance, nor does the substance exist apart from its qualities. Substance and quality have no absolute existence. Therefore judged by the standard of absolute truth the universe is void so far as substance or quality is concerned. Though substance and quality do not exist in the universe still owing to illusions we are apt to call some phenomena by the name of substance and others by quality.

The principle of Substance:- The question is whether the substances are distinct from their qualities, or are identical with them. If the substances are different from their qualities how do you define the former or affirm the existence of the latter? If they are identical, then you deny the existence of the substances apart from their qualities, or in other words,

(continued from the previous page) you assert that the substances do not exist. A clod of earth possesses certain weight colour, size, form, depth, and smell. It does not exist apart from these qualities. Take away its weight, colour, etc., and it will become non-existent. If you say that it will remain as an aggregate of atoms if divested of its qualities, then the next question will be, can you conceive of an atom without any form, colour or weight? Such metaphysical atoms can have no physical existence. Thus you may see that the substances have no existence except in relation to their qualities. Judged by the standard of absolute truth, the so-called substances do not exist. The existence of the substances is illusory or apparent only. From the 'Samvritic' point of view we may define substance as some thing in which we imagine an aggregate of attributes. In reality that "something" is non-existent.

The Principle of Quality: The qualities do not exist except in relation to a substance. Can you imagine weight or form apart from a substance? Whenever you think of weight you must think of a substance whose weight it is, or whenever you think of form you must think of the substance whose form it is. It is impossible for us to think of weight or form except in connection with some substance. There is nothing which we may call as absolute weight or absolute form. Thus we find that the qualities do not exist except in relation to some substance, so judged by the standard of absolute truth qualities are non-existent in themselves. The existence of the qualities is purely illusory or apparent.

Conclusion: Substance and quality are therefore both non-existent, but in virtue of a certain relationship they appear as real. Hence arises what is termed Samvriti or illusion.

8) Thus you see that the substances and the qualities are non-existent. The universe is a mere void, but still in virtue of a certain relationship the so-called substances and qualities come into apparent existence. This is the origin of illusions by getting rid of which one attains to 'Nirvana'.

It may be asked that if the universe is a mere void, then perception and inference are also unreal. But perception and inference have been assumed by the Madhyamika to be the evidences or proofs of the verity of our knowledge. If we perceive an object, we must, according to the Madhyamika, admit them to be real. How do then the Madhyamika proves the non-existence of the external sights and sounds in spite of our perceiving them? The answer is as follows:-

The philosophy of Perception: Perception and the perceived objects have no absolute existence. The one exists in relation to the other. If the external objects exist perception becomes possible, and if the power of perception exists the external objects become real. If all the sentient beings of the universe would have been deprived of the visual perception, then colours would not have existed in the universe, at all events, you could not have proved that they exist in the universe. On the other hand, if colours would not have existed then visual perception would have been impossible. Do the colours exist apart from the visual perception, and does the visual perception exist apart from colours? The answer is No. Then how do you say that there are colours in the universe? Take away the visual perception, the colours will be a nullity. Take away the auditory perception the sounds will become non-existent. In the same way the whole external world may be proved to be non-existent. If the external world is not real then your perception and the perceived objects are both unreal. In virtue of a certain relationship they appear

(continued from the previous page) to be real. This is the origin of 'Samvriti' or illusions, by getting rid of which you may attain to 'Nirvana'. But in this 'Samvritic' state perception and the perceived objects are both real. Perception and inference may be held in this state to be evidences or proofs of the verity of our knowledge. In the Paramarthika state there is neither knowledge nor any proof of its verity.

9) One object exists in relation to another but none exists absolutely; judged by the standard of absolute truth; objects are non-existent but in virtue of a certain relationship they appear to exist. Such a relationship exists between myself and the external world. There is no absolute existence of myself nor of the external world. If both are non-existent, what remains? The universe becomes a nonentity. Thus the Madhyamika teaches the absolute nullity of the universe.

10) Any intelligent and inquisitive man by thinking on the Sankya theory would arrive at the doctrine laid down in the Madhyamika philosophy. Buddha did not admit the 'Prakriti' which could not be known. Whatever lies behind the scope of our knowledge, whatever is incapable of being perceived or inferred is, according to Buddha, non-existent. Then the question arises as to how the manifest universe is to be accounted for. If you deny 'Prakriti' what else then is the cause of the manifest universe? Buddha held that the manifest universe is a mere illusion, it has no real existence. According to Kapila even the manifest universe vanishes away when the 'Purusha' is liberated from it. Thus Buddha agreed with Kapila in saying that as long as liberation or 'Nirvana' is not attained the world may be said to exist, the moment the liberation is effected the universe ceases. Kapila admitted the existence of the 'Purusha' even after his liberation from the

(continued from the previous page) manifest universe. Purusha then resides, according to 'Kapila', in a state of perfect purity, which is his real nature. He is then without qualities and actions. The existence of such a 'Purusha', said Buddha, could not be admitted. We cannot conceive of a 'Purusha' without any qualities as there can be no substance without them. Such an attributeless 'Purusha' does not exist. As Kapila maintained that the manifest universe is the product of the connection (or relation) between 'Prakriti' and 'Purusha', so Buddha held that the so-called objects of the universe appear to exist in virtue of a certain relation or connection. Thus Kapila's theory was modified by Buddha.

11) The Buddhist doctrine was at later times looked upon as heretical, because the liberal-hearted Buddha and his followers addressed their religion and philosophy to the lay people of India.

12) In the Buddhist Scriptures it has justly been laid down: 'Oh Bhadanta.' All is like a dream. There is none who is born, none who dies. There does exist no sentient being. In this world, I am not existent, nor is anyone else. There is no staying, no passing and no coming. It is not true that substances do exist, nor is it true that they do not exist.

When a man deeply contemplates on the vacuity out of which the universe has evolved, he enters the final rest called Nirvana, the home of peace and blessing.

13) It should be the highest endeavour of all sentient beings to deeply contemplate on the conditional existences with a view to attain that absolute entity called Sunyata. As soon as we attain to Sunyata there is an end of the objects and the universe. It is then alone that the external universe will be extinguished and the contemplator himself absorbed in Sunyata (vacuity). This state in which desire, malice,

(continued from the previous page) apprehension, etc. are all extinguished for ever, has been called the state of 'Nirvana' the summum bonum of the Mahayana system.

E.B. LANDIS: "A TRANSLATION OF THREE BUDDHIST TRACTS FROM KOREA."@
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1. These "Precepts for young students" is one of the first studies of a novice in Korea. Its author was a young Buddhist Monk Ou Cha, of whom nothing is now known save that he lived during the Sin La Dynasty of Southern Korea, which only came to an end in 927 A.D.

2. The miseries of lewdness or the accumulation of riches is worse than the bite of a venomous serpent. If you guard well your body and know what is evil, you will strive to avoid the thought of these two.

3. You must think of your sins which are as numerous as the stones on the mountain side, or the drops of water in the ocean. You must remember that repentance will cause all these to disappear. You must follow that which is true, knowing that Karma is not an empty name, but is like the shadow which follows the substance, and the echo which follows sound.

4. It is said that the serpent drinks water in order to convert it into poison, and that the cow drinks water in order to convert it into milk. By studying what is wise, you will attain Bodhi. By studying what is foolish, you simply obtain a continuance of birth and death.

5. After hearing the Law, you should retire to a quiet place and meditate on what you have heard, and should you be in doubt as to any thing, you should go to one who is intelligent, and ask evening and morning until all your doubts are removed.

"Precepts for the cultivation of the heart":

Won Yo, the author of this tract, is reckoned as the Patriarch of Buddhism in Korea. He was a native of Kyeng Ju in Kyeng Sang Province.

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(continued from the previous page) His surname was Sol, and he lived sometime during the Sin La Dynasty, which came to an end in 927 A.D. He was married, and, afterwards, one of his descendants became king with the title of Sol Chong. All the Buddhas existed sedate and serious in the Palace of Nirvans, where for innumerable kalpas (ages) they have been free from desire and from Karma.

7. How long do you expect this life to last that you put off study and contemplation until you reach old age? Why do you not cultivate your heart and free yourself from desires, thus obtaining peace?

8. Even though you love this transitory life and guard it well, you will not be able to keep it long.

9. The delights of the present life will be the troubles of a future one. Why therefore do you covet them? By once repressing the desires you obtain eternal happiness. Why therefore do you not govern your actions?

10. Bodhi (Spiritual wisdom) must soon be attained, for time passes quickly by. The days and nights pass quickly by, and other days come. The months pass quickly by, and other months come. Years quickly come and go, and the time of death approaches. A broken cart is useless, and an old man cannot reform his conduct. In lying down, he idles away his time, and in sitting erect, his thoughts become confused. If for several generations, a man does not cultivate his own self, the days and nights pass by in emptiness. How long can he expect this useless life to last? If he does not cultivate his own self, there will be no end to his transmigrations. Why, therefore, does he not haste? Why, therefore, does he not use speed?

ATISA: "LIGHT ON THE PATH TO SUPREME ENLIGHTENMENT:"@@
 ("BODHI PATHA PRADIPA").

1. 'Purusha' (persons) should be known as (belonging

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(continued from the previous page) to) three (moral orders):—inferior, middling and superior.

2. He who by whatever means for the happiness of this 'Samsara' (world) only works for his own interests should be known as the "Adhama" (inferior) 'Purusha'.

3. Turning his back towards the happiness of 'bhava' (recurring existence) withdrawing his self from sinful actions, whoever only works for his own interests is called the 'madhyama (middle) Purusha.

4. He who from an experience of his own sufferings in every way wishes to entirely destroy all the miseries of others is the PARAMA PURUSHA.

5. The portrait of the all-perfect Buddha, etc. C'aityas and sacred books should be worshipped; with flowers, frankincense and scent, light from butter lamps, whatever is available being placed before them.

6. Looking to all living beings without exception, they who wish to liberate them from the cause of misery of miseries, should themselves feel distressed by (sympathetic) sufferings, and taking the views of 'Bodhihood' so as never to come back to the world should be possessed of the "Bodhicitta."

7. He (who has taken the vow of a Bodhisattva by the rights (laid down) for 'Pranidhita citta) should read (himself) the 'sutras' of (sdon-bu bkod-pa and other works) or attentively hear them when read by his Guru, and thereby know absolutely (without entertaining the least doubt) the boundless (inconceivably great) merits of 'Pranidhita citta' for attaining to the state of perfect 'Bodhi' (supreme enlightenment). And for the purpose of being (i.e. living) in it (in other words) always to keep it in his mind, he should continually repeat the vows of 'Cittopada'.

8. Notwithstanding such exertions on the part of the devotee (to receive spiritual instruction) if the proper Guru (instructor) be not available,

(continued from the previous page) he should know the rites about the (other kind of) vows he intends to take, in the manner Manjusri when in ancient time he was born as Amba Raja, had become initiated in the state of 'Bodhi', the same has been described here. According as it is mentioned in the work called "Manjusri Buddha Kshetralankara Sutra," as "it will be his duty to look to the welfare of all living beings of the world, i.e. to help them in their endeavour to cross the ocean of worldliness, release them by cutting the chain of their bondage, infuse spirit in their depressed hearts, and to lead them to Nirvana when they have abandoned all hopes of entering that state of peace and calm repose."

9. "In the presence of the 'Nathas' (Bodhisattvas, Buddhas, etc) with sincere faith in the 'Samyak Sambodhi (Supreme enlightenment) the devotee should address himself to the service of all living beings to liberate them from the trammels of transmigratory existence. He should vow that henceforth (the time of his initiation) till his attaining to the state of supreme enlightenment he will not permit anger, envy and hatred to enter his mind. Performing Brahmacharya he should shake off sins and desires (lust etc). And delighting in the vows of (strict) morality he should learn and act according to the WORD (precepts) of the Buddha.

10. 'Prajna' without 'Upaya' (means), and 'Upaya' without 'prajna' are each said to (act like) shackles. Singly they are inoperative and cannot lead to liberation from misery, therefore both should be acquired at the same time.

11. The distinction between 'Prajna' and 'Upaya' i.e. to know what is 'Prajna' and what is 'Upaya' requires to be free from doubts, and should be clearly set forth. The four 'Paramitas' such as 'S'la, Dana, Kshanti, Virya, Dhyana' etc. leaving aside 'Prajna Paramita' are explained by the Buddhas to constitute the 'Upaya' (means).

ATISA: "LIGHT ON THE PATH TO SUPREME ENLIGHTENMENT:"

Whoever meditates on Prajna having also meditated on the 'Upaya' (means) will quickly attain to 'Bodhi' (enlightenment). By meditating that all 'Dharmas' are void, i.e. 'Niratmaka' alone he cannot attain to 'Nirvana'.

12. The conception that the 'Skandhas' (aggregates) and matter and the 'Ayatanas' (organs of senses) i.e. are unborn, but evolved, and the consciousness that their nature is void is 'Prajna', divine knowledge, has been fully explained (in the sacred works).

If it is held that 'Dharma' (all things—phenomenal matter) have been existing from eternity, then there is no necessity for them to be born, and to say that they are born is the same as saying, before being born they did not exist, which does not stand to reason. The assertion that nothing existed or exists is tantamount to saying that flowers grow in the sky (which is an absurdity implying total rejection of existence).

To get out of the danger of holding to these two extremes, i.e. it exists and it exists not both the ends should be shunned.

13. Matter not having grown of itself, nor from another cause, nor both from itself and another cause, nor from a cause without, must be considered to be void in its phenomenal nature (though eternal in existence)

Again, all things (Dharma) if examined singly as simple, absolute, or in plurality as compounds, not being dependent upon any (outward) cause, it is certain that they are void in their nature.

14. If therefore, the nature of all things cannot be traced, they must be meditated upon as 'Niratmaka', i.e. void. This kind of investigation is meditation of 'Prajna'.

When by 'Prajna' the real nature of all things (sarvadharmas) cannot be seen (determined) it (Prajna) should be discriminated as free from 'Vikalpani'—aberrative thoughts.

Commentaries on “Light on the Path to Supreme Enlightenment: (1) The mind should be fixed upon one particular dmigs-pa (object of meditation); if it is taken up by several such dmigs-pa the mind will not be fixed but run out. So the mind should be steadily fixed upon the object of meditation which must be an abstract moral virtue.

(2) This ‘Vikalpana’ which holds all substances as real and which is “ses bya c’hos chan” is the root of the great ignorance, called “Avidya”; and it is that which plunges and drowns all living beings into the ocean of “samsara” which has no end or conceivable depth.

Having investigated by the intellect the meaning of ‘Niratmaka’ (void of ego, the absolute), when the sure truth is obtained, i.e. the final result of the investigation has put you into the state of deep meditation which is without ‘Vikalpana’ you will continually keep it clear by exercise.

The result of continual exercise in the process of keeping the mind free from ‘Vikalpana’ is to make it (the mind) as clear as the cloudless autumnal sky.

Over this profound sacred work of the “Mahayana” doctrine, if the ‘Jinaputtra’ (Buddhist devotee) acquires a complete mastery and comprehension, and meditates being entirely free from ‘Vikalpana’ which overtakes such minds as are deluded, he will get out of the tangled nets of illusion which are difficult to be cut down. In this manner he will acquire the true ‘Jnana’ (knowledge) of ‘Avikalpana’.

3) In this manner by a thorough investigation all objects which are possessed of phenomena, can be shown to be unborn of itself, and the mind that has attained so much capacity for the investigation of the truth, is thus made free from ‘Vikalpana’ or delusion. It then becomes the rgyu or hetu of Avikalpana Jnana. It is so

(continued from the previous page) stated in the 'samadhi raj'. But if all things (Dharma), i.e. both matter and phenomena may be held firmly in the mind as 'Niratmaka' the meditation on such a synthetical examination being of the utmost importance, the cause (hetu) of 'Nirvana' is reached.

Translator's Biographical note on "Light on the Path to Supreme Enlightenment."

Atisa, at the time of his death, told Bromton: "Henceforth do not take religious instruction from the India Tantric Acharyas. They covet gold. The four classes of Tantras being mixed up together, i.e. confused, would be "dissolved" i.e. discarded as misleading and useless. Oh Kalyana Mitra! purify your mind by means of the Sutras. Bromton, also, at the time of his death, fully impressed in the mind of his disciple and successor, the importance of the Sutras and the danger of the mystic cult, called the Tantras. Resting his head on the lap of Putova, whose tears wet his hairs, Bromton said:—Do not be afflicted with grief, be pure in heart, and you will be excellent in this life. On Putova's inquiring, — why he emphasised to make the heart pure by goodness, Bromton with exertion in faltering voice, said:—I meant "the acquiring of Bodhicitta." These words, said Putova at the time, "pierced my heart like the point of a pin." So the importance of the Sutras was set forth by these parting precepts of Atisa and Bromton, in the strongest terms against the practice of the Tantras or occultisms. The sage Glan-ri thau-pa also has strongly denounced the Tantras. His advice for acquiring the Bodhicitta, contained in the following extract are worthy of notice. He that can receive an enquiry with calmness i.e. without vindictiveness from one to whom he has done good possesses a firm Bodhicitta (saintly heart)—Such a person does not invoke victory (but) courts defeat—does not go

Translator's Biographical note on "Light on the Path to Supreme Enlightenment."

(continued from the previous page) above, but sits below. (Such a man) can know the advantages of a 'Bodhicitta' and enjoys a peaceful life.

P.T. SRINIVASA IYENGAR: OUTLINES OF INDIAN PHILOSOPHY.

1) The word 'manas', for instance is usually translated 'mind', but the connotations of the two words are by no means identical. 'Manas' to a Hindu is a material, objective thing: it is not the brain, for the brain is 'gross', whereas 'manas' is subtle matter. But even a crass Western materialist who regards mind as a secretion of the brain will not admit mind to be matter in any sense of the word; he may deny its separate existence as an entity, but to him it is subjective and not objective. Hence the translation of manas as mind cannot but raise obstructive associations in the mind of the reader. The word 'Buddhi' again, is absolutely untranslatable. 'Ahamkara' is self-consciousness, the basis of the cognitions, 'I am the doer of this', but 'Ahamkara' to the Hindu, is a function of matter, the object, and not that of Self, the subject. Another fruitful source of confusion caused by translating technical words is due to the fact that different schools of thought use the same word in different senses: thus, 'viveka' to the Advaiti is the distinction between the subject and the object; to the Visishtadvaiti, is the choice of the proper food that leads to spiritual enlightenment.

2) One English philosophical word alone I have taken the liberty to use freely, viz. 'consciousness'. This word I have used not in its usual connotation, in psychological works, of 'mental states', but in the sense of one's awareness of those states apart from the states themselves. Without realizing this sharp separation of the operations of the mind from the concurrent awareness of them, it is hopeless to understand Hindu philosophy. Huxley and the French School of

(continued from the previous page) psychologists headed by Ribot and Binet approximate to this use of the word and theirs is my authority for appropriating this word in this sense.

3. Philosophy to all modern western thinkers, is chiefly a matter of speculation; to them its interest is mainly intellectual, in that it solves problems that have troubled the mind; but to the Hindu as to the ancient Greek and Roman, philosophy has besides this theoretical, a practical interest, the regulation of life.

4. The first impulse to philosophy is not intellectual but emotional and moral. “‘What hast thou to do with riches? What hast thou to do with kin? how shall wives be stand thee, son! that shalt surely die? seek the Atman, that which lieth hidden in the cave. Where are gone thy father, and the fathers of thy father?’ Such was the teaching, still more ancient, addressed by an ancient Indian father to an ancient Indian son—addressed by Vyasa to his son Shuka—Shuka who grew to be greater even than his great father.”

And such ought to continue to be always the power that inspires philosophy if it is to be something more than arid logomachy, laboured pounding of husk, fruitless and only too often leading to hypocrisy, to pharisaic self-righteousness, to pompous protestations and poor performance.

5) In western philosophy the concepts ‘consciousness’ and ‘mind’ are not mutually exclusive. They are sometimes used synonymously; as when ‘states of consciousness’ and ‘states of the mind’ are used as the names of the successive phases of the flux of the inner life; at other times ‘consciousness’ is treated as a quality or adjunct of mental life; but in Eastern philosophy these two concepts indicate two things absolutely distinct from each other; consciousness is ‘Samvit’ the enlightener of

(continued from the previous page) the mind and the senses and their operations; whereas mind, 'antah-karana' is 'jada', unconscious. In other words, mind is matter and consciousness is spirit. Samvit, pure consciousness, is what manifests to the man himself the operations of his mind and of his senses. To borrow an analogy from the senses, the eyes see the world when opened and directed towards objects. Similarly when Samvit, consciousness, is turned on mental processes, the spirit sees or knows the functioning of his mind. It is as if a ray of light proceeded from the spirit and enlightened the processes of perception, reasoning etc. These mental functions exist whether consciousness accompanies them or not, just as the world exists whether beings see it or not. Sight manifests them to the individual; so the light of consciousness manifests the functions of perception, reasoning and conation of the man. Consciousness is not thought, for the latter is a procession of images, and the former the manifestation of them to the man himself. Even Hindu writers sometimes confound the two, for the word 'jnana' is used for thought as well as for consciousness; nor is the word 'chaitanya' devoid of ambiguity, because the idea of motion (which is a function of material objects) is associated with it.

'Pure consciousness' has to be distinguished from 'personal consciousness'. This latter is investigated by Prof. James in chap. xii of his "Text-book of Psychology". He subdivides it into two parts (i) the self as known, the 'Empirical Ego', or the me and (ii) the self as the knower, the 'Pure Ego'; or the I. The former he subdivides into (i) the 'material me' the body etc. (ii) the 'social me' the recognition one gets from his mates and (iii) the spiritual me, the entire collection of one's states of consciousness; the 'pure Ego' he defines as the Thinker, the Agent behind the passing 'states of consciousness', whose existence psychology has nothing to

(continued from the previous page) do with. This is the best commentary on the proposition that man is a complex. But elaborate as this classification is, it does not distinguish between 'pure consciousness' that is unchanging light and 'personal consciousness' which is mind as illuminated by the spirit, between Chit-sakti, and chitta-vrtti as the Yogi terms them. 'Personal consciousness' is Aham, an ideal construction from experience, just as the world is an ideal construction and belongs to the conceptual plane. 'Pure consciousness' is Atma, a fact underlying all that is given by experience. The pure consciousness of the Purusha is that of which the personal consciousness bound up with mental or bodily activities, with which alone we are normally acquainted, is a reflection in matter. When we move the muscles of the body we are conscious of pleasure and pain, of perception, conation, or judgment and we are conscious of ourselves as separate from the objects outside us. These are states of personal consciousness, each state being a complex. From it let us eliminate whatever is contributed by the body and the mind. What remains is the consciousness that accompanies all mental processes, first differentiated by Plotinus among western philosophers and called the accompaniment—parakolonthesis—of the mental activities by the soul. This is the light of consciousness which manifests both the mental and the physical worlds. It is the power of pure intelligence—chit-sakti—which being unchangeable, cannot become the seat of perception, for this latter belongs to the mind. We have thus reached a vague idea of pure consciousness as separate from mental activity, by abstraction from the personal consciousness. Pure consciousness however, is not an abstraction but a reality, the greatest reality attainable by man. The realization of this life of the Atma is the aim of all schools of Indian Philosophy.

6) Sensation, perception, volition, etc. are in western philosophy called subjective states and treated as non-material. Hindu philosophy analyses them into two factors, viz. (i) a mental process internal but not subjective, and (ii) consciousness accompanying the process and reflected from the Atma. The first is material and the second immaterial.

7) This mind is objective to the spirit. He sees it quite as much outside him as he sees his body and the world outside him, whereas the knower cannot place himself outside like a perceived object. Objectivity to the conscious Purusha is the chief mark of matter; matter and mind possess this characteristic. Another idea involved in the concept 'matter' is its mutability, its ever-present flux, its capability of evolving in a series of ever-changing phenomena. Antahkarana evolves in ever-changing phenomenal forms (called chittavritti by the Yoga school) like the waves and ripples and eddies on the surface of a lake, unlike the steady light of the Purusha which waxes not nor wanes.

These phenomenal manifestations of matter in a never ending kaleidoscopic flux of forms are subject to time and space; and mental events are both temporal and spatial. They succeed one another in time and are restricted in space to the brain which subserves them. Purusha is neither big nor small; he has no before and after. These spatio-temporal relations of the manifestations of mind are subject to the law of causation. They are prakriti-vikriti, related as cause and effect. But consciousness is a steady light and where there is no change, there can be nothing subject to the relation of cause and effect. Hence, if, as modern Psychology admits, mental states are governed by the law of causation, mind is matter, not spirit.

8) It is difficult to realize mind to be matter, because of the fact that it derives a pseudo-subjectivity on account of its being an inner organ. When our muscles act, our consciousness

(continued from the previous page) accompanies the action; but we can in thought separate the consciousness from the muscular action and realize the latter as a phenomenon of matter that is the non-ego, and all the more easily because in the case of other human beings than ourselves we observe these muscular actions without observing the consciousness that accompanies them. But mental action each man can study only in the operations of his own mind, and as these are accompanied by the light of his own consciousness, the separation of these two and the appreciation of the difference of the nature of consciousness and of mental action becomes a matter of difficulty.

Plato and Aristotle use such phrases as "seeing of sight", "the perceiving of perception," and "thinking of thought" to indicate consciousness apart from mental functioning. 'Kena Upanishat' uses strikingly similar phrases "what speech does not enlighten, but what enlightens speech", "what one does not think with the mind, but by whom they say the mind is thought", "what one sees not by the eye, but by whom seeing is seen", "what one does not hear by the ear, but by whom hearing is heard," "what none breathes with breath but by whom breath is breathed, this is Brahma, not what people here worship." (I-4-8). Plotinus among ancient philosophers first clearly formulated this distinction. "Intelligence is one thing and the apprehension of intelligence is another. And we always perceive intellectually, but we do not always apprehend that we do so." (Enn. IV.3-30, Trans Taylor). This is the first clear indication in European philosophy of the existence of unconscious mental action, and of the idea that our so-called inner life is a complex of two different factors—consciousness and unconscious mental modifications. The idea that consciousness is not a necessary concomitant of mental operations was first clearly enunciated in modern European philosophy by Leibniz. "As a matter of fact our soul has the power of

(continued from the previous page) representing to itself any form of nature whenever the occasion comes for thinking about it, and I think that this activity of our soul is, so far as it expresses some nature, form or essence, properly the idea of the thing. This is in us and is always in us, whether we are thinking of it or no." ('Metaphysics' Tr. by Montgomery, P.64). "Perception should be carefully distinguished from apperception or consciousness. In this matter the Cartesians have fallen into a serious error, in that they treat as non-existent those perceptions of which we are not conscious." (ib.p.253). Sir William Hamilton brought into prominence the conception of unconscious mental modifications. Dr Schofield, in the opening chapter of his 'Unconscious Therapeutics,' attributes the phenomena of hysteria to the power of unconscious mind, and justly complains that the powers of unconscious mind have been unduly neglected by investigators. But it has not struck western thinkers that mind is in itself always unconscious as muscle is always unconscious. Ribot, in 'The Diseases of Personality' uses the fact that the life of the mind is sometimes unconscious, to prove that consciousness is "a simple phenomenon, superadded to the activity of the brain, as an event having its own conditions of existence appearing and disappearing according to circumstances." (Ib: p.4). Binet says, consciousness is "capable of disappearing without the corresponding nerve process being altered. Two similar images succeed each other in the mind. It matters little whether we did or did not notice the resemblance, for being similar, they will put a common cell element in vibration. This identity of seat will be sufficient to produce all the results which are produced by a resemblance which is recognised and judged by a conscious comparison." (Psychology of Reasoning,

(continued from the previous page) p.126). "The formation of general ideas must take place without the intervention of the cell, in the same manner as suggestion by similarity and for the same reasons, by the sole virtue of the images raised; or in more accurate terms by the effect of the identity of the seat of the particular impression. Images have the property of organizing themselves into general images as they have the property of suggesting similar images." (ib.p.27) This is true so far as it goes, but it does not go far enough. All psychic life is in itself unconscious, except in so far as the light of consciousness illuminates it and manifests it to the knower. Consciousness is unique; it exists for itself and of itself. Psychic life runs its own course, following its own laws, which are the same as the general laws of matter; this course is not affected by the light of Purusha that is sometimes shed on it thus bringing it within his field of vision. Psychic and physiological conditions are invariably bound together, both being material functions; consciousness is not a phenomenon or epi-phenomenon of material processes as it exists in its own right, neither beginning nor ending, never increasing, never diminishing. No so the complex fact, which we have called personal consciousness, made up of the reflection of pure consciousness and of mental functions. All mental functions are in themselves unconscious; when the Purusha turns to them he illuminates them and makes them manifest; otherwise they would remain as unmanifest as the physical world would be in the absence of sentient beings. Mind is a material fact just as a muscle is a material fact. The action of the mind or the muscle may be or may not be accompanied by consciousness. In investigating the action of the mind or the muscle, consciousness has to be eliminated as an alien factor, and mind should be realized to be always unconscious in its own

(continued from the previous page) own nature, as muscle is. Western philosophy not thus distinguishing the nature of consciousness to be characteristically different from that of mind has raised an insoluble problem—"what is the relation of conscious mind and unconscious matter? Is it one of interaction, or of parallelism?" Either hypothesis is unthinkable. It is neither possible nor philosophically helpful to imagine that consciousness and modifications of matter, categories so characteristically apart from each other, can interact or run parallel to each other. Immutability and mutability cannot meet. Mind is matter and mental processes are material modifications. Consciousness may illuminate them, manifest them, or know them, but except this there can be no other relations between them and consciousness. Whether the mind be taken as identical with the nervous system, as western materialists do, or it be constituted of subtle matter as eastern philosophers hold, it is absolutely different from the Purusha that illuminates it; though he may out of ignorance identify himself with it, he is not really identical with it. The disciplines prescribed by the founders of the Darsanas are but means of training a man to realize the nature of the Atma to be different from that of mind. The bondage from which all the Darsanas except the Purva Mimamsa, propose to relieve the Atma is that due to adhyasa, false identification of himself with mind, the consequent pain due to ignorance, and moksha is the actual realization of the difference of these two. Till this difference between the Atma and mind is grasped it is impossible to understand the philosophy of the East.

9) This doctrine dropped out of European philosophy in the darkness of the middle ages. On account of the severance of the Greek philosophic tradition during this period of the obscuration of European intellectual life it is impossible to find out what the ancients really meant by the

(continued from the previous page) terms psyche and mens, nor can we trace the exact correspondence between Greek and Hindu philosophy; only it is certain that the modern English translations of Greek terms are as inadequate as those of Sanskrit terms and there was more unity of thought between the ancient Greek and the ancient Indian than the English translations of Greek and Sanskrit works indicate.

10) Super-human beings also who normally have but subtle bodies sometimes take birth in human bodies. This is called Avatara, a crossing over of the boundaries that usually separate the currents of human and super-human lives. This may be a voluntary or a compulsory incarnation.

Avatara is popularly understood as a “descent” of Isvara into mundane regions. This is absurd. Isvara is everywhere and hence a “descent” would be to Him an impossible feat. Hindu writers take care to explain that what actually takes place in Avataras is but the manifestation, generally temporary, of a ray of Him, through the body of an advanced human being, more than He is manifested in the heart of the ordinary man. Even Krishna said to be a “full” Avatara became an ordinary man sometime before his death.

11) The word “Nitya”, usually translated eternal, means not an illimitable future, as is understood in the West. Eternity is but time with its boundaries thrown to a great distance, just as infinite space, is but limited space, but with its bounds thrown far apart. Both phrases are freely used and few realize they are but words without any definite meaning behind them. On the contrary, Hindu philosophy invariably understands by ‘Nitya’, up to the end of this kalpa; a sloka of the ‘Matsya Purana’, says “By immortality (amritatva) is meant (life) until the destruction of all beings (i.e. until Pralaya sets in). Immunity from reincarnation is life as long as the three lokas last.” Indeed it is meaningless to extend Time, as we know it, into

(continued from the previous page) the state, called Pralaya. Time is related to the change of states of a perceiving mind and hence cannot exist, when the minds themselves are no more. The Hindu philosophy divides Kala (Time) into two classes, 'Khanda', and 'Akhandā' discrete and continuous. The former alone, is time as we know it. The latter, duration, independent of change of states of mind, we can scarcely understand, since it transcends human experience. 'Mait.Up.' vi. 15 says:—"There are two forms of Brahma, 'Kala' and 'Akala', Time and No-Time. That which is before the Sun is Akala, devoid of parts; and that which is subsequent to the Sun is Time, with parts." It is in this sense of 'Akhandā', that kala is hymned as the source and ruler of all things in 'Atharva Veda' xix, 53, 54 and that Krishna speaking as the Isvara, says in the Bhag. Gita xi, 32, "Time and I, the destroyer of the worlds."

12) Western Science pictures the external causes of the various sensations as modes of vibration. This has led to the insoluble problem, how can a vibration outside the body become a sensation after it impinges on a nerve. To conceive of light or sound as vibrations as the physicist does, helps him to investigate their properties, but from thence to assert that the vibration is a fact, a noumenon, a reality independent of our thought, and that the sensation is a phenomenal representation of this fact by consciousness to itself is absolutely unphilosophical. For vibration is but a concept of the mind manufactured from experience of the motion of our bodies and itself but a phenomenal representation. It is equally unphilosophical to talk of consciousness responding to vibrations in the forms of sensations. This is (in the words of the Yoga Sūtras) 'avikalpa', a form of words without any fact corresponding to them (I. 9). The only idea we

(continued from the previous page) can attach to consciousness is, as Hindu Philosophy points out, that of enlightener, what manifests or illumines that whose existence would otherwise be unmanifest. To speak of consciousness as responding to vibration is to attribute activity to that which cannot be conceived as acting. It is not an active agent, a manipulator of vibration into a sensation, a *deus ex machina* that mysteriously changes a vibration, a harmonious displacement of molecules of matter into a taste, a smell, etc. Such an explanation is metaphysics in the worst sense of the word – the use of language to conceal ignorance and not to clarify thought. Consciousness can enlighten, render conscious, make the man know what would otherwise be unconscious sensation, unknown to him, but it is impossible to imagine how it can respond to, i.e. change itself, in the form of a sensation, when a vibration falls on it. The physical explanation of sensation that “sound light, heat, electricity and even the nervous influx” is due to “vibratory movements, varying only by their direction and their periods” is, as Binet lucidly points out, “but an artifice, a symbol or a process convenient for classification in order to combine the very different qualities of things in one unifying synthesis—a process having the same theoretical value as a *memoria technica*, which by substituting letters for figures, helps us to retain the latter in our minds. This does not mean that figures are, in fact, letters, but it is a convenient substitution which has a practical advantage” (*The Mind and the Brain*, p. 33). Motion is not less of a phenomenon, more of a reality than the five sensations, but is more easily capable of measurement. Otherwise the physicist can conceivably explain all sensations and motions, i.e. all phenomena in

(continued from the previous page) terms of form, or, as the Hindu mystic does, in terms of sound. From a philosophical standpoint it is a mere accident that our visual and muscular sensations seem to have acquired such a supreme importance that we invent theories explaining other sensations by imaginary visual and muscular events. But it is as valid to explain a sound as a vibration, as to explain a motion as a sound. "To measure the length of a body instead of applying to it a yard wand, one might listen to its sound; for the pitch of the sound given by two cords allows us to deduce their difference of length, and even the absolute length of each." (Ib. p.4). Thus all scientific theories may be reconstructed in terms of auditory events, and sound held to be the parent of all material form; and we may understand why the Hindu calls sound (nada), the first manifestation of the unmanifested. Hence the idea that vibration is an ultimate fact and sensations are its phenomenal forms, though it underlies all modern European thought, is philosophically absurd.

13) Leibniz, who shared with Newton the honour of presiding at the birth of modern scientific thought, perceived the danger of that thought lapsing into a forgetfulness of the intelligence behind nature and vigorously protested against it. In section 19 of his 'Metaphysics' he acknowledges the validity of the mechanical explanation of nature so far as it goes, but adds that to neglect totally the intelligence behind nature would be "as if, in order to account for the capture of an important place by a prince, the historian should say it was caused by the particles of powder in the cannon having been touched by a spark of fire expanded with a rapidity capable of pushing a hard, solid body against the walls of the place, while the little particles

(continued from the previous page) which compose the brass of the cannon, were so well interlaced that they did not separate under this impact,—as if he should account for it in this way instead of making us see how the foresight of the conqueror brought him to choose the time and proper means, and how his ability surmounted all obstacles.” (Ib. p.35). Leibniz uses this argument to establish the intelligence of the one God behind nature.

14) The fundamental idea of the Law of Karma is this. Every mental or physical process, every thought, desire, or force exerted on bodies is followed by a consequence which when not immediately visible, is called ‘apurva, adrishta,’ whose nearest English equivalent is “potential energy,” which manifests itself when suitable conditions arise. Every experience is a ‘samskara’ a modification of the subtle body, which has a tendency to reproduce itself; and every man is ‘bound’ by the ‘Samskaras’. They form the atmosphere which must influence the course of his thoughts, desires, and deeds in the present. It is not every one of the samskaras that can operate every minute of his life. For potential energy can become kinetic only when the proper conditions present themselves. That portion of a man’s past that is operative in influencing a man’s mind and the course of his experiences during an incarnation is called ‘prarabdha’ (lit. begun to act). Those that yet lie deep within the inner recesses of his ‘linga deha’ and have not yet begun to manifest themselves during an incarnation are called ‘samchita’ (accumulated), while every present act, every present thought, every present desire becomes stored in his subtle body as ‘agami’ (augmentative), which goes to enrich his atmosphere of Karma and will react on him in the future.

The present course of a man's life, the circumstances in which he finds himself, the pleasures and pains that will reach him, the thoughts and desires that will arise in his mind and the actions that he will be constrained to do, all depend upon 'prarabdha'. The Law of Karma reigns supreme in the mental and physical worlds.

Hence all schools of Hindu philosophy are rigidly deterministic. Man is not free but bound by his past conduct, is absolutely determined by the desires that operate on the mind and the prarabdha determines what desires should rise under any given combination of circumstances. Desires, actions, even the mind, being all material processes, the supreme Law of matter—the Law of causation—inviolably constrains man. Even the mukta, the liberated man must experience his 'prarabdha' Karma.

15) Samsara, the course of Karma, is 'anadi', had no beginning.

Karma, the sum total of causes, that remains potential during a period of pralaya and manifests at the beginning of a world-period (kalpa) is described as Anadi, beginningless. 'Anadhi' is defined in the Hindu books to be "like a flowing stream whose origin beyond the circle of vision is unknown." In tracing events to their causes we can push back our inquiries up to the point when the present world manifestation began. Beyond that point, it will neither be possible nor profitable to trace the current of causes. It is unphilosophical to assume that these currents must have started at some past point of time, for there are no grounds for such assumption. We know that matter is in constant flux under the Law of causation; but cannot think that there was a period when there was no such flux. If it did not exist at some past point of time it could not at all have been originated. Hence the course of karma is Anadi,

(continued from the previous page) has always existed.

So too, Mulaprakriti, causal matter, whether it be the non-existent Nescience of the Advaita, or the germ of objectivity of the other schools. The individual spirits (jivatma) too are 'anadi' for if they did not exist at any time no cause could have arisen to bring them into being. The 'Brahmanas' and the 'Upanishads' very frequently speak of a beginning—Agra. This 'Agra' always means, before the present Kalpa—world-period—and no more. 'Anadi' does not mean eternal. Hindu books speak of two kinds of beginninglessness, (i) 'Ajanyatva rupa anaditva', beginninglessness of the kind of never having been born. This belongs only to Absolute Being (ii) 'Pravaha anaditva', the beginninglessness of a flood, above explained. All Hindu speculations about Nityatva, eternity, ought to be understood only in the second sense; thus the 'Nitya Muktas', eternally free beings, of the Ramanujas are those who were 'free' at the beginning of this Kalpa and the 'Nityanarakikas' the eternally damned, of the 'Madhvas' are those who will remain "bound" at the end of this Kalpa.

16) Moksha is the goal of human life and results from the training of the mind and hence reaching Moksha is a mental event.

17) What, then, is moksha, the state of freedom to attain which is the true goal of human life? The constant unbroken recognition of the difference between the nature of spirit and matter, the knowledge that the operations of mind are foreign to, outside of, the real man, the consequent freedom of the spirit from involution into psychic life, and the perfection to which man may bring his mind by knowing the laws of its working.

18) Plotinus, in the third century A.D. learnt these Vedanta teachings, and taught them in

(continued from the previous page) Rome in words that recall the phraseology of the Upanishads and the Bhagavad Gita. "In order to perceive the one it is necessary to receive from intellect a declaration of what intellect is able to accomplish. Intellect, however, is able to see either things prior to itself, or things pertaining to itself, or things affected by itself. And the things indeed contained in itself are pure; but those prior to itself are still purer and more simple; or rather this must be asserted of that which is prior to it. Hence, that which is prior to it, is not intellect, but something more excellent. For intellect, is a certain one among the number of beings, but that is not a certain one, but prior to everything. Nor it is being (Sat); for being has, as it were, the form of the one. But That is formless and is not even without intelligible form. For the nature of the one being generative of all things, is not any one of them. Neither, therefore, is it certain thing, nor a quality, nor a quantity, nor intellect, nor soul, nor that which is moved, nor again that which stands still, nor is it in place nor in time; but is by itself uniform, or rather without form, being prior to all form, to motion and permanency,...When we say that the one is the cause of all things, we do not predicate anything as an accident to it, but rather as something which happens to us, because we possess something which happens to us, because we possess something from it, the one in the meantime subsisting in itself" (Enn.III ix. Tranl. Taylor).

19) The Rishis of the 'Upanishads' spoke as 'Upasakas'. Sentences like "tattvamasi" were intended to give pointed expression to experiences reached during the practice of 'Vidyas', methods of meditations, which abound in the Upanishads. They are psychological facts, at least to the one engaged in the mystic contemplation;

(continued from the previous page) facts to be verified by following the methods of meditation prescribed, and not to be treated, as the 'Acharyas', and more especially their later expounders have done, as texts to be wrenched out of their context and made the foundation of a philosophical structure built with a heavy load of argumentation. The Rishis spoke of Brahma from the intuitions reached during the rare moments of ecstatic communion with Him, arrived at after steady attempts at keeping down all mental activity and reaching a plane above the storms of human passions. By the more or less contradictory statements of the Real being scattered in the 'Vedas', and especially in the final sections of the Vedas called the 'Upanishads' the human mind tries to represent to itself what must ever be realized by transcending the mind; mind being but an organ made of matter, human language, which is the expression of the human mind, can contain only expressions descriptive of objective material categories. To attempt to describe in such language what is not mind, and further what is not conscious being as men know it, must necessarily lead to the use of contradictory ideas and phrases. The Rishis, who spoke from intuition, did not realise the difficulties that cold logic could raise against the contradictory statements that alone are possible when we attempt to describe the indescribable, to limit in forms of speech what is unlimited, to imprison in symbols of the mind (pratika, that which is formed by out-going activity of the mind) what for ever soars in an atmosphere which the mind cannot reach. The 'Acharyas' of a later age were anxious above all to construct a self-consistent theory. Logical consistency can apply only to the systems built by the

(continued from the previous page) mind. An extension of the laws of mind to the region of the Absolute, which is above mind as It is above all regions of relativity, must lead to profitless logic-chopping, as it has done in the sectarian squabbles of the minor subdivisions of the Vedanta.

20) Sankara defines those whose “vision is superior” as those who are able to realize that the Atma alone exists (Com. on Mandukya Karika, iii, 16). He again speaks of the “Advaitadrishti” (vision of oneness) of us, the disillusioned” (Ib. iii 18). Whereas all their critics later than Ramanuja, and, what is more curious, all their followers and exponents, too, treat it, not as a question of fact, but as a question of argument, not as a question of discipline, but of exegesis. This has led to the fearful degeneration of ‘Advaita’ in India, where we find people who talk monism all day long, but lead the most selfish life imaginable.

21) The ‘Visistadvaita’ has undergone a degeneration quite as bad as that noticed in the case of Advaita. Ramanuja preached an Isvara of unimaginably excellent qualities, the goal of loving thoughts uninterrupted like a stream of oil, of whom all humanity and all nature was the body. His followers to-day have become an exclusive sect, marked off from the rest of the Hindus by glaring white and red marks covering their person and substituting an elaborate mummary for the simple life of loving meditation on the perfections of Isvara and service of men that the founder reached.

22) Sankara while specially advocating jnana yoga in all his writings, admits that Krishna taught the easier Karma Yoga to his friend Arjuna in preference to the more difficult path of contemplation (Vide. Bhag.Gita, Sankara Bhashya, on xii.13).

23) Buddhism and Jainism also influenced the

(continued from the previous page) evolution of the Advaita philosophy though Sankara like every other Acharya, did not always clearly and correctly understand their position as is evidenced by his criticisms of them.

24) We can not in this book pursue the later developments of Vedanta in this country. They form a vast mass of profitless literature in which the old philosophical schools have been jumbled up in inextricable confusion. In them argument takes the place of psychological experience, bigotry takes the place of meditation, and abuse of other sects takes the place of inspiration. Among them they have raised the innumerable sects that divide modern India and deprive philosophy of its power of consoling man in his troubles and elevating him to a place of peace.

25) The metaphysics of the Yoga school is practically the same as that of the Sankhya. Purusha and Prakriti are called by the more expressive names of Drashta and Drisya, the Seer and the Seen. Sight (Drisi) is the word used in this school to express the function of consciousness, as other schools prefer light (Prakasa) or Jnana (knowing). The Seer sees the operations of the 'inner organ', which in this school is called Chitta, not to be confounded with the 'chitta' of the later Advaita schools whose function is merely memory. All mental activity, the unceasing succession of 'states of consciousness' (as they are called in Western philosophy) is termed 'Chittavritti' in the Yoga Sutras and the 'purusha' sees these 'states of consciousness'; hence he is the Seer. Yoga is the inhibition of the ceaseless flow of 'Chittavritti' and while it ceases flowing, the Seer abides in his true nature (Svarupa) of pure consciousness.

26) The mention of Isvara in the Yoga Sutras has made many people describe the Yoga as a School of theism; but this is extremely inaccurate; for the Isvara mentioned in the Yoga is in no sense God. He is neither the ruler of Nature nor the moral governor of the Universe. Out of the multitude of 'Purushas' in the Universe, he is a special Purusha who was never touched by Klesa, the defects of ignorance, egoism, desire, aversion, and clinging to life, and by the mental deposits left by Karma and their fruition (ib.i.14). In Him is fully developed the seed of Omniscience which every Purusha has. He is the ancient teacher whose life is unbroken by Time as ours is (Ib.i-25-26). The Isvara of Yoga Darsana, therefore, is neither the reality behind Nature, nor any Universal Being in which human selves find their unity. Except omniscience and mastery over time, He has no other divine attribute, His only function being that of an ancient teacher. Hence Yoga is in its tenets as atheistic as 'Sankhya'. Yoga is called in India 'Sesvara Sankhya', the Sankhya which acknowledges the existence of an Isvara; but when this phrase is translated 'theistic' Sankhyas, as is frequently done by English Scholars, it becomes absurd. For the Isvara here referred to is not the Lord of the world, but the Lord only of his devotee, (The Overself—P.B.) and He is his Lord only in the sense that he figures Him in his heart as the mystic symbol 'Om' and this makes it easy for him to reach his own inner consciousness. Though the Isvara of Yoga is an inactive Purusha, it accepts, like the Sankhya, the 'adhidaivata', animistic, explanation of the life of nature. But this doctrine of the 'adhidaivata' cannot make any philosophy 'theistic' in any sense of

(continued from the previous page) the word. On account of the great spread of Vedanta in modern India later writers like Madhusudhana have regarded Sankhya and Yoga as stages leading to Vedanta. German mysticism also, whether it appears as the realistic monism of Haeckel, who sees in matter the one noumenon of the universe, or the more popular Pantheism of many modern philosophers, discounting as it does the abiding value of the individual, arrogates to itself the title of final truth and calls all individualistic or dualistic theories empirical. This is absurd. Both monism and dualism are equally valid explanations of the cosmos. It is a question of individual temperament which explanation appeals to one. The human mind which forms general concepts to explain the cosmos to its own satisfaction is swayed by the temperaments. The man of the rich, emotional cast of mind whose mainspring is his love to the Lord of the universe, whose greatest pleasure is service of the Lord of his heart follows the path that leads to monism; for to him everything is his Lord, all beings, conscious or unconscious, but the Lord's body, and he thus reaches the concept of the one noumenon. If he shuts himself out of touch with the spiritual side of the universe and thus cannot reach the conception of Isvara, he invents the idea of nature or clothes with flesh the abstract idea of humanity and erects them as the objective of his emotional outflow. On the other hand, the man of the stern intellectual cast of mind prefers the path of meditation, trains himself in Viveka, distinction of Self and Not-self and reaches the dealistic interpretation of the cosmos. He may, like the Advaiti try to explain away the Not-self as really illusory and only empirically true and thus reconcile his theory with monism, but he is a

(continued from the previous page) dualist all the same, for his path is one of discrimination. Nor must we forget that after all both theories are but concepts of the mind, and not experiences of the spirit. Before the spirit can realise itself or the devotee can realise his Lord, Manas has to be transcended and the stage of theorizing has to be passed; and when there is realization, concept-making is neither necessary nor possible.

27) The Tantrik Agamas do not regard the world as a false show; as Bhaskararaya says in Lalita Sahasranama Bhashya, under the name Mithyajagadadhishtana No.735, "Really according to the belief of the Tantrikas, who hold (the doctrine that) the world (is) a transmutation of Brahma, the Universe is real; because as there is absolutely no difference between Brahma and the world just as (there is no difference) between a pot and the clay (of which it is made) the reality of the universe necessarily follows from the reality of Brahma. As we accept that the difference (between Brahma and the Universe) is false, we accept all the texts declaring non-difference. From the unreality of difference (between Brahma and the Universe) it follows that the relation of supporter and supported is false. Hence the Vedanta theory of the illusoriness of the world cannot be accepted."

Philosophical ideas are referred to only incidentally in these Agamas but are apparently regularly expounded in the Sakti Sutras, a work which, it will be worth the while of Mss. hunters to bring to light. Nine Sutras from this work are quoted by Bhaskararaya in different places in his Lalita Sahasranama bhashya. The opening Sutra says, "Consciousness, which is independence is the cause of the production of the Universe." Another Sutra says "when one does not realize this he gets confused by his own Sakti and enters Samsara." The next sutra adds, "when he realises

(continued from the previous page) it, and his mind is turned inwards and mounts up towards the knower, he reaches (pure) consciousness." The various stages leading to liberation are indicated in the following:—"When one attains the bliss of (pure) consciousness, (he reaches) Jivankukti, which is unshaken identity with chit (pure consciousness) though he retains the consciousness of body, prana etc." "This attainment of the bliss of (pure) consciousness (Chidananda) is due to Madhyavikasa" i.e. "by the destruction of doubt." "When he attains bala (power of will), he makes the universe his own." The last Sutra describes the goal of life to be "the attainment of the Goddess of True Consciousness and the mastery over the Chakras (the centres of energy)." Judged from these quotations the Sakti Sutras, if discovered, will prove a very valuable find. Many other works of this School are known only by name or by stray quotations by Commentators.

28) The Pratyabhinja School was founded in Kashmir in the 8th century A.D. by Vasugupta, who "discovered" the "Siva Sutras" and taught them to Kallata. Pratyabhijna is the discipline prescribed by this school, which consists in the unbroken recognition of man's essential identity with Siva and the falsity of every thing else. The earlier writers naturally treated the discipline as esoteric.

Chaitanya, the one basis of the Universe, is characterized by infinite consciousness which knows no limitations of Time and Space and by unrestricted independence.

29) "As the Jiva (the experiencer, the individual) is the self of all, the source of all (his) experiences, the object, attains identity with him by being experienced by him. Hence nothing other than Siva exists, in the enquiry regarding word and object. The experiencer always and everywhere is seated as the experienced."—"Spanda Karika."

30) Cognition is a unique act, a fusion of subject and object. Of these two factors, the reality of the subject does not require proof; for in the words of Kshemaraja, "all proofs depend for their validity on self-luminous consciousness." The other factor—the object—attains the appearance of real existence only when cognized by the subject. "So long as these (Jivas) do not cognize, how can there be the known, O dear one? The knower and the known are one Tattva." (Sushmabhairava, quoted by Kshemaraja). Hence the only reality of the Universe is Siva. "As the consciousness on which all this effected world is established, whence it issues, is free in its nature, it cannot be restricted anywhere. As it moves in the differentiated states of Jagrata etc. (waking, dreaming and sleeping), identifying itself with them, it never falls from its true nature of the Knower. The thoughts, 'I am glad', 'I am sorry', 'I am desirous' manifest themselves in a place different (from Spanda), wherein the states of pleasure etc. are strong. Where there is no pleasure, no pain, no known or knower, nor again unconsciousness, that alone really exists. (Sp. Kar. 2-5)

From this point of view it follows that a second Reality, independent of Siva, as the basis of the universe is unnecessary for explaining the cosmos. The cosmos is the projection outside of the experience of the inner organ, Antahkarana.

"The illumination of objects as being present, really exists inside but is made to appear outside." (Isvarapratyabhijna Sutras V.i). "The Lord, of the form of Chit, (individual), being under the influence of desire, causes the totality of objects to shine as if existing outside (though) without a substratum, like a Yogi."

31) Thus, from more than one side, the metaphysical position of the pratyabhijna school approximates to that of Sankara. As the Pratyabhijna is

(continued from the previous page) professedly based on the Sakta and Saiva Agamas, it raises a presumption that Sankara and his Pracharya, Gaudapada, must have derived their philosophy from the Agama schools. According to tradition both were Saktas.

32.) If we remember that in Indian philosophy mental states are modifications of matter, it is not difficult to understand this Mimamsaka theory that the connection between sound and sense is eternal. A mental concept of an object being a modification of subtle matter is permanently attached to the substratum of the name of the object in the same grade of matter. An uttered name is nada, which is a temporary manifestation of the eternal sound; this latter is a permanent modification of that Akasa which is also the material of the organ of thought. Hence a thought exists permanently attached to its name; in other words nama and rupa are one; the thought and the name rise together in consciousness. This explanation also helps us to understand why manifestation is always called namarupa in Hindu books, and why Uddalaka in trying to illustrate to Svetaketu the knowledge that makes us hear what cannot be heard and perceived what cannot be perceived says, "As, my dear, by one clod of clay all that is made of clay is known, the change is a mere matter of words, nothing but a name (vacharambhanam vikaronamadheyam)" (Chand.Up. vi.i.3).

This idea of the eternity of the meaning of a word is not so ridiculously old-fashioned as some people think it is. Sir Oliver Lodge writes in 'Life and Matter', which may better be entitled "the Metaphysics of a Physicist", "The connection between soul and body or more generally between spiritual and material, has been illustrated by the connection between the meaning of a sentence and the written or spoken word conveying that meaning. The writing or the

(continued from the previous page) speaking may be regarded as an incarnation of the meaning, a mode of stating or exhibiting its essence. As delivered, the sentence must have time relations; it has a beginning, middle and end; it may be repeated, and the same general meaning may be expressed in other words; but the intrinsic meaning of the sentence itself need have no time relations; it may be true always, it may exist as an eternal "now", though it may be perceived and expressed by humanity with varying clearness from time to time." (p.115) Max Muller remarks on this Mimamsaka doctrine that the philosophers of India understood that the study of language was an integral part of philosophy.

"They had evidently perceived that language is the only phenomenal form of thought, and that, as human beings possess no means of perceiving the thoughts of others, nay even their own thoughts, except in the form of words, it was the duty of a student of thought to inquire into the nature of words before he approached or analysed the nature of what we mean by thought, naked thought, nay skinned thought, as it has been truly called, when divested of its natural integuments, the word. They understood what even modern philosophers have failed to understand, that there is a difference between 'Vorstellung' (presentation or percept) and 'Begriff' (concept), and that true thought has to do with conceptual words only, nay, that the two, word and thought, are inseparable, and perish when separated." (Six Systems of Indian philosophy, p. 526).

33) Vijnana Bhikshu (who lived in the 16th century), in his Yogasara-Sangraha claims the Sphota theory as belonging to the Yoga school and gives a clear exposition of the theory. "Sound is of 3 kinds. (i) the object of the organs of speech (ii) the object of the sense of hearing and (iii) the object of Buddhi alone. Of these the sound marked off (as belonging to) the throat, palate and other

(continued from the previous page) places is the object of the organs of speech, as produced by them, the sound produced by the sound in the ear and different from the organs of speech is the object of sense of hearing, as being perceived by it. Words, like 'pot' etc. however, are the objects of Buddhi alone, for they are grasped by the Buddhi alone, as will be explained. These words manifest meanings, and are hence called Sphota (manifesters). That word is other than the letters which are pronounced one by one by the organ of speech, for each letter dies very soon (after it is uttered) and cannot unite (to form a word) and hence one (whole) word (for the ear to deal with) cannot exist and there will be nothing to denote the meaning (if we except the Sphota). The cause of this Sphota is a specific effort. If it were due to pronunciation by means of many distinct efforts, it will not be possible to regard it as one word, and to refer to one meaning. The discloser of this sphota is the cognition of the last letter preceded by a series of letters. To Buddhi alone belongs the perception of Sphota, for as Buddhi alone can cognize a succession (of letters) it is simpler to attribute the disclosure of the Sphota to the cognition of this succession than to anything else; because they coexist.

Hence the sphota cannot be cognized by the ear, for it is impossible for the ear to grasp a succession (of sounds), as gha followed by ta; moreover, sounds (of single letters) which die in the instant (they are made) cannot unite (with succeeding sounds); hence, as the impression of the letters already pronounced and their memory reside in the antahkarana, the antahkarana, alone can properly be the auxiliary (of the perception of sphota)"

34) They maintain the Satkaryavada, the theory that the effect exists in an unmanifested form in the cause. The Vedanta Sutra devotes a section

(continued from the previous page) (adhikarana) to the Satkaryavada, the doctrine of the identity of cause and effect.

The Satkaryavada—the concept of the “persistence of the really existent”, underlies all philosophy, ancient and modern. “Whatever really and fundamentally exists must so far as bare existence is concerned, be independent of time. It may go through many changes, and thus have a history; that is to say, must have definite time-relations, so far as changes are concerned; but it can hardly be thought of as either going out of existence, or as coming into existence, at any given period, though it may completely change its form and accidents; every thing basal must have a past and a future of some kind or other, though any special concatenation or arrangement may have a date of origin and of destruction... The thing that is, both was and shall be”. (Lodge. Life and Matter, pp.101-3).

Both the Satkaryavada and the Asatkaryavada, though opposed to each other as theories are not necessarily mutually exclusive when used for explaining the cosmos. Explanation is a mental attempt to form a picture of what is outside the mind. An explanation must be self-consistent; otherwise it fails; but a self-consistent explanation should not be imagined to include the whole of the facts of the cosmos we try to understand.

35) The conception that the organ of a sensation and the object that possesses and produces that sensation are modifications of the same material essence is in keeping with the idealism that underlies Hindu philosophy. Western science has led philosophy into an impasse by generalising the objective causes of sensations into vibrations of material particles which philosophy by no stretch of imagination can assimilate with anything like sensations.

36) Another and frequently used symbol of the unmanifested state of matter, is 'water'. "All this was undifferentiated water." (Rig-Veda).

37) Tattva, lit. that-ness has various connotations. Sometimes it means reality, as opposed to phenomenality, a real, ultimate factor of the cosmos. But the in Sankhya and Saiva Sastras it more often means a definite stage of evolution, a stage having individual characteristics of its own.

ANAGARIKA B. GOVINDA: "CONCEPT AND REALITY."@

If we study the history of religion we find that a very simple but profound experience stands at the beginning and that the wish to express and to preserve this experience in words led to the formation of systems, creeds and dogmas. As the common language was unable to interpret adequately the visions of reality, people took refuge in the symbolic language of poetry. This was handed down from generation to generation either orally or in writing, but even though the words remained the same the people who repeated them through the centuries did not. They changed slowly but steadily and thus the distance between men and words became greater and greater, until they had lost all connection with the living generation and it became necessary to fill them with new life by suitable interpretations. But soon it was discovered that various interpretations were possible, and therefore the interpreters were compelled to demonstrate the superiority of their respective systems. This was the birth of logic and the foundation of philosophy.

At first this logic worked merely with the more poetical or symbolical concepts of the earlier stages of religious experience and grew into a kind of theological philosophy,

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(continued from the previous page) the function of which was simply to support some existing tradition and to convert it into a solid dogmatical system. Later on, after this logic had proved useful as a spiritual support, it was believed that the method itself would be able to lead to the discovery of absolute truth, if only such presuppositions would be chosen which were universally acknowledged as true. This was the stage of independent or, let us say, relatively independent philosophy (because nobody can entirely free himself from the past).

If logic had really been what it was expected to be, all the thinkers, at least those who started from universally acknowledged facts, would ultimately have reached the same result. There would no longer have been any doubt about what is right and what is wrong; in short, truth would have been found at last. But just the contrary happened: even where thinkers started from the same presuppositions and proceeded with the same kind of logic, results differed. The problems instead of being simplified, became more and more complicated. Yet there is no reason to blame logic for this failure. That would be just as foolish as blaming a knife for not being able to cut water into pieces. Every instrument has its limitations and is useful only for those things or conditions for which it is planned.

Logic is of great help in all practical questions, in the realm of solid things and that type of thinking derived from them – and if we examine it critically: all thinking is a mental process of handling 'things'. Thinking means to divide the flux of reality into things. "In the interests of experience, and in order to grasp perceptions, the intellect breaks up experience, which is in reality a continuous stream an incessant process of change and response with no separate parts, into purely conventional "moments", "periods"; or psychic "states". It picks

(continued from the previous page) out from the flow of reality those bits which are significant for human life; which "interest" it, catch its attention. From these it makes up a mechanical world in which it dwells, and which seems quite real until it is subjected to criticism. It does, says Bergson, in an apt and already celebrated simile, the work of a cinematograph: takes snapshots of something which is always moving, and by means of these successive static representations—none of which are real, because Life, the object photographed, never was at rest—it recreates a picture of life, of motion. This picture, this rather jerky representation of divine harmony, from which innumerable moments are left out, is very useful for practical purposes: but it is not reality, because it is not alive.

This "real world," then, is the result of your selective activity, and the nature of your selection is largely outside your control. Your cinematographic machine goes at a certain pace, takes its snapshots at certain intervals. Anything which goes too quickly for those intervals, it either fails to catch or merges with preceding and succeeding movements to form a picture with which it can deal. Thus we treat, for instance, the storm of vibrations which we convert into "sound" and "light". Slacken or accelerate its clock-time, change its rhythmic activity, and at once you take a different series of snapshots, and have as a result a different picture of the world. Thanks to the time at which the normal human machine is set, it registers for us what we call, in our simple way, "the natural world". A slight accession of humility or common sense might teach us that a better title would be "our natural world."

Now let human consciousness change or

(continued from the previous page) transcend its rhythm, and any other aspect of any other world may be ours as a result. Hence the mystics' claim that in their ecstasies they change the conditions of consciousness, and apprehend a deeper reality which is unrelated to human speech, cannot be dismissed as unreasonable. Do not then confuse that intellect, that surface-consciousness which man has trained to be an organ of utility and nothing more, and which therefore can only deal adequately with the "given" world of sense, with that mysterious something in you—inarticulate but inextinguishable—by which you are aware that a greater truth exists.

We usually replace the continuity of movement by the relations of its elementary phases. But as the plurality of relations, existing in every phase, is a hindrance to logical operations—which are based on the law of identity and non-identity, and therefore deal with absolute units and not with groups of relations—all these relations are abstracted from the group, until nothing but a "pure concept" remains.

In this way the divine experience of what is noble and good within us, leads to the absolute concept of goodness, of 'the Good' as such, from which the term "good" is derived. As soon as the term was there, people did not care more for the reality within themselves, but began to speculate about the term. They believed to have found God while actually they had lost him. God, just as Love, denotes a relation towards something beyond the limits of our own little personality. Without this relation there is neither God (Goodness) nor Love, whether we believe in them or not. The most elaborate definition of Love cannot help us, if we are not able to feel it.

There is a beautiful saying of Sri Ramakrishna about love towards God. One of his hearers confessed that he was not able to love God. "If

(continued from the previous page) that is so," said Ramakrishna, "try to love your fellow-men" — "No, I cannot!" — "But is there not somebody whom you like?" insisted Ramakrishna. — "Yes, my nephew." — "Well, then love your nephew!"

The quintessence of this little dialogue is, that it does not matter so much what the object of our love is (as long as it is real love), but that it is the experience of love that matters.

It is just the same with "God". Whatever we may understand by this term, it is only the experience that counts. And the more profound the experience is, the less room is there for definitions, because definition means limitation and the experience of God is the experience of the limitlessness, the unlimited within ourselves.

"When Bahva was questioned by Vaskali, he expounded the nature of Brahman to him by maintaining silence. — "Teach me", said Vaskali, "most reverend sir, the nature of Brahman." Bahva however remained silent. But when the question was put forth a second and a third time he answered, "I teach you indeed but you do not understand: the atman is silence."

This is exactly the Buddha's attitude. How much bloodshed and misery could have been avoided if the world would have followed this example, if humanity had understood the value of silence. Jews, Christians and Mahomedans were taught, not to make any image of God, but they did not know that worse than any sculptured or painted image are those images which are made of dead concepts and empty words. No intelligent man will take a picture or a brazen image for "God", but there are millions who believe in concepts, worship principles and sacrifice the happiness of their fellow-beings for word-fetishes. But what about

(continued from the previous page) those who are not intelligent, who are still in a childlike state, what about them? somebody may ask. Have you never seen a little girl playing with dolls? The doll means a real child to her even if it is ugly and crude, and she feels herself as a little mother. We say the doll is not a child and the girl is no mother, both are illusions. Well—but the love which the little girl experienced and which made her heart beat with joy was no illusion. That is the point!—But for abstract concepts we cannot even feel love, they neither have reality nor do they lead to reality and mostly they are misleading. They are like vampires who themselves are bloodless shadows and suck the blood from the living. The worst is: a clay image is easy to break, but a concept is such a dead thing that we cannot even kill it. The child will grow beyond the doll and will forget or break it, after it served its purpose; but concepts the older they grow the more powerful they become. They live like parasites at the expense of their owners.

Better let savages have their fetishes, children their dolls and idol-worshippers their idols. As long as they have the power to fill the objects of their devotion with life, there will be more reality in them than in all the philosophy about God and soul. Woe to those, who in their foolish arrogance break idols and images of others in order to impose on them their brain-manufactured "God" dogmas and cheap prayer books! After all, it needs much more creative imagination and concentration to worship an idol than to read ready-made prayers. There is more idealism (in the most literal sense of the word) in those people who are able to see a higher reality in the beauty of an image, or a representation of higher forces even in the forms of a crude stone, than in those "intellectuals" who reduce the world to a system of formulas and believe only

(continued from the previous page) in principles.

If any body has fought against such mental stagnation, then it was the Buddha. He was the first among the great leaders of humanity who recognized the danger of conceptual thought and philosophical abstractions. The Buddha's anatta (an anicca) doctrine was the greatest protest ever made against conceptualism and dogmatism. He was the first real Protestant. He knew that as long as we believe in an absolute self (atman), i.e. in a mere abstraction, which has no reality, no connection with life nor with anything else, we would never escape the jungle of theories, never be able to experience the unlimited within us. "Even were a permanent individuality to be possible, it would not be desirable, for it is not desirable to be separate. The effort to keep oneself separate may succeed indeed for a time; but so long as it is successful it involves limitation, and therefore ignorance, and therefore pain. 'No! it is not separateness you should hope and long for', says the Buddhist, 'it is union—the sense of oneness with all that now is, that has ever been, that can ever be—the sense that shall enlarge the horizon of your being to the limits of the universe, to the boundaries of time and space, that shall lift you up into a new plane far beyond, outside all mean and miserable care for self.'"

R.J. JACKSON:[@] The parents of Nakula, an obscure member of the Order who invite the Buddha to their house, and ask Him, would they after many years of cloudless married life find each other again after death? Surely, is the reply, if it be your desire, and if you be well matched in faith, in moral, in generous deeds and wisdom (panna), you will see each other there as you see each other now.

[@] 'Gradual sayings, II. p. 69.

DETACHMENT & KNOWLEDGE IN UPANISADS M. HIRIYANNA:[@] (1) The term 'upanishad' literally means "sitting down near by"; and, at first, it signified "secret teaching", i.e. the teaching which was jealously guarded from the unworthy and was imparted only to disciples whose fitness to receive it had been properly tested. The word has since come to be applied to the treatises which embody such teaching.

(2) There are some ideas that dominate the teaching of all the Upanishads. The most important of them are two: (i) that of the value of 'jnana' or knowledge of the ultimate reality, and (ii) that of the need for 'vairagya' or complete detachment. The whole of the Upanishadic doctrine may, indeed, be said to hinge on these two conceptions of 'jnana' and 'vairagya'; and a later Vedantic work represents them as 'the two wings that are indispensable for the soul, if it should soar unrestricted to its eternal home of freedom and peace'. To indicate the central teaching of the Upanishads, it will suffice to explain the significance of these conceptions. To take up the latter first:

(i) 'Detachment' — No matter what Upanishad we take, we are sure to find that it emphasises the need for absolute detachment. But it should not be thought that the emphasis implies that social duties are ignored and that the teaching is therefore negative, for this attitude of detachment cannot, and is not intended to be, cultivated in the abstract. 'Samnyasa', which symbolises it, is only the fourth and last 'asrama'; and fitness for it presupposes the strenuous discipline of the other three stages, particularly that of the householder with its multifarious social duties. Thus 'vairagya', being the final outcome of such training, cannot be characterised as unsocial or purely negative. The training, indeed, aims at the annihilation of desire, but only as the result of service whole-heartedly rendered to others.

[@] In Foreword to "The Upanishads Selections"

It may be thought that whatever be the nature of the steps leading to it, 'Samnyasa' in itself is negative, since it means a curtailment, if not a total abandonment, of social activities. It may appear so from some passages found in the Upanishads; but there are others, which enjoin the continuance of such activities throughout life. A well-known passage of the latter kind occurs in the 'Isa Upanishad'. In its first verse, the Upanishad inculcates complete renunciation but qualifies it in the very next one by adding that incessant activity also is necessary. The natural inference to be drawn from it is that man should live amidst others all his life, discharging his obligations to them, but only that he should never think of reaping any personal benefit by doing so. Thus 'Samnyasa' stands for much more than self-denial. That is only one aspect of it; and there is another aspect, not less important, viz. devotion to the service of others. To state the same otherwise, it signifies self-renunciation and not world-renunciation. It is this teaching of absolutely disinterested work, as is now well known, that was amplified later in the Gita, definitely shifting the emphasis from the form of 'samnyasa to its spirit.

(ii) 'Knowledge' — The cultivation of detachment is recommended not as an end in itself, but as a means to the pursuit of Truth or the knowledge of ultimate reality which, to be successful, should necessarily be disinterested. This reality is sometimes represented objectively as the all-pervading principle or Brahman and, at other times, subjectively as the inmost soul of the individual or Atman. But the distinction is not meant to be taken as final. What the Upanishads signify by both is the same, viz. a spiritual reality which is in and beyond all particular facts and which explains all that is in the universe, including the individual self.

(continued from the previous page) It is thus neither Brahman nor Atman, in one sense; but both in another.

This reality is often spoken of as unknowable, but we should not conclude from it that the teaching of the Upanishads is agnostic. It only means that the ultimate reality cannot be made the object of any ordinary mode of apprehension—a view which is quite intelligible, since it is, by hypothesis, all-comprehensive and therefore not other than the apprehending subject. While thus denying the possibility of cognising it in the familiar way, the Upanishads unequivocally declare that it can be realised in one's own experience. That is, though we cannot know Brahman we can, as it is said, be it. Yoga or meditation is the necessary aid to this realisation; and, if steadfastly practised, it will transform such indirect knowledge of the ultimate reality as may be gained by a study of the Upanishads, into direct experience. It is this direct or immediate experience of it that is finally meant by 'jnana'.

When knowledge in this deeper sense dawns upon a person, he attains 'moksha' or deliverance. On the negative side, it is described as free from all sorrow and pain; and, on the positive side, it is sometimes characterised as one of joy but, at other times, as transcending it. It means that the joy of deliverance is not of the precarious kind with which we are familiar, but is transcendental, such as is meant by the saying of a much later age; 'Sukham duhkha-sukhatyayah.' Rather it is not joy at all but abiding peace, or repose that ever is the same. Further, the state of 'moksha' is conceived not as attainable elsewhere but here and now, if one so wills. The 'Katha Upanishad', for example, says: 'When all desires dwelling in the heart vanish, then a man becomes immortal; and (even) here reaches the goal (vi.14). Such a person is called a 'jivanmukta', or 'one that is free while still alive'. This view, on account of its recognition of the

(continued from the previous page) the possibility of perfecting oneself in the present life, marks a great advance on the earlier Vedic belief that the final ideal of man is to attain the bliss of heaven hereafter. Socrates is stated to have brought philosophy down from heaven to earth; the seers of the Upanishads, we may say, discovered that that heaven itself is on this earth, could one but realise it. Perfection does not mean, according to them, a change of time, place and circumstance. It is rather rising above them all, or overcoming every form of narrowness, through knowledge of self-discipline.

What is the attitude towards life and the world of one that has become a 'jivanmukta'? He no longer seeks the true, for the spiritual unity of all that exists is now a matter of personal experience to him and he is so much saturated with that experience that, under no circumstances, does he grow oblivious of it. He never loses 'the touch of the one in the play of the many'. Equally striking is the change in his devotion to the good of others. The ultimate unity of everything that exists having been realised, all desire vanishes of itself. Hence his selflessness ceases to be the result of conscious effort; and his service to others, if those terms can still be used in reference to him, becomes spontaneous—the natural and necessary expression of the universal love which complete knowledge begets. In other words, he loves others not as such but as himself, because he feels his identity with them.

ON THE UPANISADS T.M.P. MAHADEVAN:[@] The meaning of the term 'Upanishad' is variously interpreted by Commentators. According to Sankara, the Upanishad is so named because it 'destroys' ignorance or 'leads' to Brahman. Suresvara derives three meanings from the three senses of the root 'sad' — to decay, to go or know, to destroy.

[@] In Introduction to "The Upanishads Selections."

(continued from the previous page) The Upanishad is that which brings about the decay of Avidya, or that which makes one understand Brahman, or that which effects the destruction of ignorance without residue. Thus the Commentators would have the meaning of the word 'Upanishad' to be Brahmanavidya or knowledge of the Absolute. This meaning, however, is philologically and historically unjustifiable. The Upanishads themselves use the word in the sense of rahasya or secret. The etymological meaning of the word is 'sitting (sad), close by (upa) with devotion (ni)'. Since the Upanishadic doctrine is not for the masses, it was given to the eligible pupil in seclusion. Hence 'Upanishad' came to mean secret doctrine.

2) The central teaching of the Upanishads may be summarised in the formula: Brahman=Atman. Through the objective method of extrospection, the Upanishadic seers discovered that Brahman is the world-ground, the cause of the origination, sustentation and destruction of the universe. Through the subjective method of introspection, they concluded, that the self of man (Atman) is not to be confused with his psycho-physical trappings. Then through an intuitive flash, they identified the two and arrived at the principle of unity. If Brahman be not Self, it would be a brute reality, an unknown somewhat. If the Self be not Brahman, it would be a psychical flux, finite and perishable. The two extremes of materialism and mentalism were avoided by identifying the self with Brahman. It is this non-dual Truth that is characterised as satyam (existence), jnanam (consciousness) and anantam (infinitude), and as satyasya satyam (the real of the real).

3) Two tendencies are to be found in the teaching of the Upanishads. While some texts regard Brahman as the real cause of the world (saprancha), others adopt the via negativa and describe Brahman as 'not this' 'not this', and the world

(continued from the previous page) as an illusory appearance thereof (nishprapancha). The later schools of Brahma-parinama-vada and Brahma-vivarta-vada are based respectively on these two lines of thought. Sankara, the great exponent of Advaita holds that the universe is merely an illusory appearance (vivarta) effected by Maya, and regards the other view (Brahma-parinama-vada) as the lower standpoint of gauging the Real from the empirical level.

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- 1) To every Buddhist the subject of Japanese religion must possess a supreme interest, for the application of the Dhamma by such a remarkable people is certain to have a great influence on the future of Buddhism as a whole. In this article I propose to deal with the life and teaching of one of the most remarkable interpreters of Buddhism—Nichiren Shonin, the founder of one of the largest Buddhist sects in Japan and a teacher who had all the genius of his race for the practical side of life together with views of a startling modernity.
- 2) Tendai Shu sets out to solve the problem, why are there so many branches of Buddhism? Is it possible to harmonize them? Tendai shu finds the solution very simply and reasonably in the theory that Lord Buddha taught in different ways at different times.
- 3) The Hokkekyo of Saddharma Pundarika Sutra the crest jewel of all the discourses of Buddha, for it synthesizes all the rest and teaches the unity of the universal and the particular, a system of dynamic pluristic monism.
- 4) The newly formed feudal warrior classes or Samurai had little use for the highly ritualistic

@@ In The Maha-Bodhi Journal, 1936.

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(continued from the previous page) Buddhism of Tendai and Shingon, they needed something simple and direct, and this they found in Zenshu, which already formed part of Tendai teaching, but now, emerged as a distinct sect with a stoic discipline and a teaching that cast aside written books and sought the Buddha in them by close meditation.

The effect of Zen in the field of moral training is to produce a robust self-reliant, and above all fearless character, and in that of art a restrained simplicity which suggests rather than delineates.

The masses, who as usual in such times, suffered the most, required a religion of comfort which they found in the Pure Land School of Honen Shonin and Shinran Shonin, who taught "Tariki" or other-helping as opposed to "Jiriki" or self-helping.

5) It was in this disturbed world in the 13th century C.E. that Nichiren Shonin was born at Awa on the eastern coast of Japan. His father was a ronin i.e., an unemployed samurai who, at the time of Nichiren's birth was earning a living as a fisherman, possibly like the son, the father suffered for being too outspoken.

At the age of eleven the boy was taken by his father to the neighbouring monastery of Kiyosumi, where he was entered as a novice under the name Rencho (The name of Nichiren or Sun Lotus he assumed later).

The young novice showed great ability and religious fervour; as a youth, he is said to have vomited blood through his longing for Bodhi, but was comforted by a vision of Kokurgo Pai Bosatsu (Sanskrit Akasagarbha Bodhisattva): who offered him a brilliant jewel like the planet Venus and assured him that he would become the wisest man in Japan.

Seeing that young Rencho gave great promise, the abbot of Kiyozumi sent him to study at

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(continued from the previous page) Kamakura where he learned all branches of Buddhism reading through the whole Tripitaka and even extending his researches into Shintoism and Confucianism.

On his return to Kiyozumi, Nichiren as he was now called, spent many days in retirement seeking solution to the problem, what kind of Buddhism is best suited to the Latter Age.

The Age of Strife and War, the time which now is; hence since the followers of the Semitic have grown powerful, the earth has been full of strife and hatred.

Our Lord prophesies in the Daishukhyo that "in this last period Buddhism will fail and lose its power, but in the Hokkeyo He gives a prophecy in the opposite sense; in the Age of the Latter Law, the Hokkeyo shall have vogue throughout the world."

We have seen the decline of Buddhism during recent centuries, since the Europeans became the most powerful nations in the world, a decline which reached its lowest ebb last century; now with the rise of Japan we shall see the fulfilment of the Hokkekyo prophecy, to quote Nichiren Shonin: "Now 200 years have elapsed since the Latter Law began, and it corresponds with the time "Buddhist Law will disappear" as recorded in the Daishukhyo. If Buddha's prophecy is true it is the time that battle and wars will take place. Buddha's prophecy on this is true after all, just as the ebb and flow of the water of the ocean takes place. There is no doubt, therefore, that for this reason, the great Law of the Hokkekyo will spread over Japan and the whole world after the time of the prophecy of the Daishukhyo.

In his retirement it was borne in upon Nichiren Shonin that he was Jogyo Dai Bosatsu one of the Saints out of the Earth of the Hokkekyo who were entrusted by the Buddha

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(continued from the previous page) with the propagation of Hokkekyo in the Latter Age. Standing on a cliff above the sea at dawn, Dai Shonin stretched forth his arms towards the rising sun as a cry broke from his lips. "Namu Myoho Renge Tayo—Hail to the Lotus of the Incomparable Law", thus making the sun the witness to his mantra. He then returned to the monastery where his address excited at first amazement and then anger. The local feudal lord was especially hostile to Nichiren who had to fly to Kamakura.

Here he carried out the fiercest propaganda against the corruptions of his time. Shingon she he accused of bringing the true Buddhism under a mass of superstition and ritualism; Zen followers he called devils on account of their pride, and perhaps in rough warriors the Zen spirit of entire self-reliance did produce a certain arrogance.

6) Not only was the state of religion unsatisfactory, the political situation was more alarming than any that hitherto confronted the nation. Japan was drifting towards social dissolution and anarchy. Nichiren's attention like that of every thoughtful man, was attracted to the serious problems of the times and he earnestly sought a remedy. Previous Buddhist Leaders, like Dengyo Daishi and Eisai the founder of the Rinza school of Zenshu had recognized the importance of healthy political conditions, but Nichiren especially termed his sect the Teaching of the Political Path. If it were not for the State, argued Dai Shonin, who would worship Buddha that is, if society be in a state of anarchy, the cultivation of religion as of the arts and sciences, is impossible.

Further Nichiren saw that it is not enough for individuals here and there to be good Buddhists, the whole state must be permeated with Buddhism, the laws of the country, the relations

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(continued from the previous page) of rulers and subjects of classes, of members of the family must all be regulated in conformity with the Dhamma, otherwise an individual upasaka living in an environment inimical to Buddhism will be forced into acts contrary to his religion. Nichiren the most national of Japanese Buddhist leaders had the greatest faith in the future of his country.

7) Sometimes Dai Shonin writes as though he thought the degenerate Japan of his day might perish before the Mongol onslaught, but Great Japan, the ideal Japan, which he contrasts with the actual Little Japan, could never die. Nichiren's remedy for the evils of the time was, in religion to abolish superstition and establish the Hokkekyo century Buddhism.

8) Returned to Kamakura Dai Shonin resumed his preaching with all the old enthusiasm, and the hatred of the rulers against him proportionately increased.

9) Nichiren was taken for examination before his enemy Hei No Saemon, and condemned to death. The execution was fixed for midnight.

10) Nichiren was a mixture of serenity and tenderness, and if he was uncompromising in his denunciations, he never forgot kindness and no man ever excelled him in gratitude and appreciation of affection. Repeating the mantra, Namu Myoho Renge Kyo, Nichiren knelt and calmly awaited death. A few moments later a messenger from the Shikken came galloping madly with a reprieve, Hei No Saemon being tormented with terrible dreams had commuted Nichiren's sentence to banishment to the Isle of Sado.

Nichiren wrote of his experience at Tatsu No Kuchi as a death and a rebirth, for he said "the man Nichiren was executed at Tatsu No Kuchi."

11) About this time the Mongol armada appeared off the Japanese coast, and the government appealed to all priests to pray for victory. Nichiren

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(continued from the previous page) was requested to join with the rest and was allowed to return to Kamakura, but he refused to compromise his principles, and made his third appeal to the nation to accept the Hokkekyo centric faith.

Nichiren perhaps felt that it would have been well for his country to have had a severer experience; he feared that the people might regard the victory as the result of rites which he deemed superstitious. He thought that the final triumph of his religion would come after a period of great calamities; for it was part of his philosophy that it was necessary for religious and social evils like physical illness to come to a head. Hereafter, he prophesied, there will arise a War, the greatest that ever was beneath the sun and moon, when all men will join with me the despised priest in reciting 'Namu Myoho Renge Kyo' (Is it possible that we who now live will see this)

Having made three appeals to the nation, Nichiren retired for the last nine years to Mount Minobu in the neighbourhood of Fujiyama, where he spent his time in correspondence with his growing body of disciples, and in meditating and writing on the religion of the future.

12) Most Buddhists have regarded Mappo, the Latter Law Age as the worst and darkest; not so Nichiren, on the contrary he regarded it as in some respects the best of the three periods, because its difficulties call forth the powers of strong men. One day of work in the world during Mappo is worth a hundred years of Gokuraku or Devaloka, wrote Nichiren, who was a strenuous philosopher.

13) He faced his end calmly surrounded by his disciples and repeating the stanzas of Eternity from the Hokkekyo. His tomb is in lovely Minobu in the midst of gleaming temples where golden shrines glitter amidst splendours of black and

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(continued from the previous page) real lacquer, marvels of beauty that bring a thrill of pride to the heart of every Buddhist.

14) To Nichiren we may with much more fitness apply the words of Carlyle about Danton, "no hollow Formalist, deceptive and self-deceptive, ghastly to the natural sense was this, but a very Man,...fiery real, from the great fire bosom of nature herself."

15) Before we consider the teaching of Nichiren, we must briefly review the Hokkeykyo or Lotus of the Good Law upon which his faith was founded.

This Sutra is the Exposition of Infinity. Then follow parables such as the Burning House, a father has a large house which is in flames, his children are heedlessly playing within, so to persuade them to come forth he promises various gifts, but the father is better than his word, for he bestows on all of them magnificent bullock carts adorned with jewels. The house is the world, the children are living beings the father is the Buddha and the gifts are Supreme Perfect Enlightenment, for hitherto the disciples had believed that there were three vehicles, that of the Sravakas or bearers, the Engaku or Paccheka Buddhas, and the Bodhisattvas, but now the Buddha promises that any may attain the Bodhisattva path.

16) Fifty two Kalpas pass in the space of an afternoon for here we are outside time. We are shown the universe "sub specie aeternitatis".

17) The disciples ask leave to proclaim the Hokkeykyo in the coming ages, vowing that they will gladly sacrifice life itself to do so. The Buddha refuses their request saying that this duty will fall to others. At this moment the earth seems to burst as under and from out of the fissures arise innumerable Bodhisattvas who were abiding in the ether beneath the earth and all headed by Vishishta Carita or Jogyo of whom Nichiren was an incarnation, come to Vulture to pay homage. The Lord declares that He has Himself trained

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(continued from the previous page) these Bodhisattas in the past.

18) This slight sketch of the Hokkekyo will enable us to understand Nichiren's system. The teaching consists of three parts; Kai or morality by which we regulate our conduct, Jo, or meditation by which we compose our minds, and E, or learning by which we dispel delusion.

This three-fold system is called Sangaku. The Sangaku is dependent on the San Dai Hiko, or Three Great Intimate Laws, which are the groundwork of Nichiren's religion. These three fundamentals are Honzon, Daimoku, and Kaidan, that is the central object of worship the sacred Title and the Sacred Place of Initiation.

19) Why did Nichiren accord such supremacy to the Hokkeykyo? Because therein the Lord says, "In this Sutra I have succinctly proclaimed all truths."

Doctrines which are contained in earlier sutras are expanded in the Hokkeykyo; which in no way contravenes true Buddhism. So Nichiren said, 'the truth contained in the Hinayana books is in no way different from that in the Mahayana books and Hokkekyo, therefore to read the Hinayana books is the same as to read the Mahayana and the Hokkekyo and vice versa.'

20) Mutual Participation is the interrelation of all parts of the universe. We usually think of cause and effect in their time relation, but a phenomenon only gains its time significance when considered in relation to all co-existing phenomena because the Kosmos is like a vast web in which each part is related to every other. Buddhist philosophy has always insisted on the significance of co-relations, and this aspect is especially emphasized by Tendai, which Nichiren accepted implicitly on this subject.

The doctrines of anatta and anicca clearly imply a dynamic world view, the Buddhist teaching is not a static pantheism but a dynamic

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(continued from the previous page) pluristic monism.

21) The Dhamma exists even though no Buddha arises to proclaim it, and everything in the universe is dhammata, even though unconscious of the fact. But the Dhamma remains a mere abstraction until it is realized by an All-Enlightened. Therefore Nichiren said, "Ye shall have the Lord Sakyamini for Honzon. This is no contradiction, for without the Buddha the Dhamma would be unrealized and imperfect. So without the Dhamma no Buddha could be enlightened. These three are one, taught Nichiren, Sakyamini the Hokkekyo and all living beings. The life and death of all living beings is the life and death of the Hokkekyo in its true essence."

22) Nichiren depicts between them the banner of the Hokkekyo representing the unity of the two, immediately below are ranged the great Bodhisattas looking to the Buddhas as the leaders in the war against evil, on the outer circles the disciples, devas, nagas, etc. Buddha is both the abstract Dhamma and its concrete embodiment, and by mutual participation of all beings He is in relation to all beings in the universe.

23) Nichiren was very careful to distinguish the Buddha in nature, or the potential Buddha and Buddha in realization, which is the conscious awakening of Bodhi within ourselves. He says in His Testimony common to all the Buddhas of the Three Ages; For in everything, in grasses and trees, in mountains and streams, even in earth and dust there are present the truths of existence of the realms of the Dharmadhatu or Hokkai which participate in one another while the sole road to the Lotus of Perfect Truth which is immanent in our own minds pervades the paradises of the ten quarters. All these fruits are inherent in our own mind, and

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(continued from the previous page) the mind is in reality identical with the Tathagata of the primeval enlightenment.

Everything has three aspects, lakshana, particular manifestation, swabhava, becomings, swa rasa, particular quality. Now the quality of the Buddha is cosmic or universal. His swabhava is identical with the kosmos, and His manifestation is in the kosmos.

The Kokkekyo mandala includes and explains every phase of religion, we have theriolatry in the nagas, polytheism in the devas, monotheism in Brahma and the synthesis of all in the Buddha and the Hokkekyo. Pantheistic systems are wanting on the devotional side, monotheism leads to cruelty and intolerance, but in Buddhism alone we have the advantages of both. Mutual participation gives us the sublime unity of pantheism, and the Lord as embodied Dhamma affords an object of devotion.

But no matter how glorious our representation of the Honzon the Buddha remains a mere image unless we assimilate His qualities. Therefore besides the Honzon we have the Daimoku, or Sacred Title.

We have seen how Nichiren considered the Hokkekyo as the fundamental Dhamma embodying the truth of Buddhism, and therefore being the Golden Body of the Buddha, so we understand the mantra Namu Myoho Renge Kyo is not mere book-worship, for the sacred Title stands for all the qualities of Buddha and implies five profound significations viz. the Title, the Entity, the Principle, the Efficiency, the Doctrine.

We cannot think of anything apart from its name, therefore the sacred Title embodies all the qualities of Buddha. Nichiren wrote: "Therefore, if we can perceive that it is not the mere title of the Book, but our substance and nature as Myohorengekyo then our own selves are equivalent to the Hokkekyo, and we know that we are the

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(continued from the previous page) Buddha whose three Aspects are united into One; because Buddha manifested our true substance in the Hokkekyo". In this sect the mantra must be uttered with faith, for Nichiren declared that faith was like the confidence existing between parent and child, or husband and wife. By the constant utterance of Namu Myoho rengekyo we manifest our faith, induce self-intuition, ecstasy, render our minds one pointed to awaken Bodhi, stimulate our enthusiasm and realization of our destiny to become Buddha.

To change our minds and bodies into Namu Myohorengekyo is like changing lead to gold, for when we utter the mantra we are expressing our fervent desire to possess all the virtues set forth in the Hokkekyo and we can then truly say "we are veritable sons of the Tathagata, as Nichiren says, "Our sleeves are wet with tears until we see that gracious Figure which says "I am thy Father," that is, when we awaken to the sorrow and futility of samsara we experience grief and despair, but when our minds are changed to Namu Myohorengekyo life has a purpose, we henceforth fight beside Buddha against the force of evil; we must remember the simile in the Hokkekyo of Buddha as the warrior king, and understand that His lover is an austere lover and that our practice may lead to suffering or perhaps death; as Nichiren says "Live your life through as the one who embodies the Truth and go on without hesitation.

24) Every act of our lives should be the practice of the sacred Title.

25) The philosophic theory of the Honzon and the individual practice of Namu Myohorengekyo was not sufficient. Mahayana always aims at universal salvation, therefore as the third fundamental of Nichiren's teaching we have the

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(continued from the previous page) Kaidan, the land or centre of the Kingdom of Buddha.

We know there are places where Buddhas appear and others where they do not owing to lack of karmic affinity, thus before Sakyamuni descended from Tushita Heaven to incarnate in this world, He considered what country would be appropriate and He chose India. Nichiren comments on this that Buddhism arose in India, the Land of the Moon, and spread to Japan, the Land of the Sun, from whence it will return westward again in the Latter Age. We have already mentioned that the Kaidan would be established in Japan as a cosmic centre founding his belief on the prophecies of Indian and Chinese sages and also the capacity of the Japanese people for the Mahayana.

26) The Pure Land, said Nichiren, is harmony between existence and its stage, or in modern parlance, the complete harmonious interaction of the subjective and objective. Hence Nichiren's ideal is complete harmony in all relations of life, and it can be realized even on this earth. It is this feature of Nichiren's teaching that makes him so modern.

The modern man has little patience with a religion which abandons this world as hopeless and promises perfection in some world infinitely remote, the existence of which is problematical. Such a belief seems to the modern mind a mere escape and avoiding the issue, the best modern thinkers would heartily agree with Nichiren's saying, 'one day of work in this world of Mappo is worth a hundred years of paradise.'

Equally modern is Nichiren's method of 'Shaba Soku Fakkō Dō' realizing the Pure Land in this world. The Pure Land is not something that will be sent down miraculously from the skies, it can only come by the combined efforts of all humanity working not with a view to selfish and predatory gain, but in the spirit of service, as Nichiren

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(continued from the previous page) would say, reading the Hokkekyo with flesh and blood, 'making our daily occupations the practice of Namu Myohorengekyo'.

Nichirenschu or the sect of Nichiren counts its adherents by millions, it is found wherever the Japanese have gone. Many Japanese army officers are Nichirenschu men, for Nichirenschu like its founder has always been combative.

27) In modern times, Nichirenschu has produced prominent men like the late Chigaku Takayawa, the Nietzsche of modern Japan, scholars like Professors Anesaki and Satomi, and social workers like Messrs Honda and Tandka. Tandha is almost a second Nichiren. He aims at bringing religion to bear on pressing modern problems, and promotes co-operative industrial enterprises.

The prophesy of Dai Shonin that Buddhism would return from Japan to India is nearing fulfilment as a Nichirenschu temple has been started in Calcutta.

28) Many modern Japanese activities are in the spirit of Nichiren, even those which is the fashion to condemn.

Nichiren wrote: "Know Ye, that when these Bodhisattvas act in accordance with the positive instruction, they will appear as wise kings and attack foolish kings in order to instruct them."

29) In conclusion, the value of Nichiren's teaching to the modern world is incontestable, for it meets our chief need,—a religion to harmonize all aspects of life and a manly vigour in co-operating with the Buddha in His contest against evil in every shape.

If any be at times tempted to despair of goodness and the future of humanity or to degenerate into a sickly impotent sentimentalism, Nichiren's teaching is the tonic they need to brace them to go forward, life their life as

B.L. BROUGHTON: "NICHIREN SHONIN: PROPHET OF THE THREEF OLD PATH."

(continued from the previous page) one embodying the truth. Nichiren had prophesied that 2,500 years after Buddha's Nirvana Buddhism would again be propagated in India.

Shaka (Buddha) is the object of worship of this sect. They hold that, after the lapse of 3,000 years from the birth of Shaka, he will be succeeded by Miroku (Maitreya), who will convert those who have not yet attained to Buddhahood. The Lotus is the emblem of Shaka, who is said to have been born into the corrupt world, like the lotus springing up out of the mud at the bottom of a pond.

(See my typed Vol. "Mahayana Notes" page 287 for text of "Hokkekyo" i.e. 'Lotus of the True Law' or 'Saddharma Pundarika').

Dr T. SUZUKI: "THE MADHYAMIKA SCHOOL IN CHINA." @@

1) The introduction of the Madhyamika philosophy into China, according to an opinion prevalent among Japanese and Chinese Buddhists, was effected by Kumarajiva (A.D. 339-383-413). The Three Castra sect, is the name given to the Chinese Madhyamika School.

2) The reason why it could not enjoy a further prosperity in China is due mainly to the peculiarity of the Chinese mind which refuses to dwell on anything abstruse, and partly to the sweeping influence of the rival school, Dharmalaksa sect (Yogacara or Vijnanavada philosophy by Asanga), introduced and promulgated by Hsuan-tsang. We cannot indeed expect such an abstract and highly-speculative philosophy as propounded by Nagarjuna to find any lasting support among the people who are the avowed advocate of Confucianism, a crystallization of practicality and conservatism.

3) The Madhyamika philosophy has always emphasized its negative side both in India and China, and this has called forth the prejudiced and

(continued from the previous page) unfavourable comments of the critics of the West. But its position could be held only through the clear understanding of the negativistic view in question. One of the propositions stated by the Chinese Madhyamika followers as the very kernel of the philosophy is the "Middle Path in the Eight negations or No's" that constitutes the first aphorism of the Madhyamika-castra. In the following pages I will try to explain the statement in connection with other essential theses according to the view held by Chia-hsiang Tai-shih.

(i) Two Forms of Truth: The discrimination of two forms of truth, Paramartha and Samvrtisatya, has been prevalent among all Mahayana schools. Even the Yogacara, the rival of the Madhyamika, adopted the conception to some extent, but treating it in its own fashion. It seems that the antagonism between the two systems just mentioned reached its climax in India some three hundred years after Nagarjuna. Bhavaviveka, a powerful adherent of the Cunya-philosophy, wrote the Mahayanataratnacastra against the Yogacarin Dharmapala's commentary on the Vijnanamatracastra; the former insisting on the cunya-ness of existence, while the latter, the validness of the Parinispansa-laksana which corresponds to the Paramartha of Nagarjuna.

According to the 'Erj ti i chang' (Views on the Two Satyas) compiled by a royal prince of the Liang dynasty (A.D. 502-555), there were already 23 different views in China concerning the two forms of truth. It will be noticed that the problem how to deal with the Paramartha and Samvrti, absolute and conditional, one and many noumena and phenomena, universal and particular, was of a vital importance to all sects of the Mahayana, as was to the philosophers of the West. How did then the Three Castra sect solve

(continued from the previous page) the problem?

The advocate of the sect declares that the discrimination between the Paramartha and Samvrti, or in other words, between what appears to us, and what is in itself, is not absolute; that they have only relative value, because it is the condition by which our imperfect understanding conceives existence. Noumena and phenomena have no objective reality as some suppose; for if they have, the truth becomes dualistic and therefore conditional, and that which is conditional cannot be the truth. Nor are they subjective forms inherent in our mind as others affirm; for if so, our reason becomes incapable of grasping the truth which must be absolute, transcending all modes of relativity.

The Paramartha and Samvrti are no more than the tools or passages which are necessary for us to reach the truth. Buddha distinguished them simply to dispel our intellectual prejudices which oscillate from one extreme to another, never keeping its equilibrium or Middle Path. When it is said that things are what they appear, that they are real as characterized with individuality, ignorant minds cling to the view and entirely forget the other side of the shield, namely that they are not what they appear to us, that they are cunya, conditional, relative, phenomenal. But when the cunya-ness of existence is thus emphasized, they again cling to this view, utterly ignoring the truth contained in the naive realism. Clinging or one sidedness is therefore the prejudice of our intellect, preventing us from obtaining an insight into the truth.

The truth transcends every form of separation and individuation, and therefore the attainment of the truth consists in shaking off all conceptions smutted with dualism. The distinction of the Paramartha and Samvrti holds good as long as they serve us as instruments for removing our

(continued from the previous page) mental biases; but as soon as we cling to either of them as the ultimate truth, we are doomed. "They are like the finger pointing out the moon, they are like the basket carrying the fish." As soon as the fish is caught in the hand and the moon is noticed, there is no need of bothering ourselves with the basket and the finger. Those who cling to the absolute validity of the two truths, forgetting what purpose they serve, are like an idiot who takes the basket for the fish and the finger for the moon.

4) From the religious point of view the Paramartha corresponds to Praja, and the Samvrti to Upaya. When Buddha proclaims that all beings in the universe have been saved by him, that they are eternally abiding in Nirvana, that no one needs emancipation, he takes his standpoint on Prajna, viewing things by the light of their Paramarthaness. But this being only one side of the truth, Buddha does not cling to it. He comes down from the eminence and mingles himself among the masses in order to lead them through every possible means to the final moksa. This is his Upaya, or to put it philosophically, the Samvrti-side of things. Thus Buddha never deviates from the Middle Path.

(ii) Middle Path: Chia-hsiang Tai-shih distinguishes in the 'San lun hsuan i (Deep Significance of the Three Castles) four aspects of Middle Path, which clearly show on what basis the Chinese Madhyamika school stands. They are: (i) Middle Path in contradistinction to one-sidedness; (ii) Middle Path as the abnegation of one-sidedness; (iii) Middle Path in the sense of Absolute Truth; (iv) Middle Path as unity in plurality.

The philosophy of Being held by Hinayanists and the philosophy of Non-being held by some Mahayanists, both are one-sided and therefore

(continued from the previous page) imperfect, because the one cannot exist independently of the other. The philosophy which repudiates and avoids both extremes is to be called the doctrine of Middle Path.

A Middle Path therefore reveals itself when the two extremes are completely out of sight; in other words, the harmonization or unification of them leads to the perfect solution of existence. Neither the Astika nor the Nastika should be adhered to. They condition each other, and anything conditional means imperfection. So the transcending of one-sidedness constitutes the second aspect of the Middle Path.

But when we forget that the doctrine of Middle Path is intended for the removal of the intellectual prejudices and cling to or assert the view that there is something called Middle Path beyond or between the two extremes of Being and Non-being, we commit the fault of one-sidedness over again, by creating a third statement in opposition to the two. As long as the truth is absolute and discards all limitation, clinging even to the Middle Path is against it. Thus we must avoid not only the two extremes but also the middle and it should not be forgotten that the phrase "Middle path" has from the deficiency of our language been provisionally adopted to express the human conception of the highest truth.

The final aspect of the Middle Path is that it does not lie beyond the plurality of existence, but that it is in it underlying all. The antithesis of the Astika and the Nastika is made possible only through the conception of the Middle Path which is the unifying principle of the universe. Remove this principle; the universe will fall into pieces and particulars will cease to be as such. The Chinese Madhyamika school does not deny the existence of the

(continued from the previous page) universe as it appears to us; it condemns on the contrary the doctrine which unconditionally clings to the conception of cunyata. What the school most emphatically maintains is that the universe must be conceived in its totality, in its oneness, that is, from the standpoint of Middle Path.

(iii) The Eight No's. The Eight No's refers to the first aphorism of the Madhyamikacakra which according to the Three Castra sect sums up the essentials of Buddhism. The aphorism is: "I bow before the Bhagavat whose teaching crushes all sophism and stands foremost among all doctrines, declaring that there is neither creation nor destruction, neither persistence nor discontinuance, neither unity nor plurality, neither appearance, (lit- coming) nor disappearance (lit. going), that all things are conditional."

Creation and destruction, persistence and discontinuance, unity and plurality, appearance and disappearance—these eight conceptions are the fundamental faults of ignorant minds, from which all possible prejudices and wrong judgments do emanate. People think that the laws of causation (coming and going) actually operates in the objective as well as the subjective world, that there is such a thing in reality as the persistence or discontinuance of existence, that things are in a state of transformation (creation and destruction), that substances are really capable of being counted as one or many; while they are wholly unconscious of the fact that all those ideas are limited, relative, conditional, and therefore not the truth, but merely the production of our imperfect subjective state. There nestles in those ideas the principle of misery, and as the people cling to them, their life is the everlasting prey for the pendulous feeling of exultation and mortification.

Where conditionality is, there is no truth; truth and conditionality are incompatible. Therefore to attain to the truth, conditionality must be completely cast aside. The either mistaken notions must be annulled, and we must come to the conclusion that there is no real transformation, no real causation, no real persistence or discontinuance, no unity nor plurality. When our subjective mind is thus purified from the smirch of ignorance the serene moonlight of Suchness or transcendental reality (Bhuta ta tha ta) will illuminate our whole life.

As ignorant minds are full of limited and illusive ideas, Chia-hsiang says, we have to emphasize the negative side of the doctrine by thus refuting every misconception they would cherish; but in the face of all this, we must not forget that the clinging of some Mahayanists to the idea of absolute nothingness (*cunyata*) which is the other extreme, is equally wrong. It is like the case of a patient who having taken a medicine for the remedy, has thereby acquired a new disease. If every medicine produces a fresh suffering, what is the use of medicine at all? The philosophy of Non-being is therefore no better than the philosophy of Being, unless they are harmonized or unified through the truth of Middle Path.

(iv) How the Chinese Madhyamika School interpreted the Teachings of Buddha: When various schools of Buddhism arose, each claiming to be the genuine and orthodox teaching of Buddha, it was more advisable for them to try some means of reconciliation, than to denounce each other downright as false and heretical; so they tried to explain, each from its own dogmatical standpoint, why Buddha taught so many different doctrines, some of which standing in a direct antagonism to others. This tendency was conspicuous especially among the Mahayana Buddhists.

5) The object of this kind of interpretation given by the various Mahayana schools excluding the Three Castra sect was the exaltation of their own doctrines at the expense of those of others. Each therefore endeavoured to degrade the other as "imperfect", "provisional", or "deficient." Chia-hsiag Tai-shih was not disposed to make any judgment of preference in the teachings of Buddha. Nevertheless he could not help noticing a logical development in them. He classified the Dharma into three Dharmacakras, (1) Fundamental; (2) Peripheral; (3) Reductive.

The Fundamental Dharmacakra is the Avatamsakasutra which was delivered by Buddha soon after his attainment of the Bodhi and in which his fundamental thought was most elaborately and to the full extent disclosed. But the audience to whom this most important sutra was first revealed were not as strong in their mental capacity as Buddha himself and therefore were in a complete bewilderment to find out the real import of Buddha's preaching. When he realized the fact, he thought he should have first prepared their minds to be in such a condition as would be capable to comprehend the highest truth. The Agama, Vicesacinta, Crimala, Vimalakirttinirdeca, and many other sutras all deal with this preparation stage. They are not fundamental; they do not represent the kernel of Buddhism; they belong to the periphery as it were. We must not linger long about the superficiality, if we wish to dive deeply into the bottom of truth. Thereupon Buddha preached the Saddharmapundarika as the teaching reductive leading to the Fundamental Dharmacakra. By this sutra the Cravakayana, Pratyekabuddhayana and Bodhisattvayana are all reduced or led to the one Yana of Middle Path.

6) The Dvadacanikayacasta: The book is ascribed

(continued from the previous page) to Nagarjuna and translated into Chinese by Kumarajiva, A.D. 408. It consists of twelve nikayas, each one of which proving the cunyata or conditionality of existence from several points of view. Its principal statements are:

All things are conditional. They have no noumena or "things in themselves."

There is no such thing as creation.

All things exist through the interrelation of the four conditions (as enumerated in the first chapter of the Madhyamikacakra) but when they are taken by themselves have nothing to do with the existence.

We think things appear, persist, and disappear, but these conceptions are illusive.

Things are known by their attributes, but attributes themselves are cunya.

Being is made possible by Non-being, and vice versa, but we cannot think of the co-existence of the two.

We observe transformation everywhere, since things are not self-existing.

The conception of causation has no absolute value.

There is no doer, no ding, no deed.

Anteriority, posteriority, simultaneity are unthinkable.

Dr W.Y. EVANS-WENTZ. THE TIBETAN SCIENCE OF DEATH. @@

1) We shall be able better to grasp something of the profound Tibetan science of death, as set forth in the Tibetan treatise entitled, in the original, 'Bardo Thodol', "Liberation by Hearing on the After-death Plane," by keeping in mind certain of the fundamentally Buddhistic postulates upon which that science is based, as follows: —

Firstly, all states of existence, in worlds,

@@ In The Maha-Bodhi Journal: 1936.

(continued from the previous page) heavens, purgatories, and hells, are illusory and transitory. Secondly, life, or existence itself, as experienced by unenlightened beings, is also of the nature of 'maya' or illusion. And, thirdly, 'Karma', or the Law of Causation, is all-determining throughout the phenomenal Universe, in such wise that man himself, and not some god, has made man precisely what man is, that man by his own efforts must save himself. Buddhas are Guides, not Saviours; and if Emancipation is to be won by man, the Path of the Higher Evolution which all the Buddhas have trodden and demarcated must be trodden by man himself.

In the title of the treatise, the Tibetan word 'Bar-do' literally means "Between-two". It refers to the state of existence intervening between one earth life and another. There is a Tibetan aphorism emphasizing, as the "Bardo Thodol" does, the one-ness of all states of existence, whereby the devotee is taught to regard the present life and the next life in the human world and the life in the 'Bardo' or Intermediate State, as being 'karmically' interdependent and thus inseparably one. This too, is the teaching of all Schools of Buddhism.

Life consists of a series of successive states of consciousness. The human state gives rise to the after-death state and the after-death state to the rebirth state. It is in the interval between the death-consciousness and the birth-consciousness that the 'old' becomes the 'new', the 'dead' the 'living'. There is no death in the sense of annihilation of consciousness; there is merely change of environment. The flux of karmic existence flows on unbrokenly through what men call death as through what men call life.

As the 'Bardo Thodol' teaches, a master of 'yoga' such as the Buddha was, has the

(continued from the previous page) power to transcend all states of 'samsaric' or conditioned existence and attain that deathless, birthless, supra-mundane state called 'Nirvana'. But for the ordinary men and women of the world who have not made adequate 'yogic' progress, the death process and after-death states of existence and rebirth on Earth are inescapable.

2. It is for many reasons most desirable that the earthly body be relinquished consciously. Otherwise, the first and greatest opportunity of attaining spiritual liberation at the moment of death is lost, and the dying person enters into a state of profound swoon, which endures for from three and one-half to four days. From this state of temporary unconsciousness—which most human beings fail to escape—the deceased wakes up in the 'Bardo' as from a dream, and, little by little, realizes that he is no longer in the realm of men.

Now the officiating 'lama' exerts his psychic powers, and, by telepathic means, tries to guide the deceased in the after death state. The deceased is repeatedly told—as he had been when dying—to hold fast to the Clear Light—the Clear Light of Reality, which momentarily dawns for all human beings at the moment of death. After the death-process has been completed, the Clear Light becomes dimmer and dimmer as the deceased becomes more and more enveloped in the hallucinatory visions of the after-death state. The seeing of the Clear Light of Reality is correlative with an inner experience of indescribable 'Nirvani' bliss. If the deceased possesses the necessary spiritual development to recognize and to hold fast to the state in which the Clear Light eternally shines, he attains Liberation, and automatically transcends the 'Bardo' and is freed from all 'karmic' necessity for rebirth.

3) According to the 'Bardo Thodol; the after-death

(continued from the previous page) state is to be likened to a dream state. Just as our thoughts and actions in the daytime shape our dreams at night, so our thoughts and actions in the human world shape our after-death state.

The deceased becomes the sole spectator of a marvellous panorama of hallucinatory visions. Each seed of thought in his consciousness-content 'karmically' revives; and he, like a wonderstruck child watching moving pictures cast upon a screen, looks on, unaware, unless previously an adept in 'yoga' of the unreality of what he sees dawn and set.

At first, the happy and glorious visions born of the seeds of the impulses and aspirations of the higher or divine nature awe the uninitiated, even as the Clear Light of Reality does. Then, as they merge into the visions born of the corresponding mental elements of the lower animal nature they terrify him, and he wishes to flee from them; but, alas, as the text explains, they are inseparable from himself, and to whatsoever place he may wish to flee they will follow him.

The 'Bardo Thodol' seems to be based upon verifiable data of human physiological and psychological experiences. It views the problem of the after-death states as being purely a psycho-physical problem; and it is, therefore, in the main, scientific. It asserts repeatedly that what the percipient on the 'Bardo' plane sees is due entirely to his own mental-content; that there are no visions of gods or of demons, of heavens or of hells, other than those born of the hallucinatory karmic thought-forms constituting the personality, which is an impermanent product arising from the thirst for existence and from the will to live and to believe.

From stage to stage of the after-death

(continued from the previous page) existence, the visions change, concomitant with the eruption of the thought-forms of the percipient, until their 'karmic' driving force exhausts itself; or, in other words, the thought-forms born of habitual propensities, being mental records comparable, as has been suggested, to records on a cinema-film, their reel running to its end, the after-death state ends, and the Dreamer, emerging from the womb, begins to experience anew the phenomena of the human world.

It is not necessary to suppose that all the dead in the Intermediate State experience the same phenomena, any more than all the living do in the human world, or in dreams. The 'Bardo Thodol' is merely typical and suggestive of all after-death experiences. As a man is taught, so he believes. Thoughts being things, they may be planted like seeds in the mind of the child and completely dominate his mental content. Given the favourable soil of the will to believe, whether the seed-thoughts be sound or unsound, whether they be of superstition or of realizable truth, they take root and flourish, and make the man what he is mentally. A Buddhist's or a Hindu's thought-forms, as in a dream state, give rise in the Intermediate State to corresponding visions of the deities of the Buddhist or Hindu pantheon; a Moslem's to visions of the Moslem Paradise; a Christian's to visions of the Christian Heaven; or an American Red Man's to visions of the Happy Hunting Ground; and, similarly, the materialist will experience after-death visions as negative and empty as a deityless as any he ever dreamt while in the human body.

Rationally considered, each person's after-death experiences, as the 'Bardo Thodol' teaching implies, are entirely dependent upon his or her own mental content. In other words, as has been said already, the after-death state is very much like a dream state, and its dreams are the

(continued from the previous page) children of the mentality of the dreamer. This psychology scientifically explains why devout Christians, for example, have had – if we are to accept the testimony of Christian saints and seers – visions (in a trance or dream state, or in the after-death state) of God, the Father seated on a throne in the New Jerusalem, and of the Son at His side, and of all the Biblical scenery and attributes of Heaven, or of the Virgin and Saints and Archangels, or of Purgatory and Hell.

The sacred Books of many of the great non-Buddhist religions never seem to consider that the spiritual experiences in the form of hallucinatory visions by prophet or devotee, reported therein, may, in the last analysis, not be real. But its readers with the clear-cut impression that every vision, without any exception whatsoever, in which spiritual beings, gods or demons, or paradises or places of torment and purgation play a part, in a 'Bardo' or any 'Bardo'-like dream or ecstasy, is purely illusory, being based upon mind-born phenomena.

In the Tibetan, as in the Buddhist and Hindu view, the waking state, the sleeping and dream states, and every after-death state are, all alike, illusory, being dependent upon the transitory phenomena of the sensuous Universe. The Buddha is often called the Fully-Awakened One; Buddhahood being dependent upon the attainment of a transcendental state of clear seeing, realizable, but verbally indescribable – a state in which man wakes from the Dream of Ignorance and ceases to be a man and attains the Other Shore.

It is the whole aim of the 'Bardo Thodol' teaching to cause the Dreamer of the Dream of Existence to awaken into Reality, freed from all the obscurations of karmic illusions, in a supra-mundane (or Nirvanic) state, beyond all phenomenal paradises, heavens, hells, purgatories, or worlds of embodiment.

TINKLER: "NOISE AND MEDITATION".@@

1) The average person never thinks – unless it is about the winner of the last Race. To go and preach the teaching of the Enlightened One at a meeting of the dogs at the top of my street would be, I think, doing an injury both to the Dhamma and the people at the meeting. I am sorry it is so, but we must recognize the fact that many people have not gone far enough along the road to know the Doctrine of the Enlightened One. These people are not far removed from their dogs, spiritually. They have no recognition of the need of a religion, or philosophy of life.

2) The noise and rush of modern life is a question calling for much thought. I sometimes think that I should like to live among the lovely mountains of Scotland where I went wandering last summer, but there are others to think about, so I work in an engineer's shop, helping to make noise.

3) I find that we only hear those things which we desire to hear, for the mind is so made that it can only hold in consciousness one thing at a time, and that thing is the thing that the mind finds – the most easy to think upon. None of us desire noise, yet we are all more or less conscious of its presence at times, because we have all got that very bad habit of letting the mind wander aimlessly about, looking for something to be conscious of, and noise being the most noticeable the mind "Thinks on it".

If we take control of the mind and give it something to think about – something that has a personal interest I find that we become absolutely unconscious of all outside forces, be they noise, bad language, or any other unpleasant thing.

All last week we had the most noisy machine

@@ In The Maha-Bodhi Journal, 1935.

(continued from the previous page) ging, so I set my mind³ on one thought. "What is beauty?" and lived in a world of most beautiful thoughts in the centre of the most horrible noise, just as pleasant as, if not more so than I would have done had I been wandering down some peaceful river, listening to the wild birds, seeing, and watching the dragon fly over the slowly-moving water.

I know that all do not find this an easy thing to do, yet when we do try it, we find just what a lot of free time we have for meditation, both at work and at home. Every unpleasant thing we hear, we could have replaced with some beautiful thought, for, as we can only think of one thing at a time and the fact that we were conscious of the unpleasant, shows that we had no need to think about our work.

To run away from a difficulty is not always the best way to live the noble life. May it not be our lot in life to live where we are and conquer all hindrances so that we can pass on a message of hope to the great crowds of people who, in a modern world, must live and work in large cities?

J. KASYAPA: "LAW OF DEPENDENT ORIGINATION."@@

1) There being clouds in the sky, it rains. It having rained the road becomes slippery. The road becoming slippery, a man falls down. The man having fallen down, becomes injured.

Here, a shower of rain depends on the clouds being in the sky; the road becoming slippery depends on the shower of rain; the fall of the man depends upon the road becoming slippery; the injury of the man depends upon his fall.

Thus, if there were no clouds in the sky, it would not have rained; then the road would not have become slippery; then the man would not have fallen down; then he would not have got the injury.

³ Incomplete para

@@ In The Maha-Bodhi Journal, 1935.

In this chain we see, one incident depends upon one previous to it, and gives rise to one after it. Everything that we find in the world can be brought in a chain of cause and effect like this. Nothing can originate without depending on something else previous to it; and no originated thing can be conceived of, which does not give rise to something else in its turn. Thus, the process goes on. Anything can be traced upwards to where it did originate from; and everything can also be traced below, to that which is produced depending on it.

The particular sciences do nothing, but try to trace an event upwards and downwards in the phenomenon, they are concerned with. Thus, Botany tells us:—A good growth of the tree depends upon a suitable manure, and a suitable manure depends upon such and such constituents it is, and so on. Physics tells us:—The movement of the engine depends upon the power of steam, and steam depends upon water and fire. In this way, we can take even the pettiest thing in the world, and it can be traced up and down in the same manner; for, Nature is governed by the Law of *Paticca Samuppada*, or "depending on this, this originates." There is no break in the process. The series of events flow continuously, one giving rise to another. As one ripple causes another and that also another, so the flow of causation goes on.

2) The primitive people saw the wonders of nature and became curious to get satisfactory explanation of them. They could not explain them scientifically, i.e. by the Law of Dependent Origination. They therefore, naturally tried to explain them by some superstitious superhuman agent or agents—Gods or Goddesses. But, we evidently see that any such belief in a superstitious explanation is inimical to advancement of

(continued from the previous page) knowledge.

3) Paticca Samuppada is not, as some people erroneously take the Law of Causation as understood by the mediaeval logicians led by Aristotle, which considers the cause and effect as two distinctly different events, one producing the other.

But, when examined carefully the above seems to be untenable. According to the Paticca Samuppada two events cannot be considered as quite distinct from one another, for, they are links of the same process, which admits of no break. No single event in the world is ever isolated. A cause therefore by itself cannot stand as such.

Clay is the cause of the pot—the mediaeval logicians assert. Yes. The clay is certainly the cause of the pot, but it is not by itself sufficient for the production of the pot. If there were no water, no wheel, no potter, no intention in the potter to produce a pot, the pot would not have been produced. All of these are unavoidable for the production of the pot. If even one of them were absent, the pot could not have been produced. What right have we to say therefore, that clay is the cause of the pot? It is simply arbitrary on our part to select one of several things and call it the cause. It is not right then, to say that clay is the cause of the pot. The most appropriate way of expressing it is:—The pot was produced depending on clay.

4) Birth depends on bhava or existence. Nothing comes out of nothing. A thing is produced out of something. So, birth is not possible if there is no previous existence of a human personality. The personality is not born out of nothing. The previous existence of it, of whatever nature it may be, is sure to be believed in.

The personality of a man consists in nothing but his peculiar ambitions, attainments, failures,

(continued from the previous page) hopes, disappointments and so on. These do not begin with our birth; for, beginning always suggests some previous existence. The present life is not altogether a new current, but it is in the continuation of one previous to it.

5) All sensible objects are Name and Form. No object is perceived which has not got a Name or a Form. So, the six senses depend on Name and Form.

On What Do Name and Form Depend: They depend upon consciousness. A name has got no sense in it, and is mere void if we have no consciousness of the object. "Smith," a name, means nothing to us if we do not know who he is, what is he, and other particulars. Similarly, a form is also meaningless without a consciousness of the object.

6) On What Does Consciousness Depend? Consciousness depends upon previous impressions.

7) On What Does Impressions Depend? Impressions depend upon ignorance. This ignorance consists in taking a thing to be permanent and unchanging. From the real metaphysical sight, nothing remains the same for two consecutive moments. Everything is undergoing a constant change

Everything in the world is transitory. One who has realised this, the Highest Wisdom, cannot consider a thing to be the same as it was a moment before. Thus, he cannot fall into this ignorance of associating impressions, i.e. Sankhara.

When there is no Sankhara there cannot be any consciousness. If no consciousness, no Name and Form. If no Name and Form, no six bases. If no six bases, no contact. If no contact, no feeling. If no Feeling, no desire. If no desire, no clinging. If no clinging, no existence of human life. If no existence, no birth. If no birth, no Death, Decay and Misery.

Thus, the Lord realised the series of Paticca Samuppada under the Holy Bodhi-tree, at Buddha-gaya. This was the Great Enlightenment which dawned upon Him.

RAHULA SANKRITYAYANA: HINAYANA AND MAHAYANA COMPARED.@@

1) There are two types of people in the world. Firstly, people who think rationally, follow reason alone, and will not believe you unless you convince their intellect. Secondly, those who do not care much for reason. They are very emotional and if a thing appeals to their heart they will believe it and live up to it. In short, rational and emotional, these are the two human types found in the world. So the same type of religion or belief cannot satisfy all. Hence, we find divergences in a religious belief according to these types. And so it is natural that they should appear in Buddhism also. The Buddha rightly did not ignore either of these types of people. Even in the primitive Buddhism which is called Hinayana, you find two kinds of teachings; one satisfying the common people, and the other the intellectual type of people. In this respect, Buddha's method of teaching was unique. In one of the famous sutras of Pali Tripitaka called Moggallana, Buddha shows how different ways and means should be found to teach the people of different standards of intellect.

I may give you a simile. A small child is playing with a toy elephant. He believes that is an elephant because he never saw a real one. A grown-up man sees his folly, and wants to let him know the reality. What should he do then? The best way is to let the child also grow up like himself in intelligence. But it is never proper to snatch away the toy elephant from the boy's hands, and smash it. In the same way, from the very beginning, we find some accommodation for the less intelligent people in Buddhism for their mental satisfaction. For example, the whole world of gods, which is found in Pali or Chinese Tripitakas

(continued from the previous page) was not Buddha's own belief, but was a common belief among the people of India in his time. It is quite possible that at least a few of these gods were sceptically regarded by the early Buddhists, but still they did not want to disturb the popular belief. So nothing is said against the existence of the heavenly abodes. But the Buddha very wisely treated the gods as living beings bound by their Karma and subject to birth and decay. That conception was not known before the Buddha. For the ancient gods meant something quite different, they were considered immortal. And as Buddhism spread in other countries, there too, similar beliefs were found and the same attitude was adopted. The case is the same with other countries like Tibet, China, Burma. They had several village gods, local deities, worshipped by the masses. To deprive them of their popular deities, would have been not welcome to the people, because it is the weak-minded who go to gods for help in adversity. And if that little help is taken away from them, they would lose heart.

I mention this, because among the Hinayanists, it is said that Mahayana has created thousands of gods, rituals, etc., which were nowhere to be found in the original teaching of the Buddha. I do not, however, see much difference between the religious practices of the masses in the two vehicles. The masses want in time of their difficulties some sort of help from supernatural beings. And though Hinayana did not create new gods as Mahayana did, it does not mean that it prevented common folk from adding new deities. You will find the Brahmin god Vishnu and many others being worshipped by the good Sinhalese Hinayanist. Numerous village gods are everywhere worshipped in Burma and Siam. They are quite new additions to primitive Buddhism, their names will be nowhere found in ancient Pali Tripitaka. So if

(continued from the previous page) Mahayana was forced to invent new gods, that was because the popular mind wanted it. To say therefore that because Mahayana invented many gods, it goes against the Buddha's original teaching, is not correct. If it is a sin, both are sinners. Further, Hinayanists say, Mahayana sutras are against historical facts. They are like fiction, full of stories about gods and demons. And no rational mind can believe them to be the teachings of the historical Buddha. But here too, the difference is only one of degree. You must keep this point in your mind—Hinayana is the original primitive Buddhism; Mahayana means the developed Buddhism as I have stated before. So, for the Mahayanist there is no ground for denying the existence of Hinayana sutra as the teachings the historical Buddha, otherwise, it will not be easy for them to discover the historical founder of Buddhism. In reply to the charge brought by the Hinayanist that the Mahayana literature consists of fabulous and unhistorical elements, the Mahayanist too can point out similar things in the Hinayana sutras, though in lesser number because additions and alterations in Pali Tripitaka were stopped at a very early age. What is the war of Mara fought at the sacred Bodhi-tree? Did the demon Mara riding a black elephant come really to fight the Bodhisatva? There Mara simply means the evil thought, but this destruction of evil thought was expressed allegorically. This attracted the popular mind more and it came to be regarded as a real physical war between the Buddha and Mara, the King of death. This story of Mara was originally invented by Hinayanists themselves. This is not a Mahayanist creation. You will find several such instances in Hinayana scripture where popular needs are satisfied. So we cannot blame Mahayana sutras for the same fault which

(continued from the previous page) is found in Hinayana sutras.

By this comparison, I mean to show that gods and fabulous beings are to be found in the scriptures of both schools. On such grounds one cannot decry the other. The popular mind always likes simple stories though evidently absurd. You know such fables are always useful for the training of young minds. Hundreds of stories are taught now in our schools, and children enjoy them very much and derive many moral lessons from them. But nobody can say that they are useless stories because they are not based on real fact or history. In the same way there might be many sutras in Hinayanist Tripitaka where you find such unhistorical elements or there might be many more sutras in Mahayana scriptures having the same faults. But if they help man to better his life or to soothe his mind in difficulties and certainly most of them have such qualities, they should not be considered as trash.

But all these differences are only superficial. Let us look inside and see. Is there any real difference in the fundamentals of Hinayana and Mahayana? The doctrine of Non-soul is one of the most fundamental doctrines of Buddhism, that is, that the Law of Impermanence is without exception and is true of everything and so there is no possibility of an eternal soul inside the body. This doctrine of Non-soul is also upheld by the Mahayanists who offered many new reasons in support of it. Several fine treatises were written by great Mahayanist scholars in India from the time of Vasubandhu (fifth century A.D.) to Ratnakarashanti (eleventh century A.D.) on this subject. So they are not an inch behind the Hinayanists regarding this doctrine of Non soul. You can take one after another almost all the fundamentals of Hinayana. You will find all of

(continued from the previous page) them supported by Mahayanist scholars. The Four Noble Truths, the Eight-Fold Path, the Karmic retribution, all of them are upheld. Wherein then does the fundamental difference lie?

2) Mahayanists assert that Hinayanists offer a very low ideal to the individual by placing individual salvation as the goal of a man's life, and that Mahayanists do not care for individual salvation. They say that as long as there is a single living being not out of suffering, one should not try to escape from it personally. Our duty is to help the suffering fellow-beings. They think that such a high ideal is quite absent from Hinayanist scriptures. But that is not true. The 550 Jatakas illustrate this high ideal. In the very beginning of the Jatakas, we find Sumedha renouncing his own Nirvana for the sake of helping others. He makes all kinds of sacrifices in order to help the needy. He gives his body in order to save a hungry tiger. And many such examples will be found in those stories. That shows that the Hinayanists never deny the high ideas of a Bodhisatva.

If that is so, then it is not just to say that Hinayanists are too selfish about their own salvation. The only difference is that while Mahayanists say there is only one way to Nirvana, and that is, the attainment of Buddhahood after raising countless beings from their down-trodden states, the Hinayanists think that there are different human types, there are some who want just to escape from suffering with the least delay; and they can select the path of Sravaka or Pratyeka i.e. individual salvation. But no Hinayanist can say that this idea is equal to that of Bodhisatva. So in their ideals of life, too, the difference is not much. The difference which was emphasized is an old misconception

(continued from the previous page) and should not be pressed now. In those days there might have been some reasons to keep these small differences always in the fore-front, but now we have to think impartially and whatever useful contribution is found in the different sects of Buddhism we must take to combine into one complete system. There are certain qualities which are found in Hinayana Tripitaka which Mahayana should adopt and there are certain other good elements in Mahayana which Hinayana must adopt. For example, there was a time when people did not like much if the life of their teacher was told without introducing miracles and supernatural occurrences but now is the age of reason, people want more rational stories about their teacher. And if you want to find the real historical Buddha, then you have to look for it in Hinayana Scriptures. There you will find the humane Buddha. An uncared-for monk is suffering from a dangerous disease. The Buddha sees him. He washes his body with his own hands, he puts him again to his bed. Such instances in the life of Buddha are many which are found in those scriptures. If all these are collected leaving out miracles and supernatural things, you will find the Buddha more splendid than ever in his character.

Here Mahayana sutras are lagging behind. So this human element of the Buddha is contributed by the Hinayana scriptures. Mahayana produced two high philosophical systems, namely those of Nagarjuna and Asanga. They are the real explanations of the Buddha's original thought, they are not to supersede the original but to support and make it more clear. The Buddha himself sometimes uses a simile. The simile of the raft is very famous. The Buddha says, all my teachings are like a raft they are to cross by, not to be held fast to. Taking such similes Mahayana Scholars propounded many good theories for their explanation of the

(continued from the previous page) Dharma. It is superfluous to explain why the philosophies of Nagarjuna and Buddha are not different or rival doctrines. To go into them in detail would be to become too technical. Nagarjuna's philosophy is the philosophy of relativity, that is, things have only relative existence, as cold to heat, darkness to light, small to big. This short formula he applied everywhere giving different illustrations from philosophical and moral points of view. This conception certainly does not go against the orthodox teachings of Hinayana school. When everything in the world is momentary and there is nothing permanent, it is only by relative terms that we can know the value. So this relativity is a corollary to the original doctrine of universal momentariness.

The Yoga-Cara school of Asanga is another contribution of Mahayana to the Buddhist philosophy. It is a very high and deep philosophy which even now inspires the minds of learned Brahmin scholars. This is the school from which was derived the modern school of Vedanta in India. It is this school which gave philosophers and logicians like Vasubandhu, Dingnaga, Dharmakirti and a host of others. The chief treatise of this school is the Vijnaptisastra which with its commentaries is found in its Chinese translation. It is such an important work that its restoration into Sanskrit was essential.

3) If there are differences between the two schools, they are merely in small things, which have some value, if any, for those who cannot understand true and high principles. In philosophical ideas they are really one and the same.

NYANAKHETTO: COMMON PREJUDICES AGAINST BUDDHISM.@@

1) It is desirable to interpret Buddhism correctly at a time when in the West it has become a sort of mania to obscure in a most amateurish

@@ In The Maha-Bodhi Journal, 1936.

(continued from the previous page) manner the original purity of the Buddhist doctrine by trying to reconcile a superficially understood and theosophically diluted Buddhism with Western views.

2) The misleading assertion again and again made in books and lectures that Buddhism, having its origin in the Orient, was made only for the Orient and suitable only to eastern countries, may be answered with the question whether Kant's philosophy is good only for Eastern Prussia, whether the 47th proposition of the first book of Euclid was merely meant for Sicily. Is Truth not really characterised by its being independent of space and time, even independent of its promulgator himself?

3) If the Buddha had only shown suffering, the often-raised charge of Pessimism would be fully justified. But the Buddha did also explain its origin, its extinction and the way to its overcoming. And he expressly said that he had made known "not only the fact of suffering but also the deliverance therefrom." In that respect one would rather be justified in calling Buddhism the boldest optimism ever proclaimed to the world. In fact, anyone with even a mere cursory knowledge of the Buddhist texts will have found in them many passages in which the inward joy and happiness are emphasized as an absolutely necessary precondition for mental peace and moral progress, and in which gloominess and discontentedness of mind are regarded as immoral, and as great obstacles in the path to inner purity and emancipation of heart. Even when, after those six years of hard bodily mortifications, the Buddha remembered that once, in his boyhood, he had attained that joy and rapture of the first trance, he confessed: "This, truly, is the way to enlightenment; why should I fear such joy and happiness, aloof from sensual desires, aloof from evil things?" And he partook again of solid food

(continued from the previous page) to regain strength “in order to reach again that state of happiness.” And of the time after attaining full Enlightenment in the holy night at Uruvela, it is said: “At that time the Blessed One was seated down, with legs crossed, whilst enjoying the bliss of liberation.” In this way inward joy and happiness become marks of progress. The more man frees himself from the impulses of ill-humour, ill-feeling, ill-will, grudge and hate, which all are rooted in the illusory idea of a separate ego-entity, the more cheerful, more contented and happier he will be. And the more this inward happiness is growing, the more refined and sublimated it will be.

4) He who has not fully penetrated this only specific Buddhist doctrine of the unsubstantiality, the Egolessness of all existence, the so-called doctrine of An-atta, or Not-self, never will be able fully to comprehend the Buddha-Dharma in its mightiness and profundity.

5) The Buddha neither taught an Ego that becomes annihilated at death (‘uccheda-vada’, annihilation-belief) or an Ego that continues eternally after death (sassata-vada, eternity-belief), but that the Ego, in the highest sense, is a mere conventional name, and that the only thing that really exists – though only for the minutest fraction of time – is a series of those continually arising and passing bodily and mental phenomena of existence; and in this process no eternal or unchanging substance can be found.

“ ‘Everything is’: this, Kaccayana, is the one extreme. ‘Everything is not’; this is the other extreme. Avoiding these two extremes the Perfect One shows the Middle doctrine.” ... ‘Samyutta II.’

6) “The Buddha’s doctrine undoubtedly belongs to the finest blossoms ever produced by human

(continued from the previous page) mind...but it is not meant for us harsh northerners who have to fortify our strength for the battle with an adverse nature and hard conditions of life. We require ethics in which the principle of working with a sense of duty, and of creative activity, stands in the foreground. The home of the Buddha's doctrine, however, is the sunny land, whose mild and soft climate produces mild and soft characters, and whose fertility permits thousands of men to live the contemplative life of a monk, without taking part in the every day's work with its hardships."

With the above quotation from Geiger's book, entitled *Ceylon*, we come to the often heard reproach of 'paralysing quietism': that Buddhism is too contemplative, not energetic and warlike enough for 'the harsh northerners'.

7) "Those, O Monks, who, formerly in the past, were Holy and Enlightened Ones, also those Blessed Ones have been teachers of action, teachers of the efficacy of action, teachers of energy. And also I, O Monks, who in this time is the Holy, Fully-Enlightened One, I too am a teacher of action, a teacher of the efficacy of action, a teacher of energy." ... 'Anguttara', III, 135.

To be sure, fighting in the Buddhist sense refers only to the development of inward energy which, as a contrast, is to counterbalance the development of inward tranquillity and concentration of mind. Thus also here, as everywhere else, the Blessed One shows how to avoid one-sidedness, and how everywhere the middle path is the best.

Mc. KECHNIE. "ANATTA". @@

1) All these questions begin with an insistent and clamorous interrogative 'Who?' "Who is it that does this, and that, and the other thing?" is asked triumphantly. And when the Buddhist replies, as he must reply, to be in accord with the

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(continued from the previous page) doctrine, that there is no 'who' involved in the matter at all, from the standpoint of highest truth, the questioner turns away, not in the least satisfied with such a palpably false statement from his point of view, which of course is that of the ratiocinative intellect.

To that intellect there is only one way, no other, which can lead to a conviction of the verity of this 'highest truth', the truth of Anatta, and that is to have an experience of it. And this way, paradoxically – and of necessity, paradoxically – is for it to cease to be itself and become something else.

What is this 'something else'? Again it is not easy to say in so many words; for once more, this is something that has to be experienced, and then only can be properly said to be known. How then is this experience to be obtained? How can a man get out of the ratiocinative into the intuitive? For any one it is a difficult thing to do: and for most people, it must be admitted at once, impossible, at least in their present lifetime. But for some it is possible. By some, just a few, it has been achieved, – this passage from the realm of common, everyday truth into that of 'higher truth.' And these can testify because they know, that when the mind manages to break away from the field in which it commonly operates in everyday life and pierces through into another realm where the discrete and the individualised are left behind, there is a ceasing of the sense of I-ness, and this ceasing is accompanied by a cessation of all unease or dis-satisfaction, the cessation of pain or suffering of any and every kind.

But what are the others, the vast majority, to do, for whom this achievement of the indubitable experience of non-egoity in their present lifetime is impossible? There seems

(continued from the previous page) nothing else for it but that for the time being they accept this doctrine on what is called 'faith' until the day comes in some future lifetime when they will be able to verify it for themselves.

But this faith has nothing whatever to do with what the schoolboy defined as "believing what you know isn't true." Instead, it is believing as possible true what a great religious world-teacher, as well as others who have followed his methods of mental discipline, declare to be true because they have proved it such in their own experience; and to continue to do this, pending the time when one is able to prove it true for oneself by following methods the same or similar to those followed by these other happier ones.

In fact, it is exactly the same 'faith' as is required of a tyro in chemistry, in his teacher when he is told that two volumes of hydrogen united to one of oxygen constitute water until such time as he can bring these two gases together himself, pass an electric spark through the chamber that confines them, and find the gases disappear and a few drops of water take their place inside the chamber.

2) And with reference to morals, it needs only be said to be seen to be true, that the man who in his daily conduct is non-egoistical, un-selfish, is the moral man par excellence. All evil, undesirable conduct may be summed up as just egoistical conduct. All good, all admirable conduct can be comprised in toto under the heading of unegoistical conduct. And the Anatta doctrine of the Buddha is the declaration that unegoistical conduct is not merely 'moral', but the only conduct that is truly rational since it is the only kind of conduct that is in accord with ultimate truth and fact.

MADAME ALEXANDRA DAVID NEEL: THE FOLLOWER OF THE BUDDHA. @@

1) When he commanded his disciples to spread his doctrine, he had in view the happiness and well-being of man. His words bear witness to it:—"Go ye and wander forth for the gain, for the welfare of the many, in compassion for the world." This same thought we find again, poetically expressed, in the *Lalita Vistara* where the Buddha says: "To the world enveloped in the darkness of ignorance and trouble, I will give the great light of the highest science."

Now, what is this "highest science"? Which is the science that is capable of producing the well-being and happiness of man? The Buddha emphatically proclaimed it: it is the correct knowledge of things, right views, the soundness of mind which makes clear what is of real benefit to the individual in particular and for humanity in general.

2) Where are then the energetic disciples of the energetic Gautama, who follow in his footsteps and have at heart the desire to imitate by propagating in the world his method of combating suffering? Should not the Buddhists be the first to denounce evil, that is, error in all its forms. Should they not seize upon every flagrant case of injustice, of cruelty, of bad faith as an occasion for drawing to it the attention of the unthinking masses. Should they not warn them against their indifference by making them understand that the misfortune which to-day overtakes their neighbour can tomorrow befall them, and that so long as evil exists none is safe from its effects. Finally, should they not prove to suffering humanity, that they themselves are the originators of their suffering through their beliefs, their

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MADAME ALEXANDRA DAVID NEEL: THE FOLLOWER OF THE BUDDHA

(continued from the previous page) erroneous ideas, their short-sighted egoism, their hypocrisy, which they think would serve their individual ends, but which only augment their painful insecurity.

3) The world of to-day does not resemble the one in which the Buddha lived; men's preoccupations and needs are different. What they now seek are not ancient formulas, old tales which are not in agreement with any of their existing thoughts. Unlike the followers of other doctrines who are bound by out of date dogmas, we Buddhists, can present them with a perfectly up to date teaching, more than ever up to date, at a period when the supremacy of intelligence is so boastfully acclaimed. Then why not give to this teaching the greatest possible scope? What is so wonderful about the Doctrine of the Buddha is that it remains true and efficacious for all ages, that it does not depend on revealed dogmas or on mysteries or on gods, but on truth itself. To acquire right views, to have our thoughts and actions based on knowledge proceeding from investigation and experience is a method incapable of failure.

There are few people who will refuse to admit the truth of this statement, but the mental lethargy and intellectual torpor in which the majority of us are more or less sunk constitute powerful obstacles in the way of acquiring right views.

By way of example and in order to become qualified for drawing the attention of others, it is important that we closely observe the events which arise in the world, search for their causes and examine their effects. To be deluded by words and speeches is contrary to the spirit of Buddhism. One who is worthy of the name of Buddhist examines the facts and judges them after the only Buddhist criterion; do these things lead to the welfare and happiness of beings or

(continued from the previous page) do they produce suffering? When he has formed a clear opinion, the moment has then arrived for him to go forth with courage and draw the attention of those who are thoughtlessly indifferent to the result of his investigations.

There are certain words belonging to the sacred writings which the Buddhists repeat with complacency and which, too often become a cradle song that lulls them contentedly to sleep, sparing them the fatigue of thinking.

Do not kill: does it only mean that we are not to stab another man in the heart or shoot him in the head? Are there not indirect ways of murdering such as, for example, allowing men to be killed, without defending them or even protesting against the act? And apart from brutally inflicted death are there no other methods of bringing about the same result through excessive labour, privation, misery?...Must it be understood to refer only to the murder of the individual or does it cover also the systematic suppression, more or less slow, of the so-called inferior races? And further again, does this commandment prohibit or not the slaughter of animals and the cowardly inciting to that slaughter by those who do not kill themselves, but who are the butchers' clients?

Not to take what has not been given: Does this merely imply not to put your hand in the pocket of a passer-by or to rob another's cashbox? That which is extorted under compulsion or by ruse, privately or by governments, all the gifts or the labour obtained under false pretences should these be included or not under this heading?.. The same scrutiny can be applied to the other three precepts.

4) The Bodhisattva can accept suffering for himself, if he judges it to be for the benefit of others, but no Buddhist can accept the infliction of it on others without making every

(continued from the previous page) effort of which he is capable to prevent it.

ALICE LEIGHTON CLEATHER: "BODHIDHARMA OR THE WISDOM-RELIGION."@
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1) Man invented an anthropomorphic God—and extra-cosmic instead of an intra-cosmic Deity.

2) If a man should pursue the path of self-knowledge long enough (through many lives) complying with all the rules and providing all the conditions "living the life", in short—he must ultimately achieve union with the Divinity within himself, and so become himself divine. At the base of his own nature he will find—GOD.

3) We find the same idea beautifully expressed by Aryasangha, the Founder of the first Yogacharya school.

"That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every-dawn its shadow on itself, and that shadow thou callest Light and Life, O poor dead Form...(this) Life-Light streameth downward through the stair of the seven worlds, the stair of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art this, but thou knowest it not."

4) In man three streams of evolution meet; for in this Universe Man is the central fact of existence.

5) The distinction between consciousness per se and self-consciousness must be drawn, the latter being man's special heritage, the "I am I" faculty of cognition. The former is "the 'Absolute Consciousness' which is 'behind' phenomena, and which is only termed un-consciousness (e.g. by such philosophers as Hegel) in the absence of any element of personality." It therefore necessarily transcends human conception, for we are unable to form any concepts save in terms of

(continued from the previous page) empirical phenomena; and are powerless from the very constitution of our being to "raise the veil that shrouds the majesty of the Absolute." None the less must that Absolute be postulated, for any reasonable explanation of existence.

6) It must follow that man is in intimate connection—as I showed in the last article—in his own "body, parts and passions," with all departments of Nature—moral, psychical, and physical. Could he but find the Key to the practical knowledge of this, such knowledge would make of him "a god"; For the trained Will of man is a creative force of the most magic potency. This is precisely the teaching of the Guardians of the Esoteric Wisdom, and is the true cause of their with-holding that Key from the mankind of to-day.

7) How could such a sense-bound generation grasp one of the most important tenets of the Esoteric Teachings, clearly given out as the "Heart Doctrine" by H.P.B. in the 'Voice of the Silence' (The Two Paths, verse 2, note). It is this: That "the heart" of the Universe is Love"—love so divine and impersonal as but faintly to be comprehended by finite minds. In the 'Voice of the Silence' this Soul is identified with Alaya, which is Compassion:— "Compassion is no attribute. It is the Law of—Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal."

8) We have here the 'scientific reasons' for the 'Practice of Brotherhood,' in the law of the essential One-ness of Man and Nature. For the tenet of Universal Brotherhood proclaims that behind the veil of flesh and matter the souls of men are indissolubly united in a basic consciousness, which is "Alaya's Self" ... the Law of Love eternal."

This "compassion" must not be regarded in the same light as 'God, the divine love' of the Theists. Compassion stands here as an abstract impersonal law, whose nature, being absolute Harmony, is thrown into confusion by discord, suffering, and sin.

9) The whole of our Western civilization, on the other hand, is built upon its direct antithesis. As the late Arthur Hugh Clough, the Scottish poet, put it:—"Every man for himself and the Devil take the hindmost." This is the real and logical cause of the suffering, pain, and misery the confusion and disturbance prevailing everywhere, which are the almost universal conditions of man's life in the present age (see the Maha Chohan's Letter in the November number, Vol.30).

10) Man is now paying, and paying heavily, for long and persistent violation of the most fundamental law of the Universe; for attempting to segregate for his own particular use—as in the case of individuals, families, nations, and even races—that which cannot be thus appropriated without violating the 'Law of Compassion', of Harmony. This Law being abstract and impersonal, acts automatically, and without that element of caprice and variableness which is characteristic of all the anthropomorphic, man-made gods (e.g. Jehovah and Allah), and of the activities attributed to them by their devotees. Every nation known to history has perished because of its failure to perceive, and to act in conformity with, this great Law. Such may rise—and have risen—to the greatest and seemingly most glorious heights of material civilisation; but their "house" not being builded on the "rock" of "Alaya's Self", they have gone down, many of them perishing utterly without leaving a trace behind.

SRI KRISHNA PREM, alias PROF. RONALD NIXON. "THE KNOWLEDGE OF THE BUDDHA."@@

1) Of the five khandhas which make up those walking shadows that we call ourselves, one of the most important is the sankhara khandha. It is the aggregate of tendencies, predispositions, prejudices and habits of thought that make up the bulk of our personality and give us our own specific outlook on any matter. Thus in nineteenth century Europe, the tendency to believe that ethics is the only important element of religion and that transcendental knowledge or experience is impossible were collective sankharas which found their greatest expression in systems like the positive philosophy of Auguste Comte and the agnostic evolutionism of that clay colossus of the Victorian age, Herbert Spencer.

Consequently, since most students have approached Buddhism through the works of writers of this type, the conception referred to at the beginning has been built up, namely that the Buddha taught an agnostic rationalism marred only by the uncritical acceptance of the doctrine of re-birth. This is an erroneous view.

2) This must not be taken as meaning that reflection and reasoning will not lead a man to Nibbana as we read in the Majjhima Nikaya that 'the doctrine made known by me will lead the man who reasons and reflects to the end of suffering' while in the same sutta is stated that he who says "the ascetic Gotama does not possess knowledge of things lying beyond mortal ken and for doctrine promulgates a product of mere reasoning, a thing of his own wit's devising" will, if he persists in such views, be brought to disaster. Clearly then, the Dhamma, thought to be followed with the aid

@@ In the Maha-Bodhi Journal, 1923.

(continued from the previous page) of the reason, was originally not merely thought out by the intellect but was based upon definite transcendental experience.

3) It is absurd to suppose that it never occurred to him to question the truth of the doctrine of re-birth. The fact is that this whole idea is based on a misconception and is due to the naive and question begging assumption on the part of most European writers that there is no truth in the theory of successive lives. In effect they naively say "since the doctrine is obviously untrue it must rest either on some sophistical reasoning or on mere superstition." The utter falsity of such views can be seen from the account of the Enlightenment given in the Maha Vagga wherein we read that the Bhagwat, seated in profound meditation under the Bodhi tree, saw past lives stretching through kalpa after kalpa in endless series now in this place, now in that and that he recognised the details of family of occupation and of dwelling place.

4) The next point we shall examine is the doctrine about the beginning of the world. As is well known the question whether the world has a beginning or not was one of the indeterminate points, the points on which the Buddha refused to give an answer. On one occasion the ascetic Malunkya putta became displeased that the matter had not been elucidated and he accordingly went to the Bhagwat and candidly proposed that the latter should either tell him the answer to the question or frankly and honestly admit that He didn't know. Buddha however, takes neither of these two alternatives but, instead, He points out that the religious life is independent of such questions which are purely irrelevant. In fact, as we read elsewhere "Whether the world had a beginning or not yet it remains true

(continued from the previous page) that there is dukkha and there is an escape from dukkha. Incalculable is the beginning of this faring on, The earliest point is not revealed of this running on of beings cloaked in ignorance, fettered by craving."

3) It may be profitable at this point to glance for a moment at the views of the great German philosopher, Immanuel Kant, your close attention is therefore requested and the following reasoning from the 'Critique of Pure Reason' that corner stone in European philosophy.

"If we assume that the world has no beginning in time then it follows that an eternity must have elapsed up to every given point of time, and therefore an infinite series of successive states of things must have passed in the world. The infinity of a series, however, consists in just this that it can never be completed by a successive synthesis. Hence an infinite series of past worlds is impossible, and the beginning of the world is a necessary condition of its existence."

On the other hand, however, "since a beginning is an existence which is preceded by a time in which the thing does not exist, it would follow that antecedently there was a time in which the thing was not, that is, an empty time. In an empty time, however, it is impossible that anything should take its beginning, because of such a time no part possesses any condition to distinguish it from any other (that is to say, in empty time there can be no reason at any moment for a thing to come into existence, since one moment of empty time is exactly like all others). Hence, though many a series of things may take its beginning in the world, the world itself can have had no beginning."

Here is a strange position: On the one hand Kant proves that the world must have had a beginning and on the other he proves equally

(continued from the previous page) certainly that it is impossible that it should ever have had a beginning: The solution of this contradiction, this impasse into which our reason had led us is that in attempting to solve these ultimate problems by rational thought we are unconsciously misusing the reason and expecting it to perform tasks for which it is useless. It is somewhat as if we were to attempt to check the accuracy of a measuring scale by means of a second scale which we ourselves had previously constructed from the very one whose readings we wish to test. The absurdity of such a procedure is apparent to all and yet it is this very thing that we are doing when we try to solve the ultimate problems of the world whose solution must necessarily lie outside the world with the very reason which is itself a part of the world.

This, then, is the reason why, when He was questioned about the beginning of the world, the Tathagata returned no answer. He, the Sabbannu, realised that no answer was possible in words: that whatever view was taken would be riddled with contradictions and antimonies fruitful only of barren discussions, of endless logic chopping and of futile argumentation.

"These O Bhikkhus are doctrines for fools. They are mere views, a snare of views, a labyrinth of views, a puppet show of views, a moil of views, a tangle of views; and entangled in views, Bhikkhus, the worldling, ignorant of the truth, will not be freed from re-birth, from decay and from death, from sorrow, lamentation, suffering, grief and despair; he will not be freed, I say, from suffering."

The wisdom of the Buddha in thus refusing to be drawn into discussion of the subject will be obvious to anyone who has dipped into the mass of mutually contradictory views which has issued and is still issuing like a turgid

(continued from the previous page) stream from the minds of various philosophers.

6) Such a point of view is incomprehensible to this modern world, which, subconsciously aware of its profound ignorance of the Truth, seeks to console itself by piling up a Himalayan range of mere facts, a range whose barren and icy summits, as represented by the latest scientific theories, are already losing themselves in the floating and irresponsible clouds of baseless systems of speculative metaphysics. To the modern mind it seems that every fact which adds to the height of the range must be of value, sooner or later, if only we build long enough we must reach that blue dome which recedes for ever and for ever as we climb, not thus, however, is attained the all knowledge of a Buddha. The meaning of the world, like that of a great poem is not to be attained by a laborious and painstaking analysis of the constituents but by an intuitive experience of the whole. The amassing of isolated facts is indeed an endless pursuit but, by the spiritual insight of a Buddha, the entire universe is grasped as a whole, as it were from within instead of from without, and from this knowledge of the whole, that of individual facts can be brought into the consciousness as desired. It is this knowledge that was confusedly referred to by the great Jewish philosopher Spinoza when, at the end of his 'ethics', he refers to the possibility of what he calls 'third knowledge' a knowledge as different from the ordinary as our own intimate acquaintance with our own thoughts differs from our second hand knowledge of the mental processes of others or from the physiologists' analysis of the cells in the brain.

7) The word annihilation implies that something real comes to an end a view that is emphatically denied by the Bhagwat when in

(continued from the previous page) Majjhima XXII he declares "Many Brahmins and ascetics falsely, groundlessly, and in defiance of fact bring accusation thus: "A destroyer is the ascetic Gautama. He preaches the cutting off, the destruction, the annihilation of being."

This annihilation theory is, then, clearly inadequate and has, indeed, very generally been abandoned.

The second point of view, namely that Nibbana is a blissful state, is not one that need detain us long. Theosophists and others have maintained that it is really a supremely blissful existence on what they term 'the nirvanic planes' a state which seems clearly to come under the head of an existence in one of the arupa of 'formless' worlds, the desire for which is condemned in the Suttas as one of the fetters which prevent the acquisition of arhatship.

8) Nibbana has frequently been described as endless, as changeless and as deathless (amata). How can these terms be applied to the mind of the arhat which certainly changes and comes to an end, namely at death unless, indeed we assume that such a mind persists unchanged and unchanging after the death of the arhat's physical body, a supposition which seems quite inconsistent with all Buddhistic views about the impermanence and composite nature of the mind. Moreover, even if we make such an assumption the state of mind in question certainly had a beginning even if it does not have an ending. This would be a condition of affairs which is clearly inadmissible and that on two distinct grounds, firstly that the Buddha has taught that everything which has a beginning must also have an ending and, secondly, that Nibbana is clearly stated to be without beginning or end.

9) Just as we found, when dealing with the

(continued from the previous page) beginning of the world, that the fact that no answer was given by no means implied that the Tathagata did not know the answer but merely that it was indescribable, so, in this case all that we can say is that "all form by which one could predicate existence of the arhat, all that form has been abandoned, uprooted, and pulled out of the ground like a palmyra tree."

Nevertheless, to maintain that nothing at all happens is clearly false and would merely be a cutting off and denial of one half of the knowledge of the Tathagata who, as we saw previously was "versed in that which is of this realm of death."

In fact there are not wanting passages in which the final state of the arhat has been, not described, since that is impossible, but yet faintly shadowed forth in an allusive and metaphorical manner. Recent philosophers have drawn a valuable and most important distinction between the descriptive and the evocative or symbolic uses of language. The type of the former is scientific description. It is clear, logical and accurate within its own limits but outside those limits it can never for a moment stray without immediately stultifying itself. The type of the second is the language of poetry. The latter is vague and elusive; it appeal to the intuition rather than to the reason and its meaning is difficult to analyse but it carries with it its own conviction of truth and with its help one can express the ineffable.

It is only in such ways that one can hope to say anything about the final passing away of the Arhat.

10) Most suggestive of all comes the statement in the Vaccha Sutta:—"The Arhat who has been released from what is styled form is deep and immeasurable like the mighty ocean." It is only thus in metaphor that the anupada-parinibbanam

(continued from the previous page) can be indicated. Just as, when a gong is beaten in a vacuum, no sound is emitted however strongly it may be vibrating, so is the ultimate nibbana impossible to be perceived by the discussive intellect. Like a man attempting to scale a perpendicular wall of smooth, transparent glass, so the mind falls back baffled and helpless before this invisible barrier on which it can find no foot-holds.

All description is by means of prediction and how should any of our mundane predicates apply to that which is beyond the world? This has been well expressed by a modern mathematical philosopher who says: "The sense of the world must lie outside the world. In the world everything is just as it is and happens as it does happen. In it there is no value – and if there were, it would be of no value."

Thus does Nibbana, the only value, lie outside the confines of the world. Outside, not in the spiritual sense, since all space is included in the world, but in the sense that it transcends utterly and entirely all the linked concatenations of things which make up what we call one world.

11) The modern mind, however, insolent in the pride of its trivial scientific discoveries and maddened by the greed of the material benefits to which they are instantly turned, refuses to listen to any such point of view. Everything that is of any importance can be described; nibbana is either existence or plain non-existence; all this other talk is mere words, mere idle phrase spinning, and can have no possible real significance. With such minds all discussion is fruitless and the disillusionment of time can alone provide a remedy.

NANPIYA: "UNITY OF LIFE"@@

1) Like the lion of the fable that regained its real nature on being remained of it, we Buddhists too can realize the Highest if the single will reflect on what it really is. Our Enlightened Master exhorts all men to believe not in their original sinfulness but in their own perfection and in the inherent purity of their nature. Open your eyes and realize it, all strength and Deliverance is within you! If we would but dive deep and touch by intuitive concentration the secret springs of mental power and spirit, we will grow and become what we really are, pure and enlightened, boundless (not-self) and perfect.

2) The noble ideal of Ahimsa, on its positive side, blossoms into a deep and tender love for all creation, into a sense of unity with natural beauty and of kinship with the animals. Buddha, in His teaching, gives a profoundly philosophical basis for this. The pretended, obtrusive self is not a final fact and we may not rely upon this individual self as segregated from the totality of sentient beings. Since that time India knows that when by physical and mental barriers we violently detach ourselves from the life of nature, when we become merely man, not man-in-the-universe, we create bewildering problems. We must realize the solidarity of the universe. The man must realize the wholeness of his existence, his place in the infinite. For life is neither a mere finite mechanism, not a detached atom, and individuals are intimately related to one another in the totality of Existence in which we live, move, and have our being. Separateness, individual and so on are only delusive ideas and fictions.

@@ In The Maha-Bodhi Journal, 1936.

It is only out of a sense of the unity of nature that the true doctrine of Ahimsa can arise. Similarly, vegetarianism grew up in order to cultivate the sentiment of universal sympathy for life.

ANAGARIKA B. GOVINDA: THOUGHTS ON ZEN BUDDHISM@@

1) The koan is not a subject for meditation in the sense of analytic thought, nor a means for the pacification of the mind but rather an explosive, which blows up the barriers of the mind. The koan generally starts from the things and occupations of the daily life, sometimes from the most trivial incidents, and baffles the intellect by suddenly throwing light upon them at the most unexpected moment and in the most unusual way. Tantric Buddhism as well as Zen are reactions against the hair-splitting philosophical discussions and metaphysical speculations of later Mahayana schools, which were in the danger of reverting to the same sort of intellectualism, from which the Buddha saved his followers (v. Digha-Nikaya, I). This explains certain similarities between these two schools: the predilection for the subjects of daily life, the overcoming of intellectualism by the paradox, the emphasis of experience and the depreciation of book-knowledge, the suddenness of the mental change through flash-like intuition, the ultimate unity of nirvana and samsara, of saintliness and worldliness, of yogin and bhogin, the relativity of morals, the illusory character of good and bad, the going beyond the opposites, etc.

We are blind to reality because we have become so accustomed to our surroundings that we are no more aware of them. The koan in its paradoxical form breaks the fetters of habit; it makes us to look at things as if we had never

@@ In The Maha-Bodhi Journal, 1935.

(continued from the previous page) seen them before. In such a moment everything can become a revelation, every-day life turns into a wonder. In the stories of the Tantric Mystics this wondrous experience which follows the great spiritual change is symbolized by miracles and extraordinary psychic powers (siddhi). In Zen Buddhism with its refined psychology the scene of activity is entirely located in the human mind.

2) Zen does not believe in the verbal expression of truth, (there is no such thing as a 'Zen doctrine'), it only points out the direction in which truth may be experienced. Because truth is not something existing in itself, not even as a negation of error.

3) As all our logical definitions are bound to their starting point (depending on the position of the judging intellect, its particular angle of vision), they are one-sided and partial.

4) Zen does not want to reduce the world to one principle, to destroy diversity for the sake of absolute unity, or to establish the equality of all things; it does not strive for the annihilation of contrasts but for their recognition in the co-existing unity. Every phenomenon is a unique expression of the whole, unique by its position in space and time and its casual relations. Therefore we can neither speak of their identity nor of their non-identity.

Since Nagarjuna's times this idea had been the centre of philosophical discussions, and in the teachings of Chigi of Tendai (538-597), the founder of the Tendai School in China, it developed into the (threefold doctrine of truth', which had an important influence on the later Zen Schools. This threefold truth consisted in:

(1) The metaphysical emptiness (sunnata),

(continued from the previous page) the absolute, the unindividual, undifferentiated suchness (tathata) as thesis;

(2) the illusory appearance, the concrete phenomena in their differentiation, as antithesis;

(3) The middling state, beyond the opposites, the absolute in its concrete fulfilment, the complete perfection, as synthesis.

These three elements of truth penetrate and contain each other.

With the spiritual background of this teaching Rinsai's Fourfold Contemplation (Katto-Shu, part II, leaf No. 27b-28a) will become easier to understand. Once, when explaining his teaching to the people, he said:

"At the first instance I destroy the Man and not the object.

At the second instance I destroy the object but not the Man.

At the third instance I destroy both: the Man and the object.

At the fourth instance I destroy none of them: neither the Man nor the object."

To each of these four stages of contemplation corresponds (according to Ohasama-Faust) a special method of salvation:

1. Eliminating the subject ("Man") and retaining the object one only takes hold of the objective differences.

2. Eliminating the object and retaining the subject one only takes hold of the essential quality of all beings.

3. Eliminating the subject as well as the object one takes hold of the nature of the absolute itself. This third stage is also called "Not-thinking and yet not Not-thinking". This is the wisdom that Sakya-Buddha attained in the mountain solitude but which urged him soon to return to the men (i.e. the transition to the fourth stage).

4. By retaining both, the subject as well as the object, one attains the complete truth itself, the synthesis of the supramundane, perfect emptiness and the concrete reality of the world and thus one realizes all-embracing compassion and salvation.

It goes without saying that commentaries like these do not intend to exhaust the meaning of a koan or to solve its problems. They do not even intend to be explanations but only hints, pointing out the direction in which we have to search. If our interest has become awakened, if at all we are searching and have been put on the track, then all that is possible to do has been done and everybody must find his own way, which after all is The Way.

Tai-hui says in a letter to his disciple Chen-ju Tao-jen: "There are two forms of error now prevailing among followers of Zen, laymen as well as monks. The one thinks that there are wonderful things hidden in words and phrases, and those who hold this view try to learn many words and phrases. The second goes to the other extreme forgetting that words are the pointing finger, showing one where to locate the moon. Blindly following the instruction given in the sutras, where words are said to hinder the right understanding of the truth of Zen and Buddhism, they reject all verbal teachings and simply sit with eyes closed, letting down the eyebrows as if they were completely dead. — Only when these two erroneous views are done away with, is there a chance for real advancement of Zen."

ANAGARIKA B. GOVINDA: MAN AND NATURE IN TIBET@@

1) Thus the destructive forces of nature are to a certain extent paralysed in man by their own means, — just as poison issued to drive out poison in medical treatment or as one removes a thorn by another thorn, to quote a well-known Buddhist simile which expresses one of the main Tantric principles.

It is this principle of assimilation, positive transformation, or sublimation which enabled Tantrism to succeed in Tibet, because the fierce struggle with nature does not allow the men of those lofty regions to remain passive, neither mentally nor physically. Tibetan Buddhism therefore cannot be understood or judged adequately from a theoretical standpoint but only after experiencing the peculiar conditions of that country and the life of its people.

2) The great rhythm of nature pervades everything and man is woven into it with mind and body. Even that we call imagination does not belong so much to the realm of the individual as to the soul of the country in which the rhythm of the universe is condensed into a melody of irresistible charm. Imagination here becomes an adequate expression of reality on the plane of human consciousness.

This becomes apparent in Tibetan music, religion (especially in its mysticism) fine arts and architecture. Music and architecture, the two extremes in the scale of expression, are both monumental and heavy in rhythm and proportions (less extremes so touchent), heavy not in a depressing manner but in the sense of substantiality, volume, and weight, with a strong plastic value. These qualities make itself also felt in painting, where vivid and deep colours and strong contours are used. In decorative designs a plastic effect is obtained by using each colour in two or three shades.

This plastic tendency penetrates even the domain of religion and mysticism, where ideas, feelings, and experiences take visible shape and where sounds, forms, movements and colours are so close a correlation that they can be mutually exchanged, so that even matter can represent the last degree of abstraction and the ultimate abstraction can materialize itself

(continued from the previous page) in bodily form.

The West has developed materialism,—but has it drawn the last consequence? The West has cultivated idealism and transcendentalism, but has it come to the ultimate abstraction? And if so, did the West ever find the bridge that unites these two poles of human nature, The bridge was found by the Tantric Mystics, and it was not only found theoretically but realized in experience.

These Mystics were the first who brought Buddhism to Tibet (defeating the “Black Magicians” with their own weapons). They took possession of the country in the same measure as the country took possession of them. The process of mutual assimilation was so perfect that a new homogeneous civilisation came into existence.

2) Wherever there is a remarkably beautiful spot or a place which forms the natural centre of a grand landscape, be it on a mountain top or on the summit of a fantastically shaped rock, be it in a wild, inaccessible gorge or on an isolated elevation in the midst of a fertile valley: wherever beauty, solitude and grandeur produce an atmosphere of awe and religious inspiration, there will be found a sanctuary, a hermitage or a monastery. Many of them were founded by monks and mystics who retired into caves in order to meditate in the loneliness and purity of nature.

In one word, Tibet would be unthinkable without its monasteries. They are the sources of culture, the strongholds of civilisation, the fortresses of man against the hostile forces of nature. And yet they are the fulfilment of nature as they express its spirit more than anything else. They crystallize out of the rocks and mountains and grow into the sky as the purest embodiment of the soul of Tibet.

ANAGARIKA BRAHMACHARI GOVINDA: MYSTERY PLAYS IN TIBET@@

Archaeologists are trying to unveil the mysteries of Assyrians and Egyptians. Pelasgians and Greeks, Inkas and Mayas. But while they are searching in the debris of past millenniums the very same mysteries are living at places which have been spared by modern civilisation.

Thus Tibet, the most inaccessible country in the world, has preserved traditions which go back to the sources of human civilisation, though in course of time they have been modified and spiritualized by Buddhist thought and philosophy.

In the monasteries mystery plays are performed at regular intervals (generally once a year). Foreigners have called them devil dances, regarding them merely as a curious form of Tibetan superstition. But the more one knows of the country the more careful one will be in the judgement of such things which are really the adequate expression of experiences, which the modern man has lost on account of the destructive influences of so-called civilization. Yet even great scholars and scientists who lived for a longer period on the lonely highlands of Tibet could not escape the strange and suggestive influences of this country, and has to admit after some time that things, which hitherto had been ascribed to the realm of mere imagination, gained more and more reality and took possession of them in spite of all reasonable objections.

2) The mystery plays are symbolical representations of that supernatural or better, superhuman world that manifests itself in the human soul.

@@ In the Maha-Boodhi Journal 1935.

3) The struggle between the forces of light and darkness is not only represented by the adventures of the soul on the way to the next world but also in the shape of historical and mythological events related to the lives of great saints and heroes.

ANAGARIKA B. GOVINDA: BUDDHA, THE TEACHER. @@

1) To find a truth is one thing — to teach it another thing. According to Buddhist views there may be many Paccekabuddhas in the course of one world-cycle, but very few Sammasambuddhas; in other words: there are many who find enlightenment, but very few who can impart it to others, by showing the way to its attainment. Apparently it is extremely seldom to find both these qualities combined in one and the same individual.

The reason for it is easy to understand. The Thinker or Seer is contemplative, secluding himself in order to concentrate his mind. The teacher on the contrary is communitive and sociable. The great thought grows in silence and solitude, while the faculties of a teacher unfold themselves in contact with men. As a type (in the sense of modern psycho-analysis) the Seer may be called 'introvertive', the teacher 'extravertive', i.e. the one is directed into himself, the other away from himself. Both are equally valuable. The introspection of the former is not to be interpreted as egoism, because the 'inward-directedness' DOES NOT MEAN that he is occupied with his own person, and the 'outward-directedness' of the latter is not a symptom of superficiality.

The activities of these two types are opposite in their direction, and as the spiritual inertness of men in general leads them to follow the direction once chosen, they are not able to combine the qualities of both these types.

(continued from the previous page) Only if there is a force, greater than the diverging tendencies of these qualities, and a psychic flexibility and liveliness (intuition) that excels that of ordinary men, then only is it possible to unite them,—as it is the case with the saviours of humanity, the Fully Enlightened Ones, the Buddhas.

And what is the force, that is able to co-ordinate these otherwise conflicting qualities? —The power of love,—the love towards all living beings! It was this sympathetic love that drove the Bodhisattva away from the home into the loneliness of the forests and into the austerities of an ascetic life, and it was this same motive that caused him to return to the world and to take upon himself again all its troubles and sorrows, for the benefit of all who live and suffer, instead of enjoying the bliss of emancipation in peaceful retirement.

If it was Christ's greatest deed to die for the salvation of humanity, it can be said that it was the Buddhas supreme sacrifice to live for the liberation of the world. When Christ died, he gave up a miserable world for the glories of an eternal heaven where he would sit at the 'right side of the Father'. The Buddha gave up the state of supreme happiness achieved by hard struggles and innumerable sacrifices—in order to return into the poor, misery-stricken world. He clearly anticipated the difficulties that lay before him. His inner struggle is described in form of a dialogue with Brahma, in which his compassion finally gets the upper hand over his doubts and hesitations.

This compassion shines through all his sermons and wins the hearts of his hearers, just in a methodical and logical way, in which he interprets his thoughts and experiences, appeals to their reason. Instead

(continued from the previous page) of offering hairsplitting speculations, in which the philosophers of his times indulged, he spoke of facts which everybody could experience by himself, and instead of playing with logical deductions or original-sounding sophisms, he expressed in simple words hope and consolation for millions of suffering men. If he wanted, he could bear those sophisticating philosophers with their own weapons, as we see in some of the Suttas of Digha-Nikaya: "The way to Brahma and the qualities of a Brahmin" (Tevijja Suttanta), "The meaning of sacrifices", (Kutadanta Suttanta), etc.

The Buddha was well-versed in the literature and science of his time, and if he had liked he could have easily formulated his doctrine in the pretentious and exclusive way of a learned Brahmin. But he resisted the temptation to make a show of his erudition, and though an excellent logician, he never misused this faculty for the purpose of blinding the people with so-called 'logical proofs'. The Buddha was not satisfied with such a cheap victory as to impress only the brains of the people. He wanted to transform their whole being. He did not want to convince them of a new theory or bring them another 'religion', he wanted to make them happier, he wanted to raise their consciousness on a higher level. He did not want the people to believe what he saw, he wanted them to see with their own eyes. (Cf. the story in which the Buddha asks a Brahmin, who is talking about Brahma, whether he has seen him, or whether his teachers have seen him. The Brahmin finally has to admit that neither he nor any of his teachers have any direct experience of Brahma and that what they preach is merely hear say, that they talk about matters which they do not know.)

Here the Buddha proves to be ideal teacher, namely one who does not overpower his disciples with ready-made 'facts' nor impose upon them the results of his own thoughts and visions, but who makes the disciples find these facts and perceive themselves and lets them achieve the respective results by their effort. The Buddha watch word is: "Come and see!"

Certain people who interpret this phrase in a very superficial way, think that Buddhism is a kind of moralising materialism, or at least agnosticism, a 'matter-of-fact' teaching, a practical moral guide, based on plain rationalism. Certainly, the Buddha treated men as thinking beings and not as children or blind fools, as apparently many people and religious leader used to do, especially those who prefer to believe what flatters their vanity (the 'chosen' people of God) and satisfies (or pretends to satisfy) their desires. But when the Buddha says "Come and see!" he does not confine himself to the 'common sense of a visible and measurable world or to dry logical deductions; to him 'seeing' means the direct experience which comprises the inner as well as their outer world, free from all speculations.

"The Tathagata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations); Those other things are profound, difficult to realize, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise (not by the accumulation of brain-knowledge

(continued from the previous page) which the Tathagata having himself realized and seen face to face, hath set forth; and it is concerning these things (and not concerning mere rational principles and logic abstractions) that they who would rightly praise the Tathagata in accordance with the truth should speak." (Digha-Nikaya).

Lifeless abstractions therefore find no place in the Buddha's sermons, but on the contrary the whole field of human experience is most noticeably reflected. The basis and goal of everything is the intuitive state of profound insight as attained in meditation. From this point of view only is it possible to understand the ancient Buddhist word-forms and the language of the original texts. It must be clearly grasped that the majority of the Buddha's sayings do not aim at imparting anything fundamentally new, but to bring the listeners to a state of mind that will lead them to Realisation contemplative, i.e. intuitive. The Buddha himself summarized his teachings in a few sentences indicating the fundamentals, and thus it follows that he was quite deliberate in the choice of his words and the effect he wished to produce and that he very well understood the art and precise definition.

Still the Buddha was more than a philosopher or a precision. He was an artist in the truest sense of the word, for he knew that the most supreme as well as the most intimate human experience can be foreshadowed or re-embodied not in barren, everyday words, but only in speech which

(continued from the previous page) is a work of art in itself. It is not the precision of the expression but rather the indication of something that defies definition or expression or explanation which distinguishes art and puts it on a plane above the sciences. But this indication must be so expressed as to reach the consciousness of the beholder and to move them so profoundly that all his faculties (of mind and heart) are brought into harmony with the inner meaning of the object, which was the starting point of the artist's inspiration.

In the sermons of the Buddha we find all these characteristics of a truer work of art. Little by little he transports the hearer and without sensibly bringing him out of his usual frame of mind, causes him to move in harmony with his own (the Buddha's) mind, pulling together the weak, collecting the distraught and calming the restless. The influence brings the hearer nearer and nearer to the centre of the controlling idea. Thus a double process of concentration occurs, a general spiritual effect brought about by the calming and pacifying rhythmical form of words, and another, an effect on the intelligence and the imagination brought about by the carefully planned process of leading up to the central conception, both of which seize upon and permeate the whole being of the listener. The Buddha intends to convey more than a mere intellectual effect in his sermons. He sets out to do much more than that. Principally he aims at working upon the subconsciousness—that is to say, having a direct effect upon the root of the human mind, for he very well realized that is useless for a man to grasp an idea or recognize its truth

(continued from the previous page) without being influenced by its inner meaning and thus shaping his life and actions, his feelings and thoughts in accordance with it. The majority of mankind is convinced of the truth and greatness of religious or philosophic idea, but why is it that they do not act accordingly? Many certainly are prevented by the unconquerable weakness of their character, but most are kept back by the fact that an appeal is made only to the brain and not to the heart.

The Buddha wants to rouse his hearers to live the holy life and to make his great truth as part of their own experience. The Truth of Suffering might appear trivial, if it were taken only as an intellectual statement. But the Blessed One leads us on and on through the most widely differing manifestations of this fundamental principle, until we grasp the fact that not only does such a thing exist but that it exists here and now and in us. He alone has conquered death who has perceived that it is an inseparable part of his life, so that in all his doings he is conscious of it. When the Buddha dwells in such detail on the idea of death, he does not want to convey simply that "man is mortal", for everybody knows that. He wants to make his hearers have a direct spiritual experience of what death means.

If somebody would be said: "You must die, for that is the fate of man", he would answer: "Yes, I know that", without feeling in the least disturbed about it. But if the same individual would be said: "You must die now", the effect would be very different. In a flash, without the need for any intellectual

(continued from the previous page) reflection whatever he would experience the meaning of the word: it would become part of his very self. The Buddha obtains that effect by dwelling on the point, so that it may be thoroughly grasped and made a part of present experience, and thus the existence of sorrow and the necessity for freedom from sorrow are not understood as intellectual concepts but felt as actuality.

How well the Buddha knew how to express the frame of mind of the searcher after truth and of him who has reached the goal! A bright cheerful serenity pervades and illumines even those pages that are taken from the gloomy chapters of life. Peace and deep happiness are the fundamental characteristics of the Buddha's speech and these qualities give to everything he says a new and indescribable meaning of its own. Thus the full effect of any other Buddha's words cannot be felt when one reads them silently to oneself. The character of the original texts is such that they must come into direct oral contact with the man who reads or the man who listens so that he is immediately transported from his daily common round of thought and carried to a higher, religious, contemplative sphere. The rhythm of the stereotyped introductory phrases will put the listener into a receptive and appreciative state of mind. They have almost the same effect as the old formulae of the Vedas, which transported both speaker and listener to a realm of magic powers. If one knows

(continued from the previous page) what the supreme value was ascribed to the word in Vedic times, one can imagine how much it meant to the Buddha who was brought up in surroundings in which this tradition was still living.

Furthermore one must bear in mind that he lived at a time when writing was not yet a medium of communication and information had to be passed on exclusively by word of mouth. It is obvious that many more demands were made on speech in those days than in our times. Speech was required to satisfy conditions which we now demand of a work of literary merit. Form and content must perfectly correspond, each strengthening and supporting the other. Each shade of difference and change in the content has to be reflected in the form. Nothing casual or of temporary worth can be allowed to creep in, and every rising thought should first be thoroughly well weighed. As in a song words and melody should be in complete accord, so in this case must content and verbal form go perfectly together, and just as in a song the emotion and the thought, as well as the rhythm of the words, must find themselves reflected in the tune, so this same co-operation was demanded between form and content of speech in the days of the Buddha. Rhythm in form and repetition of idea go together. It is only from this point of view that one can explain how it was that the sayings of the Buddha penetrated so far into the consciousness of his disciples, that the actual words survived for centuries. Anyone who reads attentively one of the original Buddhist texts can prove for himself the truth of this.

After reading a passage only once, he

(continued from the previous page) will find that what he has read will echo in his heart for a long time afterwards like an inspiring tune. Music is the art most nearly allied to this particular form of speech. Those elements, which serve as harmonic aids to the listener, serve also to work up a climax, and this is particularly the case with those groups of sounds and thought-complexes leading up to their final combination and solution. The highest purpose of both means of expression — the words of the Buddha and the most refined music — is to enable a man to point out to his innermost being the right way to follow. That this was the sole aim of the Buddha is abundantly proved when one notices the supreme place occupied by the meditation in the path towards enlightenment which he indicates. If one looks more deeply into it, one will find that not only is meditation a very important step on the path, but also that his very speech is born of meditation, that his innermost being is revealed to us through meditation and that a real follower is himself inevitably led on to meditation. But very few are real followers, in the sense that they can be said to understand what lies behind the Buddha's words. Everybody, however, can feel one thing — that rhythm which does away with all storms and distractions, that process of leading up to a climax where one solves the problem oneself, and lastly behind it all that feeling of happiness and peace, which seems like a wall keeping out everything

(continued from the previous page) which can disturb or distract so that one seems to be in a solitary hermitage far from the world.

DR WOLFGANG SCHUMACHER: WHY PHILOSOPHY HAS FAILED?@@

1) Philosophy has to-day fallen into disrepute. It has become the property of a small class with a University education; it has lost the respect of the people and, therefore, any influence it might otherwise exercise in shaping the life of the masses, as of the individual.

Whereas Empedocles was the hero of a whole nation, whereas the wise men of India were more highly respected than the kings, the philosopher of to-day is regarded by the man in the street as a freakish and useless member of human society. The cause of this low estimate of the worth of philosophy in the present day lies not so much in the technical and materialistic trend of modern thought, as in the philosopher of the time himself. He presents to the man of to-day, gazing, as he does, with open eyes at the world around him, a mental life which is dead and petrified by empty idea. Philosophy of this kind, devoid of any living connection with the world, cannot be expected to effect a transformation in the world or to share its morals. The importance of logic and dialectics has been exaggerated to the detriment of ethics, which latter were formally considered — and rightly so — to be the most important

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(continued from the previous page) part of Philosophy.

The philosophers of to-day are also no longer wise men, they are not leaders or paragons; they are lecture platform professors, at best men with an astounding amount of knowledge, and astute logic at their disposal. As human beings they are often quite negligible quantities, if not actually even of inferior character. Many of them have gone so far as to degrade philosophy to the level of trade, by means of which it is possible to gain money and titles.

In view of the perversion of mental life which has thus taken place, one would appear to be justified in asking whether philosophy has any further right to existence. Yet, in the same way as no individual can progress without the guidance of rational thought and moral strength, so can no people devoid of idea and ideals, and deprived of ethical organisation, exist. —

“All things are guided by mind, shaped by mind, mind is the first and highest being in them” —so runs an old Buddhist saying.

We need a philosophy, a spirit of striving towards the mental, more urgently than many of civilisation’s achievements. But such philosophy must then be firmly rooted in everyday life, it must be educative in its effects, it must present clear ideas in simple and easily understood language, so that any and everyone can grasp its meaning. Above all, however, the philosopher himself must once again become a leader and a paragon — “one perfect in knowledge and ways.”

But this alone will not suffice for the building up of a new mental life. It is indispensable that the philosophy presented

(continued from the previous page) should be based on unshakable principles, and not on phantasies of the imagination. Just as it is impossible to build a house on bad foundations, so can a building of mental bricks only be erected on a foundation of indisputable facts. Such facts prove their very indisputability by being essentially beyond all doubt. It is, therefore, the duty of every philosopher to doubt everything and only use as foundation stones for his building of thought those factors which are not open to doubt.

“Doubt everything at least once in your life”, says Lichtenberg, and Descartes’ “de omnibus est dubitandum” (one should doubt everything) is certainly the best starting point for a true philosophy. Above all, one must doubt all our inherited and traditional beliefs and idea of God, the Soul, Evolution and Eternity. All these are only words which have a habit of creeping in where comprehension is absent.

We have no knowledge as to a perfect creative Being, God; we have no knowledge as to an eternal soul. Is there anything as to which we have absolutely unshakable knowledge? Or does not Du Bois-Reymond’s terrible utterance: “Ignoramus, ignorabimus” (We know nothing and we shall never know anything) apply to all human thinking?

We have one absolute piece of knowledge one absolute certainty — we know that we must die some time. The plain fact that we all have to face death cannot be doubted. It can only, however, be of value for our Philosophy if we consider it quite coolly, quite soberly. If we entertain hopes of eternal bliss beyond death, we have already

(continued from the previous page) left the firm ground of facts and have entered the realms of belief.

The success of sober thought on the subject of death lies in the fact that we gain a feeling of certainty in life which we did not before know. Most people avoid thinking about death. When sickness and danger of death overtake them, they are then gripped by fear and horror. One, however, who thinks about death at an early stage in life, wins an aloofness from all his surroundings; he does not feel himself to be the owner of his life and his property — he only feels he is a steward, who may be called away at any time. When death or a stroke of Fate approaches, he is armed with equanimity. He is ready for the journey at all times, and, as Seneca puts it, he spends each day as if it were his last. Death, which previously only fear and horror, has actually become a source of blessing. Peace and equanimity rule his whole life.

Such considerations of death form no species of pessimism; they mean, on the contrary, conquest of death, a philosophy of freedom, manliness and honour, such as are worthy of a hero. The Visuddhimagga of the Buddhagosha glorifies death in the following words:—

“Whilst beings who have not developed the process of thought about death give way to fear, trembling and despair in the hour of death, similar to a wild animal surprised by evil spirits, snakes, robbers or hunters, that other one is not subject to all these things and he finishes his days without fear and unperturbed.”

(Visuddhimagga I, p.239).

In thinking about death we have found a sure starting point for our philosophy by means of which one can place solid ground under one's feet in this life and which will cause one to make high moral demands on oneself. Buddhism is the only religion which builds on a basic idea of this kind, raised beyond all possibilities of doubt. And for this reason the Buddhist Faith is the only religion which demands no beliefs, but meditative thought. Buddhism is therefore more a philosophy than a religion in the ordinary sense.

The whole of the Buddhist doctrine can be derived from this experience of the fact of death, just as this experience guided the trend of the young Gotama's thought and life. All the other teachings of Buddha may be listened to in a critical manner as working hypotheses — the basic foundation of this structure can no longer be shaken.

The theory of re-incarnation may first of all be taken as one such working hypothesis. We experience ever again on this earth that countless living beings die and leave us, on the one hand, and on the other hand, countless new beings enter this earth life. Should not here the possibility be considered of solving both problems, that of life and that of death, by joining the two ends to form a ring? Buddha taught that birth is the result of former lives and deaths, and that death is only a change in the sense of action, and not a cessation of existence.

That which an individual has done right or wrong will not be rewarded or punished by some high being; he has to live the

(continued from the previous page) results himself in a later re-birth. Just as man has to answer for his deeds in this, his present life, so will he have to take the responsibility in his next life for that which he thinks and does in this one.

2) The average person does not like to preoccupy himself with his innermost thoughts; he plunges into the eddies of the world to avoid the unpleasant conversation with his self. He does not want to hear of his flaws, and cannot decide to dispose of them. The Buddhist, however, excavates his own obscure innermost self which is covered with the dirt and dust of daily life. This self-recognition of one's own self is the only "occultism" which the Buddhist admits as being estimable.

3) The constant, conscious self-control is the only wonder that Buddha admitted.

Let us ask ourselves how many unconscious thoughts and sentiments arise in us daily, and we will see how far the way is, which still lies before us!

Our problem is to let all of our impulses of our innerself pass through the light of consciousness; to make everything unconscious conscious. For only he who knows himself can work on his spiritual perfection; can redeem himself from greed, hate, and madness.

ALEXANDRA DAVID-NEEL: BUDDHAS WAR ON SUFFERING@@

1) The Buddhist doctrine is founded on the existence of suffering. If there were no suffering, there would be no reason for the Buddha-Dharma. It is suffering that primarily and insistently it offers as a subject for

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(continued from the previous page) our profound reflection. No doubt, it is for this reason that Buddhism has the reputation of being a school of pessimism; yet when, at the very beginning of its teachings, Buddhism establishes the existence of suffering, it merely records a fact that no intelligent human being can fail to prove for himself.

In the presence of suffering there are four possible attitudes of mind. They can be briefly described as follows:

- (1) The denial, despite all contrary evidence, of the existence of suffering.
- (2) A passive resignation, the acceptance of a state of things that one considers inevitable.
- (3) The “camouflage” of suffering by the aid of pompous sophisms or by gratuitously attributing to it virtues and transcendental ends that are deemed apt to lend it dignity or to lessen its bitterness.
- (4) The struggle against suffering, accompanied by faith in the possibility of overcoming it.

It is this fourth attitude that Buddhism advocates.

- 3) We have before us a simple programme, the plan of a kind of intellectual battle, which man must wage alone, and from which, it is affirmed, he can come out the victor by the sole exercise of his own abilities.
- 4) Still, in front of that distressing picture, Gotama did not give himself up to a useless despair.
- 5) Alone, by the sole force of his intelligence he went in search of a means of escape from the sorrow that is indissolubly attached to all individual existence. He

(continued from the previous page) sought to cross the torrential stream of perpetual formations and dissolutions: the 'samsara', that limitless whirlpool, the thought of which haunted the philosophers of his country and which the popular beliefs illustrated by childish tales of transmigration. He attempted that escape, not for his own salvation only, but also for the sake of the mass of beings, of whom, with his eyes of sage, he had contemplated the pitiful distress.

The idea of calling for help either for himself or for other never entered his mind. What could the Gods do? — Their celestial abodes, however splendid they may be, and their lives, however lofty we may conceive them to be, are subject to the same laws of decrepitude and dissolution as ours are. The Gods are our great brothers, our sublime brothers, redoubtable tyrants perhaps .. perhaps compassionate protectors, but they have neither saved the world from suffering, nor liberated themselves from it.

To put an end to all suffering is obviously the ultimate aim of Buddhism, but until that is reached, it encourages us to pursue and destroy the sorrows that we find ourselves in contact with, whether they be our own or another's. Buddhist morality, which is a kind of spiritual hygiene, tends to destroy the feelings, tendencies, and beliefs, in us, that are the cause of suffering for others; while, the fundamental teaching of Buddhism that "all suffering springs from ignorance" and the obligation enjoined upon all Buddhists to strive — in every field — to acquire right views, strike at the roots of our own

(continued from the previous page) sufferings.

As to that Buddha whom Western writers have often portrayed as a listless dreamer a kind of academic nihilist, who scorns effort, we can count him as a myth; Buddhist tradition has no record of such a personage. The sage who devoted fifty years of his life to preaching his doctrine and then died in the plenitude of his activity, falling by the side of the road he was following on foot while carrying his teaching to fresh audiences, hardly resembles the anaemic pessimist who is sometimes substituted for him.

In fact, if we regard Buddhism, in the light of its essential principles, it is a school of stoic energy, of steady perseverance, of exceptional audacity, the purport of which is to train "warriors to fight suffering."

And, according to Buddhism, the conquest of wisdom, which is indissolubly linked to knowledge, leads unfailingly to the destruction of suffering. But how shall we become possessed of the necessary will-power whereby to fight this suffering, if we are not fully convinced of its existence; if during the interval between two sorrows, while experiencing a moment of pleasure, we forget the fact that we have suffered the day before and that we may suffer again the next day; or, if selfishly rejoicing at this temporary respite, we remain insensible to the suffering of others? — It is for these reasons that, in Buddhism, our attention is so insistently drawn to suffering, not, as it can be seen from what has already been explained, to drive us to despair, but to force us to perceive, in all its forms, in all its disguises, the foe that we have to fight.

K. FISCHER: THE DELUSION OF LIFE'S UNITY@@

- 1) The Buddhist insight into the erroneous belief in personality or into the ignorance of Impermanence, Suffering and Unsubstantiality of Life, is something so extraordinary and so rare that we cannot be too cautious in preserving the purity of this idea and its consequences. This idea as it occurred to the Buddha in the night of the Full Enlightenment in Uruvela and as it was realized in its consequences by him to the very last, is found in no other doctrine either religious or philosophical or anywhere else in the world.

- 2) Now, for ordinary life, taking a general viewpoint we may accept a kind of relativity.

- 3) If everybody is right then everybody is also wrong and so the best thing for practical life is to come to an agreement, a compromise. When, however, it is a matter of insight into Actuality the relative comes to an end. Should one apply the general rule even here, then we should have to apply the rule of the relative value to the idea of the relative itself and so deprive it of its very foundation. If every kind of knowledge is of relative value, then the knowledge that it is relative is also relative, and this of course neutralizes the supposition. The result is that there must be some more profound knowledge than the conception of the equality of rights in the line of thought, especially as far as religion is concerned. It would be every strange that the course of thought could develop in so many different directions if they had all the same value. Attempts to do away with different opinions

(continued from the previous page) in religion by composing a kind of mixture as the modern Bahai-School, for instance, endeavours to do, are certainly well meant, yet together with a tendency of kindliness and peacefulness they display a want of profound insight into Actuality. Now what is in force regarding the different schools of thought, religions and so on, the same is to be said about the different movements within every single school of thought, also within the great sphere of Buddhism. Here also, there is a difference in profundity.

It is a feature of life which originates in ignorance that man is rather given to emotion than to cool and sober consideration. This is why, even among those who have accepted the teaching of the Buddha, many if not the most rely on an obscure feeling that indicates or seems to indicate an identity of all that lives.

3) If all life is really one, how is it that while given to reflection we should have a feeling of deep loneliness, and the more so, the more we penetrate, as it were own selves? Now contrasting with this feeling stands the experience of other persons who pretend to realize a Unity with the Cosmos. So feeling stands here in opposition to feeling and it is not possible to give a final decision proceeding from feeling. We need the assistance of thinking. Then the question is: How is it possible that a united, undivided world-occurrence every could be separated and differentiated into single beings? There is no satisfactory reply to this question. Now Pantheism pretends that the differentiation is only apparent. The ignorance of the Oneness of Life gives

(continued from the previous page) us the delusive idea of separate beings, which disappears when the great intuition is gained, when the Wise One knows himself to be one with Brahma the Universal Soul. The question, however, how this ignorance ever came about, how the All wise Brahma the Universal Soul (the idea of the Oneness of Life necessarily ends here) ever could fall into such a monstrous error; to this question Pantheism gives us no reply. The only satisfactory solution is this, that the statement about the Oneness of Life is wrong. This statement is in full contradiction to the experiences of our daily life and so little in accordance with the brutal struggle for life where everyone pushes his way through in every possible manner, that it must be considered as a well-meant but mistaken attempt to moderate the ferocity of the general battle or even to put to an end.

4) For practical, everyday life it may not be important whether a person professes Pantheism or Buddhism. If after all he strives to become better, he may also profess Christianity or Islam or no faith whatever. But for us the matter is something more than mere getting on well in a practical way as a rule of conduct for life. We require conformity of thought and of action, and this we may only expect from a doctrine, a general view of the world, a religion or whatever you will call it when it is free from inner contradiction. By that means it will gain our confidence and give us the support we need taking into account the instability of occurrence.

(continued from the previous page) It is only by being free from inner contradiction that our "intellectual conscience" as Dr Dahkle called it, will be contented, that part of our conscience which he said was the most important. There are many sublime forms of religion, many highly intelligent philosophic systems, none of which, however, with the only exception of pure Buddhism, is able to satisfy the intellectual conscience.

VIDHUSEKHARA BHATTACHARYYA: TO DESIRELESSNESS POSSIBLE@@

1) Volumes have been written and will, no doubt, be written in the future by teachers about the 'DHARMA' of the Buddha. But whatever it may be, the quintessence of it certainly consists in conquering 'MARA', lit. 'death', the root cause of all sorts of evil. 'Mara is, in fact, as is well known to all, nothing but what we know by the word 'kama or 'trsna' (Pali 'tahna') 'strong desire, 'lust' or attachment.' It is only by conquering 'Mara' that the Buddha became a Buddha. 'Nirvana' is said to consist in extinction of this 'kama' — or (trsna-ksaya, Pali 'tanhakhaya').

We can feel in our own life that we become glad only when our desire is satisfied, in other words, when the desire no longer remains. Now the absence of desire may be in two ways; when the object of the desire is obtained, or when the desire does not arise at all. Desire has no bounds, for, what can we not desire? But do we ever think that we shall get all that we desire? It is impossible. And when we do not get the things we desire we grieve.

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(continued from the previous page) But had there been no desire there would not have been any grief. This we experience in our everyday life. It is therefore advisable not to desire at all.

But is it possible for a man to live without desiring at all? Certainly not. How is then the talk of the extinction of desire, Is one then to understand that one should abandon not all desires, but certain desires, or in other words, only bad desires? But unqualified statements of the ancient teachers who were followed by the Buddha are there ('Brahadaranyaka' Up. 4.4.7; 'Katha' Up., 6.12; 'Bhagavad gita', 2.55 70-71) to the effect that all desires are to be avoided. And I do not know if the Buddha has ever said that only a particular kind of desire is to be extinguished. What is then meant here by 'desire'? It must be made clear. 'Kama' is to be avoided. Now the word 'kama' means desire, no doubt; but in such cases as an equivalent of 'raga' or 'trsna' (Pali tanha) it means strong desire, 'passion', lust' or attachment.' This is clear from a line in the 'Bhagavadgita', (II. 55) in which it is said that one becomes free from attachment (nihsprha-vitaraga) by giving up all 'kamas' (sarvan kaman). It is not that a person 'free from attachment,' does not desire anything. He does so for his very existence. Yet there is a marked difference between the two persons, one of whom is 'saraga' or 'having attachment' and the other 'vitaraga' or 'free from attachment'.

- 2) It is, therefore, attachment or lust, or passion and not mere desire which is to be avoided.
- 3) Attachment, whether to bad or good things, bring about one's destruction, and hence is rightly called 'mara, and as such must be overcome.

SRI C. SEN, M.A.: THE PLACE OF RELIGION IN EDUCATION@@

- 1) If religion is to maintain its ground against the onset of science, it has to transform itself from the catalogue of idle affirmations and no less idle denials into a comprehensive vision of reality, free from sectarian conflicts and isolations. Religion must banish its old self to appear in a more convincing re-incarnation.
- 2) Whether Religion should form part of the instruction given to the young is a serious question. The danger here is that by enjoining adhesion to outworn ideas, the development of the scientific spirit may unduly be checked. No well-thought out plan has yet been generally adopted, eliminating from the conception of Religion those beliefs which have come down to us as survivals of society, dominated by the fear of the mysterious and the unknown. Religion has often meant no more than a series of taboos with a number of moral ideas of doubtful validity. If the young learner is made to pay deference to these ideas, it would be prove a hindrance to the progress of his education and may further serve to prejudice his mind

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(continued from the previous page) against the quest for truth.

If these are all the grounds that can be advanced in behalf of Religion being introduced into the curriculum for the instruction of the young, it must be admitted that the case is very weak for any religious teaching. But we have so far stated the objections rather than the favourable arguments in support of the grafting of religious teaching on the system of education. If our modern life is to expand harmoniously in all directions, the religion that has done for our fathers will not do for us, and must be changes to suit our more rationalistic attitude. The vague fear of the punishment of sin, and the eternal nightmare of hell and purgatory must vanish before religion can give what we seek from it. All of us want an opportunity to part with the standard of the work-a-day world, to be for a while in the presence of a reality that shall transcend them. This reality is the substance of religion and philosophy alike, but while it speaks in concrete language in the former, it soars into lofty abstractions in the latter. Religion is not superimposed on unwilling man. On the contrary it has appeared in response to one of man's most persistent needs and as an external manifestation of an inmate feeling of his nature. The Universe which lies spread about him will always haunt him as a mysterious presence of which the full explanation can never be offered by Science. He will imagine how things began their interminable course. Others after him will do the same. Thus will

(continued from the previous page) arise a body of literature about the things we cannot see with physical eyes. It will pass as man's stock of thought and vision regarding the world which being so close to use baffles all enquiry. This enduring tendency of human nature will break forth into ever new expressions but will essentially continue the same. Thus if religion can satisfy us, to ignore its importance will be unjust. What we have to do is to see that religion does not take us to a mythological world which has nothing to do with our daily experiences or with the destiny of man.

If Religion can be set upon a rational basis, there is no reason why it should not be made part of the instruction given to the young.

3) We cannot but admit, however, that sound religious instruction is capable of achieving balance and poise in the learner's character. It can also steady his purpose and make him less selfish and actuate him with a desire for the good of others. Ordinary scientific and literary education can do much. The development which religion can aid may come through other channels too, but the consideration of superior results should reject the alternatives which will take more time without proving as useful.

Religion has emerged into a new atmosphere. It is the atmosphere of clear thinking and of frank, fearless investigation. There is no need of speaking in subdued voices. We can declare our faith on housetops. But with all these advantages at our command, how are we going to

(continued from the previous page) make use of them? We cannot repeat our old errors and still pretend to speak and act in order to get God's favour. That plea, whatever worth it might have had at a time gone by, has now no value at all. We have our reason to guide us and if we know how properly to use it, there is no doubt that soon enough we shall be able to make education a new force for the good of human society.

The ethical code of religion may be introduced to the student as a starting point for the realisation of a mission in his life which will teach him to consider the welfare of others habitually and will raise him in thought above the doctrinal differences which serve to widen the distance between one community and another.

4) If experience can draw up a simple moral code which can help the young to form some notion of the fundamental ideas on which civilized Society is established, nothing can be said against the practice. On the other hand this is necessary to develop the young learner's capacity to think.

The Educational System may thus absorb certain elements of religious thinking, provided they are not permeated by the associations of an avenging God, ever ready to punish the offender. But is there nothing beyond the moral code which can come within its purview? It is not wise to load the youth's mind with any cut and dry explanation of life's arising and its endless manifestations. For that

(continued from the previous page) is often done with the help of dogmas which are just stiffened truths. A mature mind can alone deal with them. In the flow of time and circumstance nothing has an abiding reality. One particular fact may be gleaned and invested with a persistent reality. There it is that truth becomes paralysed by the disregard of the time-element. It stiffens in all the limbs. It becomes a dogma. Religion as a fully worked out system should not, therefore, be offered to one who has not learnt to think and reason for himself.

Religion may be approached in a different way by the learner when he has made a sufficient progress in his education to feel, as it were, its very pulse. He can make a comparative study of the different systems or confine his attention to one only. Nothing need be said on this particular, for religion like other things will also come in for some amount of scholarly investigation.

The question whether religion can be incorporated into the ordinary curriculum of studies for the young learner on account of its elevating influence on his character is one that we have considered briefly in the foregoing lines. The main ethical ideas without threats of divine displeasure or promise of eternal happiness may be presented to the student. But most religions are so thoroughly permeated by theistic ideas that it is hardly possible to take the ethical teaching without the notions of sin and punishment by which

(continued from the previous page) it is enforced. In Buddhism alone the ethical doctrine is left completely free from the associations of a divinity. Man is taught to be his own master, and this pervasive feeling of independence brings with it confidence and energy for action and secures the cause of Science by that accurate insight in to phenomena which renders Buddhism invulnerable while the other systems are daily being assailed and undermined by each new discovery.

GEORGE GRIMM: THE PLACE OF LOGICAL THOUGHT IN BUDDHIST CONCENTRATION@@

1) The doctrine of the Buddha rests on contemplative thought never losing connection with experience as conveyed through the senses, thus, on the kind of thinking, 'that roots in perception' (dassanamulika), as it is said in Majjhima-Nikayo, I, page 32-. Or, and that means the same, it rests on the kind of thinking that is done in knowing and seeing — 'janati passati': he knows and sees' being an ever-returning phrase in the Canon. Therefore for the understanding of the doctrine of the Buddha, first of all logical thinking is required; for all thinking can only be an action of reason and, therefore, of logical thought — logic being derived from logos, meaning 'word' and 'reason as well, and both these meanings being inseparable. On the other hand, the Buddha makes use only of the logical thought based on perception. Just because the Buddha was cultivating such thought, just for that very reason he propagated his doctrine according to dialectic methods, the word of dialectics to be under

@@ In the Indian Culture Journal 1936-37.

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(continued from the previous page) stood in the sense of Platon, i.e. The very art of logical thought based on perception an art that displays itself in the discourse (dialogue) of rational humans, or in the colloquy the soul may be having with it self.

This art of logical thought rooting in perception is practiced to such a degree by the Buddha that he points out the 'Road to the Absolute' (asankhatam) to be 'concentration combined with energetic logical thought and reflection' (savitakko savicaro samadhi): 'Which, oh monks, is the road to the absolute — to truth — to the other shore — to the subtle — to the unfading — to the eternal — to peace — to deathlessness — to the lofty — to the blissful — to the wonderful — to the marvellous — to freedom from allurements — to the island — to the shelter — to the final goal? It is concentration uniting with energetic logical thought and reflection (Sam.-Nik., IV, pp. 363-372).

Logical thought works with conceptions in which the total of all possible experience undergone by the senses is preserved. The material it uses is, therefore, the world perceptible. For that very reason the forming of conceptions and, thereby, all logical thought per se, is limited to that perceptible world. What is not accessible to perception through our senses cannot be caught and shut up into a conception and cannot, therefore, be made the object of logical thought. It does not lie within the realm of logical thought.

This is the standpoint taken up also by the Buddha: According to him, too all sensible perception and, consequently,

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(continued from the previous page) all reasoning is in itself limited to the perceptible world: 'What is seen, heard, thought, explored, examined in mind — (i.e. the very totality of the realm of sensitive experience and thinking in the broadest sense of the word) — is that permanent or impermanent?' he asks his monks in Sam. -Nik., III, p.204. Whereupon, meeting with his approval, they answer: 'Impermanent, lord'. 'Now, then, what is impermanent', he says in another passage, 'all that, in the Order of the Holy, is called the World.'

So also by the Buddha the realm beyond the world, or, as our philosophers say: the realm beyond the world of appearance or perceptible world, had to be declared as 'not being within the realm of logic thought', which expression represents the literal translation of the word used by the Buddha: atakkavacara (a -not, takka - logical thought, avacara - realm).

It is true, many were led to believe that by atakkavacara the Buddha had declared his doctrine itself (dhammo) to be inaccessible to logical thought and it is on the grounds of that interpretation that Dahlke, the "Newo-Buddhist", started his burlesque struggle against any kind of logical thinking whatever. How utterly absurd, however, any such interpretation would be, has, no doubt, become sufficiently evident from the foregoing alone: he who by concentration of the mind united with energetic logical thought and reflection defines the road to the Absolute, to the State of Nibbana, to the Final Goal, — he there by certainly does defend himself (and in the sternest manner at that) against

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(continued from the previous page) the insinuation that he declares his doctrine not be within the realm of logical thought, — his doctrine which, in its totality, is nothing but the road to the Absolute, the road to Nibbana, to the Final Goal.

What, then, is it that the Buddha declares atakkavacara, what, then, does he declare not to be within the realm of logical thought? In using that expression, does he, too, refer particularly to the realm beyond the perceptible world, to the realm beyond the world of appearance?

2) In Itivuttaka 43 the Buddha says: “There is, oh monks, something not born, not due to causes, not created, not brought forth ... That which is born, which has become, which has arisen, which is created, which is brought forth, the impermanent, the nest of illness, the fragile, sprung from the stream of food: It does not suffice to rejoice over it. The way out of it is the state of peace, not lying within the realm of logical thought (santam atakkavacaram padam), permanent, not born, not brought forth, free from worry, free from allurements: the cessation of the painful things, the blissful reposing of the functions (of life).

In the first Sutta of the Digha-Nik, the different views are exposed that may be held by philosophy, and, at the end of each group of views, the Buddha keeps repeating: ‘Now, of these the Perfected One knows that these speculations, thus arrived, thus insisted on, will have such and such a result, such and such an effect

(continued from the previous page) on the future condition after death of those who trust in them. That does he know, and he knows also other things far beyond; but he does not cling to this cognition and thus not clinging he has found the peace in himself, has understood, as they really are, the rising up and passing away of the sensations, their sweet taste, the misery they are followed by and the way of escape of them; and no longer grasping after anything, he, the Perfected One, is set free. These — (i.e. the getting beyond the sensations and, with that, that state of a Delivered One beyond the sensations) — are things (dhamma), deep, hard to perceive, hard to discover, peaceful, not lying within the realm of logical thought (atakkavacara), subtle, to be experienced only by the judicious' (ex. Digha-Nik., I, 1, 36). Whereby the fact is established that the Buddha uses this word only when speaking of the state of a Delivered One beyond sensation, thus, one beyond the world perceptible.

3) The total unrecognizability of a Delivered One is an established fact even during his life. This fact is particularly emphasized by the Buddha in Samyutta-Nik., IV, p. 383, when he says to his monk Anuradho: 'Not even in his present existence (ditth' eva dhamme) is a Perfected One to be recognized in truth, in reality.

4) No measure there is for him who has gone home — Describe him as you may, you will never touch him — Where all things (dhamma) are destroyed, all paths of speech, too, are obstructed.'

All things to us, however are closed in the group of sensation, the group of perception, the group of activities of the

(continued from the previous page) mind, the group of consciousness.

5) It would mean definition by the five groups of grasping, even if only the idea of Being were to be used. For this idea, too, is a purely empiric conception and is drawn entirely from sensational experience, i.e. from the five groups of grasping. Therefore Sariputto rejects both, the definition of 'a Perfected One is after death', as well as the other definition 'a Perfected One is not after death.' He explains that either of them would mean using in a realm without, an idea that is valid only within the five groups of grasping: "A Perfected One is after death", or, "A Perfected One is not after death", or, "a Perfected One is and is not after Death" or, "a Perfected One neither is nor not is after death", all that Friend, would mean thinking in terms of corporeality (rupagatam), would be thinking within the sphere of sensation, of perception, of activities of the mind, of consciousness.

6) Now what say you, Anuradho, do you regard the corporeal form of a Perfected One as the Perfected One?'. — 'Surely not, lord,' — 'Do you regard (a living) Perfected One as without corporeal form, without sensation, without perception, without activities of the mind, without consciousness?' — 'Surely not, lord,' — 'Then, Anuradho, since in just this life a Perfected One is

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(continued from the previous page) not to be found out in truth, in reality, is it proper for you to pronounce this of him: "He who is a Perfected One, a superman, one of the best of being, a winner of the highest gain, may be defined in other than these four ways: A Perfected One is after death—he is not after death—he is and is not after death—he neither is nor is not after death"? —'Surely not, lord' (Sam.-Nik., IV, page 380f.).

According to the Buddha it is quite obvious, therefore, that a Delivered One is, as such, beyond the reach of any kind of recognizance and that he, for this very reason, is not be defined by any conceptions whatever. This means; he is atakkavacaro, not lying within the realm of logical thought.

But Vacchagotto continues to ask: 'So he does not arise, oh Gotamo—does he arise and does he not arise—does he neither arise nor not arise?' —To each of these questions the Buddha responds saying: 'That does not apply'. And when, thereupon, Vacchagotto replies that he fails to understand this, that he feels confused by it, the Buddha pronounces just these words.

7) Even the same, Vaccho, is it with a Perfected One. His corporeal form, his sensations, his perceptions, his activities of the mind, his consciousness, all of which one might have in mind when speaking of him they are all done with, they annulled fundamentally, they are annulled fundamentally, they are made even to an uprooted

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(continued from the previous page) palm-tree, they are beyond all possibility of ever arising again in the future. And so, being freed from all that may be called corporeal form—sensation—perception—activities of the mind—consciousness, a Perfected One is deep, boundless, unfathomable like the great ocean. It would not apply to say “He arises”, it would not apply to say “He arises not”—“He arises and arises not”—“Neither does he arise more does he not arise”.

NOTE ON ABOVE BY BHIKKU: NARADA

1) Immediately after the passage Dr Grimm quotes from the Samyutta Nikaya the Buddha says—What is the Road to the Absolute, It is avitakko vicaramatto samadhi, i.e. concentration without ‘vitakka’ but only with ‘vicara’.

Furthermore the Buddha says—it is avitakko avicaro samadhi-concentration without ‘vittakkaand ‘vicara’.

Following Dr Grimm’s translation it should be ‘without or not combined with logical thought and reflection’.

Although vitakka and vicara sometimes mean logical reasoning and reflection, here these two terms are used in a different sense. The Compendium of Philosophy gives ‘initial application and sustained application’ which are more correct and more appropriate.

‘Vitakka’ and ‘vicara’ are two constituent factors of ‘Jhana, just as piti (joy), sukha (happiness and okaggata (one-pointedness). These five factors constitute ‘Jhana’. In the second Jhana

(continued from the previous page) according to the Abhidhammattha Sangaha there is no vitakka but there is 'vicara'. In the third Jhana, however, one transcends both 'vitakka and 'vicara'-hence the reference to 'avitakka' and 'avicara.'

"DO KA ZANG": or THE SUTRA OF THE GLORIOUS AGE": (Tibetan).

1) In examining the Tibetan manuscripts and xylographs contained in the Asiatic Society's Library, I have found a very old manuscript volume of "Dokalzang." Its leaves are almost all worm-eaten with the exception of the title page, which is in a fair state of preservation. The title page begins with two ornamental letters, called "yig-go," or the auspicious head letters, followed by two perpendicular strokes meaning full points. Then in Tibetan character is written the following: "Rgya-gar skad-du, Arya Bhadra Kalpikanam Mahayana Sutra." In the language of India, the sacred Mahayana aphorism, called the "Glorious Age.

2) "Dokalzang" is considered holiest among the 108 volumes of the Kahgyur collection, on account of its containing the names of 1,005 Buddhas of the present Kalpa, a forecast of future Buddhism and its power for leading humanity to the state of Bodhi, or enlightenment. There is a small picture at each end of the title page. One of them is Buddha Sakya Muni with a disk of Saint's glory of blue light round his head, and the other is Maitreya, the coming Buddha. On the back of these two figures of Buddhas there are two rain-bows showing their celeposition.

(continued from the previous page) An equal number of disciples and followers attend them both. In the picture of Sakya Muni his two disciples, Sariputra and Maudgalyayana, are offering him food from their alms-bowels. In the picture of Maitreya, his disciples are offering him burnt incense, and a basket full of gems, gold and silver.

3) The coming Buddha, Maitreya, the personification of love, will bring the Mahayana Buddhism to perfection. He can, therefore, accept gold and silver. Buddha Sakya Muni was an ascetic, and called Maha Sramana of the highest order, he having absolutely renounced the world, and preached the Sravaka doctrine of perfect poverty, and not touch gold, silver, &c. In some pictures and wood engravings of Tibet, Maitreya, the coming Buddha, is seated on a chair—a posture which is evidently foreign to India. As the Mahayana School of Buddhism obtained its highest development in the Bactrian Empire of the Greeks, which included in it Kashmir, Cabul, Candahar, Herat, and the valley of the Oxus, &c., it is probable that from there the Light of the East was transmitted Westward, or that Christianity was foreshadowed in Sanskrit Buddhist works. The similarity of Christianity to Mahayana Buddhism is striking and Maitreya, the coming Messiah of the Buddhists, who is now the Regent of the Lord in heaven, called Tushits, will come to this Earth to make all mankind blessed and glorious.

The two pictures represent the two stages in the spiritual progress of humanity. The first picture shows a condition of progressive self-control; the process of

(continued from the previous page) self-purification is still at so early a stage that the external conditions of the individual have to be carefully adjusted to his weak condition. He is an ascetic, denies himself abundance of food, he inhabits the woods, and carefully and scrupulously lives a life away from the haunts of men; thus he flies from temptations because temptations may overcome him. So in primitive humanity the conditions of life are simple. The second picture typifies a higher state of self-control and inner development. The previous disciple has borne fruit, and the ascetic no longer requires to live in the woods or monasteries. At the time of Buddha, or of Christ, a new era was inaugurated when the children of God "live in the world thought not for it." Surrounded by temptations of every kind the present and future ascetic maintains his firm hold upon the inner life, unmoved and without attachment. Thus the two pictures show forth the law of evolution as it affects and powerfully modifies the growth of character and development of religion itself, or of the human capacity to receive spiritual revelations.

4) "It is permissible to kill one for the good of many. A brave householder who, by killing a robber, saves the lives of 500 merchants, is said to have acquired merit."

"Where prudence is needed attempt should not be made to show valour."

5) "If those who are really in need of spiritual instruction can be found, it is of the highest importance to satisfy them."

"Indifferent to his personal interests even to wishing for supreme beatitude—he should devote himself to the chief duty of

“DO KA ZANG”: or THE SUTRA OF THE GLORIOUS AGE”: (Tibetan)

(continued from the previous page) working for the good of others and for the salvation of others. For in doing such works he ensures his own salvation.”

6) “It is permissible to give one’s wife or one’s body for the benefit of others only when one has acquired sufficient moral fortitude to make such extreme self-sacrifice. One should not sacrifice his own life for a little cause when it is of the utmost necessity to preserve it for the good of many, of his nation or the world.”

7) “Even if his mind is not prepared for the abstruse study of a metaphysical questions, still he should persevere in his studies although he finds this culture hard to acquire. For this will pave the way for acquiring it more easily in a future birth.”

8) If the mind is influenced by anger, it can never have peace nor can it gain real happiness and joy – sleep forsakes it, judgment vanishes.”

9) “When a man is in distress and misfortunes beset him on all sides, he should not be bewildered or lost his patient self-control, for then he will be plunged in greater miseries....He should encounter adversity with fortitude. If he can boldly confront misfortunes, he will overcome serious difficulties with more ease. His vow should be: “I shall not lose the balance of my mind.”

11) “If there be no sufferings there will be no test of virtue and no desire for deliverance. Even when he is not in adversity, a seeker after perfection should learn by observing the miseries of his fellow-beings of which there is no limit in this world.”

“DO KA ZANG”: or THE SUTRA OF THE GLORIOUS AGE”: (Tibetan)

12) “Such men as the evil-minded, even when they are benefited in their troubles, instead of gratefully returning the kindness, do their benefactors mischief in various ways.”

13) “The present misery being considered as the consequence of former deeds, it should be borne with patient self-control, and at the same time measures should be taken (including spiritual service, acts of merit, etc.) so that any impending calamity may be averted, countered or easily passed over.

If under its pressure he loses his self-possession and be induced to commit sin in desperation, he will bring upon himself greater misfortunes and thereby aggravate his misery.”

SISTER VAJIRA: THE DAILY LIFE OF BUDDHA

1) The Buddha himself was at one time a Hermit, practising all kinds of religious rites and self-torture which in the end he found quite useless and which he afterwards condemned. After he attained his Nirvana at Gaya, he became a Wanderer.

2) Returning to the daily life of the Master, we note that Brahmin teachers agreed that Gotama was in possession of a pleasant sounding voice, free of huskiness and with the ability of making his meaning quite clear in unfaltering, refined and courteous speech, qualities which continued right into his 80th year. These are the words of the Buddha: “Words full of meaning...worthy, to be laid up in one’s heart, fitly illustrated, clearly divided to the point.

3) Buddha’s life, his usual practice and routine was to start the day some hours

(continued from the previous page) before sunrise. During this period he would sit in solitary meditation. He would hold communication with spiritual beings or devas. In fact the hour before dawn appears to be a favourite time for many psychic manifestations, not only in the case of the Buddha but with his disciples as well. It was also the time when he would use certain psychic faculties in order to ascertain what individual in the neighbourhood, was ready to listen to his doctrine, or wished help in some way. If there was somebody, then sometime during the day that particular person would receive a visit from the Master.

4) To a Buddhist, however small his or her gift may be, the true merit connected with any gift, lies in the loving thought and wish of the donor before, during and after the giving.

5) The Master would give a short talk and give each of his disciples a subject for meditation, according to the ability of the individual, or to those who asked for help in this particular line. The monks, after worshipping the Master, would go each one to his own abode in the locality, in order to spend some hours in their meditation.

6) In his practical advice to his disciples he recommended on meeting each other, they have the choice of two things, either to talk about the Doctrine or else to preserve a "Noble Silence."

7) Briefly there are four stages of Meditation or four Jhanas and the Fourth Jhana opens the entrance to higher knowledges, including psychic powers and to self-enlightenment.

[By HORACE HOLLEY:]⁴ BAHAI RADIO TEACHINGS ON THE CHANGING WORLD@@

1) At first this new power was felt to be identical with progress. The great war, however, and the political and economic revolutions which developed out of that world disaster, have compelled us to re-examine the very basis of our social activity and try to find ways to control the larger human movements that they may not overwhelm us with even greater destruction than has already brought misery and released fear in so many parts of the earth.

What is vitally needed is some social philosophy that will fit the facts of human life today with something of the same precision as that with which science fits the facts observed in the lower order of nature—some conception of the true principles underlying civilization that will enable the nations and peoples to find the way out from mutual antagonism and discord to mutual cooperation and peace, from mutual fear and suspicion to general assurance and amity, from the burden of poverty to the freedom and dignity of a well-ordered human existence. What has been gained if we have acquired mastery over the titanic forces of chemistry and physics, if at the same time we have become slaves to our ignorance, of the laws and principles governing man's own individual and collective life?

2) As we go more deeply into the Bahai teachings, we find that they give a clear and rational explanation of the apparently chaotic condition of this extraordinary age. In the light of this interpretation we see how all of these many changes and perturbations

⁴ The original editor inserted "By HORACE HOLLEY:" by hand
@@ (In the Bahai World Year Book 1936-38)

(continued from the previous page) form part of one definite historic trend. It is as though explorers in an unknown country, surrounded by possible unexpected dangers on all sides, were to be given a map which would show clearly just where they were and the true character of the country about them. With this accurate knowledge, they would no longer fear the danger of becoming forever lost.

Such a map the Bahai teaching gives to our confused world. This map, showing the strange "country" which modern civilization has become, makes clear that a long historic trend, covering countless ages,—the trend towards the separation of peoples into divided and antagonistic races and nations,—has in our time come to an end. Throughout all history, the movement of peoples has been one not merely of physical separation, but also of emotional, mental and moral diversity. The isolation of social groups, large or small, has been the basis of man's collective experience since the dawn of time. The result of this movement of separation and diversity has been to establish firm and enduring differences of language, custom, belief and outlook upon every branch of the human race. Humanity has never really existed — what have existed were no more than separate and distinct nations, tribes and races, each denying to the other as far as possible the rights and privileges necessary to an ordered human life, even, in fact, the recognition of one common and universal God.

But now that vast and tremendous scattering of the peoples has come to an end. The fundamental movement underlying this modern time is toward unity. For the

(continued from the previous page) totally unforeseen result of the new power of science has been to destroy the very source and cause of social isolation throughout the earth. The nations, races and peoples are today, whether they relish it or not, living together in one unitary physical environment, one supernational economic civilization from which no race nor nation nor people can possibly escape.

3) Can this new house-hold of mankind, this firmly-knit, worldwide society which science has produced, possibly survive disaster if the old tribal outlook, now in possession of armaments a million times more destructive than bow and arrow, sword and spear, continues to dominate the minds and hearts of men?

This menace of the calamity that would follow another explosion of the sinister power of modern armaments is something entirely new to human experience.

4) Now let us turn again to the Bahai map. There we discover that it does not deal primarily with these external matters of political and economic policy, but deals rather with human attitudes and relations. Here, in this striking and altogether new aspect of truth, the "oneness of mankind," we have the essential link between the social problem on the one hand, and man's latent and innate God-given powers on the other. It is to the degree, and only to the degree, that the race learns how to respond to this conception of underlying oneness that we shall be able to take the steps that lead from strife to cooperation and peace. The Bahai teachings come to us as nothing less than necessary re-education of the spirit of man in the divine art of

(continued from the previous page) unity.

5) No one would think of allowing his child to grow up without education or would send him out into this highly specialized industrial age with the unequipped and untrained personality of our primitive ancestors. Why, then, since we are all merely children in relation to the problem of the world unity, should we so complacently trust that we can solve that problem and meet that emergency without preliminary training, without requisite knowledge of the underlying forces now controlling our destiny. We cannot go back to the simpler ways of our ancestors. We cannot halt the vast movement of modern science. The world has become one home. Somehow we must fit ourselves to live together in that home. And the first step is for us to become humble, with a humility that is willing and eager to learn new truth when new and unprecedented problems are to be solved.

The Bahai teachings tell us that what has happened to us all is that a new age and cycle have dawned.

6) Thus the Bahai teachings summon us to the attitude of seeking and recognizing truth. Imbued with that attitude, we can take the first step of realizing that the changes of this age are a clarion call to the soul and conscience of human beings everywhere on earth. Rightly understood, these changes and perturbations mean that destiny has chosen this age for the race to learn greater lessons than any previous age was prepared to understand.

7) We found that, instead of indicating that our planet is rapidly drifting into a state of uncontrolled anarchy, chaos and destruction, as an uninstructed observer might well

(continued from the previous page) suppose, these far-reaching changes and perturbations are in reality the outworkings of beneficent forces, preparing for the advent of a new cycle of unimagined progress in human achievement and happiness,— a new age which lies just before us and awaits only the opening of our hearts and minds and the adjusting of our lives to its fundamental principle of world unity, the oneness of mankind. And these very events, though painful, even shattering at times, are themselves helping us to cast off the shackles of outworn beliefs and practices that hold us back from this true understanding.

How simple and naive today seems the hopeful attitude that prevailed during the last century, that in science and invention modern man has found a miraculous power to make the ancient dream of peace come true and to bring plenty and happiness to the earth! Granting the miraculous virtue of that power to multiply material things, greatly extending even the fertility of the soil, nevertheless it has become only too obvious that these beneficent results have not transformed human nature; that, on the contrary, they have intensified the tribal instinct and enabled it to express itself in the most destructive conflicts in all history. But through these catastrophes we are slowly learning.

8) The power of science to produce abundance for every human being is not to be doubted. That new force, properly directed and controlled, can fulfill the ancient vision of a better existence on earth. But, uncontrolled, or improperly controlled, it offers before our horrified eyes today only too

(continued from the previous page) convincing proof of the truth of the Bahai teaching.

9) One who holds to the truth that his own being is subject to spiritual law and that all other men were similarly created cannot plot violence and destruction for his fellow-men. International violence has gradually arisen because the realization of the divine will and purpose has been everywhere incomplete, inconstant and obscured by immediate human interests. We must not forget that primitive human society was founded upon religion and that all civil codes, cultures and philosophies depended upon a religious sanction. But each tribal god was jealously limited to the advantage and welfare of the tribe. And a heaven so filled with competitive, jealous gods meant that the origins of civilization were rooted in the fundamental assumption that mankind is not one kingdom of reality, but diverse races and peoples. We see this ancient tribal worship still practiced in our own day all too vigorously, in the attitude that man can have no higher loyalty than to his own class or race or state.

10) Without spiritual progress we are limited to a past which can never be restored. Can anyone say that human development has come to an end? Or can anyone deny that it has been through the revelation of new and larger truth age after age that mankind has successively attained the unity of tribe, or race, and then of nation? And surely it is unthinkable that these modern powers and resources, so new, so miraculous, have been given us solely to make warfare and strife the predominant human enterprise, as they are today.

By HORACE HOLLEY: BAHAI RADIO TEACHINGS ON THE CHANGING WORLD

Once more, as so often in the past, the world is in dire need of renewal an enlargement of the spiritual truth and power that alone can produce order and justice in society, for it alone can lift us from the state of the rational, selfish animal, where we seem for the most part to be, to the state of man.

11) The highest form of human society is that based upon the principle of voluntary cooperation and sustained by a mutual loyalty for the attainment of the general welfare. The lowest type of society is based upon coercion and force, motivated by fear, and made incapable of true progress because divided by suspicion inherently incapable of releasing the spiritual power of enthusiasm and inner fulfillment.

12) What wonder, then, that so many conscientious persons today long for a return to the simpler age of living faith, when men sincerely believed in such mysteries as the soul, the love of God, the spiritual destiny of the race, and access to a guiding Providence and a sustaining Will?

But between us and that simpler age stands all the vast body of knowledge created by physical science. The telescope plumbed the skies and found no naive, primitive "heaven"; and the microscope probed all matter, including the stuff we are made of, and found no organ or visible instrument of the soul. Therefore a generation arose which felt it had to choose between faith and reason, between hope and truth—and it turned away from the convictions of the simpler age.

The Bahai teachings meet this supreme issue squarely. They re-establish the foundation of hope and faith, not by denying or

(continued from the previous page) neglecting the particular truths of science, but by carrying the scientific attitude forward and onward to deal with a higher order of truth. Their purpose is to identify faith not with credulity but with conscious knowledge.

The true scientist does not form his opinion until he has considered all the relevant facts. If a certain law is formulated, and then new facts appear which obviously contradict the law, he knows that it is not a scientific law but only an opinion, and he takes up the problem afresh.

13) The world of mankind, while it is immersed in nature, and subject to the laws and principles which control the three lower kingdoms, is raised above nature by its possession of two powers or qualities not existing in mineral, vegetable or animal organisms. The first of these exclusively human attributes is that of rational intelligence. The mind of man, with its capacity to perceive and understand abstract and universal truths, is nothing else than supernatural. Just as the power of growth in the tree or plant transcends the qualities of the mineral, and just as the attribute of sense-perception in the animal transcends the qualities of the tree or plant, so is mind in man transcendent to all other existence in the natural world. It is a creation a divine endowment and gift.

Rational intelligence, however, while completely supernatural in comparison to the animal world, does not, in itself alone, constitute the unique mystery of the human kingdom. The second higher power of man is

(continued from the previous page) his capacity of faith—his capacity to recognize the Creator as utterly transcendent to himself, and to center his being upon devotion to the Supreme Will. The sign of this power of faith is free will; for man alone, of all visible nature, is free to decide whether he shall live in the animal world of selfish sensibility, in the unregenerate human world of rational intelligence employed for personal or partisan ends, or in the spiritual world of unity, cooperation and impersonal love. The pull of nature within us is so constant and so strong or insidious that the human will cannot, unaided, raise up the mind and heart to the spiritual level. Unless there were a higher kingdom of reality above man, reaching down and inspiring the heart and mind with new energy and direction, man would be like a king in exile, an orphan in poverty and abandonment, able to glimpse a realm of peace and fulfillment but never able to attain. Until we become conscious that a higher order truly exists, and is accessible to the aspiring soul within, we shall continue to regard man as nothing else than an animal who happens to possess the great instrument of intelligence for satisfying a mere animal desire.

14) When modern civilization shifted its center from agricultural to industry, from manual labor to the power-driven machine, our social life was shaken to its very foundations. In large measure, the international upheavals and the internal troubles which afflict all peoples

(continued from the previous page) today are the results of this profound change. One of its most conscious effects has been to introduce into human affairs two new and vital elements. On the one hand it has broken down the walls of isolation and self-sufficiency which characterized society throughout the long era of agricultural economy: on the other hand it has brought a truly titanic extension and reinforcement to the human personality.

15) Throughout the agricultural era, human affairs were restricted to relatively small areas and to relatively small number of people. The sustenance of the community and the raw materials needed for shelter and other necessities came for the most part from the particular locality. Such international trade as existed dealt chiefly in articles of luxury; the interruption of this trade for any reason affected only a few; it could not threaten the life of the community as a whole. But our present-day industrial economy requires an immensely greater area in which to operate. It cannot, in the first place, function on raw materials obtained only from the locality Nor can it function with a merely local market. The existence, to say nothing of the progress, of this machine industry demands an economic area that must inevitably transcend established political divisions. Whether considered desirable or not, this condition has become an integral part of our social structure now quite beyond our control. Modern industrial economy cannot be artificially restricted to any one country or land. And since its successful operation has become the source of sustenance and life to so large a part of mankind today,

(continued from the previous page) it automatically compels the abandonment of isolation and restriction and the emergence into a world economy protected from artificial interference. It has given us the power to produce whatever and as much as we require for the material well-being of mankind. The tragedy is that mankind, however, has not yet learned how to employ such a new and unprecedented power.

The other contribution, the extension of man's personality, is equally important and far-reaching. As long as his intelligence had no instrument to work through more effective than the skill and physical capacity of human beings, the range of thought and will was sharply confined. The era of manual labor was one during which human intelligence walked: it could not fly. Every undertaking was necessarily limited in its scope, and during that period mankind was well nigh exhausted by the sheer struggle to obtain sufficient food. Under this burden the chief expression of his intelligence was to overcome the difficulties and hazards of his physical environment. He lived deeply immersed in the conditions of nature. Nature, in fact, has been man's chief environment up to the dawn of this new day.

Now, through the aid of science, we have achieved such a degree of mastery over nature and of conquest of the natural environment that our intelligence has been able to throw off its ancient burden. And in this freedom of the intelligence to employ the forces of nature for human aims and needs a revolution has taken place indefinitely more significant than we yet realize. The will of man has been transformed from a state of

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(continued from the previous page) servitude to nature into one of relative dominance over its forces and laws. The humblest modern family in using the radio, in turning for healing to the public hospital, in reading the daily press, and in a thousand other ways, has ready access to advantages which the mightiest of kings and conquerors could not have commanded a few hundred years ago. The extension of man's personality is immeasurable.

What, then, is the significance of the entry of these two elements into our social life? It means that man's most challenging, his most dangerous environment today is no longer nature; it is his fellow man.

Today our lives are immersed in the movements of society as the lives of our forefathers were immersed in the conditions of nature. With every betterment in civilization we advance. With every breakdown in civilization, whether by war, revolution or industrial conflict, we are thrown back to poverty and helplessness. Our utmost hope and our deepest dread both depend upon the direction and movement of a society which has come to include all mankind. This means that the highest intelligence which we can muster should be set to work to discover and formulate the laws of right human relationships with the same intensity that, in previous ages, that intelligence was employed in the investigation of the laws of nature. Just as ignorance of those laws produced the calamities of famine and pestilence in former days which destroyed entire tribes and communities, so continued ignorance of social laws and principles can and will today inevitably produce the larger

(continued from the previous page) famine of revolution, the more universal pestilence of international war. And events seem to be drawing to a climax. The time in which to find and to set upon the true principles of human association may well be less than we know.

It is at this very point of world crisis, in the confusion and uncertainty of this possible turning point in our destiny, that the Bahai teachings have come to shed their clear and penetrating light. What is essential today, they explain, is inner vision and outlook freed from the limitations of the past. To be alive in this new age, and to take full advantage of its opportunities, we must learn to think with an unprejudiced mind, and to feel in terms of brotherhood. We must realize that as airplane, radio and other instruments have crossed the frontiers drawn upon the map, so our sympathy and spirit of oneness should rise above the influences that have separated race from race, class from class, nation from nation, and creed from creed. One destiny now controls all human affairs. The fact of world unity stands out above all other interests and considerations.

As we enter into this oneness, we can look back and see how struggle and violence became so much a part of human relations that it perverted all our conceptions. In the early ages education was aimed chiefly to bring about cooperation among the members of the separate tribe or race. The conception of loyalty, honesty, fellowship, mutual effort and kindness was limited to the single group. As between tribes or races, however, the conception of an obligation to be just or humans to one's fellows

(continued from the previous page) was replaced by the exact opposite conception of struggle, violence and war. Two ethical codes, two moralities, even two religions, have been practiced by all races from man's beginning. One code was followed in relation to one's own race; the other, just as conscientiously, was applied to all other races and peoples. One code was accepted as a spiritual teaching, usually identified with a great seer or prophet; the other code developed from the conditions of race experience. It was as though two totally different and mutually exclusive sources of social principle of unity and fellowship, and the principle of struggle and hate.

The Bahai teaching abolishes this source of struggle and conflict in man's consciousness today. It removes the cause of this destructive division in human nature. It declares that the essence and aim of all revealed truth has been to promote the universal spread of fellowship among men. Beneath the differences of form, name and organization, it points to the singleness of spirit that animates the word of truth in all ages and in all parts of the world. It also shows that the principle of organized struggle, however justified it may have been in the past, has now become a menace to every society. The same heroism that built up tribes, races and nations in the past is now desperately needed to build a world civilization. These two levels of truth—devotion to God and devotion to the welfare of the community—have at last been brought together and reconciled. Under the influence of these teachings the man of intelligence and good will is no longer divided in his loyalty. — With the whole power of his spirit and with

(continued from the previous page) the whole power of his mind he can work to establish cooperation among all the peoples of the earth. Every people, this teaching tells us, has received its blessing of spiritual truth. All nations and races have found a path to the one God. All paths have led to the same goal. Only one light has shown, though the lamps have been many.

16) As we look back along the highway of history, we find that the outstanding milestones mark the great discoveries of truth. The date when we learned that the earth moves around the sun, instead of the reverse, or when the principle of the steam engine was first stumbled upon before the kitchen stove, is far more important than the memorials which tell of the coming and going of conquerors and kings. But infinitely more farreaching in its effect than even these revolutionary events is the discovery in this age of the fact that spiritual law controls the movements of society just as irresistibly as the laws of physics control the processes of matter. And we are painfully learning that a universe governed by the forces of this higher law simply will not contain a humanity either compelled or permitted to exist in truth, the Bahai teaching makes clear, is the first step for us to take toward an ordered society. But here the resemblance ends. The character of the higher law is such that it can never consist of mere mental knowledge or passive information. For example, honesty is prescribed for us all; it is a law applying directly to the deepest part of our being. We cannot merely "know" honesty — we must be honest. Life itself tests every man as to whether

(continued from the previous page) he is honest and truthful or not, and the test comes to each of us, as a rule, in the most difficult and subtle manner. Life is not a school where we obtain high marks for knowing that truth and honesty are spiritual laws—it is a school which settles whether we are truthful and honest. The test is not what we know but what we are.

For long ages, however, we have believed that, while these higher laws existed for the individual, they did not exist for the group, the nation. While we have admitted that each man should be honest, truthful, sincere, and perhaps even forbearing, we have failed to extend these laws to states and civilizations. This failure has not been a deliberate, conscious refusal to obey the law; it has been due to our ignorance of the fact that law is universal and that these higher laws rule the larger movements and issues of society as natural laws control the suns and planets of the physical cosmos. Great empires and mighty civilizations have fallen because their rulers and their peoples substituted an arbitrary human will for the power of social law. Ignorance of this law did not protect them from the consequences of its denial.

Knowledge of cosmic law came out only when men began to study nature as a whole. The wider the vision, the clearer it became that law and not chance or caprice controls the affairs of the earth and of the heavens. In this same way, knowledge of social law calls for a view or perspective over long periods of time. To discover the working of this higher law in human affairs, we must trace the working of cause and effect

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(continued from the previous page) in the life times of nations. The effects of honesty or dishonesty in individuals can be seen in a few years, no matter how carefully the inner motive has been concealed. But we require its record over centuries to find out whether spiritual law has been the controlling influence in the development of a civilization. And one of the most distinctive qualities of the Bahai teachings is that they give us a point of view which enables us to understand the working of this higher law as applied to the movements of society. They give us a clear interpretation of the meaning of history.

In this interpretation they tell us that there are four stages in the development of every civilization, and that these four stages together constitute a cycle or "social year" in human development. And we find that this view coincides with the facts of history.

17) Little by little, however, the original faith and understanding become changed into worship of the new instruments of power which men themselves have created. Individuals begin to grasp at personal power, the supporting bond of unity becomes weakened and the civilization moves into the fourth stage which the Bahai calls the "winter" of the social cycle. The instruments of justice become the means of injustice. Protesting classes, driven by oppression and poverty, organize for rebellion. The instinct of self-preservation grows stronger than the virtue of mutual loyalty. The civilization divides into struggling parties and interests, and the original spirit that created its unity cannot be restored. It is this process

(continued from the previous page) of life and death as applied to society that is the crucial challenge which confronts the world today. And the Bahai teaching makes clear that, if we fail to recognize this law of cycles, this recurrent heart-beat and pulsation of the creative force of this higher law, we shall be as blind as, and in all probability shall share the lot of, those ancient peoples whose only trace today is to be found in a few eloquent ruins.

It should be especially noted that these social cycles are not simple repetitions of group experience: they are the developing and evolving measures of human advancement, as the annual cycle in the world of nature measures its growth and ultimate fruition.

18) It tells us that this present day is one of final struggle between knowledge and ignorance, between faith and unbelief, between the partisan and the universal spirit. It renews our vision of eternal love behind eternal law. And it assures us of our capacity in this day to make world unity a living reality, when that capacity asks help from the only Source of help.

19) As nature advances in a pattern of annual cycles, with their four seasons, so our higher understanding unfolds in vast cyclic movements expressed in terms of civilizations. As Life in the tree is quickened by the rays of the mounting sun in springtime, to press on to full fruition and then recede to the unproductivity of winter, so groups of people in different parts of earth from time to time have felt the quickening force of a mounting spiritual power and, responding to it, have arisen from relative inferiority and impotence to

(continued from the previous page) a civilization of immensely higher culture and power. Then, as the force which had built them up and sustained them passed the zenith of its influence, gradually their culture and power waned and they sank back into a period of spiritual unproductivity, a life largely materialistic the winter of their civilization.

20) Here we see this higher law at work in the past. And it still works on, the Bahai teachings say; it does not rest.

Which leads to, perhaps for us, the most important of all the teachings, that in the cyclic course of this higher law a spiritual winter time is now ending; the world is today just beginning to feel the quickening force of a new forward movement in a cycle which is to bring us to a world civilization of unimagined perfection. The disturbing changes which are happening all about us, the more heartening events which sometimes do occur, are both a like the results of the increasing power of this higher law, preparing the way for a new world order that will rest upon the unshakable base of spiritual values. Now it shatters and sweeps away forms that stand in its path; now it combines into higher and more useful forms elements that are in harmony with its purpose, working out the chemistry of the new civilization, demonstrating the inspiring fact that today efforts directed toward the building up of a nobler form of social order have behind them the support of all the power of this higher law, the forces of evolution itself.

21) The ingredient which the Bahai teachings, as well as all experience, show to be

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(continued from the previous page) essential to the preservation of civilization is a mutual loyalty based upon the foundation of spiritual law. The ingredient invariably leading to social explosion is hate.

So sinister have become the influences making for hatred today that the time has come to learn the laws of that spiritual chemistry which settles the outcome of all human relations. The world has become a laboratory in which the very powers of life and death are being manipulated by the ignorant, the evil, and even the insane.

22) In the light of this truth, it seems evident that altogether too much power is attributed to those human organizations which employ material force and ruthless coercion to attain their ends.

23) There are three periods in this movement towards world unity: first, when the need of the larger unity is denied and resisted; second, when the need of unity is admitted, but substitutes for the true unity are attempted; and third, the hour when all resistance and subterfuge are abandoned, and the spirit of unity is at last awakened among men. We have already passed through the first of these periods. At present we are still experimenting with incomplete measures and half-hearted efforts. But the law is silently at work. Signs are not lacking that many have begun to respond to the new world spirit, and are ready to serve its universal aim.

M.N. ROY: "THE HISTORICAL ROLE OF ISLAM"

1) The average educated Hindu has little knowledge of, and no appreciation for, the immense revolutionary significance of Islam, and the great cultural consequences of that

(continued from the previous page) revolution. The prevailing notions could be laughed at as ridiculous, were they not so pregnant with harmful consequences.

2) To-day the educated world has rejected the vulgar theory that the rise of Islam was a triumph of fanaticism over sober and tolerant peoples. The phenomenal success of Islam was primarily due to its revolutionary significance and its ability to lead the masses out of the hopeless situation created by the decay of antique civilisations not only of Greece and Rome but of Persia and China – and of India.

3) If the undoubtedly brilliant military conquests of the Saracens were the only measure of the historic role of Islam, then it would not be a unique historical phenomenon. The depredations of the barbarians of Tartary and Scythia (Goths, Huns, Vandals, Avars, Mongols etc.) approximated, if not equalled or excelled, their military accomplishments. But there is a vast difference between the tidal waves that occasionally rolled West, South and East, from the border land of Europe and Asia, and the Arabic eruption of religious frenzy. Like tidal waves the former rolled on in their cataclysmic greatness, only to subside, sooner or later, having distributed death and destruction, far and wide. The latter, on the contrary, was an abiding historical phenomenon, which ushered in a brilliant chapter of the cultural annals of mankind. Destruction was only a subsidiary part of its mission. It pulled down the play-out old, to construct a necessary new. It demolished the holy edifices of the Cesars and the

(continued from the previous page) Chosroes, only to rescue from their impending ruin the accumulated treasures of human knowledge, to preserve and multiply them for the benefit of the posterity.

4) The martial victories of the followers of the Arabian Prophet were but the prelude to a more significant and lasting performance in the social and cultural fields. They only created the conditions for political unity which opened up an era of economic prosperity and spiritual progress. The stupendous ruins of the Roman and Persian Empires had to be cleared away so that a new social order could rise with new ideas and new ideals. The dark superstition of the Magian mysticism, and the corrupt atmosphere of the Greek Church vitiated the spiritual life of the subjects of the decrepit Persian and Byzantine Empires rendering all moral and intellectual progress impossible. The severe monotheism of Mohammad wielded the formidable scimitar of the Saracen not only to destroy the profane idolatry of the Arabian tribes; it also proved to be the invincible instrument of history for freeing a considerable section of mankind from the eternal evil spirit of Zoraster as well as from degenerate Christianity given to the superstition of miracle-mongering, to the deadly disease of monasticism and to the idolatrous worship of Saints.

5) Only the immediate successors of Mohammad occupied themselves solely with temporal and religious conquests; and even they were distinguished from the barbarian ravishers of humanity like Alaric, Attila Genseric, Chengis or Tamerlane, by the

(continued from the previous page) nobility of character, purity of purpose and piety of spirit.

6) Everywhere, the Saracen invaders were welcome as deliverers by peoples oppressed, tyrannised and tormented by Byzantine corruption, Persian despotism and Christian superstition.

7) It is a gross misleading of history to confound Islam with militarism. Mohammad was the prophet not of the Saracen warriors but of the Arab merchants. The very name with which he baptised his creed contradicts the current notion about its aim. Etymologically, Islam means to make peace, or the making of peace: to make peace with God by doing homage to his Oneness, repudiating the fraudulent divinity of idols which had usurped His sole claim to the devotion of man; and to make peace on earth through the union of the Arabian tribes.

8) The laws of Koran revolutionised social relations. Increased production, the result of this revolution, quickened trade which ushered in an era of cosmopolitanism and spiritual uplift.

9) Having seen different peoples cherish diverse forms of superstitions as divine wisdom, practise equally absurd rites and rituals or expressing devotion, extol prejudices to the dignity of eternal truth, the cosmopolitan mind of the travelled trader indulgently smiles upon the credulity of all, deplores their depravity equally, and respects the common element of faith beneath the superficial diversities of theological dogmas and forms of worship.

10) Philosophy – the search for a rational

(continued from the previous page) explanation of the Universe originates in a society ruled by an aristocracy.

11) Islam was a necessary product of history,—an instrument of human progress. It rose as the ideology of a new social relation which, in its turn, revolutionised the mind of man. But just as it had subverted and replaced older cultures, decayed in course of time, Islam, in its turn, was also overstepped by further social developments, and consequently had to hand over its spiritual leadership to other agencies born out of newer conditions.

12) Economic necessity demanded termination of the proud but ruinous virtue of internecine wars, and diversion of the traditional Saracen valour in more profitable channels. The ideas, born out of that necessity, eventually crystallised into the "Religion of Mohammad."

13) The severe Monotheism of Mohammad not only echoed the yearning for unity on the part of a people torn assunder by internecine feuds; it was also destined to find a ready response from the neighbouring nations, tormented by the intolerance of the Catholic Church. The religious life of the people of Persia, Mesopotamia, Syria, Palestine and Egypt had been hopelessly confused by the conflicts of Magian Mysticism, Jewish conservatism and Christian bigotry. Rigid rites and rituals had taken the place of religion; hypocritical ceremonies had driven away devotion; dogmatic theology had prosecuted faith; and God had disappeared in a confusing crowd of angels, saints and apostles. The stringent

(continued from the previous page) cry of the new religion. — "There is but One God" — softened by great toleration, subject to this fundamental creed, was enthusiastically hailed by the distressed multitudes searching for the secure anchor of a simple faith in the stormy sea of social disintegration, intellectual bankruptcy and spiritual chaos.

14) The persecuted sects from Egypt and Persia as well as from the Christendom field to the free and hospitable desert where they could profess what they thought, and practice what they professed.

15) Gnosticism and Manichaeism—those hybrids of oriental mystic cults—Greek metaphysics and Christian Gospel, all thrived luxuriantly on the sandy soil of free Arabia. Finally, Catholic orthodoxy drove to the same smelting pot of Arabian hospitality the Nestorian, Jacobite and Eutycian heretics who preferred the simplicity of the Gospel to the idolatry of the orthodox Church. The freedom of exile brought the representatives of those diverse faiths into closer contact enabling them to see what was common to them all. In the calm atmosphere of toleration, their heterodoxy disappeared, fire of proselytism died out, and the common essence of the teachings of the learned guests was imparted to the hospitable Beduin. In short, the Barbarians of the desert inherited the best the religions of antiquity had to offer, namely, the faith in the existence of one supreme God who is exalted above all the powers of heaven and earth, but who had revealed himself to the mankind from time to time through his Prophets.

- 16) The basic doctrine of Islam — "There is but one God" — itself makes for toleration. If the whole world, with its defects and deformities, the entire mankind, with all its follies and frivolities, is admitted as the creation of the selfsame God, the believer in this elevating doctrine may deplore the deformities and laugh at what appears to him to be absurdities and perverseness; but the very nature of his faith does not permit him to look upon them as the works or worships of some other God of Evil, and declare war upon them as such. Those who worship differently, are for him mistaken and misled brethren, but none the less children of the self-same Father, to be brought to the right road, or indulgently tolerated until they are ready for redemption.
- 17) The cause of the sweeping religious revolution was not the intolerance of the new creed, but the decay of the old faith, and the general chaos and despair caused by that decay.
- 18) The Vandal and Moorish invader had devastated the ruins so mercilessly as to throw the people into a hopeless state of social chaos and spiritual morbidity which drove them to seek an illusive solace in the absurdities of Monasticism.

In that dense darkness of social dissolution and spiritual despair, the virile and optimistic message of the Prophet of Arabia flashed like an illuminating flame of hope. The mind of the multitude was lured by the temporal as well as the heavenly blessings offered by the new religion. The

(continued from the previous page) conquering trumpet of Islam awakened the despondent spirits who, defeated in the struggle of terrestrial life, had precariously entrenched themselves in the superstition of a divine existence. Healthy indulgence of nature, allowed, even encouraged, by the new faith, speedily overwhelmed the perverse notions of asceticism formented by a degenerate version of the gospel of Christ. Islam opened up a new vision of hope before a people, sunk in the depth of despondency. The convulsion created by it ushered in a new society in which every one had the opportunity of ascending the natural level of his courage and capacity.

19) The founder of Islam; has been as "the man who characterised, of all men, has exercised the great influence upon the human race." (Draper, "History of the Intellectual Development of Europe."

20) But Mohammad's search for God was not inspired by cynicism as in the case of Voltaire. It was an honest effort on the part of an ignorant man inspired by a zeal. In quest of the God who alone could save the Arabian nation, he retired to the desert and gave himself up to meditation, fasting and prayer—those familiar practices adopted by the prejudiced seeking divine inspiration even in these days of the twentieth century. And the result was an usual in all such cases. "He was visited by supernatural appearances, mysterious voices accosted him as the Prophet of God; even the stones and trees joined in the whispering." (Draper Ibid.)

(continued from the previous page) Such experiences always result from cerebral disorder which takes place whenever the prescribed practices are carried too far. Fixed ideas, however fantastic or imaginary, may appear to take concrete form if the mind is focussed on them so as to exclude the consciousness of other sensations. A scientific study of the psychology of Seers reveals the fact that "inspiration" or any other "religious experience" is the result of a pathological state brought about either accidentally or purposely through prescribed practices.

Mohammad acted as all those of his kind had done before him, or did after him. But in his case, there was a fact which must go to his credit. He was too shrewd a man to be deluded by those psycho-pathological symptoms which are taken for the evidence of spiritual elevation. He was afraid that he was going mad; and might have abandoned his mission if his sagacious wife had not come to his aid in the nick of time. It was the rich merchant Khadija, mature with worldly wisdom, who was quick to appreciate the spiritual value of the mental aberrations of her husband. She persuaded him that his visions were not signs of insanity, but were messengers of God. Taking advantage of his psycho-pathological state of suggestibility, she could easily make him "see" an angel entering the room to deliver to him the Message of God. Undoubtedly, the drama could be enacted only in the setting of ignorance, superstition and prejudice, main characters being played under delusion.

21) The idea of God is the foundation of religion in the philosophical sense. That

(continued from the previous page) idea cannot be free of all fallacies unless it leads to the conception of creation out of nothing. The rationalism of ancient philosophers – of Greece as well as of India excluded the fantastic conception. Consequently, religions growing out of the background of that primitive rationalism could not conclusively establish the fundamental idea of God. The result was that all the great religions – Hinduism, Judaism and Christianity – eventually ended in some or other form of pantheism which logically liquidates religion as such. For pantheism identifying the phenomenal world with God puts the very idea of God under doubt. It disposes of the idea of creation and, consequently, the idea of God must also go. If the world can exist, by itself, from eternity, it is not necessary to assume a creator. And, deprived of the function of creation, God becomes an unnecessary postulate.

22) Divinity of its founder is not the fundamental creed of Islam. And that distinction results from its strict Monotheism. Immediately upon the death of Mohammad, his followers were divided on that crucial question. When the news of the Prophet's death reached the camp of the army setting out for the conquest of Syria, the devout Omar refused to believe that the Prophet could die, and threatened to strike off the head of messenger whom he suspected to be an infidel. Upon that, the venerable Abu Bakr admonished the impetuous younger man with the words: "Is it Mohammad or the God of Mohammad that you worship? The God of Mohammad

(continued from the previous page) liveth for ever; but the apostle was a mortal like ourselves, and according to his own prediction, he has experienced the common fate of mortality."

23) One divinity is conceded to Prophet, before long, he assumes the attributes supposed to belong only to the Supreme Being. The unity of God or the absoluteness of the First Principle can no longer be maintained logically. Dubious theological devices endeavour to reconcile the contradiction. The original simplicity of faith is lost either in theological dogmatism or mystical self-deception. Without the severity of its theology, Islam could not claim the historic role as creditably as it did. When the Prophet is deprived of divinity, or his claim to it is not generally admitted, the scripture cannot command absolute and infallible authority. Consequently, a latitude is left for the mind of the faithful. The teaching of a mortal cannot have the majesty of eternal truth, and scriptural laws cannot claim immutability.

24) The bigotry of the pious Justinian, in the beginning of the sixth century, finally purged the holy world of Christian superstition of the remaining vestiges of pagan learning. The last Greek scholars were forced to leave the ancient seats of learning. They emigrated from the Roman Empire, and sought refuge in Persia; but there also sacerdotal intolerance proved equally hostile to profane learning. Eventually, the derelict science of Athenian culture of the Abbassides Khalifs of Bagdad who were so impressed by the wisdom of those foreign infidels.

(continued from the previous page) The Arab historian, Abul Faragius, records the following views of Khalif Al Manon regarding the men of learning: "They are the elect of God, his best and most useful servants, whose lives are devoted to the improvement of their rational faculties....The teachers of wisdom are the true luminaries and legislators of a world which without their aid would again sink into ignorance and barbarism."

25) The library of Cairo contained over one hundred thousand volumes; whereas Cordova boasted of six times as many. This fact gives lie to another calumny which depicts the rise of Islam as an eruption of savage fanaticism, namely, the tale of the destruction of the famous library of Alexandria. One must have a pious mind or credulous disposition to believe that those who took delight in founding and supporting such noble seats of learning, would have callously set fire to the library of Alexandria that those who command the gratitude of mankind for having saved its most precious patrimony, could have possibly begun by contributing to the destruction of that treasure. When dispassionate and scientific study of history dissipates legends and discredited malicious tales, the rise of Islam stands out not as a scourge but a blessing for the mankind. In any case, at the time of the Saracen conquest, the library of Alexandria had ceased to be the repository of the valuable records of Greek learning. Long before that time, Alexandria had enshrined Christian bigotry in the place of scientific knowledge and philosophical wisdom. The character of the contents of the library must have

(continued from the previous page) changed accordingly. The pagan scholars, driven by Christian intolerance away from the seat of ancient learning, must have carried away the treasures they valued more than all other things. If the flame was actually lit by the order of Omar, it consumed ponderous tomes of theological controversy which had done immensely more harm than good to mankind. The fire of Islam might have consumed the none too precious records of vain and futile theological disputations; but the admirable ardour the free-thinking Khalifs collected, preserved and improved the valuable records of ancient learning which had left the Alexandrian library before its useless and pernicious contents were put to the flames.

26) It stands to the credit of the Arabian philosophers that they, for the first time, conceived the sublime idea of a common origin of all religions. Not only did they hold the views, singularly broad for the epoch, that all religions were so many efforts of the human mind to solve the great mysteries of life and nature; they went so much farther as to make the bold suggestion that the effort more reconcilable with reason was the greater, nobler and sublimer. This rationalistic view of religion attained the highest clarity in the mind of Averroes.

27) If all religions are essentially the same, then the doctrine and dogmas peculiar to each other should be discarded as pernicious obstacles to the realisation of the spiritual unity of mankind. But freed from doctrines and dogmas, religion has no legs to stand upon. Its rationalisation amounts to its destruction.

28) In the same century Al Gazali, son of

(continued from the previous page) an Andalusian merchant. He anticipated Descartes in reducing the standard of truth to self-consciousness. He stands out as the connecting link between the antique and modern scepticism. His memorable contribution to philosophy is better stated in his own words: "Having failed to get satisfaction from religion, I finally resolved to discard all authority, and detach myself from opinions which have been instilled in me during the unsuspecting years of childhood. My aim is simply to know the truth of things; consequently it is indispensable for me to ascertain what is knowledge. Now, it was evident to me that certain knowledge must be that which explains the object to be known in such a manner that no doubt can remain, so that in future all error and conjecture respecting it must be impossible. The principle of acquiring exact knowledge, stated nearly a thousand years ago, by the Muslic savant, still holds as good as then; and the scientific outlook which makes such knowledge possible, is still comparatively rare among the Indians, who even in these days of the twentieth century allow themselves to be imposed by facts of magic and "spiritual" charlatanism, and credit these as serious challenge to the reliability of scientific knowledge. In his later years, Al Gazali fell into mysticism; but his fall was not more strikingly inglorious than of Kant. Objective drawbacks clipped the intrepid wings of the soaring spirit of the Arab thinker; whereas subjective predilection of class interest overwhelmed the critical genius of Kant.

29) When the positive outcome of Islamic

(continued from the previous page) thought, developed so marvellously during five hundred years, was summarised in the highly revolutionary dictum of Averroes that reason is the only source of truth, Sulthan Al Masur of Gordova, under the pressure of the priests, issued an edict condemning such heretical views to hellfire, on the authority of religion. The denunciation of the noblest product of Islam naturally marked the beginning of its degeneration from a powerful lever of human progress to an instrument of reaction, intolerance, ignorance and prejudice. Having played out its historic role—to rescue the precious patrimony of ancient culture out of the engulfing ruins of two Empires and the blinding darkness of two religions—Islam turned traitor to its original self, and became the black banner of Turkish barbarism and of the depredations of the Mongolian hords.

30) Although Islam came to India after it had played out its progressive role, and its leadership had been wrested from the learned and cultured Arabs, the revolutionary principles of the days of its origin and ascendancy were still inscribed on its flag; and a critical study of history might reveal that the Muslim conquest of India was facilitated by similar native factors as in the case of Persia and Christian countries. No great people, with a long history and old civilisation, can ever succumb easily to a foreign invasion, unless the invaders command the sympathy and acquiescence, if not active support, of the masses of the conquered people.

31) "It was not the philosophy of Islam, but

(continued from the previous page) its sociological programme, which won so many converts for it in India." Of course, for the masses philosophy has no appeal. They are always attracted by a "sociological programme" which offers them something better than the given conditions of their life.

32) Mahmud's exploit could not but deal a staggering blow to the faith in the divinity of the shrines where the Indians had brought their offerings from times immemorial. Consequently, the religious feeling which found expression in the worship at the shrines, and the faith in their presiding deities were rudely shocked and inevitably shaken. In such circumstances, "religious feelings and spiritual instincts" induced the masses to transfer their devotion from the gods of demonstrated impotence to the more mighty one, the belief in, and worship for whom, incidentally, was rewarded so magnificently. For ages, millions had believed in the supernatural power of the gods worshipped at the famous temples of Thanos war, Muttra, Somnath etc. The priests of those temples had amassed fabulous riches at the expense of the believing multitude by virtue of their pretensions to the ability of invoking the protection of the powerful divinities. Suddenly, the whole venerable structure of belief and tradition collapsed like a house of cards under the cruel blow of the invading infidel. When Mahmud's hosts approached, the priests told the people that the invaders would be devoured by the fiery of the gods. The people confidently expected a miracle which failed to happen. Indeed, it was performed by the God of the invader. Being based upon miracle, faith necessarily is

(continued from the previous page) transferred to the most miraculous. Judged by all the traditional standards of religion, those who embraced Islam at that crisis were the most religious.

33) Freed from preconceived ideas, the Hindus will be in a position to appreciate the constructive consequences of the Muslim conquest of India. To appreciate the contribution they made towards the emergence of Indian society out of the chaos caused by the breakdown of the antique civilisation.

34) Islam had played out its progressive role before it penetrated India. Its flag was planted on the banks of Indus and the Ganges not by revolutionary Saracen heroes, but by Persians demoralised by luxury and the barbarians of Central Asia who had embraced Islam, both had subverted the Arab Empire – that magnificent monument to the memory of Mohammad.

35) The very fact that comparatively small bands of predatory invaders from distant lands could make themselves the rulers of a vast country for such a long time, and their alien faith found millions of converts, proves that they did satisfy certain objective requirements of the Indian society. The alluring prospect which it held out to the lower strata of Hindu society was as tempting as it was to the Beduins of the desert.

HIRENDRA NATH DATTA: THE PHILOSOPHY OF GODS

1) Raja Ram Mohan Roy, who, while accepting the authority of the Vedas and the Vedanta, regarded the Vedic Gods as "allegorical representations of the attributed of the Supreme Being. The truth, however, which Raja Ram Mohan Roy seems to have missed by mistaking the phenomenal separateness of the gods for absolute separateness, is that

(continued from the previous page) so far as the inner essence, the true self-the Pratyagatma of the Devas— is concerned, the Devas are the Bibhutis of Isvara. Viewed from this stand-point, everything in the universe, including man, is the Bibhuti of the Lord, Who is verily, One without a second. But to say that the Devas are only the attributes of God, is as we shall see, only half-truth.

After Raja Ram Mohan Roy, came Swami Dayananda, the founder of the Arya Samaj. He was a firm believer in the Vedas, but seems somehow to have misunderstood the philosophy of the gods therein contained. Being a rigid monotheist, he could not tolerate a plurality of gods, and when faced with the Vedic Devas,—Indra, Varuna, Agni, Soma, &c, he juggled out of the difficulty by interpreting all these names to mean Iswara in His various aspects. To accomplish this feat he had recourse to a forced and farfetched system of etymology—all his own. Ekam Sad Bipra Bahudha Badanti. There is but one Existence, sages call it variously. The Vedic gods, therefore, thought this great man, were merely so many forms of speech, to indicate the One Reality. Thus, the Devas according to Swami Dayananda, have no separate existence, but are simply names to connote Iswara. To support this view, the Swami had to deny the authority of a large portion of the Hindu scriptures, namely, the Smritis and Puranas. But it may be easily proved by references to the Vedas and the Upanishads, on which the Swami took his stand, that not only are the Devas distinct created entities, but that

(continued from the previous page) they are “Bigrāhabanta” i.e. possessed of forms.

2) We have next to notice the theory of the orientalist headed by Professor Max Muller, in whose view, “mythology is the disease of language” and the Vedas, “the babblings of a child humanity.” According to these savants, the Vedic Aryan personified the powers of Nature manifesting in physical and atmospheric phenomena.

3) What, then, are the Devas,—the gods of the Hindu Scriptures? The Devas are not the same as Isvara, as is generally supposed by those who characterise Hinduism as being polytheistic. Neither are they empty abstractions or personifications or mere figures of speech; nor are they simply attributes of the Supreme Deity. They are separate created entities, just like other created, i.e. phenomenal existences; they are, in fact, the intelligences belonging to the Swar Loka or the Spiritual Plane of the Cosmos.

We know that Nature never works per saltum; there is no breach of continuity in her domain. Thus, there is a linked chain, connecting the mineral, the vegetable and the animal kingdom. As science is daily finding out, there are no sudden gaps in the continuity of the ever-evolving Life. There are no rigid or sharp lines of demarcation between the great groups. It is, as it were, a continuous line,—a spectrum with various colours each gradually merging into the one following,—a graduated, inter-blending and inter-connected scale of manifesting Life. Thus, between the mineral and the vegetable, science is discovering connecting links—forms of life partaking of the nature

(continued from the previous page) of both. So also between the vegetable and the animal kingdom. We all know and feel that the distance between man and God is almost immeasurable. Is there really nothing to bridge this infinite gulf? How could there be such an immense and insuperable gap between man and the Highest Life? Why should there be an utter void of Being between the highest life of the Supreme Isvara and that of the punny grovelling man? Is man, weak and imperfect as he is, the goal of evolution?

4) Is it reasonable to suppose that all the religions of the cosmos other than the physical are un-tenanted, are empty of living beings?

5) Now, the first thing to be borne in mind is that the beings who hinder human evolution or try to do so, sometimes very unsuccessfully, are not the white but the dark powers—Satan and his compatriots, not the gods but the demons, not the Devas but the Asuras; and we know that manifestation is founded on duality. Light and darkness, night and day, pleasure and pain, good and evil—are complementary to each other and the system of Zoroaster is broad-based on this inherent duality, so that Ahur Masda has always to contend with Ahriman. Now, the Dharma of these dark powers is to do evil, to retard evolution, to stop progress. Such is their inherent nature. They belong to the left-hand path—the path of selfishness and separation. Now, some of these “lords of the dark face” wield high powers and are very potent

(continued from the previous page) for evil. That their chief should defy Ishwara himself or that Mara should try conclusions with the Lord Buddha or that Hiranyakashipu should dare to challenge Vishnu to single combat—is therefore not to be wondered at. Naturally they look upon every lover of God as a natural enemy; and it would be strange, were they to sit with folded hands and listless looks, while their foes swelled in number and marched in triumph.

But, how are we to explain the conduct of the white powers—the Lords of the bright face? Why should they make it a business to thwart the aspirants? The gods, we know, are the guardians of the mystic knowledge, the possession of which endows man with supernatural powers. They are, in fact the custodians of Siddhis, and as such, the duty is cast on them to examine every aspirant thoroughly—to test him, to probe him, to put him to the strictest proof, before he is allowed to pass on to the inner shrine, before he is given the key which unlocks the mysteries of being. Just realise for one moment the immense evil that is being done in the West by the science of hypnotism and mesmerism having become common property. If we wonder on the incalculable mischief that is likely to be wrought by occult powers being put in the hands of selfish and unscrupulous people, we can understand the zealousness with which the Devas guard the precincts of the sacred temple of divine knowledge and power. Without their watchfulness, many an unworthy aspirant would get entry into the vestibule of the shrine and not only defile

(continued from the previous page) the sacred temple, but what is more, prove veritable scourges to humanity by selfishly exercising the higher powers. This is mainly the reason why the Devas place obstacles in the way of the aspirants after Divinity. For, we know, that the position of the liberated ego—the Jivanmukta—he, who is on the threshold of Nirvana,—is even higher than the gods. It is, therefore, said in the Upanishads, that the knower of the self attains super-divine rank; whatever he desires comes to pass, the Devas and the Pitris 'lackey unto him,' all the powers—all the siddhis—wait upon him like obedient slaves.

In the same way, we read, in the Buddhist scriptures, that when Prince Siddhartha attained to Buddha-hood, the Devas and other super-physical beings, waited upon him and worshipped him. It is therefore natural, nay needful, that the Devas should test and try the human ego, before he is allowed to become their master.

6) Moreover, the gods are the guardians of humanity,—the searchers of human hearts. They put temptations in the way of aspirants. Thereby they do a signal service to humanity; otherwise how could the unwary but over-confident aspirant have discovered his hidden imperfections. Blind to his latent defects—the aspirant strives to attain the supreme knowledge. If the defect were not disclosed to him at the very outset of the path, he would soar high only to sustain an equally mighty fall. The path, as we know, is high and precipitous and is narrow like the razor's edge. It is only the sure-footed who may tread it with safety. The tiniest germ of evil, the

(continued from the previous page) slightest trace of sin, the smallest speck of weakness is enough to send the traveller headlong into the gaping abyss below. What the Devas do is by putting temptations before us to help us in discovering our defects and thus save us from most terrible falls. So the Jewish scriptures speak of God tempting Job. Our own scriptures are full of such instances of the Devas acting as tempters of humanity. We have seen that the dark powers fulfil the same role. Wherein then does the difference lie? The Asuras tempt to undo while the gods tempt to help the aspirant, their temptations being always designed for his real good. So that though outwardly the same in appearance, the aims and objects of the white and the dark powers are totally different. The difference is the same as that between the murderer wielding his knife to take away the life of the intended victim and the surgeon operating on a hidden abscess to save the patient's life. The process is no doubt attended with pain but it is inevitable and is always followed by beneficial results. The path though a path of knowledge and power is also one of pain and suffering due to the forcible killing out of desire, of every thing that is low and sordid and disharmonious with the Divine Life.

7) This shews the vital difference between the workings of the white powers and the dark powers—the Devas and the Asuras. The motive of the former is the uplifting of humanity, whereas that of the latter is its undoing. But the result, it must be admitted, is often identical. Both sets of power, by doing according to their 'kind'

(continued from the previous page) —by following their respective Dharma, but subserve the mighty world plan of the Logos which knows no shadow of turning. Both sets of energies are utilised by Him in forwarding the evolution of His system, which is one thing that is of supreme consequence. Myths, as we know, are the pectoral forms in which certain profound truths were given to the world and it is well to bear in mind that a great many of the Puranic stories to which exception is taken by the uninitiated are such myths.

8) Such is the God whom we are to seek and yet we must not be oblivious of the phenomenal forms in which He works—the solar and the planetary Logoi, nor the subordinate beings—the various grades of Intelligences whom we have grouped together under the generic name of Devas. And above and behind all and as their immutable and ever abiding substratum is Para-Brahma,—that which is the nameless Tao of the Chinese; the Adi Buddha of the Buddhists from whom Amitava the Supreme Deity arises; the concealed Mystery of the Jewish Kabalah—the Ain-soph, the Ancient of the Ancients the Unknown of the Unknown; the Unconscious Father of the conscious fathers of the gods of the ancient Egyptians; the boundless space of the Zoroastrians, from which arises the Supreme Logos the Ahurmazd; the ineffable Thrice-unknown darkness in the Orphic system of the ancient Greeks; the unfathomable Deity, incomprehensible, infinite and partless of the Catholic Church; — That which the Upanishads speak of us as the Nirvishesha,

(continued from the previous page) Nirupashvi and Nirguna, the Aniruktha and the Avachya, the Unknowable, the Unspeakable and the Indistinguishable, of Whom nothing can be said beyond this: 'Not this' 'Not this' – and of Whom silence is the most eloquent description.

BHIKKU D. PANNASARA: "WHAT IS NIRVANA?" @@

1) The ordinary man, that is to say, the man who has not destroyed his worldly passions, is only able to guess at what the state of Nibbana is. It will be worth our while to consider the actual literal meaning of the word Nibbana. The word Nibbana is a compound of the two words Ni and Vana; the word Ni being what grammarians call a 'privative prifix' and meaning 'not' or 'without' while Vana means desire. When these two words are united, the resultant compound word means the state which is free from desire. This is the meaning of the word Nibbana etymologically according to its derivation.

Again we can look at the word Nibbana, and compare it with other expressions used by the Master. When the Buddha expounded the four Noble Truths, by the terms Nirodha, that is to say, the cessation of misery, he meant nothing else but Nibbana, whereby misery is made to cease.

2) Being pure in conduct he must meditate upon the three inherent characteristics of the world namely, that all things in it, are impermanent, bound up with infelicity and devoid of substantial entity, not allowing any other thought to divert his mind. This method of meditation is called Vipassana in Pali or in English, Insight. When he thus

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(continued from the previous page) meditates upon the birth and decay of all compounded things, his mind will gradually become purer and purer. All worldly passions will cease his mind. His knowledge of the real condition of compound things will go on increasing, according as he does this continually. Since he realises that the only way whereby to attain perfection is meditation, he will practice this continually, and at last by the power of the use of it, his mind will become entirely free from passions.

3) When a man, believing in the reward of his action gives something to another person, for that moment his mind will be free from desire, hatred and ignorance. Hence, if a person can destroy the passions in his mind through such an action as giving, though it be only for a moment, it is not to be wondered at that he can destroy all passions for ever by the power of his mind that is gained through continuous meditation. The person who has attained this highest state has only the five aggregates; he has no more passions in his mind. He will neither desire nor hate the things that come to him through his organs of sense. Therefore he has no more of the Kamma that might give rise to a fresh grouping of the five Aggregates in the future. After his death he will nowhere be born, because he has no desire in his mind. Desire is the only thing that can incline ones mind towards the world. Thus after the death of Arhat he no longer has the five aggregates which he has had through a long, long series of lives.

There is an idea current among some people that the mind of the deceased Arhat goes to a place called Nibbana, so they believe that there is mind in Nibbana. But it is baseless

(continued from the previous page) belief. For the Teacher himself has said "Yattha Namanca rupanca asesan uparujjhati," which means "where name and form totally and completely disappear that is Nibbana. Nibbana is not a place, formed out of the Four Elements, namely, earth, water, fire and air. The world indeed, exists through the co-operation of these elements. But as Nibbana is beyond the world, it has none of these elements at all. It is said by the Buddha "Yattha apo ca pathavi tejo vayo na gadhati." Which means "where there are none of the four elements, that is Nibbana." Nibbana is not a thing, which can be marked out in colours such as white, blue and so on, or by the standards of long, short, etc. Again since Nibbana has no enjoyable feeling, it is free from any kind of happiness which one could enjoy. Therefore in Nibbana there is neither enjoyable happiness, nor a person to enjoy it, If Nibbana were enjoyable, it could not be eternal. Enjoyable happiness belongs to one of the Five aggregates called sensation. Therefore if there were enjoyable happiness in Nibbana, there would be one of the Five aggregates in it. The aggregates are compounded; and all compounded things are impermanent. If anything is impermanent, it is liable to suffering. Hence if any one says that there is enjoyable happiness in Nibbana, he is saying nothing else but that there is suffering in Nibbana. In that case all the Buddhist teachings would be useless. Again if there were enjoyable happiness in Nibbana, there would have to be person to enjoy it. But the composite and impermanent nature of this person is to be proved as before. So, as I have already said, there is no enjoyable happiness, nor a person to enjoy it in Nibbana.

(continued from the previous page) The question then arises: If the foregoing assertions are correct why do we say that Nibbana is happy. The only answer I can give is this: — Since the five aggregates are compound they are absolutely impermanent. (This is a truth accepted by all men of science). As the aggregates are impermanent, they are liable to suffering. The cessation of these five aggregates, which produce suffering, is nothing but cessation of suffering. The perfect cessation of suffering which we call by the word of Nibbana, is absolute happiness. Hence, when we say that there is neither enjoyable happiness nor a person to enjoy it in Nibbana, the man who looks upon the world as happy, will regard Nibbana with disgust. The sole reason for this is his misunderstanding of the real condition of the world. Actually, there is no happiness in the world of itself. There are three kinds of feelings which arise in man's mind. They are called in Pali Sukha, Dukkha and Upekkha, which means respectively feelings of happiness, feeling of sorrow and feeling of indifference, but when you examine them carefully you will discover that both the other two are contained in the feeling of sorrow. The happy feeling in the mind exists only for as long as its cause exists. At last, it will turn to sorrow. Thus, the enjoyment of happiness is nothing more than mere feelings — feelings based upon something which we think of as happy. Since the feeling of indifference also is liable to change, it also is reckoned as suffering. Nevertheless, when we say that there is neither enjoyable happiness nor a person to enjoy it, in Nibbana that is no reason for a wise man to regard Nibbana with aversion.

LIEUT. COL. E.R. ROST: "CONSCIOUSNESS"@@

1) Astronomy, Mathematics, Physics, Chemistry and their allied sciences have penetrated so deeply into the mysteries of the universe that they have now become one great ontological science.

Modern thought on this subject has lately been profoundly influenced by Einstein, Eddington and Sir H. Jeans with a host of advanced workers, so that what was some years ago looked upon as made revolutionary views regarding the Universe, has now come to be generally adopted. All these advances show more and more the extreme emptiness of matter and the universality of identical Law and a basic system of Architectonics.

2) Of the many million systems of astronomical bodies, only one in a million can have planets and only on a proportion of those can life exist, but even then there will be vast numbers of planets on which life could exist. And if we look on the whole as built up on definite mathematical principles, under definite laws on a definite plan of architecture, then we can say with just as much certainty as an answer to mathematical equation, that life does exist on other planets or worlds besides our own. The forms of life on such a planet would be entirely different from our own and as the velocity of such a planet might be far greater than our own, Fitzgerald contraction would even alter their concept of time compared to our own, and all the physical laws would be dependent thereon.

So that you see we have reason to believe that there is a vast range of beings in the Universe and that evolution does not stop

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(continued from the previous page) at Man, it is already complete in the vastness of the Universe.

3) A rapid survey of biochemistry sees the colloidal constitution of protoplasm becoming vastly complicated and extremely delicate and the apparatus of control vastly more complex than an automatic telephone exchange, wherein there are at least one million soldered connections.

4) Just as the potentiality of everything in existence is represented in the minutest element of its structure, so the whole character or Kamma of a being is represented in the stream of consciousness. And as all living processes come into being, thrive, become old and die and yet the spires is carried on, so the stream of consciousness is carried on through life to old age and death and again to rebirth.

Without realising the truth of re-incarnation the whole fabric of understanding of the nature of the universe and of the Mind in particular falls to the ground and leaves nothing but chaos. It is more than a belief it is part of the mathematical system on which all the laws of the universe depend. Moreover, it is known by practical method.

The range of beings can be calculated with their lengths of life from a study of the spectrum. Here the vast periods of time are in agreement with our knowledge of the extent of the universe in space-time, and the idea of an Aeon has a definite astronomical relation.

5) The awareness of both subject and object are the result of an enormous number of co-efficients. The simplest object presents an innumerable number of aspects, so that if you knew absolutely this object in itself

(continued from the previous page) you would know the whole universe.

We have seen the extreme emptiness of matter and the impermanence of everything that exists and how this impermanence becomes greater the higher up one goes in the structure, till one comes to the brain and to consciousness itself. Here the vibration is more than a billion times a second. This vibration is called the stream of life or the sub-conscious life stream.

6) Just as the eye sees with acute vision only at the macula lutea, and has reception of slight impression for the whole area of the retina, and with consciousness one sees with acute vision the focussed spot, and with less acute vision, the whole field.

So the brain itself is conscious with the whole brain, and at the moment of consciousness, is acutely conscious in a certain area of the brain, and not so acutely conscious with the whole field of the brain, yet cognisant.

The rapidity of the process is so great, that for the simplest consciousness hundred of thousands of co-efficients have taken place during the hundred thousand repetitions.

7) The progress appears slow, but when you realise the complexity of the process, how the 14.000,000,000 cell units of activity of the brain require some adjustments of their complex communications, you will readily understand with the extra burden of modern thought of teaching, and the overburdening of the word dictionary of the mind with useless items that do not lead to edification, that the very delicate organization of the mental process is in

(continued from the previous page) vast majority of cases treated very unfairly.

What is memory and how does it occur?

The difficulty in realizing the function of memory can be overcome by understanding that for each simplest cognisance, a repetition of at least one hundred thousand times has occurred, so that the wave of vibration has become a habit and it makes its record. And so the characteristics of a being's thoughts and actions are the result of aeons of experiences, the interval between death and rebirth, being no more a break in the record than the interval between sleep and wakefulness.

8) All living things have alternating periods of rest and activity, so the mind has its period of rest and activity, awakeness and sleep.

Dreams are abnormal occurrences. In a vast supersensitive organisation of at least 14,000,000,000 cells or units of activity, it is likely that on occasions there will be rousings in certain areas to partial activity. And whereas in Awakeness you are conscious with the whole brain, in dreams you are only conscious in fogged areas, so that the dreams become disjointed, dim, or unreal. Again in dreams, it is often only at the waking state that the dream ordure, the time in your dream may appear to you as very long, but in reality it is only a fraction of a second.

9) It is most important that you should realise that it is not only absolutely necessary to progress in the advancement towards the higher states of consciousness, but you should follow to your utmost and lead the practical life dictated by the spirit of those four noble truths. To attempt to advance without doing so, is so utterly dangerous to the normal

(continued from the previous page) stability of the average mind, that it is far better for you not to attempt it unless you make up your mind to lead the life that is necessary. You will forgive my saying this when I tell you that there are hundreds of people in our Asylums, who are there for no other cause than the over-action of wrong teaching and practice in this respect. And I must take this opportunity in warning you against the increasing tendency in this country of holding communion with all sorts of peculiar new doctrines the majority of which do not lead to edification.

It is safe for astronomers to predict that there will be a total eclipse of the sun visible in Cornwall on the 11th of August, 1999. This prediction is a mathematical calculation based on the laws governing the transits of the astronomical bodies, and is not likely to be interfered with by any outside influence. But as you come down in the evolutionary scale, until you come to the happenings of everyday life, the likeliness of interference by outside influences increases with the inverse squares law, so that the likeliness of interference with the result of prediction has become a certainty. So that in order to predict accurately any future event, you have to know every event of happening in the world and its causal relationships. So you see how utterly silly it is, to waste your time in trying to foretell the future in matters that do not tend to edification of the mind.

Moreover, prying into the unknown by orthodox means with a mind improperly prepared is worse.

The encouragement of so-called Mediums and the apparent holding of communion with Spirits, neither leads to edification or

(continued from the previous page) happiness. In the vast majority of cases it is actually harmful to the mind and leads to untold misery.

10) Consciousness can only be better understood by the practice of concentration in a virtuous soil. No terms can describe what one gets by wisdom, but one spark of wisdom is worth generations of learning, and it elevates the mind throughout the whole life of the being.

Now the occurrence of this spark of wisdom is dependent on meritorious consciousness, or Jhana consciousness in the preceding life, and it may occur at any moment in this life. Practical historical examples of this are many. To quote Newton and the apple. So that it is possible to concentrate into Jhana-consciousness with the greatest ease in some beings, whereas in others the progress is long and painful.

However much you pertain to meritorious consciousness through the leading of virtuous lives, and however much you practice meditation in this life, do not be disappointed if you do not derive direct benefit of an obvious nature in this life; it will most certainly affect you in the next.

11) It must be realised that long before the time of Gautama Buddha, there was existing in India an extensive knowledge of Medical Sciences, extending from anatomy and physiology to psychology and an advanced knowledge of the methods of attaining to states of higher intellection and trances, by means of which many kinds of phenomena could be produced. It is also well known that the young Prince Siddhartha spent many years of his life studying and practically

(continued from the previous page) undergoing the various systems of self abnegation and endurance that were in vogue at the time. There are many reasons for knowing that although. The Buddha discarded all these systems as lacking the fundamental principles on which the solution of the unsatisfactory state of existence of life as a whole depended. Yet the knowledge and experiences had in many ways led up to His discovery of the Law of Dependent Origination (Paticca Samuppada) and the attainment of Enlightenment. For instance the five Khandha, the knowledge, of the structure of the body, the influence of the mind on the body, the system of sympathetic nerves, the action of the vagus nerve, the various forms of Yoga Meditation by means of which various attainments and powers of the day, the practice of recalling the knowledge of past lives, the knowledge of the vastness of the Universe and many other important principles, had a very great influence, which He by His Enlightenment was able to see deeper into, correct, analyse, synthesise and build up that wonderful system which was the logical sequence of His great discovery of that fundamental Law of the Universe, the Law of Dependent Origination.

12) Most of our great scientific authorities, still cling to the idea of the impossibility of bringing the study of Consciousness within the range of Science. If any of the great Western Scientists and thinkers had the opportunity of studying the Patthana or any of the other six books of the Abhidhamma, they would have found how complete was the knowledge of the nature of consciousness itself and its relation to the objective.

13) We find the process of grasping the past (Atitaggahana process) alternating with the process of perception, hundreds of thousands of times in the fraction of a second, like the alternation of an electric current and corresponding to the processes occurring in the lower levels of the cortex and corresponding to sensing. Then in the middle layers of the cortex, corresponding to the process of Sambandha, the process of grasping the synthesis takes place. And then in the higher levels, corresponding to the process of recollection and judgement, the processes of grasping the meaning (Atthaggahana process) and grasping the intention take place.

Then the process of Name-grasping (namaggahanaprocess) is accurately described and the process of conversion into speech, (Copana process). Moreover such complex processes as "communication by sign," wherein "grasping the sign" and "grasping the intention occur, are gone into and explained in a similar manner.

We thus find the complicated processes of the communicative function described and independently names in this highly advanced analysis of the psychological functions of cognition.

14) The law of Paticca Samuppada is the basic law of the universe and is the means by which all considerations of operations in the universe, are connected by logical deduction into a kaleidoscopic design of facts, all fitting in accurately to form a picture of the whole universe.

MARTIN STEINKE: "SELF"@@

1) What is Self? Generally it is known as "highest happiness of earth's children." Thus it is a sensation. This knowledge is born out of feeling and not out of right understanding and right penetration. In the value of sense lies the germ of deception. Feeling, as something very changeable, seeks for the unchangeable. Man experiences as unchangeable only what he calls "Self." And what is this "Self," named "atta"?

Already at first sight we are able to see that this permanency of "Self" is illusive. The stages of evolution from child to man and old man, vicissitude from health to illness, from birth to death, shows only something changeable, nothing unchangeable. But man never ceases to hope, he seeks the bearers of feelings, hope to find the eternal, the unchangeable. As often as he is disappointed, he has nothing else to do than to "work and not despair" and to hope and not despair.

2) And yet "Self" is there. Only a fool can assert that there is no "Self", no personality.

It is not so. If so formulated, the process is misunderstood, because not investigated and experienced. An experience of "Self", an experience of a personality is there and that delusion consists in the fact that this experience is not recognised as composed, but acts, on account of many circumstances, so strongly that the whole not only appears as a unity-process, but is experienced as such. For better understanding the Dharma takes the comparison with the waves of the sea. If one stands on the shore, one has the impression that the waves are

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(continued from the previous page) single formations, which can move independently – and yet they are there only through the co-operation of wind and water. It becomes still clearer with the example of the colour top. The seven rain-bow-colours join together in the play of the circling of the top to a new colour – white. And this white not only appears to be new colour, but is an absolutely new colour, which shows itself free from the other colours over the circling top. And yet it arose through a delusion, composed, existing only as long as the top circles. When it stops circling the white disappears.

3) An incontestable answer to the question, what or who is "I" was not found till Buddha's time. It would give nourishment for doubt if the "I" should be limited to the body. That this body is transitory and not "Self", "anatta" is most easily understood, but all groups which compose the personality underlie the same law of "become," "composed," not Self "and therefore must pass away." This is a realisation which in its last effect is not only revolutionizing but directly explosive for the understanding experience of the whole dhamma. To limit the "atta" – conception only to the body means to diminish the depth and greatness of this thought and of the whole Teaching.

In Pali "body" is called "kaya" and this term can easily lead to such a false conception that "atta" means only the body. But "kaya" also means "group."

4) It is the same with them as with the radiating process of electricity, through which we manifest radio and call it so. This process existed always, even when we

(continued from the previous page) could not recognise it. It is not we who create this process, we only create the possibility for its manifestation.

4) One more – "atta," "I" is there, but only as a process of experience, an apparition, not as an unchangeable, constant formation. The cause of being so lies in the fact, which makes the process of experience a process of tension and which enables to experience it consciously as such.

If it is so, where then lies the beginning? A point of starting, a beginning must be. Certainly, only that one cannot recognise it in relation to time or space "as first, primary, cause, first cause, first deed," "of unknown beginning, ye bhikkhus, is this circle of births; one does not know a first beginning of the beings, who, caught in the fetter of ignorance, in the fetters of thirst (from birth to birth) perambulate and run about." The point of starting must be looked for and found in the process itself; as "nothing can arise without a sufficient cause," teaches the Buddha.

Life is movement. Life's foundations are the "dhatu" – elements. Their changeableness, according to the law of cause and effect, is moveable. If the movement is conscious, then arises the manifoldness of the play, called life. It is not an one-after-other of the three (dhatu, changeableness, consciousness), but a synchronism. In the process of formation and acting they must act together, so that the process can take the course it takes.

5) The last cause for all life and with it for all suffering is ignorance – "avijja." This ignorance has the power of magic and the magic of power.

Whose knowledge has reached up to this understands that words refuse service. All pondering and consideration do not exhaust the contents of life's process, they are only foundations of speech. Experience embraces all, and no conception, no worldly framing is able to be an absolutely correct copy of the experience. Pictures and comparisons are more able to lead to the experience.

He, whose seeking and thinking has reached this point, must make a halt, if the halt is not found, the thinking must go on, without finding anything, or his thinking springs out of its path and glides into hoping, believing, desiring and speculating.

From this halting point the new world of experience opens itself through states marked by the augmenting serenity, reaching till equanimity. "Jhana" or states of meditation they are called by the "dhamma."

This is the point, beginning from which one is led beyond thinking into "realms-ayatana, which are higher and more magnificent, than all clearness of knowledge." "To think is to be sick, to think is to be ill," says Buddha. And "Thinking leads to composing, to combining, but one does not compose, and one does not combine," as all composed has the germ of decay in it.

J.F. McKECHNIE: "BUDDHA THE MAN"@@

1) Never while the world lasts will that good news ever be wholly lost to it; for it were, what would happen to the world? The presence of a Buddha in the world (in his Message) is the only thing that assures to the world that it will not go wholly down to spiritual destruction and death.

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2) But any message to men must come through a man; to be effective must come through a man. What men wish to be told by a man what man can do, for then they know that they also may do it if they try hard enough. What men wish is also to see before them one who himself has done what he tells other men to try to do. And we know that we, men as we are, not gods, can follow that road to its high end, just because he, a man, not a god, already before us has trodden that road to its high end. He the Great Man, the Man of Men, had to find that road for himself. We common men are not required to find that road for ourselves; it is already found for us, and proclaimed to us by our great leader the Buddha. One who brought light and certainty to men who but for him would have groped round in darkness and uncertainty looking for that road, and mayhap never finding it.

3) What then does this saying mean, that whoever sees him sees the doctrine he preached? The answer is quite simple. The Buddha was a teacher who dealt with reality. And what is the most real thing in the world of men, but men themselves? This is real whatever else is unreal. Philosophers may wrangle and discuss to all length, as they have done, through all the ages, about what is reality and what appearance, and never come to any conclusion that any one can be sure about. But all the time, one thing does remain which they cannot argue away, they themselves and their thoughts and feelings and hopes and fears, who are doing the arguing. So when the Buddha taught a way of getting beyond death and birth, he showed it to men in the most real way he could, in the person of one who had got beyond the

(continued from the previous page) hold of death and birth, in the person of himself. That made his teaching real to the men of his day in a way that nothing else could have done.

4) This super-man the Buddha did what alone is of value to men in religion, he made it clear, real and concrete to men. He brought religion and its aim down to the world of common men, not by lowering its high claims but by raising his humanity up to its level in his own person, and so showing how all men may equally raise, each his own individual level, up to elevation of the highest virtue and nobility.

5) Keep intact the standard set by our Teacher, however far in our own practice we may fall short of it. By so doing we keep before us something that by its very elevation keeps drawing us upwards towards it, however far beneath it we may be. But when we lower that standard to something nearer our own low level, we are lowering and making weaker the power that should be drawing us upwards, and so doing ourselves the deepest injury conceivable, wounding in ourselves the faculty of aspiration towards what is high. And no man can do greater injury to himself than that. Yet that is what all do who seek to modify and reduce down to commonplace mediocrity the high demands but the Buddha-dhamma makes upon our life and thought, and all our conduct. Let us not try to lower the standard; let us rather this Wesak time vow and resolve to raise ourselves up to its level. And if we fail, sorrowfully admit our failure, but never, never seek a slave for our self-esteem by saying that the standard should be

(continued from the previous page) set lower.

6) Mr McKechnie chose as his subject the First Noble Truth, the "truth" or fact of Dukkha. He said that the earlier translations of this Pali words as "sorrow" or "suffering" were very misleading, and responsible for a great deal of the misunderstanding of Buddhism which prevailed in many quarters to the effect that Buddhism was a religion of unmitigated pessimism and gloom. Buddhism was not more pessimistic than any other religion, all of which that were worthy of the name taught their life here on earth was unsatisfactory and that there was something better to be had. Buddhism, when it taught that life was Dukkha only taught that life was unsatisfactory.

7) The speaker begged his hearers to dismiss from their minds all the vulgar ideas of ease and rest and idle comfort which had come to be associated in the West with the word "Nirvana". He asked them to make an effort to grasp the Buddhist idea of Nibbana as a state in which all self-referring self-regarding feelings and thoughts had come to a complete end as regards the particular individual concerned, such an individual therefore being henceforth free from all possibility of mental pain or sorrow, since these things only arise or can arise because we claim something for ourself, and suffer when we do not get it. This state is therefore the happiest in the world for those who sustain it, even if their body is visited by physical pain. For this state may be attained here and now in our physical bodies, those so attain it, being known in Pali as "Arahans," or "Worthy Ones," because, having attained the

(continued from the previous page) highest goal to which man can attain, they are worthy of the veneration and esteem of their fellow-men who have not attained.

8) The attitude which an Arahan might take up towards the suffering of the world at large. It was asked if his mental state was not perturbed, that is, if he did not suffer some mental pain upon perceiving the miseries of others; and the answer given was that he was aware that all pain was remedial, and therefore while he felt the utmost compassion for the sufferer he did not really grieve at the suffering, since he saw its end in the driving of the person concerned on to the road that would end suffering, the Noble Eightfold Path, if not in their present lifetime, then ultimately in some other.

MARTIN STEINKE: "TIME IN BUDDHA'S TEACHING"@@

1) During the time of nearly 2000 years of development from Aristotle on to the scholastics, on to Bacon of Verulam, Spinoza, Leibniz, Kant, Hegel, Schopenhauer, Nietzsche Walt Whitman, Emerson, etc., which the West spent in penetrating the static conception of the world, which found its sharpest formulation in Kant's sentence: "The thing-in-itself," the world's whole manifested itself to the East 500 years before the Christian era, in its totality as dynamic process, and it found in the knowledge of life's processes as of a circle-process, which goes on "in independence on," not only a formulation of a thesis, but a key to the sovereign mastering of this process. The amazing fact is that this knowledge was won without external means of technical, only by way of clear conscious concentration, samadhi.

@@ In the Maha Bodhi Journal 1930.

Summed up the processes are called samsara. A term which encloses as well as our planetarian, so also all cosmic processes. In applied and exact limitation samsara means "circulation of births."

2) Striking is the lack of the value of time in these foundations (elements). Still more striking is that the Buddha's Teaching does not know it. All acting (sankhara) is there "in independence on" these conditions, and this is all that manifests itself of past, present and future acting, it is changeable and transitory, and will be experienced in life's process, and therefore for the consciousness, lastly as suffering, and the prepositions for this acting, called dhamma, also are changeable. As Buddha's Teaching knows no value of time so also it knows no thing (atta).

It is clear that when a thing exists, time must be there also. If there is no thing, there is no time. While time is of great importance for the West and always must be put into relation with "the thing in itself," till the thing becomes eternity itself, in Buddha's Teaching the conception "time" is only of vulgar significance in the language, having no positive, scientific value. When Buddha speaks of past, present or future events of deeds, it is only an expression for comprehension, but of no value in the sense of dhatu or foundations.

And yet one will say, time exists and it is knowledge. That is right. The question arises, what it is, that we express with the terms "time." Important is the knowledge that time does not exist in itself,

(continued from the previous page) that it only is there in relation to action. The clearer the acting appears, the easier it is to realise, and it can be measured by what we call time. If one speaks of one hour's way, one does not mean that the way only exists for an hour and will disappear after it, but that the going of the way, which is an action, lasts so long. If one speaks of an hour's candle, one means with it the duration of the burning, not the time of the existence of the candle without burning and so on. If an action comes to an end, time cannot be recognised. If the burning ends, then time ceases to be for this process. The process does not exist anymore, therefore one cannot measure it, grasp it. "Immeasurable, unfathomable is the Tathagata."

If one recognises objectively that time exists only so long as acting exists, then one also wins the same knowledge subjectively. There is no time for a sleeping person, except in dreams. Everyone has experienced that sleep of but a few minutes can appear as an eternity, on the other hand, that one awakens after an entire night as if one only just had lain down. More important is it that one does know nothing of what happens between the beginning and the end of deep sleep. It is wrong to say that life's process rests at that time and starts again at the awakening at the same point, where it had stopped. This is false cognition. The processes do not rest during the sleep, but go on. Their force is only so diminished that consciousness and cognition do not reach them. Has action ended, then it is impossible to,

(continued from the previous page) recognise or define anything. It could be done, if time were not only a scale for action.

Time is nothing else than a change of conditions "in dependence on" which anything is experienced.

Time can never be of absolute value in the sense of dhatu. It appears with the dhatu as burning appears with the nutriment for burning, as life appears with the nutriment for life. When burning ceases, time ceases too. In such knowledge lies the deep significance of Buddha's word that the Dhamma is a timeless teaching. Buddha was not the first and only one, who discovered and found it. The possibility for this wisdom is always there so long as the conditions are there, under which life-consciousness appear. Only "not recognisable is the beginning." As the conditions under which life rolls, on change continually, there can be such, which do not let the wisdom of the Dhamma arise, on the contrary it gets lost, and there are conditions, which bring the possibility for the Dhamma to radiate clearly and brightly. We say "times" are unfavourable and favourable. But in dependence on these "time," it is possible that the favourable conditions combed about for each single being. If it is so, then he lives in accordance with the Dhamma, even if he is not able to make this wisdom clear to others, but he understands the Dhamma (Pacceka-buddha).

3) The more restful life's process becomes, the clearer one can recognise the whole. The method of meditation is for the Buddhist THE method. By it action shows itself as entelechy. This is not only a thesis like

(continued from the previous page) Kant's sentence about "the thing in itself" or Heraclyte's *panta rhei* or Einstein's "time is relative," but only life itself. The meditative praxis is and remains the only and unique work-method of a Buddhist, because he takes pain and strives for the recognition of the "whole," which means, of the whole life process, he can use only this kind of work as leading to the aim, leading really to the "whole." And this "whole" embraces life's process, which manifests itself in the human realm in the five groups (*khandhas*). The speculative methods of thinking can lead to what the Dhamma calls "clear knowledge." Yet life's and consciousness' process act further beyond these boundaries. So long as life and consciousness are there, not only the Dhamma teaches, but it is experienced by everyone, suffering is there. Only when life's process is at full rest, suffering is temporarily eliminated. When life's and consciousness process start again, then man recognises the first of the four great truths, because he experiences it. Out of this cause the logical conclusion does not suffice as a proof for a Buddhist. The experience is the only proof for him.

The blind man has not in his life's process the possibility of proof as the seeing one. A world divides both. Only when the blind gets his sight, which is, when "in dependence on" quite special "*Vorhandenheiten*" (co-existences, suppositions, pre-conditions) his life's process takes such "a course as that of a seeing person, then grows for him the proof out of practice, and through such practice he reaches understanding. Different

(continued from the previous page) as the life of the seeing and the blind is the experience of the single parts of life's process. One experiences rupa—the shape is different from nama—the mind and mental experience, sensation is different from thinking, and thinking is different from consciousness—vinnana, and the results of experience are different from acting, working, operating in the single groups. Thought alone can hasten, shape and form in the play of forces, it can never come to rest in the perpetual magic of the complexities, even when rupa, the shape, is ill and frail. Life's force, if it is concentrated on the mental processes can shoot like a space-rocket through the universe. But life is not only thinking.

4) The proof that it is so one can get only in meditation (ubha to-bhaga-vimutta) (the released one on both sides), that it can be so, it is possible to get through logical conclusions (panna-vimutta) (the knowledge-or drily-released). It is important that the possibility is there to alter one's way of life through meditation as well as through logical conclusions. One of the altered way of life arises the new direction of the way, the aim-experience of its is kilesa-parinibbana, followed by khandha-parinibbana. As long as this alteration of the way has not taken place, which has its beginning in the altering of the will, in the turning of the will, it is not possible to come to full enjoyment, to the full practical realisation of the knowledge. So long man strives always a new, errs and strives and errs.

Time is said to heal all wounds. The sentence is only conditionally right when

(continued from the previous page) one is clear that time is itself, and that except of life no time is to be found. This process, this thing, called life, consciousness, which according to its nature, is changeable, contains the quality that, when the conditions under which something happened cease to be, through the changed conditions there is no possibility of experience of the former process, BECAUSE the conditions became otherwise, and new acting, new processes, new weal, etc., replaced the old. The change of conditions is unfortunately no remedy, as by it the real process of life and consciousness is not even attacked, not to speak of an utter change. The new, also is experienced according to its conditions as "weal, woe, neither weal nor woe." Time, which is said to heal all wounds is only a corroding abscess, which sometimes breaks open, sometimes corrodes inwardly, and sometimes, under special conditions, awakes the illusions as if it corrodes no more.

5) This changing of conditions is a task, that can be, conformable to the last aim, accomplished successfully by man himself and alone. Through it one of the most important problems of mankind, the educational problems becomes a problem of self-education. If time were invariable value in the sense of the dhatu or elements, then this problem would be easy to solve. One needed only to wait and it would be all the same, single or collective process of life, at last automatically the time would come, when the goal would be reached. But not even for the unconscious process is such a law to be established. Water boils

(continued from the previous page) not always after ten minutes, but if the conditions are created or given which we call 212°F. or 100°C., it boils. Just the creation of new "in dependence on" "Vorhanden-heiten" is not bound on a previously determined time, but on the gaining of inner mental states, which are there according to natural law, as it is law that water becomes vapour under other conditions. The way of life of a Buddhist is a "striving without intermission" to create the conditions "in dependence on" which arises freedom from greed and hate, and right thinking can be enfolded. If one succeeds in this, the state of blissfulness is gained, then kilesa-parinibbana is there, the element (dhatu), the elemental state is reached, in which a vanishing of bliss is not possible (arahat), because the conditions do not alter any more. The "bliss" of which the Dhamma speaks is a purely mental state, which can exist independent of bodily illness. It is a state, where there is no coming and going.

6) Samsara, the circling of births, is eternal, and if this circling of births is eternal, then its utter antithesis, nibbana, must also be eternal.

7) As long as one carries in oneself a static cosmology, and seeks to master life's process out of atomistic foundations, then one cannot get free from the great experience of Self, *atta*, so long words, conceptions, will always be a net, a snare, in which the mind gets caught, at which it clings and hangs, because through the practice the hindrances (*nivarana*) and the fetters (*sammojana*) are not yet removed because the mind

(continued from the previous page) needs a support at his work of thinking, and this support are the concepts. But "without clinging to anything and without any support" so he dwells: he rests and dwells with serene mind, serene character.

8) In this walking one is always forced to fight against oneself. The teaching of the Buddha serves successful fighting and striving, and he who learns to understand the Dhamma, understands also why there can be no common coercive rule for each single life's process. He must constantly strive anew, because the conditions constantly change, under which the ignorant man lives. The "how" of the strife shows to him his own life. The Dhamma only gives the instructions for the walking. "Showers of the way are the Tathagatas, the beings must go the way themselves."

SIR HARI SINGH GOUR: "THE WAR AND ITS RELIGIOUS RESULTS"@@

1) What could have stirred the minds of such a wide circle of humanity; what connection had the clashing of swords with the world-wide ferment in matters wholly unconnected with its objective? The solution lies in the working of human psychology. As in physics so in Psychics the law of resultant forces hold good. Some may call it the swing of the pendulum – others the erratic outburst of human frenzy in direction which had for ages offered the greatest resistance to human emancipation and human endeavour. But the fact remains that no sooner the fate of the war became certain social revolutions led by the proletariat tore down

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(continued from the previous page) the age long panoply of power and wrote upon the escutcheons of the great the one awful word "Avaunt!"

As already stated, this great cataclysm was not confined only to those who had visualized the horrors of war or suffered from it. To them, who had lost some of their nearest and dearest relations and friends war became a symbol of a new faith in which human love must in reality give place to human hate, for the war bereaved nations and men had begun to realize that a religion which had not prevented such awful warfare of blood for scarcely any reason at all had lost its vitality. Its formalism had robbed it of its reality. Its alliance with the State had deprived it of its sanctity. For had not the millions of men and women assembled and prayed 'God straff France' 'Got straff Germany.' Had not the Church bells tolled and the Te Deum sung when a victory was won and some more men slaughtered? Those very men and women who were devout followers of the Church and had by instinct and tradition swore by its infallibility began to feel qualms of conscience whether their Church and the Pulpit was anything beyond a whitened sepulchre. And those who had prayed and their prayers were never answered and those who had wept and their tears had left furrows of bitter disappointment, and those who had given but their gifts were never returned—all combined to tear down the mask of religion and the hypocrisy of priesthood. And in this great revolution the most devout became the most sceptical. Those who had applied the icons every morning to their heads now crushed them under their boots wherever they found

(continued from the previous page) them. The Great Czar who next to the Saviour was regarded as the most sacred was brutally butchered in a Siberian veldt by the very people who had been for a thousand years kissing his hand or touching his toe to obtain vicarious sanctity. The Great German War-lord who had dreamt a dream that he was the New Messiah, the New Redeemer of his people ignominiously deserted his command and ran away to a small neutral zone to escape the fury of his soldiery and the certain fate which awaited his capture by his enemies.

Thus ended the Great War and this has opened a new page in human history. The war with all its horrors had taught men the virtue of reason. The war with all its splendour had shown men the worthlessness of autocracy. The war with all its sorrow and disappointments had pointed the way to the New City set upon a hill. The war had crumbled thrones and crushed the ambition of Captains and Kings. But it left behind a great heritage—the heritage of purer thought and clearer reason. It may be that men who essay the abolition of all privilege, the destruction of all private property, will relent their vigour as soon as the last vestige of Capitalism and power is destroyed; when the last suspicion of superstition and credulity is vanquished. But the avenging hand of time will soon create a reaction and enthrone the very idles the heads of which had for the time being been laid in the dust by the non-discriminating fury of the masses. The old order may change but it must give place to a new. It cannot leave a vacuum behind.

Even the hierophants of the new order are aware of it. They know that the mere destruction of an old order is only a battle half won. But the other is more important; for unless something as stable and more lasting and more attractive is evolved out of the chaos the people will tire of the cult and revert to the old.

2) The intellectual Renaissance demands not only a new order, but a New Religion, and not only Russia but the academies of Germany and America are casting about for a creed which will satisfy three principal conditions – it must be true as tested in the light of Science; it must be moral; it must be conducive to the man's moral uplift; and last but not the least it must be serviceable.

A religion which is merely true because it passes the test of Science is no religion at all; for it is indistinguishable from it. A Religion which merely inculcates a higher morality will not hold the masses who will exclaim qui bono? A religion which is merely conducive to human service will equally fail and for the same reason.

The quest that is now being made is in the direction of a religion which combines all that is best in man, gives free play to human reason, and is at the same time directly productive of the greatest happiness to the greatest number. A new religion answering all these tests can be easily invented but it will never appeal to the masses since it will lack the necessary authority and sanctity which must leaven religion. It is for this reason that religions such as Positivism and many

(continued from the previous page) more have failed to stir the masses. What seekers in this line are after is a religion which the masses accept without the subterfuge of a revelation or the trouble of a sustained propaganda.

3) Where people have begun to revise their notions of religion, the one thing they have all agreed upon is that it should cease to be an impediment to human growth but remain as an instrument of human happiness. New ideas have been crowding in upon the thinking mind. Is religion at all social necessity? If it is, will the masses accept a mere man made religion. They want happiness and a hope, if not the assurance, of immortality. A world religion can never be at once appeal to the elite and the rabble. The doctrine of philosophy must then be applied to some dogmas of religion but their alliance must not produce an incongruous medley. As harmony and sympathy are the soul of music, so Doctrine and Dogma must be mutually dependent. They may not conflict as a conflict is impossible; but if the one is certain the other must not be certainly uncertain. No clear line of constructive thought has so far emerged out of the religious chaos engendered by the War. But the minds of men have commenced to settle down to a re-study of the fundamentals of all religions and while there is a strong current flowing in the direction of the world's unity of religious beliefs there is already a counter current towards reversion to orthodoxy. Time alone can show what would be the emergent outcome of such conflict. But whatever it be, time is far distant when the masses will forgo their innate craving. The mysterious has to some a charm which no reason

SIR HARI SINGH GOUR: "THE WAR AND ITS RELIGIOUS RESULTS"

(continued from the previous page) can dispel. But one thing seems certain. All religions must now once more run an even race for their own supremacy.

VEN.D. PANNASARA: "THE BUDDHIST CONCEPTION OF LIFE"@@

1) With regard to this problem of life there were sixty-two different opinions prevalent before the time of the Buddha. He denied all of them. He accepted the Doctrine of Re-birth only, which was a current belief in his time. He supported his belief, and explained it very beautifully in his discourses, giving some striking examples. The Buddha's teaching of the Chain of Causation is the only explanation of life which is able to stand the test of modern science. The Buddha says that man is born here through Kamma or actions done by him in his previous lives. By a man's clinging to the world or misunderstanding of the facts of life, he commits good or evil deeds which cause him to be born in happy states or in bad states.

2) The Master advises the venerable Rahula thus:— "When you want to do anything, you must reflect, whether it will produce any harm to you or to others. If reflection tells you that the action is productive of, and ripening into, woe, assuredly you should not do it. All monks and Brahmins, Rahula, who in past ages were pure indeed, words and thought, won that purity by constant reflection. So in ages to come will their successors win their purity, even as it is won by monks today." This is the way we divide deeds into good and evil.

3) He saw that the world was suffering not because of the will of a god but because of

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(continued from the previous page) the existence of desire and craving. Thus He has put it in the clearest and most reasonable way that all miseries are caused by craving.

4) The first three of the Four Noble Truths of Buddhism must be well understood, but the fourth one, that is, the Noble Eightfold Path has to be practised. The rules are there to guide us. Buddhism is both a religion and a philosophy.

5) Thus, Buddhists refrain from taking alcohol, because of the harm it does to us, especially because of its effect upon the mind which must be kept clear if we are to follow the way of the Buddha. A Buddhist would not earn his livelihood in a way that brings about pain and suffering to other living beings. Thus, a Buddhist is expected to avoid committing an act, by deed or word, which causes sorrow and unhappiness to ourselves or others.

6) Buddha in one of his sermons declared:—"A man who does harm to living beings, is not to be called a nobleman. One who does no harm to others and helps them, is to be called noble." Thus, whatever others may say, we Buddhists do not consider those who are engaged in taking the lives of others for their pleasure and enjoyment, as noble in any sense. On the contrary we say that these people stand as a check to the progress of civilisation. According to our belief the salvation of the world can only come through compassion.

7) The intelligent man who strives in this way will attain wisdom, and when his wisdom has ripened, he will be able to remove the passions entirely from his mind.

PROF. SATKARI MOOKERJEE: "NIRVANA"@@

- 1) This ideal state, in which all suffering and pain are extinguished totally and irrevocably, was declared by the Master to be within the reach of all mortals, provided they elected to pass through the course of discipline which was styled the eight-fold path.

- 2) The schools, into which later Buddhism became divided, hotly debated with one another on this all-important problem and were sharply divided in their opinions as to whether Nirvana meant cessation of passions and sufferings only, or of existence altogether. The emphatic denial of an individual soul, the ego-principle, by all sections of Buddhist thought have naturally given support to this negative conception and the result is that Buddhist Nirvana is believed by all and sundry as a state of total annihilation of all existence, conscious or non-conscious. The present writer has set himself the task of conducting a dispassionate enquiry into the various conceptions of Nirvana that are found in the later schools of Buddhist philosophers and it is proposed to evaluate these theories on strictly philosophical grounds.

- 3) In answer to the queries of King Milinda, the Venerable Elder, Nagasena, enumerates the characteristic features of Nirvana. Although some of the qualities, which go to show that there is extinction of all pain and impurities, may be susceptible of a negative interpretation, there are some again, which unmistakably prove its positive character. Nirvana is said to

(continued from the previous page) alloy all thirsts and cravings, even the craving after extinction. The catalogue of some of the qualities of Nirvana in the foregoing paragraph unmistakably points to its being a positive existence, characterised as it is by permanence, blissfulness, freedom and purity. So Nirvana, as conceived by the Venerable Nagasena, does not evidently imply an extinction of all conscious life, but on the contrary points to a much too positive existence, nay the highest life of purity and perfection and bliss. In the Visuddhimagga, Buddhaghosa gives us a disquisition on Nirvana, which, if carefully analysed, will be found to be far from negativistic. Nirvana is characterised as the cessation of lust, of hatred and delusion (Sam Ni. Jambukhadaka Sutta). Buddhaghosa warns us that mere cessation cannot be the nature of Nirvana, as in that case the state of arhatship will have to be regarded as a state of cessation. "But why has it not been expounded in its specific character?" asks the enquirer. 'Because', the answer goes, 'it is extremely subtle and the Master was not eager to dilate on this profound mystery. It is a state which can be envisaged only by the noble intuition of the saint'. Again, 'Nirvana is without origination, as it has no antecedent cause'. (Question). 'But how can it be unoriginated, as it clearly emerges on the practice of the maggo (the disciplinary course enjoined as the means to attainment of Nirvana)?' (Answer). 'No, it is not produced by contemplation, it is only attained and realised by it. So it is without origin and because without origin,

(continued from the previous page) it is not subject to decay and death, and because it is not subject to origin, decay and death, it is eternal (nicca).’ ‘It is devoid of form and colour, because its nature is beyond that of coloured form. In reality it cannot be non-existent, as it is realisable by transcendental intuition, born of unremitting and unflagging perseverance.

4) Nirvana is ceasing of suffering, of lust, of hate and of delusion; but this does not argue that Nirvana is absolute extinction of existence also. Dr Paul Dahlke has however taunted those who think Nirvana as a meta physical reality with the title of believers, as victims to conceptual thinking, which can never envisage the truth face to face.

B.L. BROUGHTON: "BUDDHIST SOCIOLOGY"@@

1) Dsong-Ga-Pa the great Tibetan Buddhist prophesied that in future ages there will arise in a direction diagonally north west of the Bodhi Tree the splendid city of Shambala, the seat of a mighty world-ruling monarch who will re-establish the golden age and make the whole world Buddhist.

Nichiren, the great Japanese Buddhist, held that the Dhamma could never really rise to the height of its full greatness until the whole state was permeated by the Buddhist spirit. "If it were not for the State," argued Nichiren, "who could worship Buddha"? i.e. if there is social anarchy religion and civilisation cannot flourish; therefore, Nichiren held the Buddhist's principle must be "shala soku jikkodo," to realise the Pure Land in this world. Again

@@ In the Maha Bodhi Journal 1930.

(continued from the previous page) to quote Nichiren "when at a certain future time, the union of the State law and the Buddhist Truth shall be established, and the harmony between the two completed, both sovereign and subjects will faithfully adhere to the Great Mysteries. Then the golden age such as were the ages under the reign of the sage kings of old will be realized in these days of corruptions and degeneration, in the time of the Latter Law."

2) The Buddha then proceeds to outline the mighty cosmic drama of evolution and dissolution down the ages, the immense kalpas or aeons in which world systems evolve, gain maturity and perish only to re-evolve and pursue again the endless circle of samsara, literally going around.

3) The food supply became limited and the struggle for existence began, for the necessities of life now acquired economic value, and possessed the essential attributes of such value, utility and difficulty of attainment. Hence men divided the earth and private property began for hard struggle necessitated the guarding of each family's plot against the aggression of all other men, and thence arose strife. So, in order that they might establish law and order men gathered together and formed a social compact, going to the being among them who was the handsomest, the best favoured, the most attractive, the most capable. The first ruler so chosen was called Maha Sammta, the Great Chosen One.

4) The Suttanta further traces the course of social evolution. Khattiya, or

(continued from the previous page) Lord of the Fields, was the next to arise a rural nobility like that of early Rome. Next came those who devoted themselves to religion and ethics and formed fables and charms for the harmonization of men with his invisible environment and hence were called Brahmins. Others specialized in various arts and crafts and were called Vessas, or traders and craftsmen. Lastly the most degraded became hunters. We remark by way of digression that this contradicts the usual order of social development as set forth by Western writers who assume that the hunting stage was the earliest; but the formation of his teeth clearly shows that man is not a carnivorous animal, devouring flesh whether of animals of his own kind must have been a bad habit engendered probably in the first place by scarcity.

If it be urged that "primitive" men like the Australian aborigines subsist by hunting, we reply that from the Buddhist point of view they are no primitive races because humanity is millions of years old, and "progress is not one continual straight line movement but curved like space itself" is held to be in Einstein's theory; hence there is a rise and fall. Hence peoples like the Australian aborigines and the Ceylon Veddas are no primitive or youthful but the senile remains of peoples who doubtless in far remote ages occupied an infinitely higher state.

To resume. It is often asserted by Europeans that Asiatics have no idea of social organisation other than the most irresponsible despotism. In this Aganna Suttanta we have evidence to the direct contrary,

(continued from the previous page) the first ruler does not claim authority by virtue of any divine right; he is deliberately chosen by the people as the best fittest for command, and his authority is derived from them absolutely. We shall see that the Buddha enunciated rules for the welfare of republican constitutions.

5) In the Chakkavatti Sihanada Suttanta it is related that it was the neglect of a king to provide means for the destitute that led to the first downward steps from the golden age, for it led to an accumulation of social misery like garbage in a foul drain which corrupting and festering at length desolates a whole city with pestilence, for Buddhism insists on social work and care for the helpless as much as any modern reformer.

6) Happy light hearted people do not make revolutions; class hatred is only possible where there is wide-spread social misery, as we see in the notorious case of Russia, a country which has suffered more throughout the centuries than any other nation of which we have record.

As regards the destruction of monarchies, Aristotle states that their ruin results from the king ruling like a tyrant, that is, he ceases to rule according to principles of law, and governs by his own caprice, and tyranny. All that Aristotle has said about the overthrow of monarchies and tyrannies was forestalled by the Buddha.

7) For Buddha Dhamma is the Eternal Law of the universe and all state law is a more or less imperfect derivation from it, and the Dhamma has its root in the Buddha

(continued from the previous page) for He is the eternal Dhamma manifest.

8) We have seen that the Chakkavatti the world ruling king of righteousness is the prototype of Buddha therefore any and every king or president is the vicegerent of the King of kings, and his authority is a mere usurpation save in so far as it promotes the cause of the Dhamma for that is the sole basis and justification of any government's authority.

9) We may distinguish three varieties of thought, viz. those who regard war as the source of all heroic virtues, those who consider it an indefensible crime, which nothing can excuse, and lastly the intermediate view that war is indeed a curse but that defensive warfare is sometimes inevitable in our imperfect age as an alternative to greater evils.

10) In the ancient world we have a remarkable champion of absolute pacifism in the Pharoah Akhnaton of the Eighteenth Dynasty who strove to destroy the national Egyptian religion and replace it by a form of solar monotheism; the worship of the one supreme god Aton of whom the sun was the truest and most glorious manifestation. This deity the Pharoah believed to be the loving father of the universe who regarded all men as his children, therefore all war was wrong and a detestable crime which nothing could palliate—in short Akhnaton in common with the most higher monotheists, believed the world to be much better than it really is. The story of Akhnaton's reign is the pathetic record of the mischief that can be done by a well intentioned but mistaken enthusiast. Unfortunately the reign of this gentle young Pharoah coincided with the rise in Asia of the

(continued from the previous page) Hittite power which was commencing aggressions on the Egyptian territory in Asia. Whether Akhnaton ever attempted to convert the Hittite to his pacific faith does not appear, if so, he failed utterly. While the young imperial dreamer was composing poetic hymns to his deity in his new capital, the fairy-like "City of the Horizon," he was besieged by envoys from faithful Asiatic vassals of Egypt imploring aid against Hittite aggression, but Akhnaton held that all war, even against an aggressor was wrong, so he left his vassals to fall one after another a prey to the enemy, and at the conclusion of his short reign the Egyptian empire was in ruins. By a cruel irony this well intentioned young man had cause more deaths than his warlike ancestors.

At the opposite pole we have the eulogists of war, in modern times mostly, but by no means exclusively, German. These lovers of carnage point to the splendid self-sacrifice, the spirit of comradeship engendered by war; an argument which might also be urged in favour of epidemics which call forth heroic self-sacrifice from the medical profession. Treitschek, Clausenitz, and other philosophers who preferred or pretended to prefer the horrors of war to the blessings of peace always omit to mention the greatest evils resulting from war, viz., the destruction of the flower of its young manhood, leaving only weaklings to carry on the race.

11) The third alternative is that of Buddhism which condemns the aggressive conqueror as an outcast; but defensive warfare is not condemned.

(continued from the previous page) In former times the Bodhisatta was a world renowned teacher at Taxila University. Among his pupils was the son of the King of Benares. The Bodhisatta saw that this young man was of a harsh and cruel disposition and he admonished him saying – "My friend, you are harsh, cruel, and violent, verily power that is attained by a man of violence is short lived; when his power is gone from him, he is like a ship that is wrecked at sea. He reaches no sure haven."

12) Again, King Bimbisara complained that his army was getting depleted by the number of men who left the royal service to enter the order; leaving the empire exposed to the attacks of barbarian tribes on the frontiers. The Buddha did not reply that the king must allow the barbarians to invade the empire with fire and sword, destroying the fruits of the labours of generations and spreading famine, misery and disease broadcast.

13) Iyeyasu, the recogniser of the empire and founder of the great Tokugawa line of Shoguns, suffered many reverses at the beginning of his career, and after a severe defeat at Otaka he retired overwhelmed with despair, to the Buddhist Monastery of Daijuyi in Mikawa where the abbot comforted him, saying "how can a man like you brought up in a Buddhist family be so faint hearted? If you have the spirit of Buddha within you, no matter how high the castle or how deep the moat, who can stand against you. The purpose of war is to rid the land of the lawless and make it possible for the people to live in peace and contentment. This is what is called 'loathing the corrupt world and longing for the land of Bliss.' No

(continued from the previous page) matter what it is, if a man is afraid to lose it, he will lose it, if he is willing to give it up, he will get it, so be ready to give up your life for the benefit of the people around you."

13) It is quite clear that Buddhism does not go the lengths of extreme pacifism; only Bhikkhus who have renounced the world are bound to observe complete ahimsa. In the case of Kings absolute pacifism would be impossible, indeed it would lead to a conflict of duties for a Buddhist king is bound to protect his subjects. The most thorough going pacifist would not propose to disband the police, and if a gang of armed criminals descended upon a town looting and killing all citizens of every shade of opinion would agree in claiming police protection; and since in order to give protection in such a case the police would have to be armed in the conflict bloodshed would inevitable. This would be deplorable, but obviously it would be the lesser of two evils, for if the criminals were given a free hand there would be much more bloodshed. Barbarian invasions like that of the Tamils in Ceylon and the Huns in Europe were really equivalent of huge outbreaks of crime, and their repulse was a measure of police.

14) For such conflicts, actuated by the basest motives of greed and supported by hate and artificially stimulated lying propaganda Buddhism has nothing but the most emphatic condemnation.

A.H. PERKINS: "THE ATTITUDE OF BUDDHISM TOWARDS THE DRINK PROBLEM" @@

1) When the blessed One gave forth to his

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(continued from the previous page) Disciples, and to those Laymen who professed to believe in, and to endeavour to live the life he advocated in his all-wise teaching, the minimum code that Laymen were asked to subscribe to, and to carry out in their daily lives, was, as most of you here today are aware, a simple code of Five Precepts.

2) The FIFTH PRECEPT that I wish to speak today, which is, "I solemnly undertake to observe the precept which enjoins abstinence from intoxicating liquors, the cause of heedlessness.

3) It is not surprising that the Buddha, that all-wise Saviour of Mankind should have condemned the practice of drinking intoxicating liquors which befuddle the brain, and destroy the mind as well as the body; for it is very evident that alcohol is a very potent drug and tends to produce the very opposite of careful thinking and discrimination, and always tends to heedlessness and foolish action, in which not only the man himself suffers, but he brings misery, poverty, and degradation both to his family and to the community at large.

In the Dhammika Sutta we find the following passage:—"The householder who holds to the Teaching will not be addicted to strong drink. He will never invite any one to drink; neither will he approve of drinking on the part of another, knowing that it all ends in madness. For, following upon drunkenness, fools fall into wrong-doing, and induce others to drink. Men ought to shun this haunt of all evil, this madness, this foolishness, wherein the foolish only can take delight."

I think that it is possible for any thinking man to refute this statement, or to deny that alcohol tends to take away a man's self-control, to cause him to act like a child or

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(continued from the previous page) a savage when under its diabolical influence. For the drunken man not only loses all control of his limbs, and reels about, or falls helplessly to the ground, but he loses that sense of right and wrong which is so essential for right living. That very necessary power of discrimination which the wise man cultivates at all times becomes at once inhibited when under the control of liquor.

This means when we are inclined to commit some act, which we know to be wrong, but which for certain reasons we are half inclined to enter into, all power of restraint is gone, and we give way to the first ridiculous impulse that enters our distorted minds. For all will admit that the more we discriminate in our everyday life, the more does the restraining influence upon any course of action become automatic in its operation; but the power of drink takes away that power of inhibition, that restraining influence which should have become part of our nature, and which should swiftly help us to analyse our every thought or potential action, to see if harm will come to ourselves or to others if that particular desire or passion is carried out into action.

You know that Buddhism always lays special stress on Right Action, Right Thinking, and Right Livelihood, but alcohol, even in the smallest quantity takes away that discriminating power, and tends to turn a man into a fool; and a fool is always heedless of the results of his folly. Each primitive desire immediately tends to transform itself into action. Men talk freely

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(continued from the previous page) under the influence of drink, give away their private and business secrets, and when they are crossed in speech, they will in many cases enter into a foolish discussion, and then without any apparent cause suddenly fly into a passion, and thus from anger, they soon turn to blows and the fracas may cause a man to commit a crime against his fellows, which in his sober senses he would be horrified at the very mention of.

Thus the Buddha, recognized the evil influence and potentialities of intoxicating liquors, and always endeavoured to lead the people to whom he preached, to leave it severely alone. Instances are given in the Buddhist Scriptures which show how necessary is that restraining influence, for human nature in the time of the Blessed One was very similar to what it is today; men suffered from the same temptations, and the giving away to them produced the same dire results in the world. Wherever this disgusting habit is fostered, men's brains are befuddled, and their physical bodies poisoned. And please remember that alcohol is not at all necessary, and only benefits those vendors who put profit above honour, caring little what dire results accrue from their evil business.

The Blessed One preached one of his discourses for the exclusive benefit of the Layman; I refer to the Sigalovada Sutta. In this Sutta he again counsels his hearers to abstain from intoxicating drinks, for said the Blessed One; "It gives rise to quarrelling, it tends to loss of wealth, it tends to produce manifold diseases; it

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(continued from the previous page) gains for the drinker a bad reputation; it causes him to lose all sense of shame and honour; and it weakens the power of the Mind.

4) We recognize that alcohol belongs to the narcotic drugs, which also includes Chloroform and ether. All these drugs have a two-fold action, being:- (1) Temporarily exhilarant, for a short time. (2) Depressant for a much longer time.

5) The various sensory-receptive centres of the brain and nervous system are responsible for sense-impressions that give rise to our thoughts, emotions and volitions; and alcohol immediately, even in the most minute quantity, affects these centres; and therefore the impressions received from the outer world are largely false, because the normal activity of the various centres of the brain are directly interfered with.

Hence the sight is affected; men under the influence of drink see double, and lose the power of focussing their eyes on any given object. The hearing is dulled or distorted, and the senses of taste and smell at once disorganized; the judgement regarding the individual's position in space is at once affected; especially the faculty of balance and position which are thrown out of gear, cause the victim to reel and stagger in the way made familiar by the drunkenman.

Thus we see that on the nervous system, alcohol has the effect of immediately perverting the powers of conception and judgment, that it permanently impairs the memory, while even a small quantity will interfere with the highly specialized function of ideation and reasoning. The motor nerves

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(continued from the previous page) of the body are also thrown out of gear, as well as the ability to carry out work, either with regard to the quality of that work, or with the rate at which the output is maintained.

(6) Now intemperance does not necessarily mean only obvious and palpable drunkenness, because from the very first moment, alcohol disturbs the healthy exercise of the mental functions, and has impaired the moral sense by unduly exciting the animal passions, thus rendering the person less able to take his part in the struggle for existence.

(7) You will expect me to offer some opinion on the very vexed question of Prohibition, and what in my humble opinion should be the attitude of the Buddhist towards this present day problem.

It seems at first to be rather a difficult thing to say simply yea or nay, considering that Buddhism never says "Thou shalt not." From that time of the Blessed One to the present day, it has been the proud boast of the adherents of the Buddhist Faith that coercion has never yet found a place in its policy, which has always been to find the link in the chain of causation. In other words, by knowing the cause we can inevitably find the results of any action, which is bound to follow. When this inevitable result is pointed out to our fellow man, there our responsibility as individuals ceases. For no one can save us but ourselves. We must rely entirely on our own effort, and our own knowledge of the result of any course of action, always remembering that as we sow, so also do we reap and therefore to

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(continued from the previous page) attempt to force our opinion on another, or to restrict in any way our freedom as individuals is a liberty that no follower of the Buddha Dhamma should be guilty of. But I venture to say that as nations, which are individuals in the aggregate, a somewhat different policy must be advocated. For instance, let us take the first four precepts; I think that everyone will admit the right of the State to make laws to prevent the crime of murder, theft, perjury or other crimes against the moral law. These are not merely expressed of opinion which some may hold and others disregard; without them no social life would be possible. The same can be said of the restriction put upon the indiscriminate use of narcotic drugs like cocaine, opium, hashish, etc. Now if alcohol has indeed the evil effects that I have tried to prove in my paper, surely that also should be included in the list.

I admit that you cannot eradicate desire by Act of Parliament, but by making the drug, whatever it may be, difficult to obtain, you at least compel thousands to do without it, and thereby prevent them becoming slaves to the habit of drug taking.

I know you will say: "Look at the evil effects shown in America through the enforcement of prohibition"; but I think that a great deal of these evils is simply due to the fact that it is not enforced, owing to the system of graft and corruption which seems to be rife in the larger cities of the United States. If, therefore, we can so educate the people of Europe to the very real

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(continued from the previous page) evils of the Drink Traffic, and they collectively agree to put a ban on the manufacture and sale of this insidious poison, then I think we shall soon observe in our national and international life a vast improvement. It has often been said, that what a person has never had, he never wants. That is true to a very large extent; and if we can keep alcoholic drinks away from the coming generations, one of our greatest social problems will have been solved.

(9) While we are social beings, we have laws made collectively for the public good, it stands to reason that the liberty of any individual to harm the community must be restricted by law, and that law enforced. This is an axiom that cannot be denied, for every Act of Parliament takes away the right of the individual to exploit the community for his own selfish benefit.

Therefore I think it right for the people as a whole, to restrict the sale of any known dangerous drug in their own interest.

(10) I will now crave your patience while I read you the "Story of the Jar" from the Jatakamala. This is one of the Jataka tales, that is, tales which profess to describe the previous Births, of the Blessed One. At one time the Bodhisatva, having by his excessive compassion purified his mind, always intent on bringing about the good and happiness of others, manifested his holy practice of good conduct by his deeds of charity, modesty, self-restraint, and the like, held the dignity of Sakka, the Lord of the Devas. Being full of affection towards creatures, as if they were his kinsmen, those poor creatures harassed by many calamities, he never

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(continued from the previous page) forgot to take care of the interest of others, persisting in his strong determination, and being well aware of his own extraordinary nature.

Now, one day the great being was casting his eyes over the world of men. His eye, great as his nature and mildly looking according to his friendliness, while bending down to mankind with compassion, perceived a certain King, whose name was Sarva-mitra (which means, every one's friend) who by the sin of his intercourse with wicked friends was inclined to the habit of drinking strong liquors, himself with his people, townsmen, and landmen. Now, having understood that the King saw no sin in this habit of drinking strong liquors, and knowing that drinking constitutes a great sin, the Great Being, affected with great compassion, entered upon this reflection: it is a great pity, indeed how great a misery has befallen this people.

Drinking, like a lovely but wrong path—for it is a sweet thing at the outset—leads men away from salvation, and they fail to recognize the evils which it causes. What then, may be the proper way to act here? What have I found it?

People like to imitate the behaviour of him who is the foremost among them; this is their constant nature. Accordingly, here the King alone is the person to be cured, for it is from him that originate the good as well as the evil of the people. In this jar is ready for sale that which, disturbing the sense of even aged people and making them timid to continue the road which leads to their good, induces them to talk much

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(continued from the previous page) without purpose and rashly.

It is the fault of this beverage, that the old gods, having become careless, were bereaved of their splendour by the King of the Devas, and seeking for relief were drowned in the Ocean. With that drink this jar is filled. Well, take it.

Like an incarnation of curse she lies within this jar, she by whose power falsehood is spoken with confidence, as if it were truth, and forbidden actions are committed with joy, as if they were prescribed. It is she who causes men to hold for good what is bad, and for bad what is good.

Well purchase then this madness-producing philtre, this abode of calamities, this embodied disaster, this mother of sins, this sole and unparalleled road of sin, this dreadful darkness of the mind. Therefore throw off the habit of taking intoxicating liquors. Holding fast to righteousness, thou shalt partake of my heaven." In this manner, then the virtuous, considering the use of intoxicating liquor an exceeding bad action, attended by many evils, will keep back their neighbours from this sin, how much more their own selves.

Note that the advice and teaching given forth by the Blessed One with regard to this subject of intoxicants has the same sound scientific basis that characterizes the whole of the Buddha Dhamma.

The numerous instances quoted show how modern scientific thought supports the enlightened teaching of our great Master, that Teaching which throughout all ages and worlds can never be equalled for the truth of its arguments, and the sanity and tolerance with

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(continued from the previous page) which those arguments were presented to humanity for its consideration and benefit. Let us then renew our efforts not only to keep in their entirety the precepts ourselves, but to how the world in general that mankind must co-operate in carrying them out, for they are based on a foundation of cosmic truth.

Let us remember that our very civilisation of which mankind is so proud, is not built on a very sound foundation is being rapidly eroded away by wrong action, based on wrong knowledge, and that the very continuation of the social life of mankind depends on the immediate recognition and application of those great cosmic truths laid down and taught in the irreproachable Dhamma that was given to gods and men, twenty-five long centuries ago by the greatest of the world's teachers, the BUDDHA SUPREME.

PAUL DAHLKE: "SAVING KNOWLEDGE"@@

1) The Chinese mind, in its original modes of thought, takes no concern with ideas of deliverance. To it, the world and life are something in which it is wrapped up positively and for ever. The world is a well-ordered system in which the inner relations correspond to the outer. It is a cosmos, a real human world, a world of men, a world which bears within itself a meaning (the Tao), a world that has meaning because it is itself meaning.

The idea of God as something which stands outside this human world, something through which alone it acquires sense and significance, is here a decisive factor.

2) And if to the question as to the meaning

@@ In the Maha Bodhi Journal 1930.

(continued from the previous page) of life, the Chinese mind gives the answer: "Life is itself, is meaning in itself," while the faith-religions give the answer: "Life receives meaning only from something metaphysical, something lying beyond, in fact, from God," both, despite their inward difference, yet coincide in this, that they both give an answer to a question as to the meaning of life, and hence, are both of them, religions.

3) To answer the question as to the meaning of life, which means, to furnish an actual religion,—this one can only do when one knows what life is. The question as to the what of life takes precedence of all religion, and decides not only as to the justification or non-justification of the idea of deliverance, but also as to the form in which this idea of deliverance is experienced.

So long as one is not clear as to the what of life, assertion stands against assertion, the rejoicer in life stands opposed to the sufferer in life, the optimist against the pessimist, Nietzsche against Schopenhauer. To one, eternity is "deepest, deepest bliss," as Nietzsche sings in his hymns; to the other it is the deepest torment. The one feels himself called and chosen to eternal life as to a feast; the other feels himself condemned to it as to a martyrdom; and both squander their arguments in vain. For, so long as the one does not know what life is, and in consequence judges according to the facts, the one has just as much right in what he says as the other; and can also prove his right with equal impressiveness.

4) Faith believes in life as something in

(continued from the previous page) its essence metaphysical, purely spiritual. Science seeks to make life out to be something essentially physical, purely corporeal. But both here fall into contradiction with themselves, that is to say, with the fact that there are concepts present. For if life by its essential nature is something purely spiritual, that is, a self-existent spiritual something, how then could we ever arrive at concepts of it? A purely spiritual thing could only be absolutely itself; and could never be present as such, that is to say, as a conceptual relation.

On the other hand: If life is a purely corporeal thing, how could the concepts ever issue forth from it? And yet the concepts are there. Between and above both, stands Buddhism as the Majjhima Patipada, in as much as it teaches that life is neither a purely corporeal, physical thing, but a conceptual thing, a mental conceiving taken in that actual sense in which it conceives in itself grasping and conceiving, mental as well as physical grasping, grasping taken in the strictest, most actual sense, in as-much as this insight that it is so, the knowledge of myself as a conceptual process, is not something standing outside the process, self-existent, cognising, but is itself a conceptual process. In other words: In the knowledge of the fact that I am a purely conceptual process there is carried out no act of cognition as regards myself from the standpoint of a self-existent I-self (atta), but there is carried out in it a further rolling on, a further growth of conceiving, no confrontation with myself, but an ever-repeated new remembrance within

(continued from the previous page) myself. I write this down here, and give it expression in these brief sentences, not because I think that my readers will now understand it at once without further ado. I myself have spent long years in patient and persistent thought in order to arrive at this insight; and I set it before my readers only in order to incite them, rouse them, to equally patient reflection.

5) Saving knowledge is the knowledge of the possibility of being saved. Here salvation no longer has the meaning of divine act of grace, nor yet the meaning of an annihilation in the mechanico-materialistic sense of science. Salvation here is the actualisation of a possible task, and therefore of a task has become necessary. With the recognised possibility of ceasing there is also given the actualisation of this possibility of ceasing, — ceasing as the final goal, giving-up as the final task.

Samsara, this mutable world of ever-repeated new births, of ever-repeated new withering-always, is precisely so fashioned that Nibbana, deliverance, salvation, does not lie in some Beyond, to be reached only by some transcendental leap out of itself; but it bears Nibbana within itself as its final fulfilment, a fulfilment which is carried out in a self-experiencing process of releasing of which one is continuously conscious, which sets in with Right Insight as its first member, and ends with Right Concentration as its eighth. Where Samsara, this present world, is recognised as the ever-repeated new conceiving which is life itself and creates life, there Nibbana is no longer something which stands in contradistinction to this conceiving as object,

(continued from the previous page) be it in the form of scientific conceivability; but there Nibbana is the ceasing of this conceiving. And salvation is neither salvation out of this transient life into an eternal life, nor yet is it salvation in the form of a final annihilation; but it is the ceasing of this conceiving which is life itself.

This ceasing can be experienced. Salvation is a process which can be experienced; Nibbana can be realised.

6) The Chinese mind with its composed, unaffected assurance about life, its freedom doubt and fanaticism, from religious violence and intolerance, is certainly a surprising and arresting phenomenon. The life of the Indo-Germanic peoples with their glow of ideas about salvation, with the fury of the passions that were, and still are, let loose, is, to be sure, a terrible and disgusting phenomenon; and yet in this fury there glows unconscious truth, actuality, and final fulfilment. And this final fulfilment is experienced in the saving knowledge, in the right insight.

7) The staggering suspicion that life may not be all that it seems to be, but that it is something questionable, something that is through and through vulnerable. It is true, and the Buddha himself experienced it and gave expression to it, that those who understand are difficult to find.

JWALA PRASAD: "INTRODUCTION TO INDIAN PHILOSOPHY"

1) The chief Brahmanas are the Aitareya and the Satapatha, which belong to the Rig and the Yajur Vedas respectively. The following quotation from the Satapatha would show how the germs of the later Vedic doctrine of

(continued from the previous page) Brahman and that of Name and form, which we find also in Buddhism, can be traced to this period. Whatever has a name, that is name; and that again which has no name and which one knows by its form, 'this is (of a certain) form,' that if form: as far as there are Form and Name so far, indeed, extends this (universe). These indeed are the two great forces of Brahman; and, verily, he who knows the two great forces of Brahman becomes himself a great force."

2) As a corollary of this monistic doctrine, follows the principle that the knowledge of Brahman is a key to the knowledge of everything in the universe. 'Verily he who has seen, heard and comprehended and known the self, by him is this entire universe known,' says the Brihadaranyaka (2.4-5). Then again, the Chandogya – 'Dost thou then ask for that instruction, by which the unheard becomes (already) heard, the uncomprehended comprehended, the unknown known? What then, most noble sir, is this instruction?' 'Just as, my dear sir, from a lump of clay everything that consists of clay is known, the change is a matter of words alone, a mere name, it is in reality only day, – thus my dear sir, is this instruction.' In the words of Professor Deussen, 'here the manifold change of the one substance is explained as a mere word-play, mere name, exactly as Parmenides asserts that all which men regard as real is mere name.'

3) It is to be noted that although, according to the Upanisads, Brahman, the absolute reality, is unknowable, it is not unattainable, for it can be realised in immediate consciousness.

4) Mahayanism or the Great Vehicle represents a later phase of Buddhism, and is either an extreme form of idealism or nihilism. Its philo-⁵

⁵ Incomplete para

(continued from the previous page) may be briefly analysed as follows:

(i) In contrast to Hinayanism it holds that the path of deliverance is not a short one, for it requires a succession of lives to attain the complete 'Nirvana.'

(ii) The ancient doctrine about the nature of the soul is incomplete, for the elements of existence (skandhas) themselves, which are supposed to constitute it, are void, that is to say, they do not exist.

(iii) The way to Nirvana consists in the acquiring of the wisdom or knowledge that all is vacuity or void, and in practising devotion to Buddha or the Bodhisttvas (the future Buddhas) who are either gods already, or become gods, in the course of time. The ideal life is that which aims at practising the virtues (paramitas) of a future Buddha (a Bodhisattva), as they are explained in the scriptures.

Mahayanism emphasises the path of devotion (bhaktimarga) and under its influence there developed in Buddhism a distinct sect in imitation of the Bhaktimarga of Hinduism.

The two philosophical schools of Mahayanism are the following:—

1. The School of the Vijñānavādins or the Yogācāras, which holds that nothing is real except consciousness or the states of consciousness (vijñāna). It is thus a form of Idealism. Asvaghosa was one of the prominent exponents of this school.

2. The School of the Madhyamikas.— The Madhyamikas are complete nihilists. Like the Vedantists they teach that the whole phenomenal world is a mere illusion, and like them they also recognise two kinds of truth—the real or ultimate (paramārthika), and the unreal or illusory (samvṛiti). In fact the second kind of truth is no truth at all, and hence "there is

(continued from the previous page) no existence, there is no cessation of being; there is no birth, there is no 'nirvana'; there is no difference between those who have attained 'nirvana' and those who have not. All conditions, in fact, are like dreams."

Buddhistic Ethics.— In the sphere of morals of the prevalent moral code and showed considerable regard for the conventional morality of the Hindus. Morals had a place even in a system of Buddhistic Nihilism, for, as Kern says, according to it, "the force of illusion is irresistible, and as all distinctions are equally an illusion, the distinction of good and evil, of virtue and vice, remains unaffected. The reasonable objection that if all is illusion, their idea of illusion is as non-existent as all the rest, would fail to trouble those philosophers, because in their system, the decrees of Reason are not only fallible, but absolutely false."

4) The principles of Buddhi and Ahamkara, which have been translated generally into English as 'Intellect' or 'Will' and 'Egoism,' may be better rendered by 'consciousness' and 'self-consciousness' respectively. Similarly, the term 'manas' as used in the Samkhya does not mean what we usually understand by 'mind.' It has the more restricted sense of 'imagination' or 'ideation,' or both. That is to say, 'it is the reflecting principle'; it is the principle which supplies forms and qualifications to the abstract cognition of a certain object, which invariably precedes the concrete and well-defined knowledge thereof.

5) In the Bhagavadgita the term 'yoga' has been used in a wider and more general sense of 'application,' meaning thereby not necessarily 'abstract concentration,' but also 'undivided attention' to any work that one might undertake to do. At one place in the Gita, Yoga has been

(continued from the previous page) defined as 'skill in work'—yogah karmasu kausalam. Some think that it is possible to interpret 'yoga' in this sense, if we take it as derived from another root 'yujir yoge'. However, a little consideration will show that both the meanings are the same ultimately and point to some kind of concentration.

As pointed out already, according to the Samkhya Philosophy, the attainment of true knowledge, which consists of seeing the difference between 'matter' and 'spirit', leads to liberation. According to the Yoga, however, the mere arising of such knowledge cannot be sufficient for the achievement of salvation. The established psychical tendencies (the samskaras and the vasanas) should be destroyed first by means of a regular and graded practice, for it is they which are the cause of the cycles of birth and death. When they are destroyed, and only when they are destroyed, must the bondage of the body necessarily disappear. These tendencies are the result of past actions, which are either (1) White (sukla)—that is, those which are good and produce happiness; (2) Black (krisna)—those which produce sorrow; (3) White and Black (sukla-krisna)—those of a mixed nature, that is, partly good and partly bad, which are the cause of both happiness and sorrow; or (4) Neither white nor black (Asuklakrisna) - neither good nor bad, those productive of neither happiness nor sorrow.

6) These yamas and niyamas are to be supplemented, however, by certain other moral disciplines, which really fall under harmlessness (ahimsa), and are the positive aspects of the same virtue. These are (i) Pratipaksa-bhavana—that is trying to counteract a bad thought by conceiving a good

(continued from the previous page) one its place; (ii) Maitrie—a spirit of others friendliness towards all beings; (iii) Karuna—sympathy; (iv) Mudita—cheerfulness with a view to making others happy; and (v) Upeksha (literally, 'indifference')—toleration. When the mind, or rather the mentality of the yogin is purified by practising these virtues, he can proceed to apply himself to meditation which should be carried on without interruption (abhyasa); with faith (sraddha); with strength of purpose (viryā); and with wisdom (prajna). Next follow the various processes and the stages in the practice of meditation.

The Process of Meditation.—The actual practice of yoga consists of sitting in a steady posture (asana), controlling the breath (pranayama) and concentrating the mind on some particular object. Any object may be chosen by the yogin for concentration, although it is recommended that it should be God. Repeated efforts to keep the mind fixed upon the object of concentration is called 'dhyana'. This practice brings about a state of mind in which the distinction of the subject and the object is lost, and the mind becomes one with the object of its attention, and is completely fixed. This stage is that of samadhi, which itself admits of six successive steps. These are: (i) The Savitarka stage, in which the name and the qualities of the object of concentration are present to the mind; (ii) The Nirvitarka, that in which the name and the qualities are absent from consciousness; (iii) The Savicara—the one in which the mind concentrates upon the five 'subtle elements' (the tanmatras) with a cognizance of their qualities; (iv) The Nirvicara—when the mind is one with these subtle

(continued from the previous page) elements without any consciousness of their qualities; (v) Ananda – that which is characterised by a concentration of the mind upon the activity of the intellect in relation to the object of attention; (vi) Asmita – the concentration of the intellect on pure substance as divested of all distinctions. All these stages, however, constitute what has been called the Samprajnata Samadhi, that is, one in which the mind concentrates upon some object and is conscious of its existence as such. The last stage of concentration is known as the Asamprajnata or Nirodha Samadhi, in which the mind becomes completely identified with the object, and is therefore without any object. This state, when retained by the yogin for a long time, brings about a destruction of all the old potencies (samskaras), which are the cause of fresh action, and therefore, of birth and death. These being destroyed, the intellect becomes pure and then dawns true knowledge, which leads to liberation. This enlightenment consists chiefly of a consciousness of the fact that the world is a source of suffering and misery, and that the true self is pure and different from matter, attachment to which is the cause of bondage. It must be noted that liberation or salvation, according to the Samkhya and the Yoga doctrine, is devoid of bliss or happiness, for all feeling belongs to prakriti. It is a state of pure intelligence.

7) In the Mimamsa Metaphysics there is no place for God. The world and the word is regarded as eternal, and hence they do not require any creator. The universe goes on, as it is, mechanically for ever.

8) Gaudapada's Mandukyakarika is divided into

(continued from the previous page) four chapters. In the first chapter he explains the three apparent manifestations of the self—viz., (a) as the Vaisvanara atma—the self as conscious of the world in the state of waking (b) as the taijasa atma—the self as conscious in the state of dream; and (c) Susupti atma—the self as it is in the state of deep sleep when there is no determinate knowledge and the self stands in its own pure consciousness and pure bliss. However, these states do not reveal the true nature of the self, and Gaudapa says that the fourth state of the atman is that in which it is beyond perception, relation, comprehension, definition or expression, has for its essence unity of the self, is characterised by the extinction of phenomenal reality, is quiescent, the good and the one. This represents the real nature of the self. In the second chapter, Gaudapada explains how the world of experience is unreal. He attributes the perception of all phenomena to illusion. In fact, there is no relation of cause and effect; nor is there any bondage or liberation. The third chapter elaborates the same idea of illusory appearance due to maya. The fourth chapter is devoted mainly to the discussion of the relation of cause and effect, and it is pointed out by means of a dialectical form of argument that there is only the appearance of change and production of things, and that the ultimate reality is unproduced, unchangeable, non-substantial and completely unmoved. "That things exist, do not exist; that they are moving or steady; or none of those; are but thoughts with which fools are deluded."

9) On the basis of the revealed authority, as "Samkara understood it, he starts in his philosophy with the assumption that Brahman or the self is the only reality. The problem with him

(continued from the previous page) is to explain the world of experience—the vyavaharika jagat as distinguished from the transcendent world of reality—the paramarthika jagat. If Brahman is the only reality, and it is absolute, unchanged and unmoved—in fact, attributeless—what explanation is there of this world which is manifold, changing and a play of the most active forces of nature? The solution for this question Samkara found in the existence of what he called 'maya' or 'ajnana'—False Knowledge, which is the cause of the illusion responsible for the appearance of the world of plurality and change. This False Knowledge is inexplicable although positive in its nature. It envelops the true reality of Brahman and makes it look unlike itself just as darkness makes a rope look like a snake. It is removable by true enlightenment which comes by leading a regulated life of renunciation and listening to the monistic teachings of a true preceptor. Salvation is the result of this spiritual enlightenment, and consists of a complete merging of the individual self in the universal self of Brahman.

To sum up, according to Samkara:

(i) Brahman is the only reality — and it is absolute, homogeneous, impersonal and transcendent. It is the universal and the only self.

(ii) All differences and plurality characteristic of the world of experience are illusory, and are due to the existence of False Knowledge.

(iii) This False Knowledge or maya is positive (bhavarupa) but inexplicable (anirvacaniya). It covers true reality like darkness, and is the cause of all the current distinctions of subject and object, cause and effect, good and evil, birth and death, etc. It is

(continued from the previous page) removable by the attainment of true knowledge.

Corresponding to the two kinds of worlds there are: (a) two kinds of Brahman - the true Brahman, as one absolute and transcendent and the false or the modified Brahman, as the 'Isvara' – God, who is the creator, the sustainer and the destroyer of the universe; (b) two kinds of knowledge—the higher knowledge which reveals the true reality of Brahman, and the lower knowledge which pertains to the illusory world of experience; (c) two paths or modes of life—the path of true knowledge (jnanamarga), and that of ritualism (karmamarga). The former leads to salvation and the latter to a cycle of births and deaths.

(iv) Self-realisation or salvation is attained by acquiring true enlightenment and it consists of a complete identification of the individual self with the universal self of Brahman. It is a state in which all distinctions—even that of subject and object—disappear, and consequently a bare identity or unity of Brahman is all that is left.

10) While according to Samkara, the world of experience with all its variety is illusory and the cause of it is False Knowledge, according to Ramanuja, as indicated in the above quotation, it is quite real and forms a manifestations of the nature and powers of Brahman. The souls are individualised not because of the upadhi or cover of maya, but because they have actually sprung up from the universal self of Brahman, yet they enjoy a separate personal existence for ever.

11) According to Ramanuja, Salvation or Emancipation does not consist in an absolute merging of the individual soul in Brahman, but in its passing from the troubles of earthly life into a kind of eternal paradise, in which state

(continued from the previous page) also it continues to enjoy a separate personal existence. Discussing this topic in his commentary he says: "To maintain that the consciousness of the 'I' does not persist in the state of final release is again altogether inappropriate. It in fact amounts to the doctrine—only expressed in somewhat different words—that final release is the annihilation of the self. The 'I' is not a mere attribute of the self so that even after its destruction the essential nature of the self might be persist—as it persists on the cessation of ignorance; but it constitutes the very nature of the self."

It is now generally recognised by scholars that Ramanuja's interpretation of the Vedanta Sutras is closer to the original doctrine of Badarayana than that of Samkaracharya.

The one point of criticism which should occur to a student of Ramanuja's system is with regard to the conception of matter as something unconscious, although that also, along with the other aspect of reality—viz., the spiritual—is supposed to be a manifestation of Brahman and to be contained in it. If the ultimate all-comprehensive reality is conscious and active, all its manifestations also must ipso facto be of the same nature. Samkara was more consistent when he denied the existence of an inert, unconscious matter altogether.

12) For a long time now stagnation has prevailed in the realm of Indian Philosophy. There has been hardly any remarkable development after Ramanuja, and at present, among the orthodox classes, the only aim of the study of the subject is to understand what has been said in the old works and their commentaries

(continued from the previous page) connected with their own particular sects or sections in the implicit belief that whatever is recorded there must necessarily be true. No one appears even to think of striking out any new lines of thought, or of calling in question what has been received as sacred tradition from the past. In a word, so far as the orthodox section is concerned, Indian Philosophy is still in its 'Medieval Age.' The other section represents those who have come into contact with Western Philosophy. Most of these have had no occasion to study Indian Philosophy and are consequently entirely cut off from the philosophical traditions of their own land. There is a small section of scholars who have studied the thought of both the East and the West, and it is on these that the renaissance of Indian Philosophy depends. What is needed before anything else is that the study of the subject should be drawn out of the backwaters of Archaeology and orthodox Theology and made to run along with the pure living currents of Modern Philosophy. In fact, we have to remind ourselves that Indian can also make a contribution to the general philosophical development which is taking place among the civilised nations of the world, and that it is possible to do so on the basis of what it has been its privilege to receive by way of philosophy from the East and the West, without being necessarily hindered by such encumbrances of conventional theology as are liable to clog the wheels of progress. What is wanted is the creation of a new era in the annals of Indian Philosophy, and it may be hoped that it will be born, in the course of time, out of that union of the East and West, which is being realised surely, although not

(continued from the previous page) as quickly as one might desire.

H.D. SETHNA: THE CONCEPTION OF MAYA IN VIVEKANANDA'S TEACHING^{@@}

Somehow or other, there have always been two extreme attitudes adopted by intelligent people towards Swami Vivekananda. One set of them bend down in hero-worship before him; the other throw him entirely into neglect. But it is high time that we should read him without prejudice from either side. There can be little doubt that, whilst reading him, one comes in contact with a great mind. The immense force of his genius often fills us with conviction in and enthusiasm for what he says; but there are always after-thoughts which linger with the reader and render it possible for him to judge the author.

We can best understand Vivekananda's reasoning if we follow what he has to say with regard to the nature of maya, for the latter is the most perplexing as well as the most important conception, in the whole of Vedantic philosophy. In one of the chapters of "Jnana Yoga" (p. 92), he defines the nature of maya thus: "The whole world is going towards death; everything dies. All our progress, our vanities, our reforms, our luxuries, our wealth, our knowledge, have that one end—death, That is all that is certain. Cities come and go, empires rise and fall, planets break into pieces and crumble into dust, to be blown out by the atmospheres of other planets. Thus it has been going from time without beginning. Death is the end of every thing. Death is the end of life, of beauty, of wealth, of power, of virtue too. Saints die and sinners die, kings die and beggars die. They are all going to

^{@@} In "Triveni" Journal Vol.III 1930.

(continued from the previous page) death, and yet this tremendous clinging on to life exists. Somehow, we do not know why, we cling to life; we cannot give it up. And this is maya. This means that he regards all that is finite as maya; the world of appearances, of the manifold that appears to us, is maya. Now the question arises, what is the explanation of this finitude? Whence arises our finitude? To what is it related?

To this question, the Vedanta philosophy is said to have given a definite answer. Vivekananda interprets this answer in the light of modern idealism; for, in the greater portion of his interpretation, he indicates that maya or finitude is nothing but a manifestation of the one infinite reality, Brahman. "Man has been caught in the meshes of time, space and causation," he explains (in "Jnana Yoga" p. 32). "So has everything in this world. The reality not idealism; it is not that the world does not exist. It has a relative existence, (mark all its requirements. But it has no independent existence. It exists because of the Absolute Reality, beyond time, space and causation." Again, he further says, (in "Jnana Yoga" pp. 274-5 "there is then but one all-comprehending existence, and that one appears as manifold. (Mark the conception of "the one appearing as the manifold.") This Self, or Soul, or Substance is all that exists in the universe. That Self, or Substance, or Soul, is, in the language of non-dualism, the Brahman, appearing to be manifold by the interposition of name and form. Look at the waves in the sea. Not one wave is really different from the sea, but what makes the wave apparently different? Name and form; the form of the wave and the name which we give to it,

(continued from the previous page) 'wave'. That is what makes it different from the sea. When name and form go, it is the same sea. Who can make any real difference between the wave and the sea? ... There is, therefore, but one Atman, one self, eternally pure, eternally perfect, unchangeable, unchanged; it has never changed: and all these various changes in the universe are but appearances in that one Self." Thus maya is dependent on Brahman, and inasmuch as it is dependent on it, it is related with it. This relation cannot but be inter-relation and if it is inter-relation, then maya, according to Vivekananda, must be Brahman partially explicit. As the waves of the sea are the partial expressions of the whole sea, so is the maya that of the Brahman. This means that Brahman cannot be an abstract unity. It must be the concrete teleological unity of spirit. And if we believe that Brahman is of this nature, then we cannot help being in sight of the absolute idealism of today.

But though Vivekananda holds this position with regard to the nature of maya in its relation to Brahman, the popular language in which he expounds it often renders the meaning of his thought somewhat obscure. There are words and sentences in his lectures which are useful for the rhetorical force behind them, but which, submitted to philosophical criticism, lead the reader away from his main position. For instance, he says (in "Jnana Yoga" p. 250), "...how could that perfect God have been deluded? He never was. How could a perfect God have been dreaming? He never dreamed. Truth never dreams. The very question as to where did this illusion arise is absurd. Illusion arises from illusion alone. There will be no illusion as soon as truth is seen. Illusion always rests upon illusion; it never rested

(continued from the previous page) upon God, the Truth, the Atman." This means that there can be, for Vivekananda, such a thing as bare illusion,—an illusion which sits loose from all reality. And if we identify maya with illusion, then we needs must infer, from the meaning of illusion suggested here, that it is something radically different from Brahman,—an inexplicable something externally imposed on us. It is impossible to explain it as being the partial manifestation of the Infinite, for the finite or illusion can "never rest upon God, the Truth, the Atman". Thus whence maya arises nobody knows, and whither maya may vanish nobody knows, and whither maya may vanish nobody can predict, for maya is, in the words of a Sanskrit proverb "a headache without a head." And these suggestions, arising out of Vivekananda's words, are of philosophical importance, for, as a matter of fact, there seems to be in vogue the view among the so-called interpreter of Vedanta philosophy that maya is something radically different from Brahman, and therefore absolutely unreal. But a moment later, when Vivekananda continues to speak further, he suggests to us a view different from that which is just advocated by him. For, he says: "You are never in illusion; it is illusion that is you, before you." This is full of significance to the absolute idealist. For, "you are never in illusion" means that the finite point of view is not totally an illusion. We perceive reality partially, and hence we have what is called the finite point of view. Thus we experience and are related with reality, but a partial experience of it brings about finitude or illusion before us. Thus, "it is illusion that is in you" means that the illusion is just "before you"; and this is the only possible explanation of the nature of illusion. Thus, our finitude or maya can be said to be illusory, not in the sense of being wholly

(continued from the previous page) unreal, but only in the sense of being a partial manifestation of the real. Hence, owing to the popular language of his exposition, in one and the same passage, Vivekananda suggests positions which are radically opposite to one another. Many other passages can be cited in which he does this, and this leaves us puzzled as to which is the doctrine of maya originally held by the Vedantists of old.

On the very face of it, the view that maya is but the partial manifestation of the one infinite spirit, Brahman, commends itself. For, to render maya entirely external to Brahman is to neglect the very problem itself. Our life is not entirely finite. We are "finite-infinite", as Bosanquet has put it. And thus the data of the problem is the fact that the finite and the infinite are closely related with each other. But not only is the problem impossible, but there follows with it the impossibility of holding the doctrines of Karma and Re-incarnation which are two of the most important tenets of Vedantic teaching. For, what is the nature of man's Karma? The Karma of a man is work, and as long as it is work, it is the manifestation of a purpose which he regards as an ideal, in the light of which he transcends his own little life and by means of this very transcendence conducts it. The ideal is not one's subjective creation; neither is it illusory; for, otherwise, work would be impossible. The ideal is the highest self in man, and what is the nature of the latter if it is not the manifestation of the supreme concrete spiritual unity or Brahman? Thus, unless there is the infinite present in the finite, there cannot be any Karma at all; and if there is nothing like Karma, there is no Re-incarnation possible. The latter can be held to be

(continued from the previous page) true only if we believe that maya is the partial manifestation of the one infinite spirit, for the obvious reason that the struggle of this supreme spirit in us to realise itself may extend longer than one single life of man. Thus the doctrines of Karma and Re-incarnation which the Vedanta asserts can only be consistent with the view that maya is the partial manifestation of the eternal teleological unity of the one spirit, Brahman. Otherwise, these doctrines are, in the hands of the writers of the Vedanta, merely instruments used to bridge externally—if such a feat were at all possible—the gap between the finite and the infinite, and as such are more or less useless for the preservation of the internal consistency of their thinking.

But, if Vivekananda interprets the Vedanta in the light of absolute idealism, the popular language in which he expresses his interpretation prevents him from developing idealism in all its philosophical implications. On the other hand, he goes far beyond the modern idealists in the expression of the spirit behind the idealistic attitude. For even the best exponents of modern idealism, the outcome of their thinking is only an intellectual attitude towards life. But it is one thing to reason out a theory and have an intellectual attitude for oneself. It is another to live the idealistic life and put all its rigorous principles into practice. Bradley, Bosanquet and the other absolute idealists only give us an intellectual attitude for our rational acceptance. They do not render it imperative to realise the truths of this intellectual attitude in actual life. Vivekananda renders the latter imperative, and in that respect, he goes beyond the absolute idealists.

This immediately suggests to us the question whether Vivekananda is not understanding philosophy

(continued from the previous page) to be mystical in some sense. But a further question then arises, can philosophy be totally different from mysticism? If the absolute idealists grant that philosophy is not a mere exercise in formal logic but a synthetic activity with a mystical or non-rational element expressing itself at every step of its process, then it is difficult to see how philosophy can be totally different from mysticism. Further, the philosophy of the absolute idealists tells us, that there is a concrete spiritual Oneness which we may call God, underlying the whole universe; and if the philosopher is convinced that there is such a Oneness, what next step should he take? Can he lead the same life that has led before his reasonings which have brought him this conviction? The answer is inevitably 'no'. Philosophy demands a distinct life if once it is directed on the path of spiritual monism; and in this demand of a distinct life, philosophy is itself the path towards yoga which Vivekananda so vehemently preaches everywhere in his lectures.

For, when the philosopher is intellectually convinced that every particle in the universe is the manifestation of the one infinite Godhead, then he needs must believe that the life of sense does not give us the truth at all. And here we come naturally face to face with the doctrine of renunciation inculcated by Vivekananda. Thus the philosopher must lead the life of renunciation, of yoga. This does not mean that he must turn into an ascetic. For, the peculiar characteristic of yogs which Vivekananda interprets to have been advocated by the Vedanta is that we should live in the world, but we needs must understand every little bit of our life in the world in the

(continued from the previous page) light of the spiritual unity of God manifesting himself therein. Thus, "When we have become free", says Vivekananda, (in "Jnana Yoga" p.322) "we need not go mad and throw up society and rush off to die in the forest or the cave; we shall remain where we were, only we shall understand the whole thing. The same phenomena will remain, but with a new meaning." This is the yoga which Vivekananda preaches and it is not easy to practise it fully; and it is not incompatible with philosophy but is as a matter of fact the culmination of it. Thus philosophy interpreted rightly, is not different from yoga interpreted likewise; and hence to a man who has attained the highest summits of spiritual philosophy, there needs must dawn faith, as St. Paul expressed in his famous words, -"the substance of things hoped for, the evidence of things not seen."

C.T. SRINIVASAN: "VEDANTA AS SCIENCE OF REALITY"@@

The term Science, no matter to what sphere of life or existence it is applied, is currently understood to signify a systematic study and exposition of things and factors that have been, are, and yet to be. In its modern usage and acceptance, no science could boast of having actually achieved such a happy consummation, although the ideal of such a perfection is necessarily implied not only in the different sciences of our time but in our very life and existence. Without the ideal of perfection present explicitly, no science would be worth the name, nor life itself worth the pursuit. This urge towards an ever-growing perfection and completeness is present in varying degrees of explicitness in aspects of the one universal life. So long as these manifold aspects and life-processes have

@@ In the "Triveni" Journal 1930.

(continued from the previous page) not been gathered together under a common viewpoint, life or existence would continue to be full of errors and contradictions. As such, every science demands not only the truths and facts to be accounted for, but also the errors and illusions which, though really non-existent factors, have nevertheless been assumed to be. It is quite logical that a science which successfully explains facts and figures, can also consistently account for the presence of error. In fact the very value and function of any science depends upon its capacity to account for the error or ignorance besetting our life and to remove such unreal factors by an exposition of the underlying truths. "If the truth is not manifest, it must be made manifest; and if its is manifest, it must be reached." So long as this basic truth of life is not understood and firmly grasped, life would be covered up, as it were, with ignorance and contradictions. The phrase, "the grades of Reality" being really a misnomer, the difference in the sciences are due to the different degrees of Reality emphasised by them. Thus we come to have hierarchy of sciences based upon the degree of success actually achieved in life.

A science demands as its essentials the following facilities viz., observation, experiment, verification and inference. At the outset, we must confess that these facilities are not given to us in their fullest measure. Error, as such, is not really in the life itself, but rather in one or other of its organs and instruments of observation and experiment. Verification and inference themselves could be shown to be defective in one aspect or another and, as yet imperfect in every case.

Further, the factors like observation, experiment,

(continued from the previous page) inference, etc. are all factors of individual experience only to a large extent, And our ordinary human experience does admit of a variety of mutually opposing factors like differences and unity, freedom and constraint, the infinite and finite, the external and the contingent, light and darkness, pleasure and pain, so on and so forth. Logically speaking, these mutual oppositions must themselves be necessarily and eternally cancelling one another. If mutual opposition be the only truth, there would indeed be no truth at all, because it will be contradicted by error. But without these opposing factors distinctly perceived as such, no life or experience could be possible, and experience is the only factor on which all sciences and knowledge are based and are to be guaranteed. Life then is the sole repository of both knowledge and ignorance and it alone can explain the truth of these oppositions. Every scientific problem is a life-problem only, and life alone can give the one solution of all the different contradictions. Thus, no science is independent of life, and life includes all sciences within its fold and is infinitely more than a mere totality of sciences.

With the modern canons of scientific procedure, Reality could never be actually demonstrated, for we have already pointed out how factors like observation, experiment, inference, etc. are not only limited in their scope but inherently defective in their nature and constitution. Let us take observation, for example. We can state at the outset that whatever we observe seems to be real. But the illusions produced by our optic centres are too well known. For example, the sun going round the earth seems to be perfectly real, so far as our common observation goes. Our very dreams and these optical illusions assure us that whatever is takes to

(continued from the previous page) be real may not be so, after all. A true scientific observation requires the whole of Reality, including the observing subject as well, to be placed before us as an object for our observation. Such a task is utterly futile, for how could the "I" or the observing subject be possibly objectified or treated as an object? The cognizer is ever the cognizer, and the cognized is ever the cognized only. It is impossible as well illogical for any thing to be the cognizer as well as cognized at the same time. The instruments of our observation, our very eyes and microscopes, are vitiated by the danger of mal-observation or non-observation. While we cannot absolutely trust our very senses, how can we pretend to have been assured by the merely external and artificial, though wonderfully constructed and delicate, instruments like the microscopes, telescopes, stereoscope, etc., which, one and all of them, are the results of our very deceptive senses themselves? Are these instruments really more complex or delicate than the human eye itself? What is not possible for the human eye becomes an utter impossibility in the merely external instruments, however delicate they are claimed to be. As Bertrand Russell correctly puts it, we can never be assured that what we observe through the microscope is really a motion in the ether or merely a reflection of a quiver in the retina of the observing eye. So much for observation.

What about experiment? Man is given only the chance to know the truth. The theory of re-incarnation might, after all, be a real Oriental balm to the many disappointed and disheartened human souls, but to a scientist it could not count more than as a mere belief. The religious dogma need not affect or alter

(continued from the previous page) the scientific conception. It is a rational but pious hope only that what could not be possibly achieved, here and now in the present life, we hope to achieve after death or in a rebirth. What I want to emphasize is not the rationality or irrationality of the religious doctrine—it is a question for the pundits and priests to fight over—but the tremendous and momentous significance of our present life. Have we really any positive evidence or guarantee to show conclusively that, after death, there is a sure return? Hence if, at all any scientific experiment is to be conducted upon Reality, it must be done in the present life only, for science does not lie outside the life. But experiment requires that the subject doing the experiment must live before, during and after the experiment. In other words, the present experimenter must now live as he was before his birth, and also continue to live after his death. On the very face of it, it not only sounds absurd but it is not at all possible in this ruthless orderly machine of an immense universe seems to mock at our attempt to know Reality as it is. Even a blade of grass seems to scoff at man's vanity and his claim to presumptive wisdom and superiority.

In the absence of correct observation and experiment, verification and inference will be more or less speculative and dogmatic in character. That is the reason why any of these so-called scientific inferences are always open to be proved to be false and replaced by subsequent or more acute inferences ad infinitum. Newton might have laughed at the Copernican system. Einstein might possibly induce the future generations to laugh at the Newtonian system, but awaiting in his turn

(continued from the previous page) to be laughed at probably by a future Copernicus himself.

We are now left on the brink of an abyss, ready to be dashed to pieces. Are human existences and endeavour merely the accident of a ruthless system of coincidences over which we have no control? If the evolutionary process, disclosing itself in manifold ways and existences in Nature, is nothing more than hallucination, human endeavour and aspirations become utterly futile and unnecessary. The methods of the sciences, as currently pursued, leave us thus between the devil and the deep sea, if stretched to their extreme limit. But the question is: "Is Reality so?" The Real in order to be real must be artistically the most beautiful, morally the most perfect, and scientifically the most correct. The fact that the majority of mankind have not been able to comprehend the Real as it is, with all its perfections, does not spoil the Real as it is. The Real whose very nature is perfection itself, does not wait upon the human cognition or recognition. But this fact does not preclude the possibility on the part of some of the most intelligent men not only in knowing the Reality of God, as Himself is, but also in becoming entirely Himself. As Spinoze put it, if Reality or God-becoming had become the commonest of all things, humanity would not have waited so long for its salvation, but all rare things are very difficult of attainment. The fault then does not and cannot inhere in the Real, but lies only in the methods we are adopting. The methods of the modern sciences are pre-eminently fitted, neither to prove nor to disprove anything in all the three worlds, heaven, earth or hell.

As a science Vedanta alone gives us some hope. It brings before us the whole of experience

(continued from the previous page) for review. There is no mystery nor mysticism about the Upanishads. One and all of the Upanishadic Seers think that experience alone will give the clue to the whole affair. They proclaim the truth and also prove by reasoning how it cannot be the whole truth. Thus by viewing and reasoning from different angles of vision, we can arrive at certain facts. When we bring them all together, we would become silent. But we will, as a matter of course, arrive at the right conclusion.

2) I wish to point out one or two mistaken notions commonly attributed to Yoga, and to Patanjali's system in particular. Yoga or devotion to action is defined in Bhagavad Gita, as severance from union with pain, sin or ignorance (VI., 23) Thus it is a positive sadhana or preparation, prior to the attainment of true wisdom. So also the man who is full of faith obtains devotion to wisdom. For by devotion to wisdom alone salvation is to be attained. Accordingly, the Gita states thus: "Children, not sages, speak of Sankhya or devotion to knowledge and yoga or devotion to action as different; he who is duly established in one obtained the fruits of both." (V.5). The same verse might predicated of the different faiths as well. Just like yoga, faith and knowledge being the different means of obtaining salvation, so also the different religions are the means to the realization of the one Supreme Truth. Where then, is the ground for intolerance, bigotry and mutual hatred? Knowledge is for action alone; and unintelligent action, like unorganised thought is blind, random, and worse still, conflicting. No doubt the author has clearly pointed out the evil effects of certain dangerous practices, passing now under the name of yoga, which threaten to break up the whole fabric of Indian

(continued from the previous page) philosophic thought by advocating a life of inaction and thirst for magical powers, at the cost of all nobler and divine feelings in man like love, sympathy, charity and service. Hence the object of Patanjali's system is not to produce a vacuum—for that matter, Nature herself abhors and frustrates all such attempts—but is intended to know mind-as-it-is as divorced from mind-as-it-seems-to-be. This is the only rational interpretation of the phrase Chitta-Vrithi-Nirodha. It is not an annihilation of all things but of unreal things only. Hence knowledge is necessary because the Real is to be distinguished from the unreal for purposes of extermination of the latter. It is not true that Patanjali's phrase Iswara prani dana signified nothing and is out of place in his system. Like the message of the cloud, it signifies an attempt to live by love or Bhakthi in and through God. Thus by Bhakthi or devotion to the Lord, and Yukthi or devotion to wisdom, and by the strength of yoga or devotion to action, one reaches the abode of the Supreme.

N. RAGHUNATHAN, M.A., B.L. (ASST. EDITOR, "HINDU"): "THE ARTIST AND HIS AUDIENCE"@@

1) An interesting discussion has been going on in the London weeklies for some time past, in the desultory fashion characteristic of such discussions, as to what influence, if any, the consciousness that he is addressing an audience exercises on a literary artist. It would be sheer pedantry to deny that such consciousness does exist in the case of every writer, even though he may not share Dr Johnson's downright view that no man but a fool ever wrote except for money. No man, be he artist or journeyman,

(continued from the previous page) philosopher, or haberdasher but craves for the approbation of his fellows and this craving within limits is undoubtedly healthy; an elementary proof of which is furnished by the fact that it is a universal sentiment. We are not concerned here with those types in whom this craving becomes an obsession. But it will be useful to investigate the psychological foundations of this satisfaction that comes from recognition and to determine whether it is in any way hostile to that integrity which is the mark of all Art.

Here a digression may help. Dr Alexander recently expressed the opinion that great art executes before it thinks. Sir Philip Hartog sought to controvert this by suggesting that a thought-mass must exist before it could be given expression to. He pointed out that when a bi-lingual person is confronted with an idea his brain is able to translate it immediately and effortlessly into either of the two languages known to him, which suggests that a thought-mass is antecedent to expression. It seems to us that the controversialists have here accidentally stumbled upon one of those fundamental distinctions that differentiate poetry from prose. Pure poetry is the supreme type of that art which executes before it thinks. It is the spirit that moveth where it listeth; the poet is but a medium, the reed through which the wind blows producing music. The perfect poem exists in essence in the depths of his subconscious.

2) The essential genius of prose manifests itself in a different way. Here thought not merely precedes expression; it is its very anatomy. The essential elements of prose are architectonics based on fundamental brain-work, the rainbow hues of emotion and the undertone of spirit communing with itself as in a dream.

(continued from the previous page) A great prose style is that which renders the murmur of the spirit as purely and faithfully as it represents the panoply in which it is set. A useful definition of style (it makes no claim to precision or accuracy) would be that it is the vesture of personality. (Does not the Upanishad say "Isavasyam Idam Sarvam"?) The style is the man in the sense that it is his natural mode of expression. One test of really good prose is that as one reads it aloud one seems to catch the continuous echo of the living voice with its individual timbre, strength and virginal integrity. But a man has many moods and his voice has many corresponding inflections to express them to a nicety; so also with its style. It is in ignoring this fact that the mistake lies of those critics who would classify and confine style into water-tight compartments, Athenian, Corinthian and so on. A man's prevailing mood, his temperament, may be such as to make one of them more germane to itself than the others; but it would be placing a restraint on the spirit of art which knows no such inhibitions, if it were to be contended that he should confine himself to one of these modes of expression.

The prose-writer clothing his nucleus in flesh and blood is called upon to many things—to embellish, to hide, to hang a transparent veil over the face of Reality. But that nucleus itself must never be lost sight of. Now, what is the nature of this nucleus, by a sure grasp of which a writer claims attention and by an adequate rendering of which he enlarges, as we hope to show, the bounds of the human spirit? To call it the central core of his personality would seem to carry the argument but a step further. It merely begets the question: What is personality and what is

(continued from the previous page) its relation to art? This is an issue too big to be raised by a side-wind as it were. We must be content to indicate the answer with the brevity of a formula. Personality is expressed when a unique response is made to the significant facts of the world around us. The man in the street does not stop to analyse in his own case these responses or the nature of that personality of his which is the tuning fork from which they sound. There is aesthetic as well as philosophic truth in St. John's vision of men as trees walking. Intense awareness is the pre-requisite of all creative activity and that posits an individual stand-point, a realised self. We are such stuff as dreams are made of; but the artist in reporting his emotions and intuitions is circumstanced even as the most common of us when we seek to rationalise the a-logical processes of a dream. There is the difficulty of establishing contact between different planes of experience as well as managing the constantly shifting perspective which results from the mind, none too sure of itself, trying to adjust itself to this moving shadow show.

But the dream analogy affords some guidance here. It is a common experience that even in the most riotous dream the dreamer maintains a curious detachment; his essential self seems to stand aloof, cool, critical and comprehending; it is the witness surrounded by tumult on every side but unsoiled and incorruptible. This dream ego has a meaning for us. Deep down in his own psyche every man can, if he so wills, discover that essential self, firm as a rock, of which this dream-image is but a faint reflection. All attempt at creative expression is but an essay by the individual mind of its universal experience on the touchstone of this real self. In poetry this happens as spontaneous combustion, in prose it comes about in conscious effort. From which

(continued from the previous page) it follows that this self is the auditor whose approval the artist must gain. Style, which as we have already suggested, is in its essence a living voice, could find fulfilment only if such an auditor were predicated. Nor is there need for any other. Indeed more than one, not to speak of a multitude, could only cause confusion, distracting the artist from his business of seeing life steadily and reporting it whole. For it is impossible for any of us to penetrate through the thick wall of personality, as Pater puts it, and hold true and direct communion with another soul, and the difficulty is repeated on a lower plane when the artist, in his effort to attune his vision to the supposed predilections of a hydra-headed audience, is forced to pose – than which there could be no greater sin against the light. We have thus come by a circuitous route to the point at which we started, with the conclusion that an artist must, if he is not to stray from the path of rectitude, visualise an audience of one only, his own self. In this sense all art is rigorously subjective.

An artist, then, creates primarily for himself. But when his work kindles in other emotions and intuitions analogous to his own, though perhaps of a less intensity, he, being a man as well as an artist, finds comfort in this confirmation of the fact that the core of his experience corresponds to something deep-seated in universal humanity. There his interest in his art as an objective entity begins and ends. As for the reader, he has gained a compass wherewith he may chart his own soul. The more he utilises it for independent investigation, the more meaning will be discovered in the work of art which has sent him on this voyage of exploration. The sweetness in the mouth that

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(continued from the previous page) great art leaves will on closer scrutiny be found to be manna distilled from his own soul.

JOSEPH BIBBY: WANTED – A TRUE SOCIALISM@@

1) When Confucius was asked how he would reform the world he replied, "By calling things by their right names." It is obvious that today we are still troubled with the activities of movements which are inaccurately labelled, and this is especially true of the use to which we put the word "Socialism".

When collective movements appropriate titles or slogans and attach them to activities which have no particular connection with their descriptive titles, a sense of deception is indicated which is lamentable, inasmuch as without the guiding spirit of truth and honesty no individual, class or nation can achieve any worthy attainment. "Socialism," as many of its activities actually retard instead of enhancing social progress.

A true Socialism, it need hardly be said, should direct thought and attention to methods of attainment animated and directed by the spirit of goodwill and fellowship. Nor should it seek advancement by methods which conflict with individual liberty and freedom. It would make its appeal to reason and justice, and in this way would seek to bring about that state of unity and harmony, which is ever an indispensable condition of collective happiness and progress.

The desire to establish a better social order is commendable, but it is necessary first of all, to have a clearer understanding of those laws of Nature which Confucius termed "The ordinances of Heaven," if that object is to be realised. Men and nations rise to higher attainment not by cultivating the spirit of antagonism within or without, but by developing within themselves those qualities in the character which produce alike

(continued from the previous page) industrial and social harmony.

2) The methods of coercion have been tried out on a somewhat extensive scale, during the last two decades by the European family of nations, and not in the least by our own; and today we are all paying a heavy price for a common ignorance of the laws which determine both international and social well-being. The experience has proved that it is just as foolish to expect international welfare as a result of war as it is to expect that strife in the ordinary family will conduce to the happiness and well-being of the primary group. It is needless to say that if the energy employed in the destruction of life and prosperity had been directed into creative channels, the peoples of Europe would all be enjoying a fuller and more prosperous life than they are today.

This disastrous experience has, we think, made it clear to all that nations like individuals have no true interest apart from the good of their neighbours. Other experiences have demonstrated the folly of any separate class attempting to advance a sectional welfare by methods which conflict with the larger good. The truth of this contention is very applicable to our own industrial conditions. As a method of attainment, quarreling between one section of an industrial group and another is just as inimical to the general good, and as futile to their own well-being, as is war between one nation and another. The further conclusion forced upon us is, that if better industrial conditions are to be brought about, it is necessary to establish a Socialism which answers to its title in deed as in word, and which makes its appeal to the spirit of goodwill and fellowship, rather than that of class antagonism.

(continued from the previous page) We clearly need a philosophy of life which also includes in its purview the good of the world community, as well as one which encourages the growth and development of the social virtues, for the self-seeking spirit is everywhere inimical to the welfare of every individual, class and nation.

3) We cannot afford to live any longer in air-tight compartments which lack the oxygen of a wide and generous outlook. We must peer beyond sectional interests and recognise that each nation and each class must work harmoniously with each other if good results are to be achieved.

4) It is ever true that what is given in the way of extra unselfish service is finally returned in one form or another to the giver and it is ever he who gives who receives. The self-seeking spirit wherever it manifests itself always sets up a hindrance alike to individual and to social well-being.

The only remedy for our present-day disabilities, therefore, lies in the fuller realisation of the truth that the destiny of each nation depends finally upon the service it is prepared to give to the general welfare of the world; and that this must rest upon the character and outlook of its individual citizens.

5) How may the family spirit be applied with equal success to the larger collective activities, both industrial and international? There should, however, (in theory at least) be no fundamental difficulty, seeing that each industry, and each family of industries, each nation and the family of nations, are all composed of individuals, as in the ordinary life, who in point of development are constituted on the principle of variety and diversity. Each is made up of men and women at many different stages in evolutionary progress;

(continued from the previous page) and each is dependent upon one and another, alike for their individual and corporate happiness and well-being.

Nor is there seen to be any injustice in this arrangement when it is realised that those who are now in the higher positions in each collective group, have all passed through the earlier stages of growth and development, and will in due course gradually, and according to the measure of their own efforts, pass upwards and onwards. They who have attained what we call administrative positions within any particular organisations have done so in obedience to the orderly processes of growth and development. Their future advancement to the next higher forms in the School of Life wholly depend upon whether they are equal to the tests which the new situation imposes. Any failure at this point will not only retard individual progress towards still higher completeness of human perfection towards which the entire race is slowly moving.

6) That we live in a world where results come about in obedience to just and orderly law, is obvious from the fact that, were it not so, the Universe would be a chaos whereas it is a cosmos: and this system of orderly progress applies to all human experience. We finally reap as individuals, classes and nations which we have sown.

7) That there has been a lamentable lack of vision in many of our collective activities in recent times is proven by our present conditions, and the answer to the problem as to where we have gone astray is not far to seek; for no sensible person would take the wrong turning if he knew that it would lead away from his destination; and it is also obvious that our present troubles might easily have been avoided

(continued from the previous page) if, when the cross roads were reached, we had known whither the wrong turning would lead.

The true Socialist will, therefore, first of all address himself to the study of the laws which lead to happiness and well-being. He will know that not until each individual and each class are ordering their activities in harmony with these laws, is it possible to achieve either social prosperity or individual advancement. He will also be quick to recognise that activities animated from the lower self-seeking impulses of our Nature are unreliable guides to conduct, and that it is the inspiration which springs from contact with higher planes of consciousness which ever points the way onwards and upward.

J.F. McKECHNIE: "ESOTERIC DOCTRINE OF KARMA"@@

1) Nothing indeed in this world so tends to break down the proud self-assertive egoism that is so deeply rooted in all of us, and makes us draw a very pronounced line of demarcation between ourselves and others, particularly between ourselves and ill-doing others, "sinners," criminals and the like, as the reflection that we are ourselves no definite individual beings, who are "good" in contrast to so many other people who are "bad", but are only the temporary manifestations of a 'good' quality which may quite well turn to a "bad" one, if we are not constantly on our guard, if we do not always practise Sati, Mindfulness, Recollectedness. For it is this egoism that is at the root of all harsh judgements of others, of all condemnation of others as evil, wicked, unfit to associate with our own noble selves! Once that egoism is banished, or—since this is not quite possible to achieve by normal human beings all at once at least weakened, by the consideration that what we call ourselves is perhaps not a bit better than the self of that other so-called wicked

(continued from the previous page) person, then we are able to take a charitable view of all his faults and failings, in deed and in truth. We do not merely desire to do so; we actually do so, because we cannot do otherwise.

This attitude, however, does not weaken our dislike or detestation of the evil in that other person. We detest the evil, but pity the evil-doer. We detest the evil, but find that the best way to show our detestation of that evil is by keeping a more constant guard on ourselves to see to it that that evil we detest does not find a lodgement in us. More than that: We find that we have to so think and speak and act that that evil may not receive the slightest support or encouragement in growing in any one else. We lose sight of persons which are mere effects, and go back to causes, which are the thoughts, words, and deeds, of men, and of ourselves as one man among men, and try to see that as far at least as we are concerned (and over no one else have we so much power as over ourselves) there shall be no addition to the thought or speech or action of the world that shall add to its evil and so to its suffering. We remember that our thought or word or act, carelessly performed without regard to its ultimate effect in influencing others, may in those others, weaker than ourselves in self-control, blaze out into a lurid deed of crime. And thus remembering, we are forced to the sobering conclusion that that lurid crime, was nevertheless very largely ours that at least we have had some share in it.

For we are all joined to one another, whether we remember it or not. Our particular thread of Karma is interwoven with other threads, with all the other threads, that make up the

(continued from the previous page) grand warp and woof of a world, and imparts all the time some of its colouring to all the other threads, and so the whole woven fabric. In a sense I might almost say that every deed that is committed in the world is partly my deed; in so far as at some time or other I have thought a thought that tended in the direction of that deed; in so far as at some time or other I have spoken a word that tended to the encouragement of that deed; in so far as at some time or other I have done an action that gave encouragement in the direction of doing that deed. And if the deed concerned was an evil one, then I have on my part of the guilt of it, even though it was done by another hand than mine, at the other end of the world. This is a humbling thought which should take out of each of us much of our pride as "good men," and make us kind and charitable and forgiving to those who are called "bad".

But this consideration has its more pleasing side. For if we are partners in all the evil that is done in the world, we are also partners in all the good that is done in the world, we are also partners in all the good that is done there, and can rejoice, as at an act of our own, wherever a good act is done by any one, in so far as we at any time have thought or spoken or acted in the direction of that good deed. Such thoughts or words or deeds on our part have done their share towards helping some one to perform that good deed when the opportunity offered itself to that one, and so to that extent it was our deed also, and we may fittingly rejoice in it, as such.

Hence, our duty to the world has two sides: To refrain from all that tends to the evil, and to engage actively in all that tends to the good. So doing we have lived a proper man's life, played a worthy part on the stage of the world, and can feel assured that when

(continued from the previous page) we return to that stage after having played our present part on it, we shall get a better part to play, and be able to contribute still more to the good and welfare of the world.

2) And when he makes enquiry into that law, as expounded by the Buddha, he finds that in the details of its nature and working, it has unexpected ramifications which require some attention and study fully to understand. And even then, with all the study that may be given to it, it can never as a whole be fully understood by the minds of ordinary men. Only a Buddha is possessed of the mental calibre sufficient to grasp to the full the whole sequence of causation which brings about a given state of affairs in the life of any beings, at any given point of time. For anyone else to attempt to plumb all these depths of causation—it is the Buddha himself who gives the warning—would be to run grave risk of mental alienation, in plain English, of madness, at the very least temporary, and it might even be, permanent. This, however, need not deter us from trying to understand to the best of our ability, all that can be understood by minds such as ours. So to this task let us now address ourselves.

3) The word Karma, or in its Pali form, Kamma, is the substantive derived from the verb 'karoti', to do, to make, to perform; it is this, and absolutely nothing else whatever. So that, when an Oriental, whether Buddhist or Hindu, says: "This is my karma or kamma," all he saying, is: "This is my action, this is my doing; this is my deed. It is not somebody else's doing; it is not somebody else's deed. It is not a god's doing, not a decree of necessity, or predestination, or foreknowledge. I did this myself." Thus, when they said:

(continued from the previous page) "This is my Kamma or doing," they were saying the very opposite of what the Christian missionary, with his ideas of predestination and foreordination and foreknowledge, thought they were saying. They were asserting their own power of making their destiny; and all the time they were asserting this, the missionary thought they were asserting the power of something else to make that destiny what it chose despite all that the human being might struggle and strive to effect.

4) For the idea of Kamma or Karma is intimately bound up with that of re-birth. In a sense it may be said to be part of it. One might even say, with perfect correctness, that they are the same doctrine, looked at, in one case subjectively, and in the other, objectively. In a manner of speaking, Kamma is re-birth, latent and, for the time being, unmanifest; and re-birth is Kamma become active and manifest. Kamma is like a cable running unseen under the surface of a sea, and every now and again emerging above the surface of that sea and exposing to view a small portion of its length, making its appearance known to our human vision, manifesting itself to our physical sight. Each of such emergencies is what we call a "lifetime," only because we have no other better word for it.

5) When or why did this energy begin to run its course, entailing all that is involved in that course, for sentiment beings, of sorrow and gladness, pain and pleasure, of the undesirable and of the desirable,—entailing, in short, all that is involved in the history of a universe? Useless to ask: Who knows? Who can know? To ponder, with intent to find an answer, too deeply and long upon such questions, were to invite the breakdown of the brain that so pondered. "The

(continued from the previous page) beginning of beings is not to be perceived," says a Buddhist Scripture. All we know is that the ending of Kamma, of beings that suffer, may be achieved; all the teaching of all the Buddhas being nothing else but the pointing out of the Way to that ending.

6) Not that the majority of us suffer a great deal in the sense of intense pain, which is the usual meaning given to the word, but the ancient Pali word, "Dukkha," by which the Buddha's meaning is expressed in the Scriptures, has a much wider meaning. It includes all that we understand by pain, ill, disease—physical and mental—including such minor forms as disharmony, irritation or friction, or in a philosophic sense, the awareness of incompleteness or imperfection. It is dissatisfaction and discontent, the opposite of all that we mentally include in the terms of well-being, wholeness, perfection, bliss. Taking the word in this sense our lives are full of Dukkha—suffering.

7) So here is Dukkha, discontent and annoyance, enough.
How does it all arise?

Through "wants" and "wishes" for something for this "individual self" which we think is "us".

J. MARGUES RIVIERE: THE PROBLEM OF THE "I" IN BUDDHISM@@

1) The question of "Personality" in Buddhism is an inextricable one for the Orientalists. On the one hand, there are the affirmations of the Buddha which can be easily understood; "What is becoming old in mankind and what is not?" it is asked. "Matter, body become old but proper name does not." The person goes from life to life, assuming a new change; it is to it that belong the works which are done, for

@@ In the Maha Bodhi Journal 1929.

(continued from the previous page) fruits of the acts cannot be sold, nor brought, nor transferred. There is, according to this doctrine a person who IS from life to life, there is a self "I" But, on the other hand, Buddha affirms, with the strongest energy, impermanence, void and non-substantiality of all the things. Who is this Being who transmigrates and who is, at the same time, impermanent and without "I"?

It is true that this question is contradictory and seems impossible to be solved. Buddhist doctors have tried during a long time to unify these conceptions seeming divergent. Hinayana schools perceive in the life only "living pictures"; each picture is a whole system, a single element (dharma); the rolling of the steams of the life makes these elements to be associated and creates the illusory and the manifestation. Hinayana schools affirm reality of the ultimate elements (dharma). Casualty exists only between two dharmas, Mahayana school (and specially Madhyamikas) look upon this with a different point of view. The manifested becomes impermanent in its totality and, only exists the Reality in Self (Sva-bhava); all the dharmas (the elements) become empty and unreal. It is the affirmation of the Voice, of the One, which we can see in Vedantism and specially Sankara's Advaita school.

Psychological schools of the West begin to discover multiplicity of the elements which compound the humankind; their affirmations begin to be similar to those of Asia. The old division of "spirit" (?) and body is abolished. In the scientific point of view only, this idea is applicable; for the ravages of the idea of a "self" to be saved from hell are always made in West by atavism, religious traditions or philosophical education. They are numerous those who are bent by their loved personality, and try to find in

J. MARGUES RIVIERE: THE PROBLEM OF THE "I" IN BUDDHISM

(continued from the previous page) an adequate reincarnation the possibilities to prolong their "I" with its tricks and its vices; it is selfishness and egotism; no spirituality is to be found in such ideas....

Buddhism is anatma. It denies personality; the "soul" does not exist; human being is a mere compound.

2) The "I" is a santana, a collar made of different pearls; what is joining these pearls? In the self we perceive a feeling of coherency and harmony; this feeling is strong; this link is Karma, the great law of Causality, the Primordial and Universal Law. The "I" is not a Cause; it is an Effect. It does exist and subsist only by this Law. The union of the elementary group is determined by Karma. The Vedantins say that it is the self (atma) who does so. In my opinion there is no opposition. It is an artificial and false conception of the West which has individualised this impersonal atma in a kind of superior "Self". The beings are only reflects of this impersonal Self. temporary and fragile mirrors where the pure light of the One is reflected and always deformed. This atma is neither a thing nor an object, neither an Ego nor a person, but a state of consciousness. Atma is neither this or that; it is TAT. To realise the knowledge of an object is to become this object. In realizing the Knowledge of Buddha, we can assure we become Buddha, The Buddhists call Brahma: Nirvana or the Void? (Sunya), for it is impossible to be affirmed or negated, affirmation and negation are mental operations and Nirvana is beyond mental states.

The personality is always projecting over the space and time the actual acts. These projections build a new personality made of the accumulation of these past acts: What does remain of the anterior being? Nothing at all indeed;

(continued from the previous page) only reflects which are seeds of future possibilities. We always create the beings we shall be to-morrow. The groups, when dissolved by Death, will have of course tendency to regroup according to their old and acquired affinities. But these are only fragments and we can really affirm that the new being is the following of the late personality. But we can affirm with same strength that from the late personality it does not remain many things. As soon as the material body to be dissolved, the superior "planes" are more interpenetrable and at least, only the life Stream exists. In this stream each personality is an ephemeral wave. It does not mean that the stream does not possess a superior consciousness; but we cannot know anything conceiving this state.

It is necessary not to hold fast to the "I" when we proclaim ourselves to be Buddhists. Nothing exists "in self" in these manifested worlds. The "I" exists only in the causal statements of the mental states which follow each other. We ought to use the term of series when speaking of the human personality.

The "I" is not what we imagine; it extends beyond the conscious limits. Egotism and selfishness, which are the affirmations of the "I" are, of course, the great faults pointed out in Buddhism; Buddhist asceticism and rule of life and Buddhist meditations have one goal: To suppress the "I"...

CORALIE HOWARD [HAMAN:]⁶ "ON BUDDHISM AND BIRTH-CONTROL"@@

1) Some time ago I was asked what were my main interests in life. I replied – "Buddhism and Birth Control." My questioner stared, apparently dumb founded. "But – aren't they very different!" She gasped. "Karma, – and all that, you know!"

Now that idea of Karma had occurred to me too.

⁶ The original editor deleted "RANDOM REFLECTIONS" from after "Haman" by hand.

@@ In the Maha Bodhi Journal 1929

(continued from the previous page) But nevertheless I held fast to my belief that there is no clash between the principles of Buddhism and those of Birth Control. And when later I read Gautama's remonstrances with his monks against their preaching the Law to a person who is hungry or otherwise weakened, and when I read his talk with the Maharaja on the necessity of health to enable a person to be good, I became even more certain that there is no clash of any kind. For one of the chief ways to attain health is by means of this very necessary ethical and moral reform.

Now it is nothing against the compatibility of Birth Control with Buddhism that the former is not, as far as I know, mentioned in the Dialogues. Gautama's whole teaching seems to me to be founded on the thought that wisdom-and-virtue is based on knowledge. That is to say, that what it is, in the light of the available knowledge, wise and right, is to be performed. But when further knowledge is available, then, if, in the light of that further knowledge that which formerly appeared to be wise and right is found to be not so, action along those lines must be abandoned, and action according to the added knowledge must be performed.

Of course we Buddhists know that is not necessary to find a sanction for our actions, when we have followed the best available guidance. Nevertheless it is interesting to follow out the argument for Birth Control in relation to Buddhism.

One of the keynotes of Buddhist teaching, if not the keynote, is Ahimsa, Harmlessness. We are not to harm anyone. This holds good, not only in regard to any overt act of ill-will, but it pertains also, for instance, to such a situation as that in which one has a contagious

(continued from the previous page) or an infectious disease. One is not expected to go about, spreading this disease among others. So strongly is the lack of ethics of such a procedure felt, that most governments prohibit their nationals from performing such action.

But what, you will ask, has this to do with Birth Control? Well, let us see, In what relationship does a person stand to his or her children in regard to the above situation? He stands in the same relationship to them as to the ethics of not giving them disease, as he does to his other neighbours. And this is true not only after they are born. It is as true when they are unborn or even when they are unconceived, as it is when they are playing around our homes. And just here is a very odd circumstance. A person is frowned upon by the neighbours; he is punished by the authorities if he maltreats his children after they are born. But he is encouraged, and in many countries forced to maltreat them before they are born. How does this happen?

We know, those of us who have read even a mere smattering of biology, that the germplasm with whatever mutations, losses or suppressions, is continuous; and that a person is, literally, what his parents have made him through their germ-plasm. It follows that for a person with a hereditary tendency to a serious disease, to have children, is a criminal act.

It is certain, of course, that environment has a great deal to do with a person's development, but the best environment cannot bring out what is not potentially in the person. And to be sure, we are all part of each other's environment. Our children will be part of the environment of everyone they

(continued from the previous page) meet, just as the other people will be part of our children's environment. This is an additional reason for permitting only healthy people to be born.

In this situation, what is to be done? Shall the unhealthy individual, if he or she dearly loves some one, refrain from marriage? That would, I think, be vicious. Shall he marry and have children to inherit his disease? That is about the most wicked thing that anyone can do. What then shall he do? What but the Middle Way between extremes? That is to say, he should marry, and by means of some one of the methods of birth control, refrain from having children.

There are other circumstances in regard to which a family should regulate the number of their children and the approximate time of their arrival. For instance, it is, I believe established as a fact, that three years elapse between the birth of one child and that of the next. This gives the mother one year of rest in which to recuperate from having one child and to grow strong for the birth of the next one. Again, the parents should not have more children than they can adequately support, both from the point of view of strength and from that of income.

If we do not take these precautions where is our Buddhist ideal of Harmlessness? We will have forced our disease or our fatigue or our poverty on others. Those are wicked acts. What can we do about it? Well, we can regulate our own children—the number of them, or whether to have them a tall—according to wisdom-and-virtue; we can urge others to do the same; and where the law does not allow the necessary medical information to be known, we can work to change the law, so that we

(continued from the previous page) shall be enabled to act in accord with Harmlessness, with Wisdom-and-Virtue founded on Knowledge.

J.F. McKECHNE: METAPHYSICAL STUDY AS PART OF THE PATH^{@@}

1) These have not the education to conceive mentally a very clear image of what the goal of their religion is like, and the foreign missionary takes full advantage of this their lack of education, to confuse and confound them, and make them believe that that goal is simply nothing, only a kind of nothingness, like an empty fist.

There is only one way to meet this threat to the Buddhist religion from its opponents, from those who seek to uproot it from its native soil, and that is education,—education in the fundamentals of the religions at its deepest; that is, education, instruction, in the Abhidhamma, in the deeper Dhamma.

2) For, there is no denying it, in its higher reaches, the Buddhist religion requires deep thought and study for its full comprehension, just like any other religion that is worthy the name, not excluding the current religion of the West. And the western adherent of the sublime, far reaching, deep-going doctrine of the Buddha concerning life and its goal, in order to maintain his ground against those who would decry and belittle that doctrine, requires to have in his armoury some knowledge and understanding of the ultimate bases on which that doctrine and teaching rest.

That knowledge and understanding he can only obtain from a study of the Abhidhamma books; and he will obtain it (only) if he approaches these books with a correct idea of what is going to find in them. But without this preliminary

^{@@} In the Maha Bodhi Journal 1929.

(continued from the previous page) correct idea, he will, only too probably, be repelled and bewildered by his first time, they are very much in the mental field what a Hampton Court Labyrinth is in the physical world. Thickest hedges, impassable barriers, confusing by lanes beset the man who finds himself in the labyrinth at Hampton Court for the first time. And there is really no clearing up of that confusion for him, until he can get up on a high perch and, looking down, see the centre of the labyrinth, when, for the first time, the confusion will disappear, and he will perceive just now and where each hedged pathway is leading, which before seemed so hopelessly tangled and involved as to be leading nowhither at all.

So it is with the labyrinth of the Abhidhamma books. Until the centre is seen whence all the winding and straying paths leads, and to which they all conduct, they must seem to the student approaching them for the first time without any clue as to what and where the centre is, as a mazy tangle without beginning or end, solely designed for the confusion of the unfortunate person who tries to find an intelligible way through them.

What then is the centre of the Abhidhamma labyrinth, which seen, with a little trouble taken in tracing out the routes of thought laid down therein, all becomes clear? It is Anatta, the Anatta-idea. This is the centre of the Abhidhamma teaching, that from which all its paths lead, that to which all its mazy windings return. The Abhidhamma is nothing else but a detailed method, a very much detailed method, such as the East of the Buddha's day and time, with its highly endowed, naturally gifted metaphysical

(continued from the previous page) mind delighted in, of demonstrating that in all the world there is no such thing as positive, solid, lasting entity,—no such thing, neither in the world of matter nor in the world of mind. But principally in the world of mind does the Abhidhamma seek to demonstrate this; and in the most elaborate and thorough-going, some western students of it may say, a little wearied and bored by its constant repetitions. But if they will reflect how deep-rooted is the belief in all of us to the effect that there are substantial entities in the world and that we ourselves are such, they will see at once that good deal of strict, stern, thorough-going analysis is needed to disprove such a belief, and the, after all, fails to succeed with most of us! It is a gigantic task to convince the normal thinking mind of the normal thinking man of his lack of enduring substance. Everything in him revolts at such an idea. Hence the persistent, patient meticulous, step-by-step method of the Abhidhamma in analysing every single constituent of our make-up to show that each has its existence solely in dependence upon some other factor, and that no one factor anywhere in the whole aggregate of mind and matter that is our existence, has an independent, self-existent being of its own.

And what is the end to be arrived at by following up and understanding this ruthless analysis of our own being? It is release, disburdenment, freedom. It is release from that care for, and anxiety, about, our own selves apart from other selves, which at bottom constitutes the whole Dukkha or misery of existence. It is disburdenment of the weight of carrying about a self that has to be looked after and seen to

(continued from the previous page) that it suffers no injury but is maintained intact at all costs. It is casting away that burden, and being free for the first time in our lives from all fetters and bonds of confining cares and anxieties and interests on behalf of this self. It is, in short, Nibbana; for this is what Nibbana is.

And it is not an illusion, not a hallucination, not a dream, not a temporary affection of nerves and brain, this sense of release and disburdenment and freedom, even when only glimpsed in a rare, chance moment of more than usual keen vision, a far off, by the student of the deeper Dhamma of the Buddha. It is a very real thing, the realest thing that any one in this world can ever encounter; it is something that once caught sight of, even for the briefest flash of a second, can never again be forgotten or denied. Anything may be forgotten, anything may be denied, but not that. It is too sure and certain and real. This is substance; and all things else compared with this are unreal, shadowy, without solid basis.

This is the end of all Abhidhamma study, so far as the study of the brain-mind can lead to it, or—more truly said—can lead in its direction. For perhaps, after all, the study that is of the ordinary brain's doing, is only the preparation for this moment when, in the words of the Pali, the cittam pakkhandati, the "mind leaps". Leaps whither? Apparently it "leaps" out of its ordinary normal working into another mode of action, of functioning, which brings it into contact with another object than the ones that confront the mind in its ordinary working in the world of the ordinary everyday experience of mankind. That object, we must call Nibbana,—a Nibbana that is something

(continued from the previous page) positive, seen, known to the mind in that new state, however negative, unseen, unknown—as it needs must be—to the mind in the state of its ordinary, normal working.

Abhidhamma study then,—so far as the student himself is concerned—is the preparation for the coming of this supreme moment. This it is in some cases. In others, that flashing moment of clear perception, that leap of the mind into another mode of understanding that is direct vision, may come—no doubt as outcome of the fruit of effort in past lives—without any such study, or at least, with only a little of it. As regards the student himself, this is so. But with reference to his fellows, Abhidhamma study is, or should be, the armouring of his mind against any attempts by others to make him believe that the goal of his religion is a delusion, an ignis fatuus, an absolute emptiness, pending the time when he shall have attained for himself the assurance, established the certainty, that it is no such thing, but the only veritable reality he or any man can know. Such study also should equip him better to enlighten and lead others who are sufficiently advanced in thought to be able to grasp the implications of Abhidhamma teaching, towards obtaining for themselves this same assurance of which he is in search, so that all together, he and they, may make their way in company towards the same so desirable goal.

BHIKKU D. PANNASARA: "THE FIRST TRUTH: SUFFERING"@@

1) It is only the method of the Buddha's instruction. In order to excite or alarm the people, who were attached to the world, he said that the world was suffering. To show that this suffering was not due to the creation

@@ In the Maha Bodhi Journal 1929.

(continued from the previous page) of a God, and that it did not come without a cause, he next said what the cause of it was. Thirdly to the people who thus knew suffering and its cause, and who also wished to get rid of it, the Buddha said that nibbana was free from suffering.

2) Now, some one might ask, why we say that birth is suffering. It is because it is the ground for various kinds of suffering. Everyone believes that bodily pains and mental pains are really suffering. Every so-called worldly happiness ends in sorrow. Because, since that happiness is not everlasting, the change of it undergoes itself brings pain. Everything which is transitory is suffering.

3) Once the venerable Cakkhupala speaking of oldage, expressed himself thus:— "To an old man even his own limbs are disobedient. Then what is the use of speaking of his relations?" A youth hardly thinks of the unpleasant life of an old man. It is not an assumption when we say that an old man feels bodily pains and mental pains through decay. That is why our Lords has said that decay is suffering.

4) When a sinner lying on his death bed thinks of his evil actions and their bad results he has to endure suffering; and a man, thinking of all his nearest and dearest, from whom he has to part, suffers mentally. On the other hand, as we sometimes see, to die being not easy, the victim suffers very much not only in mind, but also in body. More especially to a man, who has not practised reflection on death, the approach of it, is very painful. The Buddha has enjoined us to practise the meditation on death; because the man, who practises the meditation on death, will not be terrified on its approach, but will meet death peacefully and

(continued from the previous page) calmly.

5) There are four ways, in which people die. A man will die through the expiry of the natural term of his physical existence, although the power of Kamma, by which he was given that birth, is not yet worn out. Another man will die through the wearing out of the power of Kamma, although the natural term of his physical existence has not expired. A third man will die through the wearing out of both these simultaneously. A fourth man, although he still possesses the term of natural existence and the power of Kamma, yet will die, as a result of his bad Kamma, done in the present life or in one of his previous lives. This sort of Kamma we call in Pali *Upacchedaka*, a word derived from the verb, *chindati*, to cut, because it cuts short the man's life, or deprives him of his life.

6) Visakha, who heard and learned for many a year the doctrine of the Buddha concerning transitoriness, suffering and non-ego, even from his own lips; and had devoted her whole life, time and boundless wealth to Buddhism, could not bear her grand-daughter's loss; how can ordinary woman who all her life has practised egotism, bear the parting from her child? It is most surely a heart-buring pain to part from loved ones. That is why Buddhism teaches us benevolence towards all, but attachment to no particular one; all are to be equally regarded.

7) How is the unattainment of one's desired object, suffering? It is evident that every man is in want of this or that. Just as a beggar craves for his daily bread, so a king craves for a larger and larger kingdom. There is no difference between king and beggar in suffering, when they have failed to attain

(continued from the previous page) their desired objects. When a man is satisfied through gaining one thing, at the same time he suffers through want of another thing, it may be wealth or fame or what not. Some people say outwardly that they are satisfied by gaining things which they want; yet they are suffering internally through craving more and more. We can see whether this is true or not, when they get chance of gaining more. Thus every man is in want of something, and he suffers in failing to attain it.

8) Here some one might ask why we should dwell always upon the gloomy side of life, when there are hundreds of possibilities of finding pleasures in life. We admit that man may sometimes have an abatement of suffering through the parting from these objects, we do not think that they deserve even to be called happiness. On the other hand, when we compare the so-called pleasures of life with the unpleasantnesses of it, the scale of pleasure is very low. Sometimes the pleasure, you have gained during five or ten years time through one object, is less than the suffering you undergo in one minute through the loss of the same object. Think of a young mother with a lovely child. She has every sort of pleasure, and especially is very happy through her child. Now, there is the happy mother; and there is the child smiling at her. Thus she has lived several years, and, at last, unfortunately the child is killed by an accident. Do you think that the total amount of pleasure she has enjoyed during those long years can be compared with the one hundredth part of the pain she undergoes at that terrible moment? Do you think such sort of suffering does not fall upon man very often? Thus we maintain that man's life contains in excess of

(continued from the previous page) pain over so-called pleasure.

Again, men's position in life is always uncertain. There are hundreds of examples of that. Some kings of Macedon who succeeded Alexander the Great, were afterwards slaves at home.

MADAM ALEXANDRA DAVID NEEL: "DEEDS NOT WORDS"@@

1) Where will you be next year, tomorrow or even one hour after the close of this very meeting? Can anyone of you have a complete certainty about the matter?—Death may come, circumstances may change and the blessed opportunity is gone.

The Buddha and his Doctrine, I say again, do not stand in need of help or praises or sympathy, no more than the sun needs them to be the shining glorious one. It is you, it is me, it is all of us who need the Buddhist method deliverance from sorrow. Our attitude towards discipline before a guru, and not that of a condescendant patron.

Buddhists, I may add, if they are more than nominal Buddhists, if they are truly walking in the Buddha's steps need not either helpers or patrons, for they are liberated from desires and have put the three worlds under the in feet.

Far from depending on others, they are the great givers: "Givers who give no gifts" as says Nagarjuna. Their gift to the beings consists in standing on the Path to Buddhishood, free from hatred, greed and delusion, and the psychic energy generated by their liberated minds spreads far and wide, and benefit all those who earnestly aim at goodness and enlightenment.

You are called to become such Bodhisatvas. Does the ideal appeal to you or not?

2) But will you not rather think: why if I tried an experiment on the Buddhist method.

@@ In the Maha Bodhi Journal 1929.

I purposely said method and not doctrine for Buddhism, as defined by the Buddha, is essentially and above all, a method. Which method? The method that enables to free oneself from delusion and the sorrow which is the outcome of delusion.

That methods aim at producing Right views.

Some well meaning preachers may tell you: "Buddhism commands you to love your neighbour without measure, to give alms to the extent of throwing yourself into the jaw of an hungry tiger, or they may expound you other lofty teachings. But, in fact, Buddhism only advises you to get right views on all matters.

All that is good, lofty, beneficial to yourself and your neighbour will follow in the train of right views, and it will follow not as blind obedience to a precept, but as your own enlightened choice of the way which you realise is the best.

And what is the method to get right views. First, it is to desire to get enlightened. It may seem absurd to put it under these terms, but verily, very few people crave for enlightenment. To suspect the real nature of one's own loves and hatreds, desires, beliefs, and habits, to begin to understand that they are grounded on false notions, is not pleasant for a half hearted man.

But Buddhism, is not meant for the half hearted ones

If you feel the desire to reach the truth, which so ever it may be, pleasant or unpleasant to your long cherished ways of thinking and ways of doing. If you are resolute to fight against your inherited and acquired tendencies and the ready made beliefs that you have accepted without investigations. If you are

MADAM ALEXANDRA DAVID NEEL: "DEEDS NOT WORDS"

(continued from the previous page) willing to take any step that faithfulness to truth may command. If you want to liberate yourself utterly, then the Buddhist method is for you.

Simple and hard at once is that method. It may be summarised in a few nearly synonymous words:

Continual attentiveness, watching all that happen in oneself and around oneself.

Reflection all facts which one witnesses.

Analysis of one's own physical and mental activities.

Research of the proximate and secondary causes of all phenomena which one perceives.

Meditation.

Needless to say more.

Ways of drilling the mind in order to make it to follow that programme are many and various. Each one may easily find one which suits one's peculiar dispositions.

But the programme itself remains unchanged.

Such is the Buddhist Path. It stretches, today, before you. It belongs to you to enter it for a fair experiment or to turn away.

Choose!

BA SEIN: "MATHEMATICS OF BUDDHISM"@@

- 1) The subject is concerned with the advanced part of Buddhism – Abhidhamma.
- 2) We see around us old age, decay, death and ruin—the ruins of ancient monuments, from which nothing escape, and Buddhism is a religion which shows us the way to a life where old age, decay, death and ruin do not exist. The Buddha traced out

@@ In the Maha Bodhi Journal 1929.

the main cause of this instability to the workings of the mind and its properties. We are told that expressed numerically the field of action of the mind is 89 and its

(continued from the previous page) properties are 52, and the two are inseparable both operating concurrently. These 89 factors and 52 properties of the mind, acting on matter have built the universe in which we live, with all the ills and pleasures of life. Of the seven books of Abhidhamma in Buddhism some three-fourths treat of the factors and the properties of the mind.

The importance of these two numbers 89 and 52 cannot be overstated, and it will be the main purpose of my lecture to emphasise their close relationship to the latest discoveries of science. Of course, I need hardly mention that with us, the Buddhists, these two numbers have formed a part of our daily prayers for nearly 2,500 years—at least this is the case with all Buddhists who have mastered the religion.

Now, in the universe around us consist of myriads of world systems, and in the whole scheme our own universe occupies but a point; it is like a grain of sand in a wide sand bank. I have no doubt that the audience can well appreciate this idea of relativity, and I need not, therefore, labour the point any further.

The mind always acts in conjunction with the sense organs, an idea which also cannot be foreign to any one of us. The spherical canopy which we see around us appears spherical because our eyes could see only along straight lines, which are all equal, and the form created by equal straight lines running from a central point—our own world—in all directions is a sphere. And as it must be known to most of you, the mathematical definition of a sphere is a figure formed by the rotation of a semicircle on its diameter.

In Buddhism the expression sphere of thought'

(continued from the previous page) has a more real meaning than its common acceptance as we shall see presently. We have already explained that the sphere around us is produced by the action of the mind in conjunction with one of our sense organs, the eyes; this sphere in fact is the sphere of our thought.

The diameter or the axis of the sphere sets the limit within which our mind acts, or in other words, it is the field of our thought and the relation of the volume of the sphere to its axis is the scope of our mind, (citta) which in other words represents the properties of the mind, (cetasika).

Here, we see that we have been considering the geometrical relations of thought, and geometry really means the power of numbers which, in turn, mean progression by multiplication. Incidentally I may mention that the multiplication is nothing but a rapid form of addition, whereas division is a slow process of reduction as opposed to subtraction. In this, our plane of sensual desires, we want more and more of things which are the objects of our desires and to cling to them, and multiplication and division are the inventions of our plane which in Buddhism is known as the "Karma World".

We have said that mental properties (cetasika) really means the relation of the volume of the sphere of thought to its axis, and by geometry we know that this relation is $1/6 \pi$ or $1/6$ of 3.1416 which is equal to $52/100$, where the axis or diameter is 1. And to bring this to a geometrical series (i.e. logarithmical series which is the same thing) we multiply $52/100$ by (10×10) , or logarithm 2, and get 52 as the result which represents the properties of the mind. We have seen that the 52 mental properties lie in a field between 10^1 and 10^2 ,

(continued from the previous page) or in other words, between 10 and 100, and it is thus that the factors of the mind, or the series of mental consciousness, number 89, since the numbers lying between 10 and 100 are 89. I need not, of course, embark upon a detailed explanation of what the different mental properties and the mental factors are, since in Buddhist countries these are the common properties of the people, or at least may be found in any Buddhist Prayer Book.

We shall next examine the scientific importance of these two numbers 89 and 52 by, in turn, using their differential as a base of a logarithmical series with reference to astronomy. $89/52$ is equal to 1.71. And the 12 signs of the Zodiac 360° represents Aries 0 to Pisces 11. And $(1.71)^{11} = 365.558775$ days. or 365 days, 6 hours and 21.60 minutes.

3) The same series applied to the Buddhist wheel of causation (Paticca-samuppada) will show us that the last link in the chain (Jara-maranam) also applied to the orbit of our earth, and the orbit of this year is not that of the last nor will it be of the year following, thus emphasising the law of Anicca.

4) It is the duty of every good Buddhist to understand fully as to what is meant by the five 'Khandhas', the twelve 'Ayatanas', the eighteen 'Dhatus' and the four 'Noble Truths'. and any one who has really grasped the meaning of these terms has known all that is to be learned from modern mathematical physics.

NALINAKSHA DUTT: A FEW MISCONCEPTIONS ABOUT BUDDHISM@@

1) Why should an Indian student go to Europe for studying Buddhism, a religion of India with literatures in Indian languages? Dr Vidyabhushana

@@ In the Maha Bodhi Journal 1929.

(continued from the previous page) and the yet unsurpassed Tibetan scholar Mr Sarat Chandra Das with a few other Bengali scholars formed a Buddhist Text Society in the last decade of the 19th century with a view to study and write upon both Himayana and Mahayana forms of Buddhism and to publish important texts, Pali and Sanskrit, throwing light on the history and doctrines of both the schools, These scholars, however, approached the philosophy, embredded in the Buddhist texts, with a preconceived notion of theirs, derived from the study of Sanskrit treatises like the Sarvadar-sanasangraha, Sankara's comments on the Vedanta sutras of the Nyayavarttika. This notion worked as a great hindrance to their proper appreciation of the Madhyamika philosophy as an out and out Nihilism, and of Sunyavada as the doctrine of void. Before going to Europe I made an attempt to study the Mahayana texts, but I found them bristling with terms and expressions, carrying senses quite different from those ordinarily known to a Sanskritist versed in Brahmanic philosophical texts. Proper senses of some of the difficult terms and expressions could be made out from their Pali equivalents but there were many which are not found in Pali texts. The only means by which light can be thrown on these difficult passages is by their Chinese and Tibetan renderings. Finding none in India combining in himself the knowledge of Chinese and Tibetan, Pali and Sanskrit along with a sound knowledge of Buddhism both Hinayana and Mahayana, I looked towards the European scholars and found in Prof. Louis de law Vallee Poussin Bruxelles and the necessary equipment in this direction.

2) The most valuable contribution that these European scholars are rendering to the world of scholarship and to Buddhism is by the translation of lost Buddhist Sanskrit texts from

(continued from the previous page) their Chinese and Tibetan versions. We cannot deny and it is no use denying that even in the field of Indology we are lagging behind the European scholars in some respects, and that Indian students, after they are properly equipped, can derive profit by going to Europe, and learning from the few scholars of Indology that are still existing in Europe their methods of study, and utilising their storehouse of knowledge.

Apart from the benefit which an Indian student can derive by coming into personal contact with the European savants, one must take into consideration the eye-opening capacity of the huge and magnificent libraries of Europe like the British Museum, the India Office Library, Cambridge University Library, Bodleian Library, Bibliotheque Nationale of Paris and the Staatsbibliothek of Berlin, containing as they do, not only the published texts and works on Indology, Indian, European or American, valuable oriental journals, defunct and current, but also the rare and unpublished manuscripts collected from India, Nepal, Tibet and China. An Indian student cannot dream of the facilities for all kinds of research afforded by these libraries of Europe, particularly the British Musuem, and for Indology, the Library of the London School of Oriental Studies. For the lack of such libraries, we live here in blissful ignorance of researches already made in the field of Indology by scholars, Indian, European and American, and our contributions therefore in many cases remain incomplete or imperfect.

3) A few years ago, the students of Buddhism were divided into two groups, one beholding that Pali Buddhism was the most original while Sanskrit Buddhism, whether Hinayanic or Mahayanic, was much later. As against this view,

(continued from the previous page) there were and still are scholars, who believe that Pali Buddhism might have been only and original but Sanskrit Buddhism, Hinayana or Mahayana, was not less so. This sectional study not merely debars one from taking a comprehensive view of Buddhism but generates sometimes in the minds of scholars a love for a theory to which he tenaciously adheres, and which he tries to establish with arguments without much reference to facts. As an instance, I may refer to the controversy that is still going on about the language in which Buddha preached, or in which his sayings were first recorded. Many such controversies have now been set at rest by scholars, who have taken to the study of both the branches of Buddhism and have thus been able to keep their minds away from any bias. It is from this point of view that the students of Hinayana Buddhism should study the Mahayana texts as much as the students of Mahayana Buddhism should study Pali texts.

Another advantage of studying both Pali and Sanskrit Buddhism, to which I wish to draw your attention, is that many of the technical terms and expressions, specially in the Abhidhamma works, can be better elucidated by a study of both the literatures.

4) The study of Pali texts, however, is of much greater importance to the students of Mahayana Buddhism. The Mahayana texts are full of expressions which are Sanskritised forms of Pali words and hence are not traceable in the available Sanskrit dictionaries, and an attempt to explain them from their root-meanings is liable to a considerable distortion of their real sense.

5) Some of us throw the blame on Buddhism saying that it brought ruin upon India by holding up the ideal of quiescence, persuading people to retire from the world and alienating their

(continued from the previous page) interest from material prosperity. I do not deny that Buddhism took up the pessimistic trend of thought, to which currency was first given by the Upanisads some time before the advent of Buddhism. But it should be remembered that there are two aspects of Buddhism, one meant for the masses and the other for the select few, the monks, who could retire from the world. Buddhism like every other Indian religion undoubtedly gave preference to those adherents who led the life of a recluse but one should bear in mind that inspite of the fervent appeals of the Buddhist leaders, only a very small percentage of the population, could sever their connection from the worldly ties. It should not be supposed from the legendary accounts that thousands and thousands of men became bhikkhus, bringing ruin upon the society. The masses adopted popular Buddhism, which consisted in leading a moral life and pursuing an honest means of livelihood. So Buddhism did not, in fact, take all the flowers of the society away. There were hundreds of Setthis, Gamanis, and Gahapatis, who were householders, pursuing their own avocations, and at the same time, continued to be faithful devotees of Buddha and his Sangha.

6) The protest of Buddhism was not against the philosophy and teachings of Brahmanism, but against the unnecessary and sometimes cruel rituals, sacrifice of animals in the worship of gods, unreasonable claims of Brahmanas in social and political matters and such other abuses for which their superior intellectual power could derive sanction from work or commentaries written by themselves. In fact, the philosophy and the main teachings of the most important schools of Buddhism have their counterparts

(continued from the previous page) in the brahmanic schools of philosophy. Then the question is, Why the religion has come to be regarded as a stranger. The main reason is that it had an open proselytizing spirit, a thing then unknown in India, and it rose above the brahmanic prejudices and limitations by agreeing to take within its fold any and every man without regard to family, nationality, or previous religious faith. It was this radicalism on one hand that characterised it as a great religion and distinguished it from all other Indian religions, but on the other, it alienated the kindly feelings of the brahmanically inclined Hindu, who looked upon it as menace to the very existence of the brahmanic society. Buddhism as its fervent devotees and it was this magnanimity openly and deliberately extended to all irrespective of nationality that gave Buddhism a firm footing in India.

7) There is hardly any truth in the notion, which some of us bear, that the Mahayanists and the Hinayanists were at loggerhead to one another. From the accounts of the Chinese travellers, it will be apparent that the two sects lived peacefully and amicably in the same monastery at least up to the 7th century, observing the same rites and rituals but with differences in their philosophical views. Some of the Mahayana texts are full of invectives against the "low and selfish ideal" as they happened to term the Arhathood of the Hinayanists did not possess sufficient intelligence to appreciate the Mahayanic ideas and aspirations, but when they attained the highest point of their perfection, they realised the importance of Mahayana and became ultimately Mahayanists. The Mahayanists could not deny the utility of their practical

(continued from the previous page) side and admitted that the Hinayanists attained vimutti (emancipation) from klesavarana (screen of affections) but not jneyavarana (screen that obstructs real knowledge), which was reserved for the Mahayanists. The Hinayanists did not admit it and believed that the Arhats were perfect in knowledge as much as they were free from klesas.

8) At the present moment the study of both Hinayana and Mahayana Buddhism is essential to a proper and truer appreciation of the great religion, which swept over Asia.

JAMES BISSETT PRATT: "FALSE VIEWS OF BUDDHISM"@@

1) Before my first visit to Ceylon and Burma, many years ago, I had read a number of these western books and felt fairly familiar with the general nature of Buddhism. On conversing with the learned Buddhists whom I met, however, I was treated to a mild surprise. In practically every book I had read the Four Noble Truths and the evil of all desire had been categorically set down as the very foundation of all the Buddha's teaching. To my astonishment I now discovered that the Buddhists with whom I talked considered these matters as of only secondary importance. The same experience was repeated when, several years later, I visited Siam and Cambodia and talked with learned monks and laymen in these lands. With this contrast between my Western and Eastern teachers in mind, I determined to go through all the Nikayas and judge for myself what it was the Founder really taught.

The result of this study has been to convince me that the truth lies somewhere between the Eastern and the Western view but that it is farther east than west.

@@ In the Maha Bodhi Journal 1929.

2) To put the matter very briefly, the outcome of my investigation seems to show that the fundamental conception of the Buddha's ethic is not to be found in the Four Noble Truths but in the principle of rationality; that good conduct is reasonable conduct, and that this is to be interpreted as meaning conduct which enhances or preserves the greatest balance of value to sentient creatures. From this point of view the Four Noble Truths and the teaching of the evils of desire are to be taken as important but in a sense negative applications of the fundamental principle.

If this is the proper interpretation of the teachings found in the Nikayas the question at once arises why the other interpretation has been so dominant in Europe. Now I would not deny that much can be said for the Western view, though I consider it mistaken. A large number of passages could be quoted which seem to justify it,—although, as I believe, the general trend of the Nikaya teachings does not do so. But a further reason for the rise in Europe of the view which would make the evil of desire the fundamental conception of Buddhism is to be found in the historical fact that the knowledge of Buddhism was largely introduced into Europe by scholars who were under the influence of Schopenhauer; and as everyone knows, Schopenhauer considered Buddhism a kind of anticipation of—and a verification of—his own pessimistic philosophy.

It is this interpretation of Buddhism that is responsible for the "bad name" that Buddhism has had and still retains with many western writers and speakers. It is depicted as a deeply pessimistic teaching, which spreads world-weariness, inactivity, fleeing from the world, and general despair. If the upholders of this view could visit the lands

(continued from the previous page) where Southern Buddhism reigns, or if they would even read with unprejudiced eyes the actual teachings of the Founder in their fitness, as presented to us especially in the Digha and Majjhima Nikayas, they might come to a quite different opinion concerning Buddhism.

3) Buddhism in common with Christianity has set up two ideals, both of them very noble, yet so seemingly incompatible in actual practice that the temptation is ever at hand to give one up altogether in order to pursue the other. The two ideals, of course, are those of the spiritual freedom of the individual, and of sympathetic, self-forgetting love which loses itself in the welfare of others. In actual life it will be for ever difficult to reconcile these two ideals; yet no really noble ethic is possible which neglects either. It is the task of the modern Christian and of the modern Buddhist to cling to both.

BHIKKU ANANDA METTEYA: "DISCERNMENT, DEVOTION AND THE PATH"@@

1) What is meant by discernment. Let us then, begin by figuring to ourselves the complex of our own being as a ship driven, not by steam, but by electricity; but the motive power which drives the ship must not be supposed to reside in any source inside of the ship itself; we are to suppose it to be obtained direct from the open space through which the vessel moves. Every function of the complex life of our vessel must be supposed ultimately to depend upon this flow of electricity from the higher levels of the atmosphere above it. It is by this electric power that all the interior economies of the ship are effected. By

(continued from the previous page) it the passenger's food is cooked and set before them, information is transmitted from every portion of the vessel, and so forth, and so on. But all these minor functions are discharged by automatic apparatus. One function only, but this the chiefest of them all, depends upon the direct volition of the intelligence seated on the bridge of the ship, namely, the movement of the vessel as a whole.

Each living, reasoning being may be fairly well represented as such an electricity-propelled vessel. But, unhappily, while all the minor functions—the cooking and distribution of food, the transmission of intelligence from part to part of the vessel, and so on—are carried out with marvellous precision and perfection by the automatic appliances of the ship so long as the flow of the electric current is maintained without break or diminution, there are now floating on life's wide waters few enough among our human vessels, on the bridge of which walks a captain who fully understands either the source and nature of the power whereby the vessel is kept in life, or that somewhere over the waste lies the heaven towards which his ship of life should be directed.

2) We are now in a position to form a fair conception of the meaning of Lao-Tze's phrase, "act non-action." In the case of the ship of life of the worlding, the course is continually being altered, since there is no true captain on its bridge, no proper course set, and no clear mental vision, either of the pathway through the waters, or of the distant shore of Peace.

The case of the Wise Man is quite different. Understanding the real nature of life, the wise man sees that he cannot act, in the

(continued from the previous page) strictly accurate sense of these words. He perceives that for him to imagine that any force within himself, any force of his own, might carry his vessel over life's great ocean, were as foolish as it would be if the captain of our imaginary vessel were to run up and down the deck under the impression that it was his running that was driving the ship onward.

3) The idea we are here seeking to convey is that what has to be done consists, first, in finding the central switch-board of the vessel, sitting down before it and studying with the greatest thought and care its diverse apparatus, distinguishing, discerning, between this channel of force and that, and taking careful note of the same. Then, when discernment has done its work, without rushing to and fro and hither and thither, making believe to himself that he is acting, the wise captain sits, still as death itself before his apparatus. There sitting, he closes this circuit, throws resistance into that one. Here he enlarges a capacity, there he diminishes another, watching all the time with the keenest scrutiny the moving needles of his indicators on their dials, until at last the whole great fabric of the vessel—outcome as it is of a myriad ages of patient toil and experiment in construction—begins to move clean and true upon the Course.

4) What is needed. First, the old mob-ruling of our ship must be abolished. For government by desire, we must substitute control by self-restraint. No longer allowing out mob of passengers, our passions and desires, to usurp our own functions, to turn our ship's head first this way, then that, we must assume dominion over all of them. We must keep rule with greater tyranny than ever did any earthly

(continued from the previous page) despot. In place of the old method, during mob-rule days, of identifying our "self" with whatsoever group of consciousness happened to be in charge, we must, as it were, screen off from the rabble of our minds our captain's quarters; make strict rules that none shall walk the quarter-deck save he; most important of all, we must keep "him" in existence.

This latter point is what in Buddhist practice we call "Sammāsati," Right Recollectedness. The nearest one can get to this in words is to say that we must keep one section of our minds for Pathward-moving, holy thoughts. Even amid the loud tumults, the dire distresses, of the changing world, we must never let pass from us the thought of the Peace which surely reigns beyond, the thought that in our highest moments we have caught some inner glimpse, as from afar, of its white glory. We must ever retain the memory of our determination in those moments so to live that Life may win a little nearer to that Peace. Thus is this Sammasati, as it were, the making of the Captain. It means the constant referring back to that ideal as to build a very potent set of Sankharas of the Pathward-moving kind. And all the time we must be so directing and ordering our lives and minds as to clear away the litter and rubbish that our passengers have recently been piling in front of the switch-room door, so that, once mob-rule is gone and self-control established in its place, this Captain, this Pathward-turning consciousness we are busy building, may find his way made clear for him, and all the instruments with which he may direct life's forces, cleaned and ready for his use, instead of rusted with ill-usage and neglect.

Here at this point there unhappily lies a danger which, to carry on our metaphor, may be expressed by saying that much of the litter and rubbish with which the Passengers under mob-rule were wont to clutter up the gangway leading to the switch-room, has been left so long neglected as to have bred all manner of evil germs. At the first onset when, taking strong hold upon himself, a man gets to work upon the job of trying to clear away this litter, it not infrequently happens that he catches fever from his task. To put it in less metaphorical language: Every evil, self-indulgence, cruel, or wrong-headed thought which we have ever allowed to possess us at any time, leaves behind in our being even after the thought itself has long since died out, a latent germ or seed, a Sankhara—as we call it in Buddhist's language—which only needs to have light upon it the stimulus of our common life current, for it to spring to life once more. Therefore it is that in our literature that spirant to the Path is so frequently warned that there is no Right Samadhi without long preliminary training in Sila, in Virtue. It is very unwise for a man to pass, as it were, straight from the self-indulgent life of the senses to the attempt to practise meditation. If not with-standing, a man pursues such a course, after a more or less brief period during which he seems to derive moral benefit from his hours of meditation, he will inevitably find a time come when, at each attempt to turn his thoughts within, he will be appalled to experience, in place of the holy calm and upward-tending stream of thought which at first was wont to follow, a foul and turbid current of thought running through his mind which all the force of his will is not sufficient to check and

(continued from the previous page) banish. Here again lies in wait a great, and even a terrible danger, It is very possible that the better part of the man, not yet old enough in this life to maintain a front of opposition against this upsurging of old-time evil, may give way altogether, allow the reins of government so lately seized, to slip together from his hands,—and slip, too not into the hands of that mediocre majority of his thought-elements which formerly was accustomed to hold them, but to those of the worst elements, of his being, the nether forces of his life, so that, obsessed by every ghost of his past misdoing, the unwise practitioner is likely to go mad. To a certain extent, indeed and sooner or later in his attempts at practice, such a period comes to every man. We find this symbolised in the story of the Master's life, in the tradition of the Marasena, the struggle with the minions of Mara beneath the Bodhi-tree. He, the Buddha, triumphed in that fell fight with Mara; but for each one of us the matter presents a very grave—problem. Should we likewise triumph too?

For the modern Occidental, this question constitutes perhaps the gravest of all problems connected with spiritual progress. The men of the West are, for the most part, so actively disposed, so motor, so impatient, so terribly conceited and in love with their own selves, that they are extremely prone to try to run before they have even learned to walk properly. When one or another of them first hears about the Path, first hears about this danger that threatens even sanity itself and, like some dragon in a fairy tale, guards the very threshold of the Way, he is apt to make light of the danger, nay worst of all, in the folly of his overweening self-aggrandisement, he is quite likely to deem himself so very noble as to have not the slightest

(continued from the previous page) apprehension of any bye-gone evil of his ever overwhelming him. But the danger is not any the less but only all the greater for this attitude of lofty self-confidence which is characteristic of so many occidentals. And the best advice by far that can be given to any man who has to look back upon a past of self-indulgence is: "Leave aside, Friend, for the present, any attempt of meditation. Elsewhere, in the world around you, lies a safer field of merit for you, a familiar field wherein you may work for good with assurance of safety to yourself and others. Devote, then, your energies to this more worldly work for good. Practice, not meditation, but love and compassion; and do good deeds in the everyday world in which you live. So shall you gather strength for the interior conflict when later the time arrives. To enter upon that interior struggle now, with the vast bulk of your character-tendencies all tainted with the world's desires, would be sheer folly, even madness,—such madness as would be that of a man who, out of his boastful self-conceit, should advance alone in the face of an army of powerful and well-armed foes."

Therefore the wise aspirant, he who has learned a little of the outer meaning of the wisdom of non-action, in this above all other matters, exercises strong self-restraint over himself. He indeed determines that by the practice of Sammasati he will build up new, nobler elements of life within him, since this is a practice that all without exception can with safety undertake. He resolves to devote his energies to the spreading of what truth he knows, for the benefit of all his fellows; he turns his face, indeed, towards the Other Shore, But he will be wise enough, have sufficient, reverence and self-restraint,

(continued from the previous page) to make no attempt to penetrate life's sanctuary till his whole being has been uplifted and purified by high, by noble, loving service and right modes of life. Conscious of the value of true humility, he will be willing to wait,—to wait and learn the lesson of the nature of the tremendous task that lies before him. So practising Sila and adding to the stores of his little wisdom, his whole being will expand and flourish as a flower when the dawn is come. And then, indeed, when he perceives in all humility that he is, not indeed worthy to enter into life's sanctuary, but a little purer, wiser, better than before,—then, indeed, will he at the last take the definite step of attempting the practice of Samadhi; then will he try to put his hard-won knowledge into action in his own proper life.

5) We need to know, in the first instance, somewhat of the nature of the Power that—to speak in the language of our simile—flows down from the upper air and supplies us with motive power and life. This Power is the power of the mind itself. And, just as the most outstanding characteristic of our being is its dual aspect:- it is always Norm and Form. Nama and Rupa—so it is for this very reason that is the nature of every power of life.

6) The higher powers of the mind, at our present stage of human development, are similarly latent, even if they are slowly being elaborated and developed up. Yet these powers are not without their corresponding rudimentary mental organs which at present lie dormant within the vast majority of the human race,—rudimentary organs which are paralleled by the electrical organ of the species of Ray of which we are speaking. In the process of time, as the very long and

(continued from the previous page) and slow evolution of our species proceeds on its way, the exercise of these higher powers will doubtless become the common possession of all humanity. What, then, the aspirant to the Path is endeavouring to do is, consciously and of set purpose to hasten, to accelerate the development of these higher faculties. That endeavour is necessarily one fraught with considerable risks,—risks which arise from mere lack of sufficient knowledge of the powers of life. And further: it is for necessity a very slow and tedious process, one that demands whole lives of effort to complete. To arouse into activity these dormant powers, to galvanise into full life their rudimentary organs, means long-continued and careful training. It means a constant, sustained attempt to stimulate the, at present, rudimentary organs, until at length the sleeping eye opens, the electric organ responds in a flash of awakened electric fire.

Let us try to picture to ourselves the nature of that twofold power, the Flux of Life. Conceive that behind the veil of this living, breathing world we know, there exists, as it were, a great common storehouse or reservoir of the One Element of Being, great, wonderful all holy,—a Power slowly moving forwards, first through self-consciousness and in the end through Non-self-consciousness, towards a goal so great, a purpose so immeasurable, that we who are of it are able to form but the dimmest conception of its utter glory.

7) The real nature of the Path-achieving consciousness is far beyond all grasp or words; it is even beyond the power of most living men to form any adequate idea of it. But there are two ideas which we can all think, which come

(continued from the previous page) nearest of all our concepts to the nature of that higher e-flux and re-flux. The Power of the path, descending, moving from above, may be approximated by what we call compassion, by such love and sympathy for life and its blind pain as we conceive must have inspired the Bodhisattva in his search for truth. This is the positive aspect of the force, its aspect as flowing down from on high, which the aspirant to the Path has to evoke. And the e-flux where by it can be evoked, the upward-turning negative force which we have to set moving as a stimulus of our end of the nerve-fibre which blinds us to the other side of the veil of the Four Phenomena,—this is approximated by what we term Devotion, by the feeling of Life's awful, venerable sanctity. It is produced in us by our forming a true conception of how great, how marvellous, how incomparable Life is.

Thus we see that the means whereby the aspirant has no set about acquiring a right understanding of things, lies, not—as the occidental student especially might expect—in the carrying out of a particular intellectual process. This latter is indeed necessary; but it is not by intellection that we can awaken the Pathward-moving Power; for this transcends intellect further than sunlight overpowers the dim reflection of the paling moon. The word emotion, used in this connection, is very defective. But we possess no proper category in English for these two highest concepts, much less for the consciousness-reality, the lokuttaravinnanam, which their right usage can evoke. So, doing the best we can with the words at our disposal. We may say that it is in the emotion of the Non-self as expressed in these two aspects that we shall find lurking the secret of the awakening of the Pathward-moving Powers. First,

(continued from the previous page) and for people with our sort of minds, needing to be definitely awakened and brought into activity, there is the upward-turning force which the passion of devotion alone can awaken. And when this has been done then will come down the responsive positive aspect, the power which we can only dimly and feebly express by the use of the term, Supreme Compassion.

8) To live for self alone, to fight for self against all life,—this is the due result and outcome of the First Great Bondage. And so long as we live under its rule, transferring the bondage to the intellectual plane, we may venerate love, respect, adore our selfhood, or even some other similar fancied selfhood, say, a Self Supreme, conceived as being our ultimate attainment and goal. But Life at large we do not so love or respect or revere, while thus ever bound. For it is if the essence of the self-delusion to be filled with self-love, with self-pride, with self-vanity; and to regard all else as opposed to self-interest. But where devotion, love, veneration, come in,—there very speedily this bondage of the Self is broken. For of a truth, Love is the alkahest, the universal solvent of the iron bonds of the Self.

9) This Holy Path, it must be remembered, is a mental channel of the Higher Life and, save perhaps as some sort of prophetic germ, it does not exist in the average human being of this day. It has to be made. The jungle that dominates in our minds must first be cleared away. This Path is hollowed out just by the flux and reflux of the currents of the Higher Life we have been considering. Looking upon the Path as something yet unbuilt, or at the least, as yet uncleared, we see at once why Doubt should prove so absolute a fetter upon all attempts to make it. For it is a mental thing, is this Path. Upon it, as

(continued from the previous page) everywhere, in the light of the Higher Wisdom, all that seems real to the worldling, is seen to be unreal. It is not the manifold manifestations of the Four Great Elements, under the ceaseless play of the Flux of Life, that are real. These the worldling sees and feels and hears, and so on, and in his ignorance deems them to constitute the one reality, the material universe. But it is Thought that is the sole reality. To the worldling, a real substantial barrier is a construction of clay or brick or stone,—something material, solid, hard, palpable. But to the higher insight, such a thing is filmiest unreality. While a mere thought, a thing so subtle-seeming, so impalpable to the worldling that he would stigmatise it as a 'fancy,' may form upon that mind-built way so potent a barrier as effectively to bar, till it is removed, all further progress

10) It may be as well, however, here to add that this special potency of Doubt, in the present state of occidental culture—like all other such matters—is a very necessary thing. In older days when men were mentally and racially less mature, Doubt scarcely entered at all as a factor in their lives. They lived by faith, as the saying goes, just as even now we see the child still lives today. But mere faith is miles apart from Knowledge. And it was needful, before mankind could pass as a whole from the Age of Faith to the future Age of Insight, of Full Understanding, that it should pass through this intermediary period, during which Understanding is slowly, very slowly putting an end to Faith, and in its place substituting Wisdom, Certainty. We have, then, to break this second Fetter. We have to accelerate for our minds the normal rate of progress through this transition stage. And it is just in respect of this matter that the Buddhist 'Way of putting

(continued from the previous page) it' gives us such an immeasurable advantage. For, with our strongly rivetted Fetter of Doubtfulness, it is becoming more and more impossible for us to arrive at all at the needed spirit of devotion of love. It is becoming well-nigh impossible for us to accept any 'way of putting it' on trust,—more especially when, as is the case with the divers ways now extant in the West, their teaching is mixed up with all sorts of dogmas and statements which our experience and our more developed intellects teach us, cannot be true. It is just because, on the intellectual side of its teachings, Buddhism is so logical a "way of putting it", so clear and obvious in all respects where it is within our power to follow it, that it makes possible for us the breaking of our Fetter of Doubt. It has no impossible dogmas. It does not in the least depend on miraculous circumstances which our reason and experience do not allow us to assent to. Put in other words, this simply means that, suited as other ways of putting it may have been to minds less intellectually mature, it is only Buddhism, with its perfect logic and its obvious sequence of deduction, which can serve the needs of the man of today.

11) Let us pause here for a moment or two upon this word 'prayer', so as to clear up what might become a bad misunderstanding. It is frequently said in various quarters that prayer holds no part in Buddhist practice. In our English language—so poor in words implying delicate shades of spiritual states and subtle differences in affairs of religion—this word 'prayer' is commonly employed by the current religion of the West, to cover two mental functionings which are actually as wide as

(continued from the previous page) as wide as under as the poles. These two are, first, what has been qualified as personal prayer, the definite petitioning of some supernal being to give us this, that, or the other thing which we want, or fancy we want. Then in the second place, there is the mental attitude of interior Devotion, the realisation of a Something grander and greater and holier than the life we commonly know and live, as existing somehow in communion, in integral connection, with us. It is the feeling that, poor and petty though our hearts for the most part may be, there is a life that is great and noble, a something towards which we can aspire, a Goal of Life raised high above our Ignorance be darkened way, as far as Heaven's heights beyond the mire of earth. Anything, then, that is included within the wide field of this one word 'prayer' which has to do with 'asking' for things, with expecting that any Power or Being can be moved by our petitioning, our rituals of words, of gestures (such as kneeling), or of thoughts, — all that section of 'prayer' is utterly foreign to Buddhism. Indeed, it would be regarded, and rightly regarded by the Buddhist as born of Wrong Views, and as resulting only in the tighter and stronger forging of our Fetter of Reliance upon Ritual. But the remainder of the meaning of prayer, the recognition of our oneness with life, our attitude of turning away betimes from the little fragmentary part of it we call ourselves to the One Whole with a sentiment of deepest adoration, love, devotion, — this forms as integral, as essential a portion of practical Buddhist teaching as it does of any other Faith whatever. It is Devotion which, so it has been taught, is the absolute pre-requisite to Right Discernment. It is the 'invoking'

(continued from the previous page) aspect, or if any one likes to call it such, the negative aspect of the holy Power by which the Path is made. Thus we must ever discriminate carefully between these two so different aspects of prayer. We must ever keep far from casting aside the one sure means of spiritual progress merely because, in the tongue we at present chance to be using, it is denominated by the selfsame word as that used for a practice, and a set of theories bound up therewith, which it is essential for our progress that we should avoid.

12) It is by devotion, by formulating the ideal of life, its holiness, its wonder, its universal suffering, its incomparable purpose and its Goal, that we can first awaken the forth-streaming through us of something of the Higher Insight the path creating Light. We aspire towards that which is supremely holy, the Goal of Arahanship, the bringing nearer of the end of Pain. So we most ourselves be holy. To revert to our old simile, we must give up, suppress, the old-time mob-rule of our lives. We must bring into being a wise Captain of our ship of life, nourish this portion of our mental empire everyday with fresh discernment.

13) We shall come to a time when it is wise and right for us to seek out the next step on the Path. Sati, Recollectedness, watching over our thoughts, is a practice which we can always follow. And it is well, even for the neophyte, if in the days when we are only trying to arouse that Sati, we each day follow through the course of the day's events, going backwards in our lives from thought to thought, looking upon the thus re-created record of our life as one might look upon a play, standing part from

(continued from the previous page) all of it, and only nothing for future guidance: "Here that person did well; there he acted evilly Here he must endeavour to make a more frequent practice of that good thought, word, act. There he must be more careful in future to restrain that foolishness'. And during the whole process, we must bear in mind what of reality we know, namely, that Life is one, that each of us is but a- little wave on Life's great ocean, and nothing at all save as we live in harmony therewith. We have to remind ourselves continually that true wisdom lies in understanding this, in so directing the forces of life within us as to augment the Oneness, to lessen the suffering that springs from Ignorance, that is, from that which flows from Ignorance,— Craving, Hatred, and the Delusion of the Self.

14) When after long patient practice of Sammasati, after long watching over every thought, word and act to see that no taint of any one of the three modes of Nescience has contaminated them, we turn to the far greater achievement of the next step on the Path if we have done our work patiently and well, we shall find that the vast bulk of all our former evil tendencies has in the meantime died for lack of nutriment. Then it is, and only then, curbing our petty tendency to unwise haste—for here, as has already been indicated, haste may lead to disaster terrible to contemplate, much more to endure—we perceive that the time has come for us to push forward toward the gaining of Sammasamadhi. As we have already learned devotion, the mental attitude of adoration, of worship, is here the great essential. And this devotion must be combined with constant meditation upon life itself, upon that dual flux of life dealt with in a previous article.

We have to learn life's great secret. We have in our thought to enter, as it were, into the very being of that twofold flux, passing backward and forwards through the great four-fold, elemental veil, through life and through death, with equal indifference. We have to become one with the great ebb and flow of the tides of life, of Nature. We have to learn to arouse within our hearts the very highest of all the manifestations of that utter miracle we call life. We have to learn the secret of creation. We have to learn in what manner, 'acting non-action' in the highest sense of the term, we may realise the Non-self in its ultimate reality. This is the tremendous task which lies before us if, after our lives of the hardest, most self-sacrificing work, we should become conscious collaborators in the universal plan.

To the man who has never practised, the very ideas which can open that laboratory-door of life, are as yet unmanifested; for those ideas can no more be written, can no more be expressed in terms of our present day thought, than the speech of a nation of blind men could convey either the glory of a sunrise or the horror of a shambles. Birth and death,—there is where lies our clue. If we can take fast hold of these two ideas; if we can conceive of life as breaking forth from its treasure-house, appearing in the guise of crystal, plant, animal or man, by virtue of the vesture of the Four Great Elements that it illumines, standing for a little while, and then again—the elemental yesture shattering—flowing back once more through the fourfold veil,—if we can follow up these twin connected thoughts, another world will presently open before our mental vision,

(continued from the previous page) a world as much more true and real than this world compounded of the Four Elements which we know in everyday life as this is more true, and clear and sane than the under-world of consciousness which men term dreams.

Nama and Rupa, Norm and the Form, the Yin and the Yang of the old Chinese philosophy, by the permutations of which heaven and earth and all their content were evolved, the negative and positive electrons of our modern science which now has penetrated so marvellously far into the sanctuary of existence, — it is of the ceaseless flux of these that all this Life consists. The student, the aspirant to true knowledge, has to learn to see, to watch, to know, to be their Ebb, their Flow. Not either one of these alone but both must be considered, if we would set in more powerful motion within us, bring more clearly above the horizon of consciousness, their highest, holiest manifestations, if we would arouse within us what the Buddhist terms the Path-making or the Path-moving consciousnesses, the Lokuttara Vinnana, the Thought-beyond-the-universe, from whose calm altitude alone we can look down and watch the never-ending surging of the Tide of Life. There, in that other world, rises another sun, another moon than those we know. Their rising and their setting we have to learn, to discern. There are facts in the interior consciousness so subtle as to be well nigh lost in the attempt thus to present an image of them which shall arouse in another's mind some sense of what is meant. Nevertheless, in themselves, in the experience of them, they are so utterly real as far to transcend aught we can think of as reality. And yet, even in that so real-seeming world, there is still the Great Illusion, the veil of the subtler phenomena found here seeming so

(continued from the previous page) final as to delude even the very wise and often cause them to lose all recollection of the further higher Goal. Thusm in the penetration of the higher or interior worlds, there lies for the unwary student another possible delusion than that which was overcome in turning from this real-seeming world to that one. And just because of this, as each succeeding attainment of higher, more interior vision open before the aspirant's gaze a deeper, truer-seeming universe, ever more clearly and vividly, through all the practises that follow, must that aspirant keep fast hold of his perfection of Sammasati, and never for a single moment relax that hold. He has to learn to view these interior and so real-seeming manifestations of being as Illusion. He must ever bear in his heart of hearts the Buddhist formula: "This is not I; this is not mine; there is no self, no reality herein.' Otherwise, he had far better never have entered definitely upon the practice of the Jahanas, as we Buddhists call this interior awakening, this opening of the sleeping Eye and Ear Divine upon the vast kingdoms of the life within.

15) In the Buddhist literature upon this subject, there are presented to us various methods of doing this, the preliminary practises of meditation which have been designed to lead the student to the conscious realisation of the Vital Flux. He takes some object in a state of decay, such as human or other corpses in more or less decomposed states, so the books recommend. But in fact, anything decomposing will serve the purpose. The particular object used is of merely secondary importance. What is of importance to be noted and dwelt upon is, once the informing union of the Nama and Rupa has vanished, the circumstance of the

(continued from the previous page) the swift breakup of even the slightest vestige of the former complex, highly organised form. The attention of the practiser is directed to the ten successive stages of decomposition of the highest form of life known to us, namely, the human body. Dwelling upon these, the student brings home to his mind the meaning which is Cūṭa, this decay and death, has for him. He reflects how it is his own nature, the very essence of his being, that just as that object has decayed, just as the life within it has flows back to the common reservoir, so it is, not only with his own corporeal body, but with each single one of the multitudinous elements of thought which go to the building up of a single concept in his mind.

16) Even so does the student watch, in his own bodily frame, in his breathing in and his breathing out, in earth, water, fire, air, in space and light, in colour and in sound, — in all these he watches Life reaching forth suddenly from behind its Fourfold Veil, watches it stand for an instant, patent, manifest, clothed with the Form where of it is the Norm, a living being, (as well call it), individualised, its infinitesimal contribution to Life's continual space-conquest completed, the student beholds it in its disappearance leaving behind no faintest wrack of all its once so wondrous complex of structure. Its Norm and Form is forever vanished. Only its Kamma, the Work it wrought upon the universe, remains, presently to call forth another apparition upon that line of Cause and Effect. In these moments of such silent action, he comes to learn the sanctity, the wonder, and the pity of it all. He comes to view this great wondrous life as One indeed, as a Oneness utterly inviolate and

(continued from the previous page) and inviolable beneath its dual flux. He perceives the same ceaseless sacrifice, the same creative and death-dealing pain, reigning throughout it all, from the ephemeral being of the insect of an hour upward to complexes of life vast and glorious as the sun above. He knows it in all its greatness and its holiness; and knows, too, all its ignorance and weakness and despair. He apprehends it as ever and ever reaching forwards,—in its lower manifestations utterly uninformed, in its higher aspects knowing alike all evil and all good; above, conquering Nescience through sacrifice; below, through pain and fear and misery; yet ever reaching forwards, forwards till naught shall reign but Light, but Peace, where once prevailed the darkness and the tumult of Craving and Hatred and the Self-delusion.

17) If we could see the truth of him, the pity and the pain and the purpose, we should kneel in utter worship before that drunkard reeling homewards from his bestial debauch. Who, then, would dare so to blaspheme as to attempt to tell in words the magnitude of the compassion of the Noble Man, the love and wisdom of a Buddha a fairest flowering of all of the Miracle of Life? Those only know who face to face have seen its waxing and its waning, who face to face have felt the secret sanctities of Birth and Death.

18) What has been said in the previous articles of this series is intended, of course, not as a prescription for the practice of meditation but only as an outline, necessarily very vague and crude, from which the student may gain some idea of the direction in which he needs to turn his thought, his life. This really is all that can be done in this connection, for according to

(continued from the previous page) the widely different Kammās of human beings, one individual needs to use one class, another, another class of meditation-practices. Only that mental attitude of worship, of devotion, and the never omitted daily practice of some sort of definite attempt at arousing the more holy, unworldly sorts of consciousness in the most intense degree of which we are capable, are the fundamental principles common to every man.

19) At times when so specially great an event one altogether unparalleled, as the appearance of a Buddha on the earth, a very large number of very advanced beings whose Kamma has given them this right or privilege, likewise great re-birth. Such men, by reason of the fact that they in reality have already spent many lives in the difficult work of the earlier Paths, seem themselves in that last life to enter the Path and attain height after height with astonishing rapidity and ease. The student must not be misled by the stories of such men as are to be found in the Commentarial literature, into underestimating the difficulty of such attainments. What we here see is but the final moment of the opening of the blossom, a moment which it has taken labour and time untold to bring about.

20) But such is not the case at the present time, and in the West even more than in the East, it is, or seems to be, well nigh impossible for the student to encounter one gifted with the interior vision which makes him a safe and helpful practical guide in such a matter. This absence of practical instruction may seem to many to present a considerable barrier, to make the attainment of Path-entry a far more difficult matter now that it was in such a period as has been just mentioned. That is, of course,

(continued from the previous page) in a sense quite true. But on the other hand the student must remember the first lesson, that, intellectually, he has to learn, this namely, that thoughts and not material things are the realities with which, in this progress on the Path, he is concerned and has to deal. In other words, it is not the mere absence or rarity of the appearance of the physical bodies of Attained persons which constitutes for him the difficulty of finding the Path: it is his own Nescience, his own Hindrances, his own Kamma. This Path is, in the last analysis, a purely mental structure; and the aspirant to it may be well assured, in this above all other matters, that he will receive whether in his ignorance it may seem to come to him from others or from himself—just that amount of assistance in his attempts towards progress as his Kamma, his past efforts and his by-gone accomplishments enable him to utilise. Whatever obstacles may seem to lie in any one's path, they are of his own making. And the real obstacles consist, not in any particular sort of eventuality or absence of suitable conditions in the external world, but in the subtle forms of Nescience still rooted in our interior being. No one can really help us but ourselves. And we can only help ourselves by long and patient practice of the hardest sort of interior mental drudgery.

21) Having, as was needed, made it clear that the present dissertation is in no sense to be taken as a definite prescription for meditation-practice, but only as an attempt at indicating the general direction, the lines on which the student must work out for himself the methods most suited to his own progression, we may now in closing mention a few factors which may be found helpful.

One of these conditions is the fact that certain times are better than others for his work,—times, that is, when the common life of Nature around him approximates to the terminal positions. Such times are the hours of dawn when all Nature to a certain extent assumes the positive or Birth aspect of life; and the hour of sunset when a general tendency towards Cuti, Death, the Disappearing of the Life-force, comes over the world. These two are the best moments of the day for the practice of meditation. Nature, and with it, our own hearts, during these moments passes into a period of momentary cessation of positive or negative aspect which even now and without special training, most of us can feel. The hours, then, of dawn and sunset are specially suitable for our practice-time; while, on a larger scale, we have a similar specially favourable set of conditions of the positive sort at the time of the vernal equinox, and of the negative sort at the period of the autumnal equinox. Beginning, as it is natural to most people, with the consideration of the breaking forth of life, its arising or manifestation, it is helpful to start to work, in the northern hemisphere, at spring-tide, especially so since our whole process of Path-entering in a very special sense is the attempt to promote the birth of a new being within us.

Again, while the practice of Sati which—if any success at all is to be expected—must precede the definite attempt at approaching the Path, can be and ought to be, carried on continually,—should be, as it were, pushed into the common affairs of our lives,—this effort at Path-making needs, so to speak, fencing-off from our ordinary everyday concerns. When we have decided to attempt it, and have determined

(continued from the previous page) what practice we shall employ, and so forth, have fixed upon our hours for meditation and our Object of meditation, when these hours come round, we should enter into the stillest corner of our minds and shut the door. Here, once more, it is difficult to convey the exact idea, but this figure of speech comes near to it. We are trying to evoke within our hearts the birth of a new, and, as it were, a holy being; and apart even from our general cultivation of the mental attitude of adoration, in the hours devoted to this work especially, we must allow no silence of these moments of meditation, of these moments of our highest hopes. For one involved in the active affairs of life, this is a very difficult thing to do. To assist towards it, it is best, if possible, to get the physical, the outer-world conditions of peace and cessation of worldly work and silence. The student should endeavour to find the opportunity of retiring for a while from the ordinary concerns of life to some quiet spot as far as possible from such great mental din as a large town involves. If more permanent conditions of stillness cannot be attained, he would take a holiday in which his environment is altogether changed, during which he will come as much as possible into contact with untrammelled life, with unviolated Nature. He requires also to cultivate the achieving of an interior, of a mental silence,—and this, even before he enters upon the definite attempt at the Fourfold Great Struggle. Most of us know how sometimes—especially at the hours of dawn or sunset, or upon suddenly encountering some scene of special beauty—a sort of holy silence seems to flow in upon our hearts, a mental silence in which he find ourselves involuntarily in the

(continued from the previous page) attitude of mental listening, not chatter, chattering in our minds as commonly we do, but suddenly growing calm, still, silent, sitting at the mind's threshold and listening, overawed. That is a mental attitude we need specially to cultivate and assume, together with the attitude of worship, of devotion, whenever we come to our meditation hours.

Another considerable help is to be obtained from the presence of high and beautiful scenery, especially such scenery as provides the opportunity of looking downwards over wide and not too densely inhabited valleys. That, of course, is a difficult condition to secure. It is not, however, an essential one. But it is the reason for the fact that in Buddhist lands the Monastery is generally set in sight of just such scenery, or at least, in the most beautiful spot that the conditions make possible. Failing the realisation of this other condition, we may remember its purpose, namely, to arouse that feeling of sudden dumbness, of worshipful silence, which great natural beauty awakens in the heart, and so try to evoke the feeling, even in the absence of the outer fact which generally brings it about.

Another point in connection with the sort of mental silence to be sought after and developed is the fact that, whatever experiences may come to us in the course of our hours of meditation, we should never talk about these. Indeed, we should never talk about our interior work and efforts, much less about their results, to any one at all, unless we happen to have the advantage of a direct and personal teacher. It is not that there is anything secret about such matters; but the fact is, as the practitioner will very soon discover, that these experiences cannot be properly expressed in words at all.

(continued from the previous page) Moreover, experiences which have the deepest meaning for ourselves as they occur, for others have no meaning at all. Like all other rare experience, such matters are purely soliptic. Even such purely worldly matters as the appearance of some beautiful scenery, cannot be truly conveyed in words at all to one who has not himself seen it; how much less the intimate and sacred experience of the inner world? We have, as has already been said, to shut the door, even against the more worldly religions of our own mentality. For, the moment we try to speak of what we have seen or known or felt in the inner worlds of experience, we cut off them from ourselves the possibility of further progress in that direction. It makes too much noise,—noise, too, of the worst sort, full of shouting and raving about 'I did it. Such was my wonderful experience'—this talking about such things, in the other world. And besides, soliptic as the true fact was, it can never be any sort of use to any one but ourselves. Out of the applied fruits of our experience we may, indeed, well be able, later on in the course of our progress, greatly to help less advanced students; but that is an altogether different thing from detailing personal facts as to real and fancied attainments. It is for this reason that the Dhamma, the real Dhamma,—that is, the Power that build our Path and makes us travel on it,—in the Buddhist books is said to be 'Paccattam veditabbo vinnuhi',—is to be achieved by each one for himself, by his own penetration. And both the facts of the interior experience of the Path-approaching and Path-walking student, and the insight which he may gather from them through right discernment,—as well, also as the very

(continued from the previous page) nature of the manner in which such an one is able to help all Life,—all these are, in truth, incommunicable; not because they are secrets, but because it is simply impossible really to equate experience and insight and modes of working having their seat in a realm that is lokuttara, beyond the world in which our speech has been built up,—in terms of speech and thoughts relating to another class of experience altogether.

Lastly, of more or less external aids, the right fashion of reading works which themselves are the outcome of Attainment-experience, of course takes the most important place of all. Such works, in the very highest sense of the term, are our Buddhist Scriptures, since in them we have the very words of that One of all the children of men who had attained to the very utmost height. But it is the right way of reading them that is needed, for them to be of service in awakening the Path-building consciousnesses. And this right reading of them is a reading that is not all like the manner in which we read the products of modern novel writers, with the consciousness that we have to read a vast deal in order to arrive at very little; but it is reading with the deepest attention to each word. It is a good thing to make a practice of such reading of the Buddha-vacanam, taking only a very little at a time, pondering over it, turning it over and over in the mind with the most intense scrutiny of which we are capable; and even translations here may serve, though of course, not so valuable for the purpose at the Magadhi originals. We have to think to ourselves as we read: "He, the Supremely Enlightened One who for the benefit of all beings, expressed in these words the nature of the Path that leads to the Great

(continued from the previous page) Peace, in descending to the level of our consciousness, was compelled to employ the words that lie before me. These words themselves are not the Dhamma, the Highest Truth, but, could one but think their sequence as He thought it, they embody the Way of Seeing, the deeper modes of Truth which constitute that Dhamma. If, then, I could operate that deeper meaning,—a task imposed on me, not by reason of the employment by Him of any 'blinds' or methods of deliberately veiling his meaning from the vulgar gaze, but by reason of the Nescience of my own heart,—then, there would come to this child of man also, that interior Understanding." Thinking thus, let us come to our reading of the Scriptures, not in the critical spirit of the modern scientific student, but bringing with us the sure interior conviction that the deeper truth we seek is there, veiled only by our own Ignorance. The student likewise sift and turn backwards and forwards in his mind the bare words of the Teacher, assured that the Gold of Truth is in them, and that only very careful effort on his part is needed, to obtain from them all he requires for his heart's great purpose.

22) And it any one should be inclined to ask; If all this effort and labour is required merely as preparatory to entering upon the Path, the yet greater struggle of actual treading that Path still looming before me in the far distance with all my other duties in life pressing hard upon me, is it worth my while trying to do anything in this so arduous course of training?—if any should feel disposed to ask such a question, the answer is: In truth this is well-nigh the only kind of effort that is worth being made at all, by you or by any one. For its

(continued from the previous page) fruits are lasting, whereas the fruits of all other effort are transient. The fruits of this kind of effort are lasting. It is the peculiarity of all effort after what is lokuttara that not the smallest fragment of it that is gained, not the shortest step taken towards the Path, ever again can perish out of our being. Every least little forward movement of this kind remains our constant possession to be added infallibly to whatever forward movement of the same kind we may make after many days, nay, after many lifetimes. It can never be lost. Remembering this, let each of us take every opportunity that opens before us, use every legitimate effort our circumstances afford us the means of making, to take some forward step on the Buddha's grand highway.

ALEXANDRA DAVID NEEL: "TIBETAN BUDDHISM"@@

In Tibet the Buddhist Bhikkhus are called Lamas, and they differ from the Bhikkhus of Ceylon. They dwell in the various colleges and monasteries distributed throughout the country. They are devoted to the study and the practice of Buddhism. Among other institutions there are four chief colleges of philosophy. Not only Buddhist philosophy but also Indian and Chinese philosophy are taught there. And then there are the colleges of Ritual and the colleges of Meditation. These institutions are full of students of various grades.

There is an institution for the publication of scriptures and other literature. Tibetan literature is vast. Besides translations there are a large number of original works by Lamas and other Tibetans. There are also the works of the Mystics.

Very interesting are the hermits of Tibet. They live in seclusion on the top of hills and

@@ In the Maha Bodhi Journal 1929.

(continued from the previous page) caves. They practice the severest of austerities. They would see or speak to no one for long periods, sometimes for three or four years. The people in the neighbourhood of their dwelling places would supply them with food. Food would be left in the vicinity of the hermit's cave. Nobody would disturb the hermits. These hermits spend their time in meditation. They say that the truths of Buddhism cannot be realised without meditation.

The reading of the scriptures is not enough to comprehend the meaning of the Buddha's teaching. You have to practice Buddhism in order to realise the truth of the teaching.

The aim in Tibet is to reach the state of a Buddha. They believe that by following the teaching everyone could reach the enlightened state of Buddha and that in this life. Their method is by introspection and investigation. They say that we must analyse our thoughts and actions. They would want to find out the why and whence and wherefore of every thought and action. When they see the cause they would go deeper and deeper into the subject until they comprehend every aspect of the law of cause and effect. These people after years of investigation and the practice of meditation would come to the state of the mind of a Buddha. Then they would see things in a different way; they would look things in a different way. They would realise that there is no death so to speak that everything is illusory; we are people in dreams; and the great thing is to be awakened. This awakening can only be achieved through meditation.

All Lamas have to practice meditation. That is how they keep their vision clear. Once in every three years every lama has to live in seclusion

(continued from the previous page) at least for three months. This period is devoted entirely to meditation. They would see no one during this period. Tibet is indeed a monastic country. The whole life of the people is pervaded by the influence of the monastic orders.

Buddhism can only be understood by deep reflection. Buddhism is not a religion in the ordinary sense; it is a method. The Buddha discovered a method of self-enlightenment; and what he discovered He preached to others. This method of self-enlightenment is clearly given in the teaching of the Buddha. "Learn, investigate and practise" said the Buddha, and if you follow this advice you would understand things. Cultivate right views, think deeply on the truths of life, do not look to external influences for your deliverance, practice meditation, and you would not only comprehend the grand truths of Buddhism but also you would reach the enlightened state of the mind of a Buddha.

SIR S. RADHAKRISHNAN: "INTELLECT AND INTUITION IN SANKARA'S PHILOSOPHY"@@

1) It is common enough for philosophers who sport on the surface of life to possess the leisure and the capacity for technical discussions. What is rarer is the combination in one individual of knowledge and wisdom. It is only from those of deep thought and large experience that we can get a breadth and depth of understanding, a hold on essentials too often absent from the works of mere intellectuals. In our ancient scriptures it is laid down that philosophy is not a pursuit to which any one can take. It requires not only a sharp intellect but a detached spirit. Commenting on the

@@ "Indian Philosophical Congress 1932"

(continued from the previous page) first Brahma Sutra, 'athato Brahmajignasa,' Vidyanaraya observes; "He who possesses the four requisites, since release is not to be attained through works, must enter on an inquiry into the Vedanta texts in order to obtain the intuition of Brahman, which is the means of release." This view is not a peculiar idiosyncrasy of the follower of the Advaita Vedanta. It is the ancient tradition accepted by all systems.

2) The real is no more aspiration unrealised and unrealisable but is the ultimate behind all appearances whatsoever. It is not something which has yet to be accomplished like the future deity of Alexander, but what is already there, ever present. For Hegel the Absolute is construction epistemologically analogous to similar constructions in the world of knowledge. It is a hypothesis like that of the electron or the neutron. Sankara is definitely opposed to this view. For him the real is genuinely given in knowledge. He distinguishes between *purushatantra* and *vastutantra*, that which is constructed by the knower and that which is given to it. Philosophy is knowledge of being, bhutatavastuvishaya. It is the apprehension of being, an apprehension which has a distinct flavour of its own. It is more immediate than mediate, more direct than indirect. It has more in common with perception than conception. It is pure immediate self-intuition and is utterly distinct from reflection or mediated thought.

3) In the view of Hegel, the Absolute is a rational synthesis transparent to the human intellect. There is no mystery in it which thought cannot disclose. Protests were uttered immediately. Schleiermacher and Lotze deny the adequacy of thought to comprehend the whole of reality without remainder, and resort to considerations

(continued from the previous page) of value. Ritschl, after Kant, affirmed that religious faith is rooted in the practical side of our nature. Systems of voluntarism were the result.

Perception and inference are inadequate to the Absolute. The Real is a vastu but not in space and time; nor is it a mere universal.

4) Sankara tells us that Brahman "cannot become the object of perception because it does not possess qualities such as form and the like, and as it is devoid of characteristic signs, it does not lend itself to inference and the other means of right knowledge." The Absolute is a positive but unnameable being. It negates limitations, privations. The moment we apply logical concepts to it, we reduce it to a non-absolute, the determinate God. The Absolute is the ground of all possibilities including that of God. To know it we have to pass beyond God (Isvara) into the silent real which precedes and is prior to all things. It is 'ekam, advitiam, nirvisesham, avikriyam, opposed to all becoming, formless and fashionless.

5) Sankara says: "The self is not capable of proof nor does it need any. It is self-proven (svasiddha). Itself inconceivable, it is the ground of every possibility of conceiving, of every thought, of every act of knowledge. Even he who denies it, admits it." We may call it pure reason if we please. So long as we do not confuse it with either perception or inference in their ordinary significations.

The difference between Sankara and Hegel is just here. Logical reasoning by itself cannot lead to the apprehension of reality. Sankara admits: "On account of the diversity of men's opinions, it is impossible to accept mere reasoning as having a sure foundation." Sankara has in view what Professor Taylor in his Gifford

(continued from the previous page) Lectures calls "the systematic ambiguity of epistemology."

6) We are called upon to supplement logic by the facts of life, ethical as well as religious. Only then is logic complete. The unsuppressed aspirations of man's spirit are as much a part of the natural order as the suppressed desires of psycho-analysis or the ordinary perceptions of mankind. In other words, we want a synoptic comprehension of all facts of life. 'Samyag-darshanam' is not merely perfect vision but total vision.

While Shankara admits that 'sakshatkara' is a specific mode of apprehension distinct from ordinary perception or inference, he regards it as a species of knowledge and not of feeling or of desire. It is as much determined by the inward organ as perceptual or inferential knowledge is. If the latter is brought about by 'antahkaranavritti', even so is the former. Commenting on Bhagavadgita, VI.20, Sankara writes that the yogin, "whose mind is restrained by the practice of yoga sees the self, the highest which is wholly spirit and essentially light, by means of the purified inner organ." Here he differs from the view which is sometimes adopted by Bergson that intuition is a negation of intellect. For Sankara, it is a fulfilment of it. Intuitive experience is the crown of intellectual knowledge. Intuition is not substitute for rational knowledge but a supplement to it. It is rational thought matured to inspiration. Intuitive insight while spontaneous does not arise except in the minds of those who are prepared for it by study of scripture and reflection. "Hearing from scriptural texts and reflecting with the help of arguments and meditation are the causes of the insight (into Braman.)

7) What is intuited cannot be irrational. It cannot be in conflict with reason. What reason suggests as the truth, intuition reveals as the reality. The intuited truth that the self of man is eternally one with the supreme is the ultimate fact to which we are led by a rational ontology which establishes the unreality of multiplicity, division, manifoldness, and separateness. The unreality of the world is just its self-contradiction. It is said to be *avastu* since it is contrary to reason. What is self-contradictory and yet actual cannot be real. The real is what is not self-contradictory. Reality cannot explain the possibility of mere appearance. Error can be dispelled but not explained. What is of its own nature irrational does not admit of explanation. Reason affirms the complete oneness and simplicity of the real. But reason by itself cannot disclose this truth. When once the beliefs arise through intuition or invalid. Sankara uses the methods of proof and dialectic in the formulation of the absolutely inconceivable absolute which escapes all definitions. Sankara's '*samyagadharshana*' does not express itself in song or ritual but in a rational dialectic rather cold and stiff, when we compare it even with the mysteries of the Upanishads. Dialectics help us in proof but not in discovery. They point the way and reveal the defects of the rival views but they are dependent on given facts. '*Pratyakshagamastram anumanam*'. Reasoning is dependent on perception and testimony. If reasoning is uncontrolled by facts, it is only reverie or imagination or '*tarka*' which notoriously '*apratishtha*'.

Even the spiritual texts are to be used with discrimination. We cannot interpret them arbitrarily. Blind acquiescence in authority is as unsound as a cheap rejection of it. A wise Greek has said: "Not to know what was done in the world

SIR S. RADHAKRISHNAN: "INTELLECT AND INTUITION IN SANKARA'S
PHILOSOPHY"

(continued from the previous page) before we were born is always to remain a child." We must always begin as learners, accept something which we did not create. Even scripture is a means to the insight into the real and loses its point when enlightenment arises.

8) It is obvious that Sankara believes in a direct awareness of reality which is neither perceptual nor conceptual. Here he differs from Hegel, but he also affirms that this direct awareness is through and through rational, and in this he differs from Bengson.

To dis sever thought and intuition is to dismember the real and deny the eternal unity of life. The puzzles and paradoxes of philosophy are due to the fallacy of abstraction, and if we are loyal to the great tradition of this land, we shall always use intellect in the intuition and adopt that is called 'annukulatarka'.

The tragedy of our age is traceable to its excessive intellectuality. A narrowly intellectual life is lopsided. It revels in the abstract and the repetitive and believes that it is the real. Life is sacrificed to its appurtenances. To give to millions of men the electric light does not mean the development in them of clearer illumination.

9) Our literature is critical and realistic. It deals with life as a formula or a pattern and not with men and women, their ardours and ecstasies, their strange possibilities and endless mysteries. Great literature ought to produce a sense of something inexplicable and overwhelming. The true seers possess a different tone and temper, a spirit out of the common, touched with a light from beyond. When we read their writing, they

(continued from the previous page) quicken a like life in us and make us glow with the ardours of self-discovery.

10) We teach drawing and painting in our schools to help us to understand the works of Botticelli or Michael Angelo, but the faith and the passion that made their works possible are no more available. Ethical life is reduced to a code of rules supposed to be rational. Our conventional codes are pretentious failures, which break down at the first touch of reality. We extinguish the light within us for the sake of peace with the world.

11) The play of life, the satisfaction of mind, and the fulness of peace from the life eternal. It is emphasis on intuitive understanding or spiritual values that we need today. How we can develop them in the intellectual conditions of today is the problem to which philosophers have to address themselves. The work which ancient religions did requires to be done now by a new synthesiser 'samanvaya'.

India of the ages is not dead; nor has she spoken her last creative word. The time has come for a new religious expression, a new language for the old everlasting emotions in terms of modern knowledge, a religious form that should contradict no fact and check no inquiry. The everlasting spirit of love and righteousness which has inspired the religions of the past must now quicken and inform the new learning.

C.L.R. SASTRI: "SOME DEFECTS IN PROSE WRITING"@@

1) The word 'style' connotes a way of writing. It touches not the matter but the manner of a given piece of writing. It follows that the best style is that which has the best manner. The thought, the internal content, alone is not sufficient, be it ever so noble. This,

(continued from the previous page) in my view, requires emphasising, Certain reputed critics have laid it down as their considered opinion, as their unshakable conviction that the manner is nothing so long as the matter is precious; that the idea is the chief thing and that the 'style', being only a kind of outward dressing, a sort of extraneous ornament, does not, and ought not, to appeal to the serious student. One of my objects in writing this article is to expose the utter hollowness and absurdity of this theory.

It is, I venture to think, high time people recognized that obscurity of expression does not necessarily connote profundity of thought. Every person that writes is allowed certain peculiarities of style (to match the particular idiosyncrasies of his mind) but it only stands to reason that he should not push these peculiarities beyond a more or less well-defined limit. All arts enjoin on their practitioners some amount of discipline, of self-restraint, and I do not see why, amongst them all, writers alone should regard themselves as being exempt from it. The function of literature is to entertain, not puzzle, the reader. Nor is profound thought, I imagine, any the worse for lucid expression. If the expression is not lucid, then one of two things follows: either vehicle, is not so profound, is not so world yet, not clear enough to the writer himself. There never yet was any thought which incapable, in the right hands, of the most lucid expression. As Mr Herbert Paul, referring to Swift, says, in his admirable book, 'Men and Letters' (John Lane, 1915):

"Until Swift became a lunatic, his mind cut like a diamond through the hardest substances in its way. No sophistry ever deceived him. No difficulty ever puzzled him. There was nothing he thought which he could not express. The pellucid simplicity of his style, both in prose and in verse, came of clear thinking and sound reasoning, assisted by the habit of daily explanation to unlettered women. It is easy to understand him, because he understand so easily himself. A great deal of time is wasted by the 'general reader' in guessing at the meaning of authors who did not mean anything in particular. Uncertainty is the fruitful parent of obscurity, and many people write obscurely in the hope that they will be thought profound. Like the subaltern who would not form his letters distinctly lest his correspondents should find out how he spelt, there is a class of writers who will not be plain lest the poverty of their thoughts should be exposed."

2) Literature consists of "what oft was thought but never so well expressed." Literature, in short, is of the word wordy: it is thought plus style; and sometimes even, it is all style and no thought—if, that is, anything written or spoken can be said to be completely devoid of thought. The silliest thing uttered well becomes literature: whereas the profoundest thing spoiled in the telling remains outside literature's porch.

3) Coming now to the practical part of it, of all kinds of style the simple and the familiar is the most to be recommended. The simplicity should relate not only to the length of the sentences but also to the size of the individual words. One cannot, to be sure, be always measuring one's sentences with a foot-rule, or weighing one's word in a balance, but the safe

(continued from the previous page) rule is to try to make the one as short and the other as light as is consistent with beauty of expression. This, of course, does not mean that there should be no variety, and, further, if there is no imperceptible gradation from one sentence to another, the reading will not be smooth, and there will, inevitably, be considerable jarring on one's ears. The writer must guard particularly against such loose, careless, and haphazard endings to his sentences or paragraphs. There are authors that end their sentences as well as their ideas most abruptly, — with a bang, as it were. There is no knowing when one train of thought ceases and a fresh one begins. This is a serious fault in composition; and even some otherwise admirable writers often fall a prey to it. The sentences, considered by themselves, may be beautiful enough, but the writing taken as a whole, the tout ensemble, in short, is seen to be defective. A well-known instance in that of Emerson. Emerson's sentences are usually very simple: though, it is only fair to say, his thoughts are not. They are charged fully with matter. Emerson, indeed, seems to have profited immensely from the famous advice of Keats to Shelley, namely to "load every rift with ore." He suffered, in other words, from an excess, a repletion, of ideas. We may say of this immersion in them, what Chapman, I think, said of Marlowe's immersion in poetry, that "he stood up to the chin in the Persian flood." This is all, when no doubt, very good in its own way: but, unfortunately, when he came to the arrangement of his ideas he sometimes (as has been testified by innumerable critics) broke down. Of course, his method of piecing together his

(continued from the previous page) essays is partly, at least, responsible for this. He would, it appears, jot down stray thoughts of his in a note-book and, when engaged on his essay, bodily transfer them (or such of them as were opposite) to it. Naturally his essays lack development. As Mr Augustine Birrell pertinently remarks:

"For, let the comparison be made with whom you will, the unparalleled non-sequaciousness of Emerson is as certain as the Corregiosity of Corregio. You never know what he will be at. His sentences fall over you in glittering cascades, beautiful and bright, and for the moment refreshing, but after a very brief while the mind, having nothing to do on its own account but to remain open and see what Emerson sends it, grows first restive and then torpid. Admiration gives way to astonishment, astonishment to bewilderment, and bewilderment to stupefaction."

My whole point is that, in such a style of writing both the sentences and the ideas have a bad, an incorrigible, habit of leaving rugged edges of themselves behind: they are not "rounded off" as they ought to be.

4) It is not easy to write a simple style. One of the simplest of styles that I have come across is that of the distinguished journalist, historian, and critic, Mr Herbert Paul; and it is necessary only to try to write like this to see how difficult it is. A simple style is not, as some imagine, an insipid style. There is an ornament that pertains to simplicity, and there is a simplicity that is at the same time scholarly. There is, I am aware, widespread opinion that the more grandiose the language is, the lovelier, 'ipso facto', is the style. A gaudy style, if we analyse it carefully, will usually be found to be, after all,

(continued from the previous page) not the wonderful thing it looks at first sight. Many faulty and unnecessary things often go to make it. As a general rule, I may say that to use two words where only one grew before, or to employ a word of four syllables where, previously, a word of only two syllables was known to exist, is not conducive to chaste writing. In literature, as elsewhere, economy is of the essence of the thing. I shall even go so far as to say that in writing (I refer to prose, not to poetry), it would be well to have a sort of birth-control of words; and the State, I am convinced, would be assisting the cause of letters were it to impose some kind of penalty on too, too prolific writers. That is to say, we ought to exercise an economy in words, as in everything else; there should be a self-restraint in language, what Pater, I think, calls "the beauty of a frugal closeness of style". This is what Stevenson meant when he advised the late Sir Edmund Gosse in the following terms. The occasion was a perusal of the latter's 'Father and Son', which that gentleman had sent him. Stevenson, in his letter of acknowledgement, writes:

"Beware of purple passages ... And in a style which (like yours) aims more and more successfully at the academic, one purple word is already too much; three—a whole page—is inadmissible. 'Wed yourself to a clean austerity': that is, your force. Wear a linen ephod, splendidly candid. Arrange its folds, but do not fasten it with any brooch. I swear to you, in your talking robes there should be no patch of adornment; and where the subject forces, let it force you no further

(continued from the previous page) than it must. "There is but one art—to omit: If I knew how to omit, I would ask no other knowledge. A man who knew how to omit would make an Iliad of a daily paper.

AGA SYED IBRAHIM DARA: "LIFE AND TEACHINGS OF MANSOOR AL HALAJ"@

"Anal Haq" or "I am God": These words were spoken in Islam at the beginning of the third century A.H. by the Sufi sage, Hosain Mansoor al Halaj, whose life is of great interest and worth studying. He was a heroic soul that fought alone and single handed against the entire orthodox and fixed religious beliefs of his time, when religion was at its zenith and had a very strong hold on the mind of the people. Sufism too was yet in the grip of dogmatic theology. Though many Sufis had devoted their lives for spiritual realization they had hardly gone beyond the boundary of religious philosophy. Hosain Mansoor brought into it a flood of new ideas and higher perceptions of spiritual truths, and by his heroic and untiring fight in which he had to undergo untold suffering and bear great pain, he at last succeeded in his mission of establishing his doctrine on a firm basis. His life work had a great effect on Sufism; if not only left much that is permanent in it but also opened it to much greater possibility of vaster and loftier spiritual realizations.

Incidents of his early life are not many. That he was an inspired child born to be a great sage could be seen from his early childhood.

2) He visited all the sages of his time but none could satisfy him fully. Soon he began to get new inspiration and rare experiences from which he formed his own new doctrine and explained everything in his own terms. His first realization was that there is no difference

@@ In the Triveni Journal 1932-33.

(continued from the previous page) between the individual soul of the devotee and the God whom he worshipped. This idea was yet quite new even in Sufism, not to say of the orthodox believers. Though the Sufis had by now perceived and experienced that an individual could get out of his body and the limits of his mind, and get contact with the Transcendent Divine above and get Union with God through the heart and inner consciousness none of them had experienced the descent of the Divine into the human consciousness and of man becoming God. It was this that Mansoor began to experience and realise in himself. His greatest words were "Anal Haq", "I am God." Although they expounded only the doctrine of the oneness of God and the Unity of the soul of man with the One, they became the cause of his sufferings, persecution and death.

3) Anal Haq means "I am God" or "I am the Truth." The Sanskrit equivalent of it would be "So Ham" – "I am He" or "Aham Brahmasmi" – "I am God." These are the principal sayings of the Upanishads. Each Upanishad has a similar principle which forms the basis of its teachings. Similar sayings of the other Upanishads are "Tattvam Asi" – "Thou art that", "Eko Ham Bahusyam" – "I am One and wish to become the Many," – this applies to the Manifold manifestation; "Sarvam Khalvidam Brahma" – "Verily everything here is God." This corresponds to the Sufi doctrine of "Hama Oost" - "All is He." All these explain the Unity and Oneness of God and the many-sided realizations of His Oneness.

4) The entire Muslim belief opposed Mansoor. None could understand the meaning of his words. He was called a Kafir by all who heard him. His friends sincerely implored him not to speak

(continued from the previous page) blasphemy and to fear God. Mansoor was driven to despair. He himself began delivering discourses and explaining and publicly preaching his message of "Anal Haq" to the people. Though crowds came to listen to him, none could understand his meaning. The orthodox section, whom he most mercilessly attacked, became his greatest enemy. The learned scholars too opposed Mansoor and scorned his ideas. They all gathered and sent an appeal to the Khalif urging strongly that Mansoor should be hanged.

5) Mansoor left the place but wherever he went there arose a storm of endless opposition and he met with great and serious difficulties. Personally too, he had to undergo great physical sufferings, bold and fearless like a lion as he was called, Mansoor went on fighting for the truth that had descended upon him and for the spiritual experience he had realised.

6) There was the Divine light and the Divine power working through Mansoor and he acted at its bidding. All his enemies and the infuriated people dashed themselves against him in vain, as the stormy waves against the hard rocks, to be shattered, broken and thrown back, for who can touch the Divine or contradict the Will of God or come near the light of His Presence? Mansoor went on fighting and attacked everything that came in his way or opposed him. In a short period of this miraculous superhuman activity Mansoor delivered his message to the people. Now came the period of darkness and depression and of a great test for Mansoor. In all such cases of the descent of the Divine Power in the individual there are always chances of the Power withdrawing itself, leaving him in utter helplessness at the mercy of the enemy. At times it is to make the instrument more perfect and to

(continued from the previous page) purify it for a greater descent, that all the weak points of the individual and the hidden impurities of the nature are exposed and brought to the forefront and their ugliness shown to the man. At such times all the hostile forces and dormant enemies rise in revolt to attack the person and overpower him. For, so long as the Presence of God was there, no power on earth could do any harm. It is only when the Power and Presence are withdrawn that the enemy gets a chance to attack and overpower the individual, who at such times has nothing at all with which to defend himself and has only to rely upon his faith. This reminds one of the saying of the Christ, "My father! why hast Thou forsaken me?" and the anxious waiting of Joan of Arc for the Voices to return till the last moment of her death. Similar too was the case with Mansoor. By his superhuman and ceaseless activity he had spent up his forces and the Power had withdrawn, leaving him an ordinary, powerless human being full of innumerable weaknesses in the midst of a storm of enmity. Mansoor did not know what to do. It seemed that there was no possibility at all of his message ever being understood by the people. Mansoor acted wisely and did not commit any blunders. He at once changed his entire mode of life. He threw off his fakir garments and lived like one of them. At times he travelled to different countries.

Thus for years Mansoor led quite an aimless ordinary life bereft of his former Light and force. After this period he went to Persia and here it was that he once more got the Light. The atmosphere of Persia has always been most suitable for spiritual inspiration, for the heart of the race is open to the Divine and responds to the call of Love. It inspired Mansoor

(continued from the previous page) to such an extent that he began to remain all the time in a deep state of trance, and it is said that even a moment of separation caused in him intense pain which he could not bear, though there was no physical suffering or torture which he had not borne without the least difficulty.

7) Then he once more put on his Sufi dress and started holding his discourses and preaching his doctrine again with his former vigour.

8) His people saw that he had become a changed man, "now there was no restraint in him." His manner had become more offensive and he challenged everybody and all authority. He gave discourses on all subjects and performed miracles. He began to get crowds of ignorant followers who at times were fascinated by him and at other times became his enemies. The people could not follow his subtle ideas or understand his message. From his words they took him to be an enemy of religion and it roused their anger and worst fanaticism. The same trouble arose again. There was endless opposition, bitter hatred, ignorance and enmity. People got so enraged that they attacked him personally when he said "Anal Haq" or explained his doctrine. In fifty different places he was beaten by the audience. The government authorities sent complaints to the Khalif and spared no pains to torment and torture Mansoor in all possible ways. In spite of this great opposition Mansoor carried on his work with a fair amount of success. He influenced the masses a great deal. His inspiring and drawing so many people to himself under the circumstances is in itself a great miracle. For we find he was always surrounded by thousands of men.

9) Mansoor wished to start a "great work" but before that he wished to spend some time in

(continued from the previous page) concentration, with which idea he started for Mecca. A crowd of four thousand people followed him to the place. Mansoor went straight to the temple Kaba and on reaching the door stood in front of it and began to perform penance. All day and night he stood like an "inanimate idol" without the slightest movement absorbed in a trance. The unbearable sun and the heat of the desert had no effect upon him. People put food near him out of which he took only one morsel at night time and fasted all the day. "Though his body was scorched in the sun it had no effect upon his meditation." This continued for many days. Once when Mansoor opened his eyes he saw a great crowd around him, all engaged in prayer. "Mansoor felt ashamed and hid his face behind a sand dune." When the prayer was over and the people dispersed he lifted up his hands and prayed "O Lord! I know Thee a thousand times more pure than the people that are full of emotions towards Thee and call for Thee and pray to Thee; and also more than those who know Thee in their wisdom. Thou alone knowest what is there in my heart. I cannot utter a word or describe Thee. Thou art prevailing the whole of my body. Thou only can describe Thyself best."

During these days a man came to Mansoor and said, "Tell me what is patience and endurance." Mansoor replied, "If your hand and feet are severed from the body and you are put to torture and hanged, yet neither any complaint nor murmur comes to your lips, then alone you have true endurance and patience." Mansoor must have seen his future during this period of penance. For after some years these very things happened to him and Mansoor died without a single murmur or complaint coming from his lips.

Another man asked Mansoor, "Why do you perform penance and undergo so much suffering and pain?" He replied, "Just as the dead body feels neither pleasure nor pain, I too am indifferent to either of these and am unaffected by all the outward reactions of Nature." This shows that Mansoor had reached the high stage of "Equality" – 'Samata,' after which a man rises above all duality and the "pairs of opposites" such as pain and pleasure, joy and sorrow, etc. This is also evident from one of his famous and characteristic sayings on the subject, "That which is mine, for by God I never distinguish between pleasure and pain."

10) The "Anal Haq" doctrine is not the same as the Avatar doctrine. Any one who reaches the One in this experience can say "Anal Haq" or "So Ham," – "I am He," but it does not mean that he is the Incarnation of the Divine in the sense of Avatarhood.

11) It is something very great and of enormous importance. For an Avatar, it is believed, comes once in thousands of years, at which time the entire world undergoes a spiritual evolution. Very great wonders and miracles happen in the world at such a time. Great changes and upheavals take place in society and Nature all around such as wars, earthquakes, revolutions, changing of the old order and the struggle and conflict and clash of the new forces. At this time the vital powers and the 'asuras' also descend on earth and try to take hold of its nature and use it for their own enjoyment. Thus all the ignorance, darkness, falsehood, sin and evil is brought to the surface and has its free expression and full play in the existing confusion of the world. At such a time the Avatar comes to save the world to reveal the Divine Nature in man above this lower nature

(continued from the previous page) and to manifest and reveal God in Himself and to lead the world "from darkness into light, from death to immortality." At the same time the highest spiritual Truth, Light, Knowledge and Ananda descend into the world consciousness and also all the Divine Powers, Beings and Forces come down to take part in the great Manifestation for which it is believed the world was being secretly prepared through all these ages. It is regarded a great blessing for any individual to be born at such a period in this world, for it is a period of Grace for the entire world and of the descent of the greatest Truth and Divine Consciousness and not a matter of only an individual realization of personal experience.

12) Day by day the opposition increased. The government, the religious classes, and the fanatical mob who had become his greatest enemies, began to take serious steps against him. Mansoor preached to the masses, performed miracles and challenged them. "His tongue had become doubly sharp and now he began to wield a considerable influence and get followers." The Khalif was once more approached very seriously and asked to try and hang Mansoor, who was accused on innumerable charges: he said "Anal Haq", preached irreligious doctrines, performed miracles, and believed that he could himself write better verses than the Quoran. This time the Khalif took action. Yet a last chance was given to Mansoor of escaping a cruel death. He was ordered to mount upon a platform and in the place of the words "Anal Haq" – "I am God", to say "Hooal Haq" – "He is God." Mansoor bravely mounted the platform and said, "The ocean of oneness is rolling on all sides, and in that my individuality has totally merged. I cannot separate myself from it. Mansoor has forgotten

(continued from the previous page) that he is Mansoor and has attained Divine Nature. Why should he leave this exalted position and again become a low earthly creature?" This was his reply to the prosecution.

13) The anger was due to the reason that Mansoor by his words contradicted the religious belief that God cannot be seen.

14) The Sufi sages grasped the truth of this words soon after his death and some of them got similar realizations. A sect of dervishes came into existence, who went about preaching the doctrine of "Anal Haq" from country to country. In the following century it had not only been accepted but had become an essential doctrine of Sufism, which by this time had become a "very much respected order" and had freed itself from the grip of dogma and its narrow limitations and "watertight compartments." It had become sufficiently wide, free and plastic to make possible the many-sided realizations of deeper spiritual Truths. Not only the idea of "Anal Haq" and of "becoming God" and also "Fana Filla" – "annihilation of the individual in the Will of God" were fully realized in all their different phases, but the idea of pantheism too got into Sufism and found a permanent place in it.

15) The conditions at the time of Mansoor were different, and it required a hard, brave and an untiring fight like his to first pierce the veil and break the hard crust of ignorant opposition and "to open the door" of higher knowledge and clear the way for the future, and very well did Mansoor perform his mission.

As to what was the actual stage and limit of Mansoor's realization and attainment, we have already discussed in the course of this article. The case with which he worked his difficult realization and promised it to others is evident from his characteristic saying, "The way to God

(continued from the previous page) is two steps, only: one out of this world, and one out of the next world, and lo! you are with the Lord."

DR HERMANN GOETZ'S: "THE MEANING OF THIS WORLD CRISIS"@@

1) The longer this war goes on, the more people are realizing that it is more than one of those clashes which we have seen in the last centuries. Opinions, however, still disagree as to its real meaning. It has been interpreted as the defence of the civilized world against some criminal nations with innate predatory instincts as a struggle between a democratic and a fascist world order, between an imperialist and a socialist society of the future, as the collapse of capitalism, the disintegration of materialistic Western civilization, etc. None of these theories are without foundation, but they either completely ignore historical experience or see it in a much too short perspective.

2) Our present age, no doubt, is very different from those past times, but the human character, its virtues and failures, its individual and social reactions have not fundamentally changed. What has actually changed are our dimensions of life, the distances and areas covered, the multitudes of people, the quantities of production, the efficiency and intensity of our organization, analytical methods and technical resources, in other words the instruments through which we are acting on our natural and human environment.

The change of our dimensions of life! With this we are already in the midst of the problem For there exists a close interrelation between

@@ In "Aryan Path" Journal January 1943.

(continued from the previous page) the range of our cultural resources and our social, economic and political institutions. Primitive resources mean poverty, simple social organization, small permanent States, short-lived, medium-size empires, unsophisticated intellectual and artistic life. Highly developed resources permit wealth, great and complicated social organisms, strong gigantic States, and refined artistic and intellectual life.

3) Such changes, however, are always terrible historical crises. For man is a tradition-bound being, even as a revolutionary. Cultural life is too complicated for our intellectual capacities to take in all the final consequences of the very innovations created by us. Not only this! We are even afraid to face those consequences. We want to enjoy the new facilities they can bring us, but we shun the sacrifices, the responsibilities and the struggles which, too, they must entail. At the very moment that new life possibilities confront us with the new tasks and duties, the easy-going life of "progress" corrupts our character and energy, diverts our interest to luxuries, weakens our creative imagination and stifles our religious and moral sensitiveness.

Thus economic, social, political unbalance and tension are growing and finally rising to international dimensions. Power organizations are built up and ranged against each other. The moral forces of resistance and cohesion are decaying behind that glittering facade, until the tension explodes in a series of wars and revolutions destroying all that is rotten and creating a new equilibrium of forces in harmony with existing conditions; and a religious and moral renaissance arises from the hardships and desperation of those years of disaster. This has been the course of all the great crises of

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(continued from the previous page) history when one age of human civilization has gone down in a blood and flames and another, a younger and hopeful age, has begun.

4) Countries which long had suffered from the insufficiency of cultural resources against the obstacles of nature, the undifferentiated vastness of their territories, the inaccessibility of their mountains, excessive heat or cold, maldistribution of water, etc., have, thanks to these inventions, now found their appropriate style of life and have become first-rank world powers, such as the U.S.A., or are on the point of becoming so, such as Soviet Russia, or on the way towards such a development such as China, India and some Latin-American States.

Europe, on the other hand, has been completely outgrown by the same expansion of our life dimensions. The European national states are still mainly the same as in the Renaissance, i.e., at the time when guns and travelling coaches were just coming into use. The European social system, in spite of many improvements, is still fundamentally that of the early nineteenth century, when modern inventions and their application were just beginning.

Thus, already before the outbreak of this crisis there had been not a single European state which could be really sovereign, or one whose economic or social life was in sound equilibrium. That things were outgrowing the existing order had been generally felt, but as nobody wished or dared to touch the existing system, a race of the individual greater States for further territories, soldiers, allies and economic resources had become inevitable, until the age of imperialism ended in the war of 1914-1918. As, however, the existing national

(continued from the previous page) ideology was not overcome but intensified, as the one hesitating start towards reconstruction, the League of Nations, was disfigured into an instrument of the same game of imperialistic competition, the clash had to repeat itself, but now with all the dreadfulness of a conscious life-and-death struggle with all the horrors of modern instruments of destruction, with all the reckless barbarity of systematic enslavement or extermination of the weaker or defeated peoples. And this dreadfulness had to be most pronounced in those States where, as in Germany and Italy, inherent social weaknesses, political dissatisfaction and economic difficulties consequent on the last war had led to an extremist form of nationalism, whose very formation on the ideals of a legendary past must be in the way of any solution compatible with the necessities of an age of much greater life dimensions.

5) This moral decay, however, is a phenomenon connected with all late phases of a civilization, whether in late Renaissance Italy, in eighteenth-century India or in present-day Europe. In a certain measure it is a natural effect of every over refined civilization. For whereas such a high form of social and cultural organization renders possible the greatest and most perfect creations, the security of a well-provided life must also weaken the character, the religious experience and the creative instincts of the less gifted individuals, and favour luxury and pleasure hunting, self-indulgence and irresponsibility. As long as the existing social and political organization can bear the strain, this incipient demoralization is actually an incentive to a last one-sided flourishing of all the super-sensitive forms of art, especially those serving beautiful

(continued from the previous page) women, e.g., dress-fashions, home and society luxury, music, dance, opera.

6) Is Western civilization, thus, doomed? The answer depends on what we understand by Western civilization. If we mean the special political, social and economic system, the current ideas of the nineteenth and early twentieth centuries, historical experience makes it certain that most of these will not survive the present crisis (which probably will not yet be concluded by this war). But the same experience shows us that in most cases a new, more appropriate form of life and culture is already beginning to evolve during the last phases of a dying civilization, and is absorbing the valuable traditions of the latter. As soon as the social shuffling of the crisis, whether through impoverishment, revolution or war, has come to an end, it takes the place of the former, and a new phase of human history enters upon its own cycle.

Such a new form of western civilization, with a much broader, supernational, even super-racial outlook, has actually begun to evolve since the end of the nineteenth century and has since the last war already acquired a strong influence in many fields of life. Side by side with the grossest scepticism and materialism a strong religious revival has set in; natural science has turned from the dead mechanism of the nineteenth century to a new dynamism; social and cultural sciences have become practically new disciplines; art has undergone a complete revolution in contact the East; in literature the sentimental or sceptical tendencies are more and more outweighed by a positive and strong inspiration of life. Western civilization will survive this crisis, but it will be very different

(continued from the previous page) from what we had been accustomed to.

Another question, however, is whether the centre of Western civilization will shift to nations on other continents whose natural conditions are more favourable to the modern life dimension and less handicapped by time-sanctioned but superannuated traditions. That Europe has lost its monopoly position is beyond any doubt. Will it be completely eclipsed by Russia and America, or will it retain its position at the side of those two giant powers and other, younger, centres still in the making? At present the future of Europe actually lies in the hands of Great Britain. All other European nations have collapsed, and even if they survive, no leadership can be expected from them.

7) But reconstruction will mean more than restoration of a past that is gone. It will mean the merging of the peoples of the Empire and of Europe into one nation, as in the U.S.A. and Soviet Russia. It will mean the building up of a modern efficient economy comprising the whole empire and all its citizens. It will mean a ruling class drawn from all sections of the empire, a civilization built from the active contributions of all its peoples. And this will entail the fall of national and colour bars, the sacrifice of merely inherited privileges and long-cherished customs; in other words, real reconstruction, not conservation. Without these incisive reforms the empire might survive for some time, a relic of the past like the Austria of the nineteenth century, subsisting on the prestige of a past splendour but finally disintegrating—because of its vulnerability, its comparative economic backwardness in consequence of monopolies and the interior tensions resulting from the lack

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(continued from the previous page) of a future ideal—as soon as the now-rising new giant powers have reached their full growth.

8) As even the slow-working British mind, however, is at present in such ferment as never before in the last hundred years, such reforms though perhaps executed hesitatingly and step by step, are quite within the possibilities, if not the probabilities, of the future. Then the "Third British Empire", expanded to a European-Asiatic federal union, might initiate another Golden Age of mankind, in which a new form of civilization might spring from the contact of so many old peoples and cultures, as in the Hellenism of the Ancient World and other syncretistic periods. But history is the story of failures and missed opportunities, and of unspeakable miseries resulting from our pride and resentment, our prejudice and short-sightedness. And of the future we can presage only its possibilities, not their fulfilment, especially when we stand at the steps of a new age of human civilization.

DR S.K. MAITRA: "SRI AUROBINDO'S SUPERMAN"@@

1) If Neitzsche must be given credit for being the first to introduce the word Superman, he must also be held responsible for lowering the idea of the Superman and reducing it to that of an Asuric or Titanic man. The new race pictured by him might be stronger and more powerful but it was certainly not better than the existing race of men. In fact, if anything, it was more ruthless. and cruel.

2) Sri Aurobindo's Superman is the God-man, the Gnostic Being, who excels man not in physical strength or in the power to rule and to conquer, but in things of the spirit. There is, however,

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(continued from the previous page) this in common between Sri Aurobindo and Nietzsche, that they both emphasize that if the world is really to be raised to a higher level it can be done only by a new and higher race of men and not through individual salvation. The path of individual salvation was favoured by our ancient sages. There can be no doubt that this path, with the appropriate sadhana, followed by a large number of people for centuries, created a spiritual atmosphere very favourable to the growth of a higher consciousness in the race. But Sri Aurobindo believes that this is not enough, as it cannot lead to a total transformation of nature, a radical change in the universe, which is the goal of evolution.

To turn now to Sri Aurobindo's exception of the Superman.

The emergence of the Superman is a necessity of evolution. Evolution or Ascent is the return of the Spirit to itself, as Involution or Descent is the self-projection of the Spirit. At every step the latter conditions the former. To the extent to which the Spirit has descended into the world, to that extent it can evolve. As the Spirit has descended into Matter, therefore Matter can evolve into Life. So is it with the evolution of Life and Mind. Evolution must reproduce in the reverse order the process of the involution of the Spirit. The process of evolution cannot stop until the Spirit has returned to itself out of its involution in the world. So far, this process has produced four principles; Matter, Life, Soul and Mind. The time is bound to come, sooner or later, when the next higher principle, the Supermind, will emerge.

Consequently also, the emergence of the Superman is an evolutionary necessity, for the

(continued from the previous page) Superman is the Being into whom the Supermind has descended, the Gnostic Being with the supramental consciousness. The descent of the Supermind, however, will cause the emergence of, not an individual Superman, but a race of Supermen. And along with the emergence of a race of Supermen there will be produced also a radical change in the whole nature of the universe, physical, vital, psychical and mental. In fact, the Superman cannot appear until matter, life soul and mind undergo a radical transformation. This follows from one of the main principles of Sri Aurobindo's theory of evolution. Evolution to a higher stage does not mean the annulment of the previous stages, but their transformation. When mind emerges in the course of evolution, the lower principles, matter, life, soul, undergo a transformation, with the result that after the emergence of mind these principles become different from what they were before. The new principle, when it emerges, descends into the lower ones and is integrated with them, so that they also get the benefit of the light that comes from it, and their nature undergoes a change. This is what Sri Aurobindo calls integration.

But the cosmic necessity for the emergence of the Superman does not prove its emergence in the human being, for it might very well happen that the higher consciousness might descend into some other thing. To show the necessity of its emergence in human consciousness itself for the purpose of ascertaining whether in that consciousness there are signs which unmistakably point to a higher destiny for man. If we do so, we come across the phenomenon of human aspiration which undoubtedly points in this direction.

This aspiration is to lead a Divine Life in this terrestrial existence. But, apart from this definite aspiration, what has distinguished man from the very beginning of his career is a spiritual urge, an impulse towards self-exceeding. This, in Sri Aurobindo's view, gives man the right to receive the higher consciousness when it descends into the world. The nature of man will, of course, be transformed when this great event, for which the whole world is eagerly waiting, takes place. But he will not be pushed to the wall, he will not perish, in order to make room for a higher race. What will happen is only a radical change in the nature of man, raising him to the status of a Divine Man. A Divine Man; Yes, that is the destiny of man—to end not as man but as a higher race of beings. This new race of Divine Men or Gnostic Beings will be the consummation and fulfilment of all that exists already in man as an aspiration.

It is very important to remember that this doctrine of the Superman is very different from humanism. Humanism looks upon man and his problems as the sole concern of philosophy. It judges everything from the standpoint of man as he is at present, with his social, economic, political, religious and other needs. It does not take into account at all the subhuman or the superhuman world. This is, to say the least of it, a grossly inadequate view. Man and his problems are only a passing phase in evolution. They cannot be allowed to loom so large as to put into the shade all other problems. Indeed, to look upon them as the sole or even the chief concern of philosophy is to lose all sense of proportion. Sri Aurobindo's impatience, therefore, with those who want to look at the universe from the point of view of

(continued from the previous page) of humanism is fully justified.

The standpoint of the philosophy of the Superman is very different from this. It takes into account the whole universe and not the small part of it which is concerned with man and his needs. It only asserts that man has shown his capacity to become something higher than man, and that consequently, when the Higher Light will descend which will transform the whole universe into something much grander, nobler and purer than what it is at present, it will descend into his consciousness. The result of this descent will be to change man into the Superman, but it will equally change Nature into Supernature (Para Prakriti). It is from the standpoint of this Superman with his Supernature that Sri Aurobindo tries to look at the universe, but this standpoint is one for which human needs and human problems have lost their special significance and have become merged in the larger issues which now come into view.

The Superman is not the same as an Avatara. The Avatara takes birth in this world for a special purpose. His work over, he withdraws from the world and leaves to its slow process of evolution. He does not effect any radical change in the nature of the universe; he only removes some stumbling-block which impedes the process of evolution and lets it proceed on its slow on-ward march.

3) The Superman, however, is not a temporary denizen of the world, like the Avatara. He does not come into it with a special mission and leave it as soon as that is over. He comes to stay permanently in the world and raises the whole tone of the universe by doing so. He does not come merely as an individual but as a member of a higher race of beings. The process

(continued from the previous page) of evolution does not stop with his emergence. It only undergoes a radical change, for before his emergence it was through ignorance and after his emergence it becomes for the first time an evolution through knowledge and it must continue till it attains its goal, which is the emergence of the Sachchidananda. We must not forget that above the Supermind, the emergence of which will cause the advent of the Superman, there is the still higher principle of Sachchidananda, or the triune principle of the Pure Existent, Consciousness-Force and Bliss.

Such, in brief outline, is Sri Aurobindo's conception of the Superman. It may, however, be said that by making the emergence of the Superman dependent upon a radical change in man's nature, it removes it to an extremely distant future. The apprehension, however, is groundless. For, says Sri Aurobindo, in "The Life Divine";

"What is demanded by this change is not something altogether distant, alien to our existence and radically impossible, for what has to be developed is there in our being and not something outside it... What is necessary is that there should be a turn in humanity felt by some or many towards the vision of this change, a feeling of its imperative need, the sense of its possibility, the will to make it possible in themselves and to find the way. That trend is not absent and it must increase with the tension of the crisis in human world-destiny; the need of an escape or a solution, the feeling that there is no other solution than the spiritual cannot but grow and become more imperative under the urgency of critical circumstance. To that call in the Being there must always be some answer in the Divine Reality

(continued from the previous page) and in Nature."

J.R. JAYEWARDENE: "BUDDHIST ESSAYS"

- 1) The order in which the different parts of the Path are brought into perfection begins with Upright Conduct. This is a condition precedent to the following of the other steps in the Path. Purity of virtue is absolutely necessary for the safe and profitable practice of the path of meditation. "The path of meditation leads to sublime heights, where the rarefied atmosphere will only support a refined mind and body. Without virtue it is imprudent to begin the practice of meditation, for that way madness lies." This is the view of Dr Cassius Pereira, one of the few living Buddhists in Ceylon who practises meditation.
- 2) The consuming of intoxicating drinks and drugs and the trading in such things are condemned because the practice of the Buddha's teachings involved constant mental alertness, the attainment of which condition is frustrated by intoxicants.
- 3) Enlightenment meant to the Buddha not only the ecstasy of consciousness transformed by the eradication of Tanha, (craving), not only an understanding of phenomena such as they are, but also the realisation of a way of life that leads to supreme happiness, here and now.
- 4) Since Nibbana is not a mere concept, but a mental state to be experienced here and now, the beginning, the end, and the very essence of the Way that leads to it, is the mind.
- 5) Right Effort, Right Attentiveness and Right Concentration comprise this path, "The Path of Meditation." The mind is now struggling with itself. The disciple is ever on the look-out to ward off all those demeritorious conditions

(continued from the previous page) that flow in through the senses and arise in his mind. For instance, while regarding a certain object, if there should arise in the mind of the disciple on account of it, demeritorious thoughts connected with greed, anger or delusion, the disciple can do one of five things (1) by means of this object gain another and wholesome object, (2) reflect on the misery of these thoughts, as unwholesome or full of pain, (3) pay no attention to these thoughts, (4) consider these thoughts not permanent and therefore unworthy of acceptance, (5) by an effort of the mind, restrain, suppress and root out these thoughts. In doing so, the demeritorious thoughts arising from greed, anger and delusion will disappear and the mind will become inwardly settled and calmed.

6) The disciple must be ever watchful when he experiences a form with the eye, a sound with the ear, an odour with the nose, a taste with the tongue, a contact with the body, or an object with the mind. He must not let his mind be attached to the whole object or to its parts. He strives to avoid the demeritorious conditions that would arise if he remained with unguarded senses. Not only does the disciple seek to avoid and overcome demeritorious conditions, he also seeks to develop meritorious conditions or to maintain those that have already arisen.

7) These meditations are introspective and analytical. The disciple meditates on phenomena that surround him and on the constituents of his own body with reference to the Buddha's teaching of Anicca, (transiency), Dukkha, (suffering), and Anatta, (non-ego). For instance, while dwelling in contemplation on the body, the disciple beholds how the body arises, how it passes away; beholds the arising and passing away of the body. A body is there, but no

(continued from the previous page) living being, no individual, no woman, no man, no self; neither a person, nor anything belonging to a person. He understands that there is no ego, no being, but an ever changing combination of energies. One method of meditation is 'anapana sati', watching over in-and-out-breathing. With attentive mind the disciple breathes in, with attentive mind he breathes out. When making a long inhalation he knows 'I make a long inhalation,' when making a long exhalation he knows, 'I make a long exhalation' and etc. Anapana-sati practised and developed brings the four fundamental meditations to perfection. The disciple can now, at will, without difficulty and effort, enjoy the four trances, (jhanas), and also the six physical powers, (abhinnas). These states not only enable the disciple to enjoy a bliss he has not enjoyed before, they also enable him to perform super-normal functions. The Buddha realises the danger of the disciple thinking he has attained the goal, or being satisfied with the newly acquired mastery over mind and matter, he therefore advises the practice of Samma Samadhi.

'Samma Samadhi'. So far the meditations have been mainly analytical. Samadhi is of two kinds. First for 'Samatha', (one-pointed calm), second for 'Vipassana', (insight). The latter is analytical in outlook right up to attainment of one of the four Paths. The methods that the Buddha has indicated for the development and purification of consciousness consist mainly of 'Samma Sati' and Samma Samadhi,' one-pointedness of mind meaning, the thinking of a definite point of time of only one thought. The disciple has now by the practice of Sila and the earlier factors in the path of meditation prepared his mind for the final assault. His mind is now

(continued from the previous page) fully developed and the Buddha does not want it to be used to enjoy trances, (jhanas) or to perform super-normal functions. He insists that the disciple should turn this 'weapon' as he calls it, in a sustained effort to understand phenomena, namely that phenomena are anicca, dukkha, anatta. This the disciple does not and reaches the highest development of consciousness, the understanding of phenomena such as they are. "Develop your concentration" said the Buddha, "for he who has concentration understands things according to their reality." Right concentration enables the disciple whenever he comes in contact with an object through the five senses to perceive its constituent parts and realise rather its transiency, pain, or lack of "soul."

8) Understanding things according to their reality, understanding all phenomena as anicca, dukkha, anatta, the disciple liberates the mind from all forms of Thanha, (craving). The mind draws away from phenomena that ever calls to it, the mind even draws away from the component parts that make up personality. Thanha which attracts and binds the ever changing constituents of our personality to the fleeting phenomena in the world around us, is extinguished. This thirst for the world of phenomena ever rises up anew.

9) The conclusions are the same; they must be It is the method of approach that differs. Western sages constantly examine external phenomena, the structure of the stars and the planets, and their movements. From the data they obtain they seek to deduce general truths that hold good universally. The Sages of India and peculiarly the Buddha, turned the search-light inwards, and by intense mental concentration and control of the mind, found within the

(continued from the previous page) depths of their own natures universal truths.

10) Jeans is true to the Buddha's constant preaching of the illusion of the material world created by our senses. Protons and electrons which compose matter are electrical impulses and as Sir James Jeans hesitatingly puts it, not bits of matter, not solid particles, but waves of radiation. Matter as we see it and feel it is an illusion. We deal with a table before us as a solid fact. It is but a crowd of fluid elements, waves of radiation that represent a certain kind of energy. Why is it that this illusion, so apparently proved by Modern Science to be an illusion, still deceives the eye?

This leads us to the larger question of mental concepts, of thought. Let us follow Sir James Jeans into the heart of the problem, the relation between mind and matter. To show the connection between mind and matter he gives the following. "Mind no longer appears as an accidental intruder into the realm of matter; we ought rather to hail it as the creator and governor of the realm of matter."

The material world, we have been told, is really a world of waves, like waves of light and sound. What is important is that physical science now conceives of the Universe not merely as a universe of waves, but as universe of pure thought. The Buddha arrived at this conclusion and even went further. He said that thought is not static, it does not rest in the mind of the thinker alone, nor does it consist of particles; it is a vibration, and consists of waves. Matter consists of waves and vibrations. Thought also consists of waves and vibrates, according to the Buddha at a speed of 17 thought-moments to a given unit of time.

The illusion created by matter on the mind may be explained by the familiar example of the two trains, travelling on adjacent lines, in the same direction and at the same speed. An observer in one train is unable to say that the trains are moving. He is deceived by the similarity in direction and speed of the trains. As soon as the speeds differ, the illusion is dispelled. Let us suppose that the waves of matter and waves of thought vibrate at equal speeds. An illusory mental concept is created. What is insubstantial we see and think as substantial. Those who by concentration and control of the mind are able to enter a state of 'Samadhi', that is an ability to control the vibrations of their thought waves, create a discrepancy between the relative speeds of the vibrations of their own thought-waves and the vibrations of the waves of matter. In his writings Swami Vivekananda often says that in a state of 'Samadhi' he could see nothing around him but wave upon wave rolling towards him, as if to engulf him.

11) To-day, politics enters into very sphere of human activity, and politicians who rule nations attempt to mould the lives of their fellowmen. The character of these men and the ideals they stand for, are therefore, of the greatest import. The study of Buddhism, as the teaching of one of the world's greatest thinkers, must profit those who take an active part in politics. The Buddha was one who worked out his ideas to the ultimate degree of clarity, and as such, his teaching merits close analysis even today.

12) The improper understanding of the theory of Kamma and the doctrine of Rebirth has caused immeasurable harm to the correct practice of the Buddha's teaching. Fatalism, ritual and ceremony

(continued from the previous page) are the results of these wrong beliefs. Similar evils face us daily in Buddhist Lanka. "We are the victims of our past Kamma," say the fatalists; "let us build temples and organise pinkamas so that we may gain merit in future births," say the reincarnationists. These ideas shew Buddhism as expressing an entirely negative view of life; just as "Thy will be done," expresses a resignation foreign to Christ's teaching. The Buddha's own life, his constant advice to his followers to put forth spiritual strenuousness and to practise this virtue unceasingly shew how much he appreciated action in this life. He wanted his disciples to be "vigilant and strenuous and resolute," in working out a way of life that would end in the realisation of the goal, here and now.

The proper practice of Buddhism therefore involves a technique of living, which while not worrying about Kamma or Re-birth, places upon the individual the responsibility of perfecting the art of living, until he has attained in this life the goal, Nibbana.

13) Lionel Curtis writing of modern politicians says, "Wars and the miseries they bring in their train are sure indication that in public affairs men have ignored the real end of human existence. The tactical steps designed to prevent war should be conceived as means, but only one of the means, to be followed in the effort to attain human welfare. The wider policy needed to attain the end can only be conceived by men who have seen wherein human welfare consists; and do not shrink from saying what they have seen and what they seek.. In the last analysis a growth in the disposition of men to serve others than themselves, a constructive unselfishness is the end to be sought."

- 14) "Every state lives upon the character of its citizens," says Professor Harold Laski.
- 15) The environment which the state provides today, for the building up of the character of its citizens, tends not to the establishment of the ideal but to its destruction. The majority of states, including Lanka, stand for "the purely industrial and utilitarian view of life, the cult of power and machinery and national comfort." Public education, financed by the state, equip the young to fit into this same environment. Even religious organisations preach the ideal but practise the opposite. In the social world, in the professions, in commerce and in politics, we find the struggle to acquire for self as the dominant factor. The society that comprises the state is a purely acquisitive society, and the sickness we suffer from, is the sickness of an acquisitive society. A few may struggle against this environment, and even rise above it. The larger number have not the knowledge nor power even to question. The result is that greed for power and possessions, and hatred of fellow beings, are almost the ultimate facts of human nature today.
- 16) Legislation and education will have a common purpose. The former will seek to change man's nature, by removing from his present environment those conditions which wrongly dominate his mind today; the latter will educate him to work in his new environment, by emphasizing those elements in human nature which cause disharmony, and by teaching man to remove them.

Politicians seeking to attain this ideal will have before them a moral goal: the state they seek to create will conform to an ethical ideal, and it will necessarily have a moral

(continued from the previous page) claim to the allegiance of its citizens.

17) The central concept of Buddhism is "Ye suffer from yourselves." To cease to suffer it is not necessary to run away from the world. It is necessary to renounce self. It is easier to flee from this world than from self. The transition from strenuous thinking and selfless service to mere monastic seclusion is an easy one. One may shave the head and yet retain the scheming privacy of the brain inside it.

18) Gautama was thirty-five when he received enlightenment, he died when he was past eighty. Mr Iqbal Singh in his book, "Gautama Buddha" asks the question, "What was he doing during the long period which separates these two events?" He answers it thus, "He did not devote the rest of his life to "an intimate contemplation of that bottomless and limitless depth: from which all virtualities arise, all powers emerge. Gautama was not enamoured of the unrivalled purity of the absolute vacuity." The years of his ministry he spent instead in attempting an alleviation of the lot of his fellowmen.

19) He made the welfare of others very much his business; and it would be difficult to find a more inspiring example of selfless devotion to the cause of humanity.

20) Mr Singh says that "the Buddha's way demands renunciation ... the surrender of one of the most deep-rooted habits of the human ego—the habit of grasping ... It asks for the abandonment of the habit of grasping because it recognizes the contradiction inherent in the acquisitive approach; recognises in the ultimate analysis, the utter impossibility of grasping anything at all in a universe of sense and succession."

21) When the Buddha was taying among the Kurus,

(continued from the previous page) addressing the Bhikkhus, he said: "The one and only Path leading to the purification of beings, to passing beyond grief and lamentation ... to the realisation of Nibbana is that of the Four-Fold setting up of Mindfulness.

"Sati" here translated as Mindfulness has also been translated as Conscience, Attention and Meditation. No exposition of the Path is complete without the inclusion of Mindfulness, for it is mind culture and control which is the essence of the Path. The other word in the compound is "Patthana," which means "putting forward or setting up of." The Sermon deals with, "The setting up of Mindfulness;" the Buddha takes the disciple into the Path of Meditation, Samma Sati, and explains in detail how to practise it.

It is necessary, firstly, to choose a quiet room or a forest before beginning the Path of Meditation. Having chosen a suitable spot, the disciple sits cross-legged, holding the body erect, and begins to direct his mind towards the object of his thought. The object of his thought is not the outer world as such, but the structure of one's own being.

22) Whether he is drinking, eating, sitting, sleeping, talking or keeping silence he knows what he is doing.

The disciple then begins to dwell upon the constitution of the body as something enclosed in skin, and full of diverse impurities. He considers its structure, hair, nail, teeth, etc. He considers how a dead body would look like two or three days after decomposition, and thinks that his body too is similarly constituted and will suffer the same fate. Progressively the Right and Mindfulness becomes established, and he abides independent, grasping after nothing in the world whatever.

(continued from the previous page) He is aware how the attachment arose and how it can be put aside, how it can be prevented from arising again.

23) Whosoever practises these four applications of mindfulness, remains ardent, self-possessed, and mindful, having overcome both the hankering and the dejection common in the world.

24) As he abandoned the worldly life earlier, he abandoned also the life of an ascetic.

25) Those who wish to study the Buddha's teaching should first study and understand the truth of "Dukkha." "Dukkha" has been interpreted in different ways. It is to some, sorrow or disharmony, to others it is ill, unsatisfactoriness, not getting what we want or will. Though we cannot define "Dukkha," we can all understand it. In some form or another "Dukkha" is the fundamental fact in life. We have only to look around our own city, our own homes and our inner selves to realise that "Dukkha" exists.

The Buddha describes three categories of "Dukkha." The most primitive and animal stage is bodily suffering. Physical pain and discomfort, birth, old age and death are characteristics of this. Mental suffering is a higher stage, and is characterised by the disappointments of life, the impossibility of satisfying our desires and the mental distress arising from separation from the objects to which we are attached. The third stage rises above the petty cares of our ordinary lives, it becomes universal. Individual existence itself becomes "Dukkha."

26) The core of the Zen Life, however is not work but meditation. The object of meditation is to attain Panna, true wisdom, the goal of all Buddhists.

PROF. T. VIRABHADRU: "THE MESSAGE OF OMAR KHAYYAM"@@

- 1) Omar the great Persian poet has often been misread and misinterpreted by his readers. As a poet he is excessively fond of wine, woman and song, and for that reason he has been condemned by people with a religious and moral bias as an Epicurean and Free-thinker. These critics argue that, though his songs are very interesting, their spirits are demoralizing and is sure to exercise a most unwholesome influence upon immature minds, and the great popularity of the 'Rubaiyat' is proved by the fact that 'Omar just now is a cult, and seems to be the only religion of many.'
- 2) It cannot also be denied that Omar has a large class of admirers who put an allegorical interpretation on his sayings and see in them deep philosophy and wisdom. Thus like Vemana of Telugu Literature he has the misfortune of being considered a wise sage by some and a reckless libertine by others.
- 3) The ideal placed before humanity by Omar is that, since life is very short, we must make the best of it. Be happy while you are here, and enjoy life. Omar believes that since the future is uncertain and the past is of no use, the only way left to us is to enjoy the present. There are no doubt many who can put up with any kind of misery now, because they are hoping for To-morrow. There are also those who, however great or rich they may be, are not satisfied with what they have, but are asking for more. They expect they will be happy when they get that 'more', and once it is realised, they are unhappy because they have not got more. There

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(continued from the previous page) is really no limit to man's ambitions and hopes.

4) Sages no doubt there are, but are they in any way better than we? They also must die, nor can their wisdom exempt them from death. True, many of these learned men have preached great things. But they share the same fate as others.

5) Omar Khayyam's view of life seems to have been based on what may be called Fatalism. It is not possible for any one to find a suitable explanation for most of the things that happen in the world. There is a Fate presiding over our lives and it is unwise to protest against its decree. Khayyam's opinion is that we must bow to Destiny. It has been written on the tablet already, our success or failure. When we ponder over these questions, we can come to one of two conclusions. Either there is no law of moral order in the Universe and thus we are utterly helpless with regard to our worldly happiness, or, man here reaps the consequences of his past actions, i.e., foolish or wicked act performed in a previous birth. (The Hindu Doctrine of Karma).

6) The meaning of this allegorical episode seems to be this. The Potter is the Supreme Creator and the Pots are the various classes of human beings. The questions raised by the several pots at their conference represent several points of view regarding human life in relation to its Creator.

7) Thus there are several points of view regarding man and his position in the world, but the great mystic tells us how foolish we are in raising these questions when we miss the fundamental question: Potter and Pot,

(continued from the previous page) who are they? Creator and Created, are they two distinct entities which are always separate? Are they not two phases of the same Force? The Poet says that there is one thing which can never be clearly explained. "Who makes – Who buys – Who sells – Who is the Pot?" We little minds treat things in a little way. We distinguish between Seer and Seen, Giver and Taker and so forth. To the great poet that looks from on high, "Thou art both the real things seen and the spectator." Omar says you distinguish between Thee and Me but he exposes its hollowness by advising you to recognise "The Me within Thee Blind!" We also talk of pious people and sinners, and of heaven and hell and of a Fate writing something on the tablet. To the 'Advaitic philosopher that Omar Khayyam was, "Tablet and Pen, and heaven and hell, are within myself." Animate and Inanimate are our distinctions. But to the mystic, Potter and Pot are made of one substance. The Pot points out, "Treat me brother, well; I am of the same stuff as you are."

8) There is only one thing which lifts man to the level of the divine, love of humanity, and we have Khayyam's assurance for it:

And never injure one nor yet abuse,

I guarantee you heaven, and now some wine! By loving his fellow creatures, the human being will make others happy and will enjoy happiness himself. That this is superior to every other kind of piety or religion is revealed in the poets exhortation to mankind:

Yea, drink and even rob, but, oh! be kind! Sympathy for man and belief in the Supreme Being are the only things that lead man to Heaven and the poet's prayer is this:

What matter faith, unfaith, obedience sin?
 Thou'rt all we need, the rest is vanity.

9) In conclusion, it may be said that Omar's poetry is not so Epicurean in its philosophy as superficial observers often make it out to be. The wine, woman, and song which he so warmly praises stand really for three important factors in life on which the happiness of man depends. One is that Nature or Providence has placed innumerable good things before us, and we are expected to be happy 'by sharing the joys of living.' Love of life is the one thing a human being is essentially in need of. Without it he will fall into despair and create a hell into which he throws not only himself but all those that surround him..

10) That he is sincere in his utterance is true, for, he never flatters the public or the scholars by quoting their authority; on the other hand, he deliberately outrages their feelings. If he is pessimistic occasionally, it is because a human being is liable to such moods. He only voices forth the vague fears and melancholy thoughts that take possession of the human heart now and then. In his poetry we find a wonderfully poetical and epigrammatic expression given to the Eternal Doubts about human life and destiny which find an echo in every heart but which most people cannot, or will not, express. His songs make a direct appeal to the heart and his message to humanity is this:

Your stay is brief: make the best of life be content: accept things as they are: rebel not against Fate: learn the lesson of Love: - never misread One for Two and you are blest.

A FRENCH SCHOLAR: "ORIENTAL KNOWLEDGE AND OCCIDENTAL RESEARCH"@@

1) The question of the true meaning of Oriental traditional thought and that of the respective present situation of the Orient and the Occident are the object of a series of studies which have been published these last twelve years under the signature of Rene Guenon.

2) It is in fact to the oral teachings of Orientals that Monsieur Rene Guenon owes his knowledge of Hindu doctrines, of Islamic esotericism and of Taoism, as well as his knowledge of the Sanskrit and Arabic languages. This characteristic feature sufficiently distinguishes him from European or American 'Orientalists' who have indeed sometimes worked in close touch with Oriental people, but who did not ask them for anything else than an help destined to facilitate a work mainly based on books and texts and totally inspired by the methods of Occidental erudition. On the other hand, the earnestness, the depth and the preciseness of Monsieun Rene Guenon's works are such as to forbid any 'rapprochement' with another group which is much less well defined, the group of those people which may be called the 'spiritualist' interpreters of the Orient and whose various theories are fitted less to the 'positivist' than to the sentimental and moralist trend of the Occident, with the result that one often meets in them the most heterogeneous things ranging from mysticism to hygiene and including occultism and the philosophical theories of the West.

3) Whatever may be said of the respective

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(continued from the previous page) merits of the Ancients and of the Modern, of the Moderns, of the inhabitants of this or of that continent, there is a superiority which the modern Occidentals claim for themselves and which seems to them to be beyond all doubt that is, intellectual superiority. All that man has thought of and taught during the many thousand years that have preceded 'modern' times, and all that men of other civilisations may still think of and teach is, as is generally believed in the West, nothing but a heap of puerile and often quaint beliefs, an expression of a naive mind, incapable distinguishing what is real from what is imaginary; and one even speaks rather often in the Western world of a 'pre-casual' or 'pre-logical thought, that is, of a thought which, it is believed, has often been that of an extraordinary long epoch in the course of which the most elementary laws of logic were unknown. Suddenly, by a sort of miraculous illumination, due, to be sure, to the touch of some fairy's magic wand, 'Science,' it is said, appeared in Europe about the sixteenth century A.D.: an experimental science supposed to be 'based' on the observation of perceptible facts and which was soon to be considered as the only serious and possible science. Thus, according to the modern Westerner, mankind knew a period of false science, of fancies more or less poetical and without any relation to reality, in short a 'mythological' period; and it is only in recent times that, its intelligence being at last awakened, it was able to discern the rules of really 'objective' and 'scientific thought. Of course Christians do not admit that the Bible's contents are 'false science';

(continued from the previous page) but the reservations they make on this subject rarely ever affect their satisfaction in living in a time of 'progress' and of 'enlightenment' In any case, all representatives of 'positive' science, which, by the way, has become the official one, and specially of all ethnologists all 'sociologists' and the big majority of Orientalists – European and American – accept as an indisputable truth this bipartite conception of the history of human thought: an hypothetical, very simple, and partial conception and such as to stupefy the learned men of other civilisations.

With regard to this theory, which the general public of the Occident indulge in the more easily as they have never thought of all its consequences, and do not perceive its difficulties, Monsieur Rene Guenon affirms with an equal decisiveness the intellectual superiority of Oriental knowledge, or in a general way of all truly traditional knowledge, over modern Occidental thought. If we consider the respective sources of the one and of the other thought, the difference is such as to exclude any sort of rapprochement': for no comparison is possible between knowledge obtained by a full intuition of the intelligible Light, such as the Hindu doctrine affirms, – not only its theoretical possibility, but even its effective realisation in the case of the 'jivanmukta' (and specially in the case of the rishis, authors of the Veda), – and a purely rational and human research, which can in no way release man from the ignorance and illusion belonging to his state as a manifested being. But as modern thought does not recognise the possibility of that basic knowledge and even implicitly denies it in describing as 'myths' the symbolical

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(continued from the previous page) expressions of it which have been preserved in the traditional books of different peoples, one has to examine the contents and the characteristics of the two kinds of knowledge.

4) If modern research suffers from any defect, it is that it does not possess the ideas which would enable it to coordinate and to synthesise all these details; this consideration alone would suffice to explain why Monsieur Rene Guenon has described modern science as a "science" with out principles and as 'an ignorant knowing'. But the absence of principles does not only make impossible any larger views of things and any truly deep conception: it even deprives science of any solid intellectual basis. Intelligence, to put it in another way, cannot judge of anything if it does not occupy a fixed place, higher than the object which it judges; and the error of modern science has been its search for immutable principles, necessary to all science, inside an essentially changing experience. As it could not find them there, it has to satisfy itself by using the limited ideas which are accessible to everybody and sufficient for the everyday material life; but in keeping to these ideas it limited its intellectual horizon and, in the same way, its scope and depth.

5) Modern scientific research, firstly gives no place to the idea of the 'Supreme Principle' though that idea is spread among all the people of the world and even the most degenerate. Now, it is the 'Supreme Principle' which, at least under its determination as 'Ishwara or Brahma saguna', gives the fundamental to the essential unity of the universe, a unity without which the universe could not be coherent nor, therefore, intelligible. If one does not feel the

(continued from the previous page) necessity of having recourse to that idea, then we must conclude that the pretensions of speculation are extremely diminished. And if that idea, on the other hand, has disappeared from modern 'scientific' thought, then we must find, as it seems, the reason for it in the impossibility of relating it to the phenomenal multiplicity: 'cosmological' ideas are necessary for this linking up, and oral traditional teaching which furnished them before has entirely disappeared from Europe at a time which, according to a series of indications, seems to lie about three hundred years back. The idea of 'cause' (karana), for instance, is no longer understood in Europe in its profound significance, which no modern philosopher has ever perceived, of an 'irreversible relation of identity' implying, on the one hand, the identity of effect and cause, and on the other hand, the superiority, nay the 'transcendence' of the cause with regard to the effect: two faces, so to say, of the idea of causality, these appear in Hindu thought quite clearly in the relation which unites the 'Shakti' to the 'Shaktiman'. If the disappearance of the idea of 'Brahma' or of the 'Supreme Principle' meant a beheading of Science so to say, by depriving it of the very principle which maintains the cohesion of all things among themselves and makes possible intelligible general or universal conceptions, the disappearance of the veritable idea of 'causality' (karanatva) had no less serious consequences. As the effect could no longer be entirely identified with its cause, it could no longer be entirely explained and there remains between the one and the other an irreducible difference, an essential obscurity due to something else than our ignorance: the habit has thus been formed of considering

(continued from the previous page) that there is in things a sort of obscure principle of existence, irreducible to intellectual Light and which therefore could not have issued from it more be brought back to it; and it is easy to see the links which unite this belief to the western 'materialism' and anti-intellectualism'. On the other hand, where there is no longer 'transcendence' there is either no longer a hierarchy, as there is nothing more to justify the 'distances' separating the different 'orders' of the universe from one another: now, thought only escapes confusion by ordered conceptions rigorously maintaining the distinction of principle and application of superior and inferior; there is no intelligible conception without a certain 'order' of the things thought of, and in the intellectual still more than in the social domain, there is no order without hierarchy and no hierarchy without irreversible relations. Lastly, the loss of the true, intellectual notion of causality had another, not less important, consequence, which is the impossibility of Deliverance (Moksha) and therefore of total knowledge: Deliverance evidently pre-supposing the essential identity of jivatma with 'Paramatma' and the transcendence of the latter with regard to the whole development of his 'Shakti', from 'Sadashiva' to 'kshiti'.

We shall keep ourselves to these three ideas of the 'Supreme Principle', of identity, and of transcendence, whose importance, moreover, is obvious; they form, so to say, the triple basis of the teaching of the 'Upanishads'

6) Against all these ideas the highest principle that modern science offers to us, that which entirely inspires it, is the idea of 'natural law' which it considers as its own

(continued from the previous page) discovery, and to which it has given an exclusive importance. Now, that idea has only a very relative and purely apparent intellectual value, as it tends to establish between determined events of the corporeal world relations which are supposed to be 'not-conditioned' and which would constitute so many closed-up systems.' Now, there is no other 'not conditioned' thing than the Absolute, and an entirely closed-up system is not reconcilable with the profound unity and harmony of the universe. However disputable and relative this idea may be, it meets certain possibilities of application in the lowest orders of reality, where the primordial Light is so much divided that it admits at least of certain appearances of 'closed-up systems' and thus it possesses an unquestionable and unquestioned value from the point of view of practical action, and above all of action utilising material means. But where it is no longer applicable, and where also its application would require other ideas than those concerning 'weight and measure,' Occidental Science finds itself without intellectual means and it cannot construe any satisfactory theory. Here we find western science getting embarrassed, heaping up 'facts' and documents without being able to explain and interpret them, or losing itself in a labyrinth of contestable theories and of ephemeral hypotheses. These three domains we believe, are doubtless the ones where modern thought could best become aware of its own relativity.

In short, Occidental research clearly suffers from a lack of principles, which thus deprives it of a solid basis and of sufficient intellectual means. Falsely believing itself

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(continued from the previous page) to be based on experience, it does not know either what it is or to what it may claim. Deprived of any fixed guiding mark, it is at the mercy of the slightest mirage, intellectual or sentimental, and it floats about, so to say, in the lowest orders of reality, the only ones where its limited and systematic conceptions can find some application. Having lost any notions of the universal hierarchy, it puts all things on the same plane and explains anything by anything: the soul by the body, the intelligence by social forms, metaphysical symbols by natural phenomena. The systematic application of a certain experimental method has led modern technics to the realisations which are well-known and, which, astonishing the man in the street, bind him more and more to the well-being and to the amusements they procure for him. But this is a result of an extra-intellectual order whose value is, besides, disputable; from the point of view of knowledge, as Monsieur Reme Guenon has remarked, no hesitation is possible between a mere accumulation of knowledge of details, however useful they may be from some points of view, and the irreplaceable whole of the traditional ideas, which open up to man quite different prospects, not only in the order of theoretical speculation, but also in that of the 'realisations' at which he can claim.

P.T. RAJU: "THE MESSAGE OF SANKARA VEDANTA TO OUR TIMES"@@

1) The present is an age of confusion in society and politics. New ideas and ideals have invade every society and nation. Everywhere around us there are uncertainty and apprehension. Yet the Indian has no direct help from

⁷ The original editor changed "615" to "617" by hand

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(continued from the previous page) his philosophers. Their attitude towards society and politics has only been negative, as social and political work has only instrumental not intrinsic, value.

But still they have a metaphysical theory a world-conception of their own. They have a standpoint from which they can view and interpret things. Many philosophers in the West, like Hegel and Plato, have applied their metaphysical theories to their conceptions of state and society.

2) What follows is a suggestion that might have been offered by Sankara, had he lived now. We have to be satisfied, for want of time, with the explication of a principle without its elaboration, and the presentation of a standpoint without any detailed description of the perspective.

The Metaphysical Principle: Sankara is an Absolutist. But his Absolute is not an organic whole, an identity in difference. It is harmonious, not in the sense of the co-ordination of interrelated parts, but in the sense of the absence of disharmony. It is not relational, but transcends every relation. Sankara does not believe that the finite individuals, so long as they remain finite, can live in the Absolute without any clash. Without differentiation, the category of plurality would be inapplicable to the Absolute. Hence the Absolute should be regarded as non-dualistic, not as a system of finite individuals.

From the absence of the principle of differentiation it follows that negativity or the principle of negation does not persist in Sankara's Absolute. Yet Sankara goes beyond the Hegelian Absolutists and says not merely that negation implies affirmation, but also that it can be affirmation. His Ajnana, which

(continued from the previous page) is translated by the words Ignorance and Nescience, which only inadequately express its significance, is not at all a negative concept, but a positive one. It is 'bhavarupa not abhavarupa'. Similarly the negation of finitude in which lies the salvation of every finite being, is not utter void, but the Absolute itself.

One important point which marks off Sankara from many Hegelian Absolutists is his emphasis on intuition. The Absolute is not an object of thought, but of 'akhandajnana' or integral experience. In it the difference between subject and object, and subject and predicate, disappears. Yet it is not of the nature of sensuous feeling, to which the world intuition is generally applied, because the Absolute is fully conscious of itself, wholly transparent to itself. It is intuition in the sense of 'akhandajnana', that is, experience which is integral and undifferentiated. Conceptual thought is always discursive. It tries to understand the whole as a synthesis of parts. The failure of thought therefore, to understand the whole is inevitable. A living unity can only be intuited. We know that life is, we intuit it. But thought understands it as a peculiar synthesis of physical parts, and thus interprets the higher in terms of the lower.

3) While Bergson's intuition is a kind of irrational will-force, Sankara asserts that the intuition, of the Absolute contains no element of irrationality. The Absolute is 'chidrupa', of the nature of consciousness.

Sankara holds with Bradley the view that thought is relational. Even Kant's reason, which is speculative and points to the three Ideas beyond the empirical world, is, for

(continued from the previous page) that reason, relational. Though it points to them, it cannot have a comprehensive grasp of them. Sankara holds that the function of reason is negative with regard to truth. But he would add that reason not only censors but, as a consequence, drives the mind towards something less false. The view obviously follows from the Vedantic theory that cognition is 'swatah pramanya and paratah apramanya, that is, that the truth of cognition is known and constituted by itself, whereas its falsehood by another. Thought cannot determine positively what truth is, but only negatively what truth is not. Its function lies in checking the aberrations of human intuitions, which are generally impure, due to their being mixed up with desires, volitions, and other states of an unbalanced mind. It is a mistake of most of the upholders of the coherence theory of truth to think that reason is constitutive of truth. But Bradley, who belongs to their own camp, has pointed out that thought, if it remains relational, cannot constitute truth, and, if, on the other hand, it becomes non-relational, it ceases to be thought. That is why he points to feeling, though unfortunately the sensuous, as the clue to the understanding of the nature of the Absolute. The same is the case with every individuality, because thought works with conceptual determinations which can never exhaust the nature of an individual. And truth, whether the Absolute or the finite, is individuality. Yet the falsity of an intuitive grasp is determined by thought. If an intuition is the wrong one, it would be contradicted by another. The work of relating and examining whether there is any contradiction belongs to thought.

4) Sankara's intuition of the Absolute is not

(continued from the previous page) undeveloped thought but its completion. Psychologically, in the history of an individual's consciousness, it is true, feeling precedes thought. But logically, the integrality of the Absolute is the presupposition as well as the ideal of objective thought. This integrality, Sankara asserts, is grasped through a higher intuition which is not feeling. Feeling contains the element of irrationality which is not found in the higher intuition.

5) A nation or community is a particular. As such it has no right to dominate over other particulars. It is only the whole which includes and transcends every particular that has the right to do so dominate. This phenomenon, the attempt by the particular to play the part of the whole, is the root cause of the world's unrest. It appears in the political conquest of one nation by another, in the conflict between capital and labour, between caste and caste, creed and creed. But the particular by forgetting its proper place loses its very foothold. It owes its being to the whole. By trying to usurp the place of the whole, it sets itself over against the whole and thus alienates itself from its very being. Hence the disaster. In social life it is found in communities and classes, which, for some reason or other, are placed in a vantage ground.

6) The harmony of the state is, therefore, of the chief concern. Yet Hegel insists that the individual member should retain his particularity. It is this insistence that has occasioned the school of left wing Hegelians, like McTaggart, who conceived the Absolute as a mere society of selves. Here Sankara would say that, so long as it is the aim of every part to retain

(continued from the previous page) its particularity, it can never realise its identity with the Absolute. We have already shown the difficulty in Hegel's conception of the Notion in which every part is equal to every other part and to the whole. The two aims, that of retaining one's particularity and of realising one's unity with the whole, are conflicting and contradictory, At best they may give rise to a state of affairs like that in the social contract, in which the members live by mutual compromises.

The spirit of mutual compromise, of organisation by division of labour and allotment of functions, which cannot be anything better than following a mutual give and take policy is not adequate to remove discontent from the present-day world. Allotment of functions works well in the organic world. But man is not a mere organism; he belongs to the sphere of mind. In the organic world, a leg, for instance, is a left for ever, it cannot perform the function of an eye. But in the sphere of mind, that is, at the human level servants have been masters, and slaves generals. Organisations, therefore tries to place man one step lower than his proper level. But such an attempt conflicts with the real nature of things. Hence the discontent and chaos that are the features of our times. What belongs to a lower level than his is shown to man as his ideal. But, on the contrary, an ideal should be higher than what we want to achieve. The conflict in the organic world is avoided by every part performing the function proper to its place and contributing to the nourishment of others. But the point is that that part has no mind, whereas the nature of man is otherwise.

The over-intellectualisation of the West is chiefly responsible for the idea that unity among the nations of the world can be attained by organisation and mutual compromises. It began with the theory of social contract in the formation of states, then discovered that man is a social being by his very nature, and formulated the theory that society is an organism of its members. But it could not understand the full significance of the fact that man's ideal. The life of this Universal Being is an integrality and individuality that cannot be understood as a synthesis of parts or aspects, because they are infinite in number. Moreover, in attending to the parts we lose the whole. That man is a social being is an axiom of all social sciences, and not a proposition to be understood in terms of man's transactions in society. Similarly, no counting, however long, of his transactions would exhaust the nature of his sociability. A society formed on a systematisation of a particular number of transactions would always end in discord. New situations with new complexities would appear with the advance of time, and the harmony of the society will be affected. The whole history of civilisation itself is an example.

So Sankara would urge that all the unities—society, state, international unity, the cosmos the Absolute—are intuitions eternally present demanding to be accepted as axioms of the corresponding sciences. They are neither the products of human intelligence, nor do they allow themselves to be resolved into an integration of elements. In this hierarchy of intuitions, we are driven by the shortcomings of

(continued from the previous page) the lower to the higher. The driving force in this process belongs to discursive thought. As already pointed out, its function is negative; it can only show how an intuition is false. To every finite intuition thought finds an other which affects the former's stability, and the mind is driven upwards for a more stable, and therefore, a more comprehensive one. Hence what seems organisation, which is the product of relational consciousness, is only the working of this negative function. It is of use only when the intuitive process goes astray. When it does not, what appears to be systematisation follows so long as finitude exists, but never to adequately represent the whole.

Hence Sankara would urge that our society should have an intuitive, and not intellectual basis. Organisation can never exhaust the unity of our social nature. With the progress of thought and time, the latter would manifest new phases for which the existing organisation can find no place, and consequently collapses. And when the social unity is wrongly identified with the organisation, it also is destroyed. Then arises the chaos and conflict of which our times furnish an instance. But if the identification is not made, the organisation which is the product of intellect may break down, but the intuitive grasp of the unity will save the situation. It is no objection to say that the disaster is due to an identification of a wrong organisation with the unity. For, reasons have already been given to show how it is impossible for any organisation to express a unity. A unity manifests itself in the past, present, and future, in differing ways. Old phases vanish, and

(continued from the previous page) new phases make their appearance. And at no point of time can an organisation which include all phases be possible.

But to have such an intuitive grasp of the wider whole so long as one retains one's particularity would be like jumping out of one's skin. Hence Sankara preaches negation of particularity. The problem formulated by every nation, community, or individual, should be not how it should be able to maintain itself in the conflict with others, but how it can treat others as part of its own being. What cements one nation or party with another should be not diplomatic relations, the authors of which, in utter selfishness, aim at advantages over others, but mutual friendship and sympathy where love that knows no bounds of particularity plays the important part. Organisation should not be given the first place, not only because of the above reasons, but also because every individual would view it from his standpoint, and as existing for himself. But the negation of particularity would result in an intuitive grasp of the wider whole. It does not end in mere nothing, for the negation of the particular, as has been already shown, is the whole. And the relational consciousness in all the finite levels would do its own work, that of relating the existing manifestations of the unity. But this work is of secondary importance and necessarily follows this intuitive grasp of the unity.

B.M. PAREKH: "SRI SWAMI NARAYANA"

- 1) Sri Narayana, alias Swami Sahajananda, lived in Kathiawar, 1781-1830.A.D.
- 2) He had sent from the inside all sorts of people belonging to different parts of India, groups of men and ascetics belonging to

(continued from the previous page) various sects go, bad and indifferent, religious movements and fellowships of various kinds—he had known men at their best and their worst such as would be possible for few people to do, especially during these tender years. All this had given him an insight into human nature which was as keen as deep.

3) This great passion for Chastity, Nilkantha owed largely to his Yogic discipline. The principle that sexual sin destroys the integrity of human personality, as very little else, has been thoroughly grasped by the system of Yoga. The man who would tread the path of Yoga must get rid of all distractions first, for it is only then that he can enter the deeper recesses within himself by contemplation and meditation. This is why a Yogi eschews all contact with or thought of woman.

4) He was more at home in the midst of mountains and forests with their wild beauty and peaceful life, and even later in life when his success as an Acharya was assured, he would at times look back with regret to those days which he has passed in the lap of Mother Nature. Because of this when the offer was made to him, he respectfully refused to be saddled with such responsibility, and it was only the persistent persuasion of the Swami himself that led him ultimately to accept it. To his objections the Swami replied that he was the only one who could be fully relied upon not to be bound by the world in any way while discharging this heavy responsibility. His very solicitude that he should not be soiled by any too close contact with the world or the flesh fitted him all the more for an office to which only persons of his stamp could do full justice.

5) During the two years that he lived in it

(continued from the previous page) under Ramananda, or rather soon after his accession to the post of Acharya he seems to have developed his powers of Yoga to such an extent as to induce a trance in almost any one. This was nothing less than a wonder, a miracle, for Samadhi is a thing that is one of the most difficult of attainments in Yoga. The men and women who had such a vision saw Swami Sahajananda as the Supreme Being. The accounts say that at one time Swami Sahajananda manifested this power of giving Samadhi to people in such an intensive form that people remained in it for days and even for months; that the mere sight of him or the sound of his walking with his wooden sandals was sufficient to make people enter into this Samadhi; and that it created a great sensation and a sense of wonder and amazement, awe and fear. Undoubtedly this was a kind of yogic power.

6) It is also necessary to say here that neither Swami Sahajananda himself nor his great disciples placed any extraordinary moral and spiritual value on these trances. In the scale of values of the Satsang, there are many things which are ranked far higher than this Samadhi. Men and women who have had these experiences are not considered in any way holier than or superior to others, and the greatest among the disciples, the holiest and the best of them, Swamis Muktananda and Gopalananda, never had this kind of experience.

7) To the question as to why this Samadhi took place he said: "When God incarnates Himself in this Bhartkhanda (the Indian continent) for the salvation of souls he looks exactly like other men, but He is divine and as such different from other men, but as there are

(continued from the previous page) stones and magnet-stones, both of which look alike but are very different in their properties. The quality in the latter is that when a ship goes in the direction of a mountain made of such stone, all its nails are drawn out by the force of magnetism of that mountain. In the same way, when human beings look upon the Incarnate God, their senses are drawn away from them, and they enter into Samadhi. In the same way at whatever time God incarnates Himself, there is always this miraculous power in His Person, viz., that whosoever sees Him with faith, his senses are drawn away from him and he enters into Samadhi. Moreover, sometimes when God wants to lead many souls to salvation, such Samadhi comes to the unbelievers and even animals, and so it is no wonder if the believers have it."

8) He called together all the Sadhus, who are said to have been about five hundred in number to a place called Kalwani, and gave them a higher ordination than they had yet received. This was nothing less than the creation in the movement of a new order of Sadhus and Sannyasis can be counted by the hundred in India, Paramhansas can be counted only on one's fingers. At one stroke he made hundreds of these men give up their caste and whatever else was symbolic of their social and religious position. Not only did these renounce their caste, but they gave up their status as Sadhus also. Their vestments as Sadhus, the sign on the forehead which was their distinguishing sect-mark, the tuft of hair on the head which was the mark of distinction as Hindus, their rosary etc. all these they had to renounce. They could no more appear before the public and claim anything as Sadhus. Whatever preaching work they did now,

(continued from the previous page) and they did as much and even more than they did before, was more or less secret, for it was a part of their vow or special command of their Master that they should not have any outward distinguishing mark as to offer themselves an easy prey to their enemies.

9) It might be added here that their new position made their life all the more difficult in the eyes of the people, for whereas a man would be accepted in India as a Sadhu easily, the Paramhansa will have to prove himself to be true only by not caring to be accepted by others. It was not enough that they were called Paramhansas by their Master or by one another. People would not accept them as such because of this fact. On the other hand, they would be lowered in their estimation because of giving up their caste.

They were also expected to give up their images which it was necessary for them to keep as Sadhus. This was a part of their vow. They were to live as spirits, and offer their worship to God in spirit. In their own language their worship was to be "mental" henceforth, and their Master taught them how to do this.

All this was as radical a programme as could be imagined, and that Swami Sahajananda should have succeeded in persuading or commanding some hundreds of these Sadhus to do all this in one night, shows the marvellous hold he had upon them. They had to shed all their marks of caste, sect and status, marks which could not but have been extremely dear to them, which in fact were their all, and appear in an entirely new role before themselves and the world. It was an extraordinary spiritual venture, a veritable taking up of the cross, and

(continued from the previous page) they did this solely because of their faith in their Master. The change was a moral and spiritual one, and the outward was only a symbol of the inner change.

10) To all the revered Paramhansas who abide in the word living in different places salutations from Swami Sahajananda abiding in the spiritual world. To conquer lust one should practise Siddhasana and subjugate the apana vayu, 'i.e. the wind that escapes by rectum. One should realise this at first in his waking condition, and then by practice in the dreaming condition and lastly he should realize this in the 'Shushupti' condition. After this he should do it as the knower of this 'Shushupti' condition. Then he should renounce himself as the observer I am not: only God is. The world is not: only God is.

11) The reaction of such large concourses of people on the spiritual susceptibilities of Swami Sahajananda himself has been described by himself in one of his discourses. "While there I began to think that I should remove from my mind the images of all the men that I had seen and all the activities also. And I felt very miserable in regard to this, so much so that I fell ill. I lost myself in contemplation so much that I had no consciousness of my body, I abandoned myself to this contemplation to such an extent that I forgot everything, and brought my mind to the condition it was in before all these events happened, and when all these thoughts and images were gone from my mind, I was free from the illness which these had brought.

12) Whatever is truly spiritual is bound to be highly ethical, and it was undoubtedly so with the present movement. It started with being primarily and chiefly a religious reform movement,

(continued from the previous page) and although this character of it remained intact all the time, as it gathered momentum it took up problems which are considered usually to belong to the sphere of social reform as an integral part of its religious work.

13) The new movement also dealt a most severe blow to many of the superstitions prevailing among the people of those days. There are innumerable instances of people literally throwing away all their gods and goddesses on their joining the Satsang. The disciples were no more tormented with a belief in ghosts and evil powers, and they ceased to worship any longer even the beneficent gods and goddesses. The worship of the Supreme Being, nay, the Supreme Person—the Purushottama—was the very life—breath of the movement, and there was no room in it for worship of any lesser being. Once upon a time the Maharaj went to see a man who was ill, but on seeing a thread tied to the bed of the sick man, a sort of charm for the removal of the illness, he at once left the place. He did this to show that true discipleship was not compatible with such beliefs.

14) To those who asked for his favor so that they might have prosperity etc., his answer was that his favor was much as would make them say of their own accord that they did not want it. As for instance, a man asked him again and again for his favor when his reply was that he was better as he was, for his real favor meant poverty, worldly trouble, death of kith and kin etc., so that the world may be distasteful to him and he might set his heart on God alone.

15) The main purpose of the imposition of

(continued from the previous page) discipline was the creation of character. Swami Narayana had learnt this in his early days in the school of Yoga, the principal aim of which is to train the will of man. The following will let us into the secret of how he trained his disciples, although the story refers to an animal:

"There was a mare in Nagadka which used to kick at people. In order to make this animal give up her evil habit, the Maharaj took a big bamboo and touched with it her hind legs. At this the mare kicked. The Maharaj continued to do this again and again so that the entire morning was spent in this, and he would not leave her even for his midday meal until some one came forward to do this while he took his meal. On returning he continued to do the same until the evening when the mare, completely tired out, gave up kicking. In this way she was cured of her habit."

16) The Maharaj wants to save an infinite number of souls: that is why he lives and mixes with all. Apart from this the world has no charms for him: rather it is positively repulsive to him so that he would not care to remain in it even for an hour. It is because of his great mercy that he accepts the gifts and services of others, but such things do not constitute his happiness.

17) In former times the Bhaktas (worshippers) used to seek God, but to-day the river Ganges is flowing in a reverse manner, i.e. God is seeking the bhaktas. I have gone from place to place to bring people to God.

18) "Although I engage myself in a thousand things, I would cease to live if I were to forget God even for a second. Then somebody asked, "While you are doing so many things,

(continued from the previous page) how is it possible for you to have unbroken communion with God?" The Swami replied to this by the question "Do you ever forget your body?" The answer was "No, Sir," Then the Swami said "If you can forget your body, I can forget the Maharaj. Just as a fish lives, moves and does everything in water, even so I also live, move and do everything in the presence of the Maharaj."

19) A believer asked the Swami "What is that which, when understood properly, would not allow a man, even when may be mounted on the rod of death to desire that God should deliver him there from?" To this the Swami replied "A man would not have such a desire if he knew God to be the author of everything, and that none else but God could do anything; otherwise he would be disturbed in his mind even by a little trouble and lose his patience. In this world even the Maharaj used to have trouble without his giving cause for its rise, for it is the nature of the world to be like that and we should know it as such."

20) We make a room for a statement made by himself as regards his own predilections and the way he lived in the world. In my heart of hearts, however, I feel constantly like on lying on his death-bed. Just as in the case of such a person there is no selfish aim of any kind to serve, nor has he any love for the world left in him, so do I feel in regard to myself as well as others. As for the world and all its things, I feel them all to be subject to destruction, and as such of no consequence. I do not make any difference between them as worthy and unworthy just as one makes no difference between hair

(continued from the previous page) and another. If I say sometimes that some things are good, e.g. food or clothes or ornaments, it is only for the sake of pleasing the believers who offer such things. Whatsoever I do in this way is for their sake and not for my own pleasure. Those who are single-minded devotees of God engage their mind only in the contemplation of God. All my actions are of this kind, and apart from that I am detached from all things. I always have the feeling that I am a spirit and as such different from my body. I examined my own spirit, and I found that the love for God which I have is not like the love which they have, for when they are placed in unfavourable circumstances, although they are great devotees, their mind is affected, which shows that the foundation of their love is not very strong, and if there be too much of temptation their love may get quite unsettled. But it is not so with me, for even if I were placed in the most unfavourable circumstances, my heart would remain constant to God. True love for God is his who loves nothing but God, and the secret of all the Scriptures is that God is the Supreme Reality and the Giver of Supreme Bliss, and all other things are altogether worthless and are unreal in comparison with Him.

21) It was Swami Narayana's firm belief that deep down in every heart, especially that of the poor, the down-trodden and the little ones, there is the abode of God, and to do any harm to such, even by a word or a gesture, is to wound God within. Because of this he never lost his temper and treated everyone he came across with uniform love, good-will and courtesy. He looked upon even those who were

(continued from the previous page) inimical to him and his cause as his friends, and he was ever ready to do good to them in return for evil. There are several stories in their literature which describe this forgiveness and charity of his to those who considered themselves his enemies.

22) Speed, urgency, energy, these seem to be writ large on his ministry extending over a generation. One gets here the same expression that one has of the work of Jesus Christ while reading the Gospel of St. Mark, with this difference, however, that while there the ministry is of such a short duration, it is here twenty times as long.

23) With all this activity, he is never too busy for personal relations with his disciples. These are as deep and tender and manifold as the other is immense and intense. Indeed it would seem that these are the two poles round which his life revolves. Rather all this great activity is directed to the end of creating and deepening character. In his preaching tours he visited hundreds of towns and villages, and many of these, not once or twice, but scores of times.

24) There is in him also a great and deep love for Nature. If anything, he is more at home in the bosom of this primeval mother of humanity than in the midst of society, and it is a matter of regret to him, sometimes in spite of his leading such a remarkably useful life, that he cannot live in greater and almost exclusive fellowship with Nature. Groves, rivers, hills, mountains etc. gave him the purest of joy and inspiration, and he was keenly sensitive to all the beauties

(continued from the previous page) of Nature.

25) Swami Narayana was in addition to all this a wise man of affairs. He was not a sentimentalist, nor a doctrinaire, nor an altogether other-worldly ascetic. He was a most practical and active mystic in the best sense of the term. He had deep insight into human character and things. Had it not been for this, he would never have been able to lead such a big religious movement, nor lay its foundation so deep. Traces of this great wisdom of his are found at every step in the course of the movement. The way he trained the Sadhus, built such big mandirs, divided the country in different dioceses, organised the relations between the Sadhus and laymen etc, in all this he reveals himself as a man of profound wisdom and insight.

26) One more characteristic of Swami Narayana we must mention here, and that is his great humour. This came from the depths and fullness of life itself, and we find it pervading the life and work of this great Teacher and also the entire movement. He gives the impression of one who was in the midst of a perpetual marriage-party as a bride-groom, so full is he of cheerfulness and joy and laughter, and he dispenses these and much more wherever he goes.

27) The core of doctrine of this Sampradaya is the belief in the living Personal God, who is known as the Purushottama, the Supreme Person. It is thus that Swami Narayana describes Him in one of his Vachanamrits: "All my mind is turned inwards to the spiritual sky pervading the heart, and there I see a great light in the midst of which there is God. When any

(continued from the previous page) one knows the Person of God in this way, he will not be attached to and bound by any pleasures of the senses. You also see Him but you do not know Him properly and when you will understand this thing truly, it will not be difficult for you to conquer the senses, or such sins as lust, anger etc. They all will be conquered easily. Now this pure light is Spirit or Brahma or Akshardhama, and the Person of God who is in that light is the Essence of the Spirit, or Para-Brahma. Keep this thing ever-new and do not let it be forgotten out of indifference. Keep it as new tomorrow as it is today, and do the same as long as you remain in this body.

28) Thus Swami Narayana made the principles of righteousness an essential elements in the life and discipline of his Sampradaya. To such an extent that he often says that even if he himself were to order anything against these laws, his followers are not to obey him in such commands of his.

29) Swami Narayana takes the middle path between these extremes, and hence he does not attribute all that happens to man either to his Karma or to the will of God. He leaves a lot of room for the action of various agencies that are in no way connected with the Karms of man or the will of God, but are the result of interaction between Nature and God, and God and man. There are many things in nature or in the life of man such as pestilence, fire, flood etc, which belong to the no-man's land between good and evil: or such things as war or the rule of a bad prince etc, which belong to the organised or semi-organised though impersonal good or evil, and it is up to one according to Swami Narayana, to avoid

(continued from the previous page) the danger and especially the moral danger by flying wherever possible from such place or time or company etc, and thus to control one's moral destiny. He extends the sway of human free-will even in this borderland of Fate or Destiny to at least this extent that if one cannot control it, he should at least avoid it wherever possible.

There is a similar fatalism about some kinds of belief in God's grace, and this often leads to slackness in moral effort. He warns very emphatically his disciples against the merest tendency towards such an easy belief in God's grace. Once when some disciples of his said that something that they needed to do could be done only by God's grace, he said very characteristically: "Send for some strong rope so that we might bind you with that, for you speak in this way because you do not want to do your part in this thing. They also say that to meditate on God is pleased who can do this. They talk in this weak manner, and by doing so weaken others in their more determined efforts to observe such means of God's pleasure as Dharma, Jnana, Vairagya and Bhakti. Therefore from this day none in our Satsang should talk in this loose manner. You should always talk with courage, and if anyone speak otherwise know him to be impotent.

30) This does not mean that according to Swami Narayana there is no room for God's grace, for in the very next sentence he warns his disciples against these very people whom he had just commended, if they do not feel that the end of all their efforts is to obtain the grace and good pleasure of God.

31) Though not a scholar or a learned man, he was an all-round religious genius, and therefore he appreciated too well the place of study and learning, especially of the philosophical and theological kind, to be indifferent to it.

32) Under all these multifarious activities, however, Swami Narayana was always keenly intent upon the main objective for himself as for all, which was to have a close and deep communion with God as is evident from the following little story. While the Mandir at Vartal was being built, he, one day, called to himself all those Sadhus who were studying and told them that he had built a place for them called Hari Mandap where they could retire for meditation. He added that the place had been used by some for this purpose to their great advantage, and he asked them to use the same. To this one of them answered by saying that it was very difficult for them to do so, especially as they were burdened with their studies and that was on their mind all the time. To this he replied that they should act like the women who draw water from a well. These have their mind set on two things equally at the same time, viz., on their feet which are planted firmly on the bank of the well and on the pot which is thrown into the well. He added that they should do likewise i.e. keep their mind fixed on God and also progress in their studies as knowledge was essential for the spread of the Satsang.

33) This was his attitude towards people in temporal power, and Swami Narayana never courted their favour. At the same time he never

(continued from the previous page) showed that indifference towards them which is born of a sense of false independence. He was fully aware of the fact that these people had souls, and he was as anxious to save them as he was to save those who were poor. It is true he never that he never courted these for this purpose as he did the poor, but if they showed any inclination to hear and accept his teaching, he was always at their service as in the case of the others.

34) Due to the glory of Shrijee Maharaj, some Sadhus, laymen and laywomen used to give Samadhi to others and bring them back to ordinary consciousness at will.

Due to the glory of Shrijee Maharaj even a stick or a flower or a piece of cloth could put one into Samadhi, i.e. Swami Narayana is said to have endued some of these things with power to do this.

Even birds such as doves, sparrows, etc. and animals such as monkeys were put into trance by the mere sight of Shrijee Maharaj.

Many people used to be put into Samadhi by Shrijee Maharaja at the same time. Many Sadhus, laymen and laywomen, used to have Samadhi, Some of them were able to do this for themselves, but there were others who were so powerful as to put others into Samadhi and bring them back.

35) "Jnana consists indiscriminating rightly between the nature of the individual soul (Jiva), the external world (Maya) and the Supreme Being.

SRI AUROBINDO: "THE LIFE DIVINE" Vol. 1 (continued from red leather bound typed notes "Indian Philosophy & Aurobindo" p.687)

1) It is out of this Silence that the Word creates the worlds for ever proceeds; for the

(continued from the previous page) Word expresses that which is self-hidden in the Silence. It is an eternal passivity which makes possible the perfect freedom and omnipotence of an eternal divine activity in innumerable cosmic systems.

2) Out of the Non-Being, says the ancient Scripture, Being appeared. Then into the Non-Being it must surely sink again. If the infinite indiscriminate Existence permits all possibilities of discrimination and multiple realisation, does not the Non-Being at least, as primal state and sole constant reality, negate and reject all possibility of a real universe? The Nihil of certain Buddhist schools would then be the true ascetic solution; the self, like the ego, would be only an ideative formation by an illusory phenomenal consciousness.

3) And when we say that out of Non-Being Being appeared, we perceive that we are speaking in terms of Time about that which is beyond Time. For what was that portentous date in the history of eternal Nothing on which Being was born out of it or when will come that other date equally formidable on which an unreal all will relapse into the perpetual void? Sat and Asat, if they have both to be affirmed, must be conceived as if they obtained simultaneously They permit each other even though they refuse to mingle. Both since we must speak in terms of Time, are eternal.

4) Another Upanishad rejects the birth of being of being out of Non-Being as an impossibility; Being, it says, can only be born from Being. But if we take Non-Being in the sense, not of an in-existent Nihil but of an x which exceeds our idea or experience of existence, — a sense applicable to the Absolute Brahman of the Adwaita

(continued from the previous page) as well as the Void or Zero of the Buddhists, the impossibility disappears, for That may very well be the source of being, whether by a conceptual or formative Maya or a manifestation or creation out of itself.

5) But this is not the whole of our ultimate experience, nor the single and all-excluding truth. For we find that this Nirvana, this self-extinction, while it gives an absolute peace and freedom to the soul within is yet consistent in practice with a desireless, but effective action without. This possibility of an entire motionless impersonality and void Calm within doing outwardly the works of the eternal verities, Love, Truth and Righteousness, was perhaps the real gist of the Buddha's teaching, — this superiority to ego and to the chain of personal workings and to the identification with mutable form and idea, not the petty ideal of an escape from the trouble and suffering of the physical birth. In any case, as the perfect man would combine in himself the silence and the activity, so also would the completely conscious soul reach back to the absolute freedom of the Non-Being without therefore losing its hold on Existence and the universe. It would thus reproduce in itself perpetually the eternal miracle of the divine Existence, in the universe, yet always beyond it and even, as it were, beyond itself. The opposite experience could only a concentration of mentality in the individual and upon Non-existence with the result of an oblivion and always proceeding in the consciousness of the Eternal Being.

Thus, after reconciling Spirit and Matter in the cosmic consciousness, we perceive the reconciliation, in the transcendental consciousness, of the final assertion of all and its

(continued from the previous page) the ideal of individualism and the collective ideal, for both are terms of a greater Reality, can they have a value for his spirit. But at the same time what is true in the mental ideals and dimly figured in them will be fulfilled in his existence; for while his consciousness exceeds the human values so that he cannot substitute mankind or the community or the State or others or himself for God, the affirmation of the Divine in himself and a sense of the Divine in others and the sense of oneness with humanity, with all other beings, with all the world because of the Divine in them and a lead towards a greater and better affirmation of the growing Reality in them will be part of his life action. But what he shall do will be decided by the Truth of the Knowledge and Will in him, a total and infinite Truth that is not bound by any single mental law or standard but acts with freedom in the whole reality, with respect for each truth in its place and with a clear knowledge of the forces at work and the intention in the manifesting Divine Nisus at each step of cosmic evolution and in each event and circumstance.

All life for the achieved spiritual or gnostic consciousness must be the manifestation of the realised truth of spirit; only what can transform itself and find its own spiritual self in that greater Truth and fuse itself into its harmony can be accorded a life-acceptance. What will so survive the mind cannot determine, for the supramental gnosis will itself bring down its own truth and that truth will take up whatever of itself has been put forth in our ideals and realisations of mind and life and body. The forms

(continued from the previous page) it has taken there may not survive, for they are not likely to be suitable without change or replacement in the new existence; but what is real and abiding in them or even in their forms will undergo the transformation necessary for survival. Much that is normal to human life would disappear. In the light of gnosis the many mental idols, constructed principles and systems, conflicting ideals which man has created in all domains of his mind and life, could command no acceptance or reverence; only the truth, if any, which these specious images conceal, could have a chance of entry as elements of a harmony founded on a much wider basis.

35) The arts and the crafts would exist, not for any inferior mental or vital amusement, entertainment of leisure and relieving excitement or pleasure, but as expression and means of the truth of the spirit and the beauty and delight of existence. Life and body would be no longer tyrannous masters demanding nine tenths of existence for their satisfaction, but means and power for the expression of the spirit. At the same time, since the matter and the body are accepted, the control and the right use of physical things would be part of the realised life of the spirit in the manifestation in earth-nature.

36) Supermanhood in the mental idea consists of an overtopping of the normal human level, not in kind but in degree of the same kind, by an enlarged personality, a magnified and exaggerated ego, an increased power of mind, an increased power of vital force, a refined or dense and massive exaggeration of the forces of the human Ignorance; it carries also, commonly implied in it, the idea of a forceful domination over humanity by the superman. A violent and turbulent exaggerated

(continued from the previous page) vital ego satisfying itself with a supreme tyrannous or anarchic strength of self-fulfilment would be the type of a Rakshasic supermanhood: but the giant, the ogre or devourer of the world, the Rakshasa, though he still survives, belongs in spirit to the past; a larger emergence of that type would be also a retrograde evolution. A mighty exhibition of an overpowering force, a self-possessed, self-held, even, it may be, an ascetically self-restrained mind-capacity and life-power, strong, calm or cold or formidable in collected vehemence, subtle, dominating, a sublimation at once of the mental and vital ego, is the type of the Asura.

37) Not an egoistic supermanhood seizing on a mental and vital domination over humanity, but the sovereignty of the Spirit over its own possession and instruments, its possession of itself and its possession of life in the power of the spirit, a new consciousness in which humanity itself shall find its own self-exceeding and self-fulfilment by the revelation of the divinity that is striving for birth within it. This is the sole true supermanhood and the one real possibility of a step forward in evolutionary Nature.

38) It is for the taste of the Ignorance, its surprise and adventure, one might say, that the soul has descended into the Inconscience and assumed the disguise of Matter, for the adventure and the joy of creation and discovery, an adventure of the spirit, an adventure of the mind and life and the hazardous surprises of their working in

(continued from the previous page) Matter, for the discovery and conquest of the new and the unknown; all this constitutes the enterprise of life and all this, it might seem, would cease with the cessation of the Ignorance. But this is a misconception; for an entry into the gnostic consciousness would be an entry into the Infinite finitely into form of being, and the interest of the Infinite is much greater and multitudinous as well as more imperishably delightful than the interest of the finite. If there is an evolution in material Nature and if it is an evolution of being with consciousness and life as its two key-terms and powers, this fullness of being, fullness of consciousness, fullness of life must be the goal of development towards which we are tending and which will manifest at an early or later stage of our destiny. The self, the spirit, the reality that is disclosing itself out of the first inconscience of life and matter, would evolve its complete truth of being and consciousness in that life and matter. It would return to itself—or, if its end as an individual is to return into its Absolute, it could make that return also,—not through a frustration of life but through a spiritual completeness of itself in life.

SURYANARAYANA SASTRI: INTRODUCTION TO SIVADVAITA NIRNAYA

1) Appaya combined in himself the clear-sightedness of the philosopher with the zeal of the devotee. This accounts at once for his thoroughness and his catholicism. He could sympathise with all shades of thoughts and belief, since to him was vouchsafed the vision of their harmonious blending in

(continued from the previous page) the one Resplendent Colourless Whole. He would yield to none in his passionate devotion to Siva; but he would not like sectarian devotees pull down Visnu to the level of the finite self (see commentary on verse 35 of the "Ananda Lahari"). As an advaitin, he held that Brahman was Nirguna; but he also held that for facility of human comprehension, He appears "as if possessing gunas.

2) As an advaitin, release meant for him realisation of identity with Brahman; but this is not to be, so long as there continues in the world even a single unredeemed soul. Till the final release of all, individual release is but the attainment of the being of Isvara.

3) The Vedanta also appears to teach identity of Brahman and the finite self. This, however, is not to be taken literally. The identity is only of the kind that subsists between the body and the embodied, the pervader and what is pervaded. When the faggot is pervaded by fire, we speak of it as itself fire.

4) Srikantha, in such statements, apparently recognises the existence and validity of the concept of Nirguna Brahman. The reason for his referring to it only casually is not that he attaches no value to it, but that his purpose for the moment is the creation of faith in and devotion to Saguna Brahman; for, such devotion is a necessary propaedeutic to the attainment of the mental steadiness and concentration needed for the uninterrupted contemplation of Nirguna Brahman. The object he has primarily in view can be secured best by emphasising the Saguna aspect and concealing (nay, even condemning) the Nirguna aspect, though the latter be known to be the final truth. The procedure is paralleled by

(continued from the previous page) the condemnation of Samnyasa by the very sages who recognise it as an exalted order of life and extol it elsewhere. These are not moved by ignorance or error, but by the desire to save those of dull-wit who may take to the higher path of renunciation, having heard of the glories thereof, without having first acquired the requisite degree of firmness, Srikantha's procedure in suppressing and condemning the Nirguna significance is similarly motivated. But since the truth may not be wholly concealed, it is partially indicated in these statements.

4) A brief mention has to be made of a school of thought which attempts to reverse the relation of Saguna and Nirguna Vidyas, as understood by Appayya. Devotion to Saguna, Brahman, it is ordinarily thought, brings about mental purity, firmness, and the capacity to concentrate on Nirguna Brahman. Saguna Vidya is the preparation for Nirguna Vidya. According to the Saiva Siddhanta, however, Nirguna Vidya is a preparation for Saguna Vidya. The outlook of the average man is materialistic. He identifies himself with the presentation and experiences of the external world; he wrongly imagines himself as enjoying and sorrowing. His knowledge at this stage is called pasu-jnana, When this stage is passed, and the Self is realised as free from these extraneous qualities, as different from Matter to which alone both enjoyment and suffering belong, we have the Nirguna Vidya, the Knowledge that the Self is above and other than what has the gunas (i.e. Matter). With this, however, we have but pasu-jnana, which is not the goal of knowledge. Purusa (spirit) is above and other than the twenty-four principles

(continued from the previous page) of Matter (Prakrit tattva and subordinate tattvas). But above the Purusa there are other categories, and above them all, there is Siva. The advaitin does not recognise these categories nor the Supreme Being who is above them. If the materialist erroneously identifies Spirit with Matter, the advaitin no less erroneously identifies it with himself, forgetting the possibility of higher truths and reaches of experience. Both views are partial, though the advaitin's view marks a distinct advance in the progress to truth. The materialist identifies Reality with what is seen, the advaitin identifies it with the seer, but above both and including both these is the revealer, but for whom neither would be, He who is neither subject nor object, but in whom subject and object live and move and have their being. Attractive as such a hypothesis is, to the theist, it has to face insuperable difficulties. For one thing, the Nirguna Brahma-Vadin declares the world to be illusory. In passing beyond that stage of knowledge, it is not conceivable that we shall arrive at a stage of knowledge, where the world ceases to be illusory. The perceiving self may possibly be declared to be also illusory from a higher point of view, but from no higher point of view can the partial or defective cease to be as such partial or defective. If the Siddhanta is a fulfilment of the Advaita Vedanta, we may expect to find in the former the doctrine of the illusoriness of the world; but we do not find any such doctrine. The world, it is true, is said to be an evolute not of Cit-Sakti, but of maya-sakti, but maya does not mean

(continued from the previous page) illusion for the siddhantin, as it does for the advaitin; and though, in release, the world as such counts for nothing, it can hardly be said to be nothing.

5) Appayya Diksita shows with considerable skill and trouble that even for him in whom nescience has ceased, liberation takes the form of the attainment not of Brahman, but of Isvara, endowed with innumerable auspicious qualities and so on. Identity with Brahman is possible only when all finite selves are liberated. So long as there is a residue of Karma even for one finite self, the liberated one can attain only the nature of Isvara. For, on the hypothesis that there are many finite selves and that each finite self is Isvara, as reflected in maya, with the cessation of maya for one finite self, all that results is the merger of that reflection with the original that was reflected, that is, in other words, the merger of that jiva with Isvara. But so long as there are other jivas, Isvara continues still to be an image, a being possessed of the quality of being reflected; and the being that has got merged with Isvara can claim nothing higher. When all finite selves are liberated, maya as a whole vanishes, Isvara is no longer a 'bimba', a being capable of being reflected; both He and the finite selves realise their identity in Brahman that is Pure Intelligence.

The doctrine is attractive in many ways. The prospect of merger in Nirguna Brahman does not appeal either to the intellects or to the emotions of most. It seems difficult to realise how one being can become the Absolute while others are left to wallow in ignorance; and the ideal even if possible, seems undesirable, being clearly anti-social. The difficulty

(continued from the previous page) in accepting this doctrine is due to the fact that the hypothesis of a plurality of finite selves is not only possible one for the advaitin. There are the ekajivavadins, for whom clearly enlightenment should lead directly to identification with Brahman. There are also those who wonder and consider that Isvara Himself is a reflection (a 'pratibimba' not a 'bimba'), that Isvara is Brahman as a reflected in maya, and jiva is Brahman as reflected in avidya. On this hypothesis too, irrespective of the unity or plurality of souls, release would necessarily have to be identification with Brahman; for the merger of a reflection in the original is intelligible, not its merger in another reflection, like Isvara; if the latter were possible, then one jiva might as well become another jiva, and the so-called release would be no release at all.

Appayya, has, therefore, to show that his own hypothesis of the plurality of souls and the bimbatva of the Lord is the only tenable one. This he does in the 'Siddhanta-lesa-samgraha,' by showing, as in the present work, that his own view of mukti is the orthodox advaita view, being that of the Bhagvatpada himself. The argument is developed at some length with reference to each chapter of the Sutras, and is substantially identical with that of the present work. There is a slight elaboration in respect of one or two points, which may tend to indicate that the Samgraha is the later work. Thus, demonstrating through statements of the being of Isvara, Appayya argues back and says that the ekajivavada and the Isvara-pratibimbavada are untenable, as they are inconsistent with the orthodox view of mukti. The only advaita

(continued from the previous page) work which he explicitly condemns as hostile to his view is the Samksepa Sariraka.

The doubt naturally arises as to how this mukti is different from that attained by the devotees of Saguna Brahman. The difference is in that the latter, seeking the Lord through devotion, never attain to an intuition of the Impartible Absolute, and that, therefore, they continue still to be enveloped in ignorance. Theirs is not the full measure of the being or the bliss of Saguna Brahman. They are equal to Him, but only in respect of enjoyment; theirs is not the unsurpassable lordship of Isvara Himself, the power to create, sustain and destroy the universe. He who becomes Isvara by realisation of non-duality becomes Isvara with no reservations.

SRI VASISHTA: RAMA GITA

1) Then Ravana's enemy (Rama), seated as He was in the Padmasana posture, withdrew all His senses from their (respective) objects:

Firmly fixed His mind on that Nirguna Brahman which is declared in all the Vedantas and which is unconditioned and undecaying and which is concentrated Sat-Chit-Ananda (Existence-Intelligence Bliss);

And then by readily entering into Nirvikalpa Samadhi (He) immersed Himself in that Ocean of undivided Bliss;

Where nothing else is seen, nothing else is heard and nothing else is known except the Supreme Blissful SELF.

2) To an atheist, an ungrateful one, who is bent upon evil doings, also to one who has no devotion to his teacher, this (Hundred and Eight) should never be taught.

3) That which admits the union of Jiva and Brahman, even though they are the effect and the cause, is what is known as the doctrine of the Ad

(continued from the previous page) Advaitins and this (their very doctrine) itself presupposes the origin of Jiva.

If the origin of Jiva is not admitted its dissolution also becomes impossible. If there be no dissolution, duality must ever prevail. Then in that case too, the displeasure of the Srutis that declare unity, must certainly incurred.

Jiva is of a two-fold nature, its dissolution too is two fold, hear (from Me) how the two-fold Jiva is dissolved. This Jiva (i.e. the lower-self) who is directly denoted by the word 'thou' (in the phrase, "That thou art") is subject to transmigratory life, and has bodies.

The dissolution of this Jiva (lower-self) who is born of ignorance and who is to the internal modifications as heat is to the heated iron ball, is brought about just in the same manner as that of other productions (vi-kritis).

He (that Pratyagatman or Higher-self) who comes out of Brahma Vidya (the Universal Super-Consciousness) like the spark from the fire is destroyed by merging him into that Brahman, the Absolute concentrated Intelligence, the First Principle or His (Pratyagatman's) matrix so to speak.

4) The source of all Jivas is Nirguna Brahman and not any other. It is also the source of the undifferentiated elements but it is never the source of Jagat or Universe.

He who is known as the cause of the Universe and who is called (I'sa) the Lord, that Saguna Brahman, is, verily, the instrumental cause of the Universe and the differentiated elements.

The material cause (of the Universe and the gross elements) is Maya consisting of the

(continued from the previous page) sentiment and the non-sentiment. Therefore the consideration of the effect, the cause, and the Lord, of the Universe is of no use here (in this science of A'tman).

The summum bonnum is attained by contemplating upon Jiva and Brahman in the light of the science of Self or Adhyatma S'astra) coupled with the strength of the benevolent teacher's kindness.

The instrumental cause of Jiva (the lower-self) who becomes an effect, is Nirguna Brahman and the material cause whereby this Jiva is clothed in a dense material garb which shuts him out of Light, is Avidya.

By meditating in this life, for the purpose of purifying the mind-stuff, upon the consort of Uma, who is the Lord of all the worlds, who is Omniscient and who is limited by Maya, one reaches, afterwards, the source of all Jivas (i.e., the Nirguna Brahman).

The Source of all beings is of Its own nature capable of being known and then meditated upon. Those who desire for Kaivalya-moksha must, therefore, first know it.

And then by always intently meditating, without any idea of difference, upon that Nirguna Brahman which is ever full, they (i.e., those who aspire for Kaivalya) certainly attain what they have desired.

5) Verily, in the cause of one who has well advanced (in abstract meditation), the Vivarta-vada as a matter of fact, becomes applicable in his case. But he who merely prattles with it, undergoes self-degradation. Such a one (ultimately) kills his SELF.

The Vivarta-vada which draws its illustrations from such examples as "the serpent in a rope.", "the thief in a pillar," "the son of a barren woman," etc., is not at all suit-

(continued from the previous page) able to the aspirant who desires to get himself freed from Samsara.

But this excellent Parinama-vada which mainly draws its illustrations from such examples as “the beetle and the insect,” “the curd and the milk”, “the pot and the earth,” etc., is certainly most acceptable to him.

By constantly meditating, in seclusion, upon the identity of the SELF and the Brahman, and by remaining with the mere consciousness of having united the SELF with the Brahman, one becomes no doubt free.

Jnana (knowledge) is said to be of two kinds (Svarupa), external or objective and ‘Vritti) internal or subjective. Of the two, the first related to the True, Infinite, and Blissful Nirguna Brahman.

And the other (the subjective knowledge) relates to the undivided spiritual essence of A’tman, called the Pure-existence.

5) That which is termed Nirguna Brahman is of two kinds. The one called Salakshana having negative attributes is, indeed capable of being meditated upon, and the other called Alakshana having no attributes is beyond meditation (i.e., incapable of being meditated upon).

And the first (of the two mentioned in the last verse), on account of its padas known as existence, etc., is said to be of three kinds. Hence It is (termed) the Eternal and Immortal Three-footed Brahman, having only Svagata-bheda (i.e., the differences in its own parts).

6) Moksha is attained by meditating upon Nirguna Brahman, on account of its having negative attributes (Existence, Intelligence, and Bliss) which are antagonistic to bondage

(continued from the previous page) (made up of Non-existence, Non-Intelligence, and Non-bliss). But S'ruti says that there is no such remedial or antagonistic attributes in the Attributeless One called the Nirgunatta.

The Brahmans who have reached the other shore of S'ruti, say that men whose (Chitta) mind-stuff is drowned in that ocean of Undivided Blissful Essence will attain Videha Mukti.

He is called Videha (bodiless) who has succeeded in Samadhi Yoga; who has got rid of the impressions relating to matters worldly, etc., from his mind; who is actionless; and who is free from mental modifications of any kind.

There are six kinds of Samdhis (abstract meditations) leading to trance, such as Dris'yanuviddha and (five) others. The wise man ought to realise by concentrated meditation, all of them one after the other, just like a leech which takes firm hold of one blade of grass before it leaves its hold on the one behind it.

Those sinful men who are devoid of Samadhis, who are boastful of their knowledge of Vedantha texts, and who are ever bent upon doing what they like, (such men) go to the infernal regions.

How can a man who has not killed his mind, get himself freed from Samsara, and how can he kill his mind (while he is) in this world, if he is devoid of Samadhis?

7) The first requisite for Moksha is the knowledge derived from Vedanta passages, and the last requisite is Yoga; therefore, apply thyself to the practice of Yoga.

8) And because the scripture itself insists upon the joining of this (i.e., the individual

(continued from the previous page) SELF) with That (i.e. the Universal SELF), he who is devoid of Yoga does not attain Moksha by Janana alone.

9) The Yoga which is now stated (by Me) and which is finally established by authoritative Vedantic interpretations, is, by the wise, termed the highest Upasana.

The S'ruti says "meditate upon that eternal Peace (Brahman) which is the Source, &c. (of Jivas)" and intense meditation on the idea of non-difference, all the more strengthens the identity (of SELF and Brahman).

Even though one is proficient in all S'astras, if he devoid of Upasana, he will never be able to overcome the confusions of his mind-stuff.

If Saguna Brahman (having different forms and various attributes) be meditated upon with desire or motive, it secures all kinds of enjoyments for men. But when the same is meditated upon with no desire whatever, it purifies the mind. Such is the settled meaning of S'astras.

And the Upasana (meditation) of the individual Higher-self (i.e. the Pratyagatman) who is devoid of attributes and who is of very small size equal to a hair's end, the thumb, or the sharp end of (wild) paddy grain, will also purify the mind.

But meditating upon the Universal Sat-Chit-Ananda-Nirguna-Brahman is the highest of all. This Upasana which consists of meditation upon the identity conveyed in the phrase "I am Brahman," becomes the cause of immediate liberation.

By rightly understanding the meanings of the Mahavakyas one will be confirmed in his conviction that every other thing is unreal.

(continued from the previous page) After being thus confirmed in his convictions, let him meditate always upon That alone for his liberation.

If without Upasana any one will attain liberation by mere Jnana alone, then, verily, without the bride, will the marriage, of the bridegroom, take place.

That by which the lower-self, on account of its identity, is seated near, or brought in close proximity with, the Higher-self, is called Upasana (Upa-near, and asana-seat) which kills all human afflictions.

The highest and undecaying happiness is attained by all, only by applying themselves to that meditation which, through non-difference or perfect identity brings to the devotee, full super-consciousness.

How can men who whirl round this Samsara, on account of their mistaking this body for the SELF, get themselves freed from such whirling, without that Upasana which teaches the identity of the SELF and Brahman.

10) Samvit alone is Parasakti or the Supreme and Universal Super-consciousness and that alone is Nirguna Brahman. The one above it (termed Nirgunatita) cannot be comprehended by word or mind.

11) That (Nirgunatita) is devoid of attributes indescribable, devoid of forms, and can only be named. The teacher cannot be questioned regarding That (Nirgunatita) and the S'ruti says, "Don't question any more than That (Nirguna)."

12) Hanuman said: O, Chief of the Raghu race! How can any question regarding the established Truth be prohibited, when, by a knowledge of it, Jivanmukti accrues to men?

S'ri Rama said: That which is the subject of enquiry, etc., is the True, Blissful Paramatman

(continued from the previous page) who is ever full, whose attribute is knowledge and who is realised only by direct cognition.

That supreme being which can be reached by speech and mind that are pure, know that as the middle Brahman (and not the Nirgunatita which is beyond speech and mind). The S'ruti also says "Tell that (Nirguna) to me.

Because It is capable of being taught (derived) and is even possessed of form (which form is no other than supreme effulgence), It can be known and meditated upon. The S'ruti speaks of this Brahman alone.

Because the expression (i.e. the scriptural passage beginning with) "Having then reached" speaks of the attainment of the form. less (Brahman) it should not be doubted therefrom that the possession of form (mentioned in the last verse) is unimportant.

That It is the origin, etc., of Jivas, that It is also the source of S'astras (Vedas) and that It is the subject of discussion of the connected S'rutis (these characteristics), are (to be found only) in THE-THING-IN-ITSELF which is chiefly desired to be known.

It is very difficult to find these characteristics in the Formless (Brahman)—they do not at all exist alone there. Hence it is that the author of the (Vedanta) Sutras has considered Its form or essential properties (Existence, Intelligence, and Bliss). It is well known that Intelligence, Bliss and other characteristics which are opposed to those of Maya (non-eternal) and Avidya (non-intelligence), belong to the Nirvisesha (i.e. Brahman having negative attributes).

It never loses Its characteristic negative attributes, even though non-existence is

(continued from the previous page) discarded. Anyhow, such (characteristics of the non-existent) as are said to have originated therefrom, adhere to It like the pollen of flowers.

Though the non-existent is never separate from the Existent, is not the Existent different from the non-existent? The ability to discard the non-existent belongs to the Existent alone and to none else.

O, wise one! By the argument now under consideration regarding this dual nature, etc., let it not be supposed that the well-known Advaita doctrine is set aside. This does not effect it.

By this, the doctrine of Advaita is affected only apparently, but not otherwise. And where particular mention is made of duality, it (the Advaita) is as much affected by it as the Sun is by the fire-fly.

As that Advaita-Brahma-Vada (i.e. the doctrine of absolute Monism, which was propounded by the older school of Advaitins, merely imparts an indirect or theoretical knowledge, it should be considered as Purvapaksha or the prima facie view.

This doctrine which maintains two kinds of Brahman is well discussed (and supported) by the S'rutis. As this leads to practical knowledge or direct cognition, it becomes the Siddhanta-paksha or final conclusion (i.e. the conclusive proof of the established Truth).

A clear knowledge of the identity of Brahman and the (individual) SELF removes the false knowledge of erroneously attributing the qualities of the SELF to the body. He who does not think of his body as "I" becomes a Jivanmukta.

He who does not firmly believe either in

(continued from the previous page) the existence or the non-existence of the Universe and he who has the knowledge of the mediator (i.e. the spiritual essence unconnected with bodily wants or passions), such a man becomes a Jivanmukta.

He who has personal experience of the SELF during his abstract meditation and he who, after coming out of that meditation, carries with him (until he goes again into such meditation) the knowledge of such experience such a man becomes a Jivanmukta.

13) He who directs his attention (after having seated himself in the SELF) to worldly affairs like Karmi, Bhakta Yogi and Jnani, such a one becomes a Jivanmukta.

The idea that I am the body is (the cause of) bondage. The idea that I am always Brahman is (the cause of) emancipation. Therefore the wise man should consider himself as Brahman.

How could fear approach him, who with his best intellect, constantly feels "I am Brahman?" The S'ruti everywhere says that he is fearless.

To him who thinks that his body is the SELF, there is fear everywhere. Therefore, one should, with all his efforts, reject the idea that his body is the SELF.

If he does not practise Samadhi, he will, besides bitterly experiencing miseries, be compelled to look upon the Universe as real until the body due to his Prarabdha falls.

Even though he may experience the pleasures and pains produced by Prarabdha, he is, at all times, free because his Kaivalya is not thereby hindered.

There is no inconsistency in saying that he is Mukta (free) who does not identify himself with the transformation of his body,

(continued from the previous page) etc. and who is devoid of any changes in his self-consciousness.

14) How can bondage be to him who is possessed of that keen intelligence whose only function is the uninterrupted discernment of Paramatman everywhere, even when engaged in worldly affairs.

He alone is the most elevated man in whom the characteristics of tranquility, self-restraint, etc., resulting from his knowledge, shine forth as if they were born with him.

15) O, son of Pavana! Thou shalt very soon attain the state of Jivanmukti here (in this world) by firmly fixing thy mind on that Brahman which is Existence, which is full of knowledge, which is devoid of qualities and which ultimately remains after dissolving all the external and internal modifications.

16) O Son of Marut! Because he forgets his body, he is a Videhamukta even when the body which is the effect of Prarabdha continues to exist.

O Hanuman! What I have told you is the real secret meaning of all the Upanishads and it cannot be otherwise.

When the body finally falls down (dead), the Formless One (i.e. the Nirgunatita Brahman) which is far removed from bondage and emancipation, is then attained without effort.

He is called a Jivanmukta who has neutralised the essential nature of his Sarupa Chitta (i.e. the mind associated with forms), and the only function of whose mind is to cognise the undivided Universal Intelligence in the form of supreme effulgence, on account of his firm conviction that all other things are illusory.

He is called a Videhamukta who has neutralised the essential nature of his Arupa Chitta

(continued from the previous page) (i.e. the mind unassociated with forms), and who has identified himself with the Akhandaikarasa (i.e. the Blissful Nature of the One undivided Universal Essence) on account of his having forgotten everything else.

17) Thou shalt know that that Mukti which transcends Videhamukti, which is attained after the fall of the body, and which is beyond speech and mind, is not a state (of consciousness).

18) He alone is Videhamukta, before whom worldly affairs never shine (because he takes no cognisance of them) and who is entirely free from such states of consciousness as the waking, etc.

That Purnatman (or fully developed SELF) is alone Videhamukta in whom the differences caused by the seer, sight and the seen do not even rise in the mind.

He alone is Videhamukta of whom the cattle or domestic animals, birds and beasts are never afraid and who also, in like manner, is never afraid of them.

Even though thy questions be too many, they shall not rouse My anger. As declared by S'rutis, Yajnavalkya and others were not angry when such questions were put to them.

How cannon-duality be affected if it is taught that the Blissful Ataman should be realised? Whoever has seen increase of darkness when the Sun is young, i.e., not yet high in the sky?

19) As Nirguna Brahman has (Sat-Chit-A'nanda) form, there is no contradiction in saying that It can gradually be attained by means of samadhis recommended for the two kinds of Muktis (the Jivanmukti and Videhamukti).

It is improper to reject Jivanmukti on

(continued from the previous page) the score of its being Saguna, because it is devoid of the quality of Maya and because it is sought after by Mumukshus (i.e. those who desire liberation).

20) When the Virupa manas (i.e. the mind that has no form to cognise) with the senses is destroyed, Videhamukti described above is attained.

Those that have become entitled to Jivanmukti have completely detached themselves from the future effects of Karma. Those that have become entitled to Videhamukti have completely detached themselves from the present effects of Karma.

21) They have no other form (besides the Formless), all their bonds have burst, and they are firmly established in the enjoyment of SELF BLISSZ pertaining to the Universal Consciousness. Verily, the stay of these most elevated beings amongst us, even for a moment, is a very rare thing.

Among a crore of persons there will be one Mumukshu, among many such Mumukshus there will be one possesses the knowledge of the supreme SELF. Among many persons possessing such knowledge there will be one Jivanmukta and among many such Jivanmuktas there will be one Videhamukta.

22) O son of Marut! I shall tell thee what is always practised by great men to bring about this non-attachment.

(1) Annihilation of Vasanas or mental impressions, (2) gnosis or thorough knowledge of SELF, and (3) dissolution of mind, these three alone, if practised well and simultaneously, will be able to overcome the (affection that the powers of sense-organs have towards the objects of) senses.

If each of them is taken separately and practised one after another, the desired effect is never produced even though such practice may extend to a very long period, just as no good result is produced by meditating upon the scattered portions of a mantra or incantation.

If thou wilt endeavour to cast off or reject the Vasanas, thou shalt not be able to bring about their annihilation as long as the mind is not completely neutralised.

As long as the Vasanas are not curbed, so long will the mind not become quiescent, and until the knowledge of Tatva or Truth is gained (by experience), how can mental tranquility be obtained?

And as long as there is no mental quiescence so long will there be no knowledge of Tatva, and until the Vasanas are annihilated, how can Tatva be realised?

As long as Tatva is not realised so long will there be no extinction of Vasanas. And as the knowledge of Tatva, the destruction of mind, and the annihilation of Vasanas are causes which mutually depend upon each other and are difficult to be conquered separately, thou shalt, after abandoning the desire for enjoyment, practise these three simultaneously.

O Maruti! He who aspires for Videhamukti must necessarily realise the aforesaid three sadhanas or means, without which it can never be attained.

23) The miseries pertaining to those Karmas which are known by the name of A'gami and Sanchita and which are distinct from Prarabdha, have been overcome by Jivanmukta.

His experiences of Bliss is, without doubt, fettered by pains, as he is subject to visible

(continued from the previous page) misfortunes (due to Prarabdha), but in the case of Videhamukta, it is unfettered Bliss that is enjoyed by him.

The Vasanas that pertain to his Prarabdha (Karma) are unlike the original ones and they, on no account, become obstacles to his Jivanmukti.

He (Jivanmukti) has, as well, attained the state of complete vision (wherein he has an accurate perception of the Universal SELF), but has not (gained by experience) that knowledge of being one with it. His Sarupa-Manas has been destroyed, but he has not attained the state of non-manas by destroying his Arupa-Manas.

24) As long as these three are not equally and simultaneously practised over and over again, so long will the goal be never reached even after hundreds of years.

These three practised for a long time, break, without doubt, the strong knots of the heart, just as when the lotus-stalk is broken the threads inside it are also broken.

The impressions (that we have) of this illusory world have been acquired (by us) through the experience of hundreds of past births. They are never destroyed in any other manner than by a long course of Yoga practice.

It is only on account of Loka-vasana (ideas gained from the world). S'astra-Vasana (ideas gained from S'astra or learning), and Deha-vasana (ideas concerning the body) that knowledge in its real state is not gained by living beings.

The multitudes of mental impressions in thee are of two kinds viz., the pure and the impure. Of these two, if thou art led

(continued from the previous page) by it) thou will soon attain My state. By destroying the multitude of impure (Vasana thou wilt, instantly, obtain unfettered self-contentment i.e. Bliss).

O Hanuman! If the effect of impure Vasanas place thee under difficulty, then it should be diverted by human efforts and it must be made to flow through the pure channel.

That (mind) which is filled with the impure (Vasanas) should be translated into the pure (Vasanas) alone. When they are shaken and diverted from the impure (channel), they go into the pure (channel).

Pretending as if he were going to satisfy all its demands, one should, with all human efforts, fondle the child of Chitta (mind-stuff).

O Destroyer of foes! When, by the force of practice, the impressions rising in the mind begin to come out quickly, then shalt thou know that thy practice has borne fruit.

Even in doubtful cases, repeatedly follow the good Vasanas alone. O son of Marut! there is no harm in increasing the good Vasanas.

The wise people know that the mind is bound when it is overpowered by multitudes of impure Vasanas and that it is free when, by the force of pure Vasanas, it is released from the impure ones.

O Valiant one! Strive for that mental state in which it is devoid of all Vasanas. Vasanas become dissolved when perfect perception (or complete vision) is gained and when the Truth is realised.

25) He who gives up all the Vasanas, who becomes devoid of affections, and who then

(continued from the previous page) establishes himself in Me whose form is here Intelligence, (such a one) is Myself who is made up of Existence, Intelligence, and Bliss.

He who has an excellent heart, and whose mind is stripped of all desires is, no doubt, free, whether or not he performs Samadhi as well as (obligatory and other) Karmas.

There are four grades of Sadyomuktas (i.e. those that have attained immediate liberation) known by the name of Brahma-Vid etc. Even though all of them are free, they have different degrees of suffering as far as their apparent miseries are concerned.

Therefore the skilful and the wise (man) ought to perform, in their regular order, the Samadhis known as Nirvikalpa, etc. as well as also the Nityakarmas.

To him whose mind is devoid of Vasanas, no advantage accrues from Naishkarmya (i.e. the salvation obtained by abstraction in opposition to that obtained by works) or from karmas, or from profound contemplation or from prayers.

He who knows the SELF should continually perform the auspicious Naishkarmya, etc. (mentioned in the last verse), either for the sake of overcoming his apparent miseries or for the benefit of the world.

Without fully abandoning the Vasanas, and without (attaining) the attitude of silence, the Supreme State cannot be reached. (For this purpose) reject the impure Vasanas and entertain the pure Vasanas.

The powers of the senses beginning with the eye, tend of themselves to their objects without, even in the absence of any Vasana

(continued from the previous page) to induce them to act, whence it appears that Vasana is not the cause.

As the eye perceives space and things presented in space, in the course of nature, and feels no attachment whatever, so should the wise man of firm intellect engage himself in actions.

O Maruti! The sages know the nature of Vasana or the innate course of ideas which unfolds the true condition of the intellect, which is conformable to that intellect, and which is the chief source of the mind.

By constantly reflecting upon things of strong experience, comes into being that extremely wavering mind which is the cause of birth, old age, and death.

On account of Vasana or innate idea, the prana begins to vibrate, but not the Vasana. This vibration transmitted to the mind-germ (i.e. the subjective mind), causes it to sprout (i.e. objectifies it).

The tree of Chitta (mind-stuff) has two seeds; the one is the vibration of Prana and the other is Vasana. If one of them is enfeebled, both of them are soon destroyed.

Vasana is deprived of its activity by performing the duties of ordinary life without attachment, by chasing out all imaginations of worldly things from the mind, and by never losing sight of the perishable nature of the body.

When Vasana is abandoned, chitta (mind-stuff) becomes achitta (no-mind-stuff), on account of its incapability to think, being then always devoid of Vasanas.

Then the state of non-Manas which gives extreme tranquility, is reached, and Vijnana (i.e. comprehensive knowledge or gnosis)

(continued from the previous page) which is the cause of immediate emancipation then begins to increase.

Until thou art able, with thy neutralised mind, to directly cognise the Supreme Seat, thou shalt act according to the dictates of the spiritual teacher and the S'astras.

25) The activity of the mind is misery, its dissolution is Bliss. The mind of the knower is soon dissolved, but to the ignorant, it is like fetters.

That chitta which is devoid of Vasanas is the real knowledge of the supreme Jnanins That Chitta which is full of Vasanas is easy to obtain, and is useless.

The Sapta-bhumikas, or the seven stages of consciousness which are blissful and which are taught by the Vedantas, are known as S'ubhechha (the desire to obtain spiritual bliss), etc. Closely follow the seven-fold sub-division of each and every one of those planes, and contemplate upon those sets of sevens in the aforesaid three ways (mentioned in verse 6 of this chapter).

26) The first stage of Jnana is said to be S'ubhechha (spiritual ardour), the second is Vicharana (contemplation), the third is Tanumanasi (attenuation of the mind).

The fourth is Satvapatti (pacification), the next is the one called Asam'sakti (indifference), the sixth is Padartha bhavana (the conception of Truth) and the seventh is known as Turyaga (the fourth state of the SELF).

The desire accompanied with non-attachment, resulting from repentance for one's own ignorance and leading to the study of S'astra (the Science of SELF) and the company of good people, is by the wise called Subhechha (THE FIRST STAGE).

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That practice of right conduct (accompanied by a constant flow of good thought) born of S'astra, company of the wise, non-attachment and repeated application is what is called Vicharana (THE SECOND STAGE).

The daily wearing away to almost imperceptible thinness, of the deep attachment to objects of sense, under force of ardour and contemplation, leads to (THE THIRD STAGE called) Attenuation of the mind.

When the mind, being emptied of all that belongs to the objective, finds complete rest in the pure bliss of Satva, through the practice of the (first) three stages, then it is called pacification (THE FOURTH STAGE).

That condition which results from the practice of the (first three stages, and which being devoid of all contact with the objective in the all-wondrous Satva, is called indifference (THE FIFTH STAGE).

The absence of perception of objects, external as well as internal, in consequence of having accomplished the five preceding stages, and the resulting fusion of the objective in the subjective, as also the state of being called to action from the desire of others, is collectively described as THE SIXTH STAGE called the perception of Truth or the THING-IN-ITSELF.

By the constant practice of these six stages and by giving up all sense of separateness, the condition of SELF-realisation is gained. This is called the fourth state of the SELF

(continued from the previous page) (which is the SEVENTH STAGE).

The three stages beginning with S'ubhechha (or ardour), being to the waking condition, for the world is seen as it is, through the sense of separateness, only in that condition.

Duality having disappeared from before and Unity being realised, those in the fourth stage look upon the world like a dream.

O Maruti! Knowledge (here) dissolves everything beside itself, even like scattered clouds in the Autumn. Thou shalt, thus carried into the fourth stage, stand all full of the sense of BEING alone, and nothing besides.

Having approached the fifth stage called sleep, the Ascetic stand in the sole consciousness of the Unit, all difference being laid entirely at rest.

Though pursuing mental images projecting themselves without, he is ever centered in himself within, and appears as if all sleepy, being wearied of the external.

He whose mind is free from impressions, and who has constant practice of this (fifth) stage is led by degrees into the sixth stage corresponding to deep sleep (and then into the seventh and the final stage).

There (in the seventh stage), he is neither Being nor Not Being; he is above all mental imaginings such as "I" and "Not I"; he stands there extremely fearless in that Unity.

Mumukshus (i.e. those who strive for emancipation) wander over the (first) three stages one after the other. Brahma-vid is in the fourth stage and Brahma-vid-vara is in the fifth stage.

Variyan is in the sixth stage and Varistha or he who is the most supreme among the

(continued from the previous page) knowers of SELF is in the seventh stage. These four (Brahma-vid, etc.) are termed Jivanmuktas by the most exalted beings.

Videhamukta is not distinct from any of these four (Brahma-vid and the rest). The wise here, out of respect, attribute Videhamukta to Variyan and Varshtha (i.e. the knowers of Brahman who have attained the sixth and seventh stages) on account of their neglecting the body through forgetfulness, and to Vid and Vara (i.e. knowers of Brahman who have attained the fourth and fifth stages on account of their having no future body).

26) Vikshepa (extension) is killed by Parakshadhih (indirect knowledge), A'varana (veil) by Aparokshadhih (direct knowledge), and Ajnana (ignorance) by S'okamoksha (release from sorrow). The other one, Tripti (contentment) then remains.

The aforesaid ignorance cannot certainly be overcome by indirect knowledge, as Vikshepa and Avarana are its roots, and as it has other impediments besides.

Is it not reasonable (to hold) that Vikshepa – which is an effect which is therefore capable of being rejected – should be overcome by indirect knowledge which is acquired by S'ravana (i.e. the hearing of the discourses of the spiritual teacher on the Science of SELF)?

The four states beginning with indirect knowledge are included in the seven stages (ardour, etc.) but not so the three (states) beginning with ignorance.

O son of Anjana! With the aid of thy subtle intellect, thou shalt understand that the first two out of the aforesaid four states are

(continued from the previous page) are like the first three stages (Bhumikas) and that the other two (states) are like the remaining four stages.

There is S'okamoksha (or release from sorrow) in the super-conscious trances of Jivanmukta on account of his kaivalya (i.e., abstraction or becoming one with the Universal Self). Videhamukta has full contentment (santriptih) as he never comes out of his Samadhi.

There are seven other states, viz., those of being Brahman, Prakriti, and Purusha, as well as those of being I's'a, Avidya, A'varapa, and the Jiva with Vikara. These seven stages or Bhumikas. Give up the illusion which the similarity of their numbers may induce one to think that they are one and the same.

Thus, O Hanuman! Thou too shall ensure to thyself the state of being Brahman by constantly pondering over these seven states, with thy keen intellect.

27) Concentrated meditation in the heart is of two kinds—Savikalpa (associated with thoughts) and Nirvikalpa (unassociated with thoughts). The former again is of two kinds—Dris'yanuviddha (with visibles) and S'abdanuviddha (with names).

The Samadhi wherein the A'tman is meditated upon as the witness of the mental world -the passions, desires, etc., arising in the mind-stuff—is (known as) Dris'yanuviddha Savikalpa.

The Samadhi wherein that Brahman which is Existence-Intelligence-Bliss, which is self-illuminated, and which is devoid of duality is meditated upon as "I am," (known as) S'abdanuviddha Savikalpa.

In the case of one who overlooks the (aforesaid) Samadhis called Drisya and Sabda (the first and second) on account of his experience of SELF-Bliss, the Samadhi called Nirvikalpa, in which the mind stands like the jet of a lamp protected from breeze, is accompanied.

On account of the fact that the mere Existence (i.e. the original substratum) alone remains after separating the name and form from any object in the outside world in the heart, this (Nirvikalpa) is (known as) the first (super-conscious) Samadhi.

There are three other grades of Stabhibhbhava or fixity in the super consciousness like the one described before (in the last foregoing verse) on account of the enjoyment of the one eternal pleasure arising from the experience of the universal Paramatman (the subjective A'tman having already been identified with it in the course of the third Samadhi.) One should devote the whole of his time to these six Samadhis.

S'abdanuviddha is otherwise known as Samprajnata (conscious ecstatic) Samadhi. In like manner, Nirvikalpa, is otherwise known as the great Asamprajnata (super-conscious ecstatic) Samadhi.

That continuous mental attitude wherein runs the unbroken flow of consciousness 'I am Brahman' devoid of all tinge of egoism, is called Samprajnata Samadhi (conscious trance), the ripened condition of meditation.

That condition of the mind which is free from all modifications and which enhances supreme bliss, is (what is known as) super-conscious ecstatic trance (Asamprajnata

(continued from the previous page) Samadhi which is) the favourite of the Yogins.

That Samadhi is cherished by the sages which is devoid of knowledge, devoid of Manas and devoid of Buddhi, which is of the nature of Chit or Intelligence (i.e. divine light) and which is not surrounded or screened by that Intelligence.

It is full above, full below, full in the middle and blissful. This is the real Samadhi the performance of which is directly ordained (in the scriptures).

Some learned men call this S'abdanuvidha (Samadhi) by the name of Yoga, others call it Nididhyasana (or profound and repeated meditation), and others again, call it Abhidhyana (i.e. profound thought).

O Hanuman! one calls it Upasana or religious meditation (lit. sitting by the side of God), another calls it Nishtha or devotion, another calls it Pratyavritti or repeated religious contemplation, and some great men call it Abhyasa or practice (i.e. frequent and repeated meditation.).

I am undivided, I am eternal, at full non-dual. I am of the form of Existence-Intelligence-Bliss. I am the Light of lights

I am devoid of the three states (of consciousness). I am Turyatma or the SELF in the fourth state. I am devoid of the three bodies (gross, subtle and causal), I am the essence or blissful knowledge.

I am devoid of creation, preservation and destruction. I am of the nature of concentrated knowledge. I am of the form of Chidakas's or space of knowledge; I am devoid of Jadakas'a or space of matter, etc.

I am motionless and formless, I am devoid of ignorance, etc. I am devoid of impurity, I am the support of all, and I am devoid of

(continued from the previous page) fear.

I am self-effulgent and the ocean of ambrosial SELF. I am devoid of the expansion of the universe, I am devoid of pairs of opposites, I am the mere SELF devoid of attributes.

I am ever pure, devoid of illusion and ever enlightened. I am devoid of parts, I am ever free, devoid of desires, ever accomplished and lonely.

I am void within, void without like an empty pot in the sky; I am full within, full without like the pot immersed in the ocean.

The wise man who is conversant with S'abdanuvidha Samadhi shall, by means of such affirmative and negative arguments, merge himself into Brahman and thus be fully liberated.

He who practises in a lonely place, that abstract meditation which is of the nature of an injunction, beginning with the expulsion of modifications, will instantly obtain perfect vision.

The first Samadhi which is associated with visibles (i.e. forms) is easily realised and is urged on the immature (i.e. fit for those who are young in knowledge). The second (Samadhi) which is associated with names is difficult to be realised even by the learned.

The third is Nirvikalpa (Samadhi free from thoughts or doubts), the next is Nissankalpa (Samadhi free from volitions), the fifth is Nirvrittika (Samadhi free from modifications), and the sixth is that which is known as Nirvasana (Samadhi free from impressions).

These four Samadhis are very difficult to be realised by ordinary men. When they are immersed in transitory pleasures, how could

(continued from the previous page) they hope for increased SELF-Bliss?

Some people consider that the six-fold division of Samadhis is due to internal and external differences. Such consideration is quite improper, because of the confusion (that will arise) in their regular progressive arrangement.

O Maruti! I have only briefly told you the six Samadhis. Hundreds of smaller Samadhis generally lie hidden within them alone.

Just in the same manner as salt becomes one with water by contact, even so does the Manas become one with the A'tman. This union of Manas and A'tman is called Samadhi.

That is called Samadhi wherein the mind-stuff, after having gradually discarded the idea of meditater as well as meditation, is only cognisant of the thing meditated upon, and wherein it stands like the jet of a lamp protected from the slightest breeze.

That profound meditation, as calm as the waveless ocean, upon the native condition of the SELF, after absorbing all the effects into their cause, is called Samadhi.

Not taking cognizance of anything whatever—not even an atom of any modification—other than one's own SELF, and then possessing of that knowledge which is as firm as the mountain in Meru, is called Samadhi.

The tasting of the nectar of SELF-bliss resulting from the abstract meditation on the universal Intelligence whose veil of Ignorance whose veil of Ignorance has been removed, is called Samadhi.

That state in which mere Brahman alone remains as the seen, after discarding the sight and the seer, (that state) which is devoid of doubts (Vikalpas), and (that state)

(continued from the previous page) which is devoid of doubts (Vikalpas), and (that state) which is best known to the SELF (alone), is called Samadhi.

28) That is called Samadhi wherein the SELF knows nothing else, sees nothing else, and hears nothing else whatever besides the SELF.

If those that have mastered the meanings of the Vedantatattvas, do not practise Samadhis or abstract meditation, (then) liberation can never be attained by them, even though they be great persons.

Those that are devoid of Samadhis, and are boastful of their knowledge of the reality are clever in deceiving the world. To them is not the higher path.

29) Like a leech (which takes hold of one blade of grass before leaving its hold on another) thou shalt, after getting hold of Nirvikalpa Samadhi, give up (the performance of) all the A'srama Karmas, as well as devotion,

30) Having sufficiently veiled all the Indriyas some people here pretend as if they are practising Samadhi. Their mind will never remain fixed, as it is directed towards external objects, and as Samsara will again appear to them as before.

Hence, O destroyer of enemies! Having annihilated desire and other emotions, thou shalt here steadily practise Samadhi. There is not the least harm of any kind anywhere at any time, in leaving of the Karmas that are (unconsciously) dropped during such steady practice.

31) On account of the powerful nature of S'ravana etc. the Punya-Papas (i.e. the effects of good and bad deeds) which impede knowledge, yield their fruits in the waking state, while the weaker ones, of their own

(continued from the previous page) accord, produce their effects either subsequently or in the dreaming state.

But as the knowledge of him who, uninterruptedly, enjoys SELF-bliss (in the fourth state) after discarding the three states of consciousness, is very strong, the karmas in his case are, indeed ineffectual.

As long as the SELF continues to be connected with the body so long will Prarabdha too continue. When the connection of the SELF with the body is disliked, then Prarabdha too may be rejected (by forgetting the body).

32) When by means of excessive subtle thinking, the modifications of one's own mind become, without the least agitation, merged in knowledge, then it is called SVAPTNA-SUPTI.

33) That is called SUPTI-TURYA wherein the Akhandaikarasa or the one Undivided Essence (of the Universal SELF) starts into view or manifests, of its own accord, without the help of meditation.

34) O Hanuman! That state wherein the enjoyment (or experience) of the aforesaid Essence becomes natural (or easily obtainable) in his waking state, is called TURYAJA' GRAT.

That state wherein that enjoyment becomes natural even in his dreaming state is difficult to be accomplished, and is called TURYA-SVAPNA.

If that One Undivided Essence will clearly manifest itself even in deep sleep, then that state which is extremely difficult to accomplish, is called TURYA-SUPTI.

35) The Vakya consisting of two words—Prajnanam Brahma (meaning "knowledge is

(continued from the previous page) Brahman”) – found in the first of the four Vedas is first taught by the teachers.

The Vakya consisting of the three words – Aham Brahma Asmi (meaning “I am Brahman”) found in the second (Veda), is taught by them only afterwards.

The Vakya consisting of the three words – Tat Twam Asi (meaning “That thou art”) – found in the third (Veda) is taught by them only subsequently.

The great Vakya consisting of the three words – Ayam A’tma Brahma (meaning “This A’tman is Brahman”) – found in the fourth (Veda) is thereafter alone taught by them.

The disciple should, in this order, with devotion, receive the Vakyas together with the Auganyasa and Karanyasa from the mouth of the qualified teacher.

36) The explanation of that excellent Vakya which means “Knowledge is Brahman” and which is found in the Rigveda, should then be taught for the sake of one’s own experience.

That by which Jiva knows everything is knowledge alone, and that knowledge itself is said to be the all-pervading Brahman which is of the nature of Sat-Chit-Ananda.

37) That by which one sees, hears, smells, feels (or separates), and knows taste or distaste, is termed knowledge.

The one Intelligence which is found in all beings including the four-faced (Brahma), Indra, gods, men, horses, cows, etc. as well as in ME (referring to Paramesvara who taught this S’uka) also, is Brahman alone. Hence “Knowledge” is “Brahman”.

38) Light (Jyotis) alone is Parabrahman; Light alone is the supreme bliss; Light alone is the

(continued from the previous page) supreme peace; Light alone is the supreme goal.

Light alone is the supreme aim; Light alone is the supreme course; Light alone is the supreme form; Light should, therefore be perceived.

And Light is Myself, and Myself is Light alone is thyself, and thyself, verily, is that Light. Therefore, with all the efforts, seek for the Light.

39) And during the time of this practice, one has to meet with enough of obstacles such as sweat, shaking, fear, fatigue, sleep, idleness, mental inactivity, etc.

The prudent man, after overcoming them by means of his efforts and subtle reasoning or tact, should, without weariness, daily practise it (i.e. A'tmadarsana – by meditating on the SELF) in a lonely place.

Wife, children, and others among men, as well as Indra and others among gods, will be those that cause hindrances in the way of progress of this desireless yoga.

The man of great intellect, after having overcome those obstacles by means of his extreme indifference, should, with an unagitated mind, always practise Dhyana-yoga (or the yoga of meditation).

40) O Master! Tell me, O lord! what the distinguishing qualities here are, of the one who has conquered his Indriyas, whereby I may be able to know that such an one is a knower, and that such an one is not?

Ramasaid: He who is free from hypocrisy and pride; he who is devoid of harm and slander; and he who is endowed with the qualities pertaining to SELF-knowledge; such a saint attains Moksha.

41) Desire is not at all pacified by the enjoyment of the objects of desire, just as the fire increases (or blazes) all the more by the pouring in of oblations (of clarified butter).

42) He who speaks graciously, truly, and sparingly (such as one), is said to be tongueless (i.e. one who has conquered his tongue).

43) When honour is done to him, the Brahmana, is always uneasy as if it were poison.

When despised he sleeps with comfort, and also comes out of his sleep comfortably. With comfort he wanders in this world, but the one who despises him perishes.

44) He never returns anger for anger, and on being brought near another, he enquires after his welfare.

45) By the restraint of Indriyas, by the destruction of desire and hate, and by non-injury to beings, he becomes immortal.

46) That Kutastha, the Atmic Intelligence shining in the Hridaya chakra (or spiritual centre in the heart), which is the fourth, being the witness of Jiva (or the lower Self), and a part of Brahman, is stainlessly located.

47) This Kutastha or the Supreme one who is denoted by the word Hamsa is known by the name of Pratyagatman. He, of his own accord, shines at all times, without the eating etc., of the fruits of Karma.

48) Having (first) perceived (or directly cognised) the aforesaid SELF; having then heard, from the mouth of the knower of the SELF, the identity of the SELF and Brahman proclaimed by the great Vakya "That thou art"; and having then meditated upon it with an all absorbed mind, the aspirant immediately reaches

(continued from the previous page) MY SUPREME SEAT.

51) That aspirant (for Moksha) who is the best among men, should therefore, after giving up all desire for Siddhis, study the Hundred and eight Upanishads with the only desire of acquiring wisdom.

O Maruti! If Siddhis are taught in the Hundred and eight Upanishads, understand O wise one! that it is merely for the sake of men of weak understanding.

The condemnation of Siddhis are, without doubt, largely heard of in the S'rutis, and Puranas. Therefore, O intelligent one! the wise do not, even in dream, desire for them.

Those Siddhis are acquired by men who have desires, by worshipping Saguna (Brahman). The knowledge of Paramatman is acquired by men who have no desires, by worshipping Nirguna (Brahman).

When such is the case, how can men here simultaneously accomplish both the means (i.e. the Saguna and Nirguna forms of worship) or both the ends (i.e. the attainment of Siddhis and knowledge) which respectively are as antagonistic to each other as light and darkness?

Therefore, O son of Marut! give up the wrong notion 'that Siddhis are the marks here of the knowers of SELF,' and know that they (the marks of the knowers of SELF) are different.

The marks of the knowers of SELF are: —

Unselfishness, absence of egotism, non-attachment (to senses), ever being attached to tranquility, etc., indifference to this Samsara;

The quality of having subdued the senses, perception (or direct cognition) of SELF,

(continued from the previous page) being intent upon it (the SELF) both day and night, non-taking (of any thing), equal-mindedness in the pairs of opposites, making no request.

52) That man who abandons the company of Siddhas after knowing that their association will increase ignorance just in the same manner as the association with a voluptuary increases sensuality, and that it will cause great fear, will, here alone, surely accomplish the knowledge of SELF by means of his lonely meditation (which is) unobstructed and free from doubts.

53) These are, roughly speaking, the Siddhis acquired by Yogadharana (or mental abstraction) and any man can secure them all, by the grace of the Lord who is the Saguna Brahman.

54) Many are the means spoken of for the concentration of mind. Some hold that it is by the repetition of My names without break, like the incessant pouring in of oil; others however hold that it is by the muttering in a low tone, of mantras beginnings with the six-lettered one; others again hold that it is by means of Hatha Yoga in the shape of the restraint of Prana.

Others hold that it is by means of hearing good stories (or spiritual discourses); still others hold that it is by good arguments (on spiritual matters); others, by worshipping divine forms and images with puja, prayers etc.

In like manner the karmis too hold that concentration of mind is brought about by Yogas or sacrifices. As all these means are secondary, O son of Marut! the only important means that is prescribed for remedying the unsteadiness of the mind is the meditation on the SELF.

Seated in Svastikasana, with his mind under perfect control, one should, by means of repetitions of Pranava, gradually rouse up the Apana (or the lower vital current).

And then hold (under restraint) the ears and other organs by the hands, i.e. by closing the organs as follows: the ears, by the thumbs; the eyes, by the forefingers; and the nostrils (or the wing of the nose), by the middle fingers. And O Maruti! until Blissfulness is experienced and the Light manifests itself (or is directly cognised), hold (or fix) the Prana in the head, in the place where there is the aperture of Brahman. This process which is called Shanmukhikarana should be kept exceedingly secret by thee.

53) Another is called Dahara Vidya, in which is said that he who is the part of Brahman is located in the centre of the lotus of the heart of all beings without exception.

That ought to be searched for in loneliness, that Ether in the heart should be known, and that True and concentrated Intelligence should be meditated upon as being ALL-FULL (or all-pervading) like the outer sky.

54) Another is the Sandilya Vidya in which is said that the Self who consists of mind, whose body is Prana and whose form is light, should be meditated upon.

55) BHUMA VIDYA: And another is Bhuma Vidya, Even though one may not cognise the non-difference, this queen of Vidyas is said to be concerned only with direct cognition.

And even without the mention of arguments (or proofs), this Vidya is capable of effecting immediate liberation, because of the loss of importance of the teacher (as the disciple himself should here realise the identity without the help of the teacher), and because it

(continued from the previous page) depends upon the direct experience of the disciple.

57) The meaning taught by the good teacher gradually grows more and more, like the waxing of the Moon, and always increases the knowledge of the disciple, who thereby becomes full and stainless.

The meaning taught by the wicked teacher gradually grows less and less, like the waning of the Moon, and always diminishes the knowledge of the disciple, who thereby becomes ruined and impure.

58) Just as the services, etc. rendered by them to their teachers, become in vain when they are defeated in their respective aims; even so is the worship of the teacher, with liberation as the aim (if that liberation is not attained).

Thou shalt, therefore, reject those former teachers who go against Dharmas. My father-in-law, Janaka, too did reject this secondary (or unimportant) teachers.

O son of Anjana! On finding in me the least unlawfulness (or violation of duty) either in the past, present or future, thou shalt, thenceforth, O wise one! reject me.

59) Hence, O Maruti! mayst thou remember Me at every step, as such remembrance is the cause of overcoming that Maya, and is the destroyer of all fears. By that (remembrance) alone even the best among the gods have crossed this ocean of Samsara, have become full of SELF-knowledge, and have reached THAT, My Supreme Seat.

O Maruti! All that has to be heard, has with devotion, been heard by thee, from My mouth. Make all of them (i.e. My teachings)

(continued from the previous page) fruitful, by means of thine own intense reflection and meditation. This (intense reflection and meditation on thy part) which increases the (knowledge of the) meanings of tattvas, is alone the teacher's fee (or reward) that is dearest to Me. If not, these words of Mine like seeds sown in a barren soil, will be the source of My grief.

58) The people's mania for (going to) sacred waters, temples, and religious festivals, is the LOWEST OF THE LOW. O Hanuman! reflecting on Mantras of various kinds is LOW. Reflecting on the Vedanta taught by the Thirty-two and the Ten Upanishads is said to be MIDDLE, and reflecting on the truths taught by the Hundred and eight Upanishads is HIGH.

Reflecting on this Gita – the might S'astra – which is capable of explaining clearly the hidden meanings of all the Vedantas (Upanishads), is the HIGHEST OF THE HIGH.

This Gita that thou hast got, should, with effort, be kept secret. Thou art not authorised to give out even the least portion of it to any one who has no regard for it.

G.KRISHNA SATRI: COMMENTARY ON RAMA GITA

1) We learn from the Ramayana and other works that Sri Rama was a perfect model of humanity. He taught both by precept and example and was equally balanced in everything. Rama has been rightly compared by an old author, to a piece of sandal-wood, because we know that all its particles smell equally sweet. Where is to be seen a more moral and spiritual king than Rama whose life was as exemplary in filial and fraternal affections as in love for the people

(continued from the previous page) he ruled over, and where is to be seen a more staunch and devoted follower and a more deserving 'chela' than Hanuman who was taught this precious Gita which is the most advanced of the teachings of the practical Science of Soul.

2) Rama Gita, consisting of one thousand verses, forms part of the second or the Upasana Kanda of Tatvasarayana. From a close perusal of it we find, that the 108 Upanishads are classified in that work, under three heads, viz.-(1) those pertaining to Jnana, (2) those referring to Upasana and (3) those treating of karma. The great Appaya Dikshita, the commentator of a portion of this work, speaks of its merits in the following terms:—"What benefit are the learned going to derive from other Sastras when they have completely mastered Vasishtha's Tatvasarayana—a rare work in this age of Kali.

3) From ancient times several commentaries are said to have been written on the Brahmasutras by several great men. The followers of some of the latter commentators are known as Dvaitins, Visistadvaitins, Suddhadvaitins, Sivadvaitins, Advaitins, &c.

There is yet another system of Vedanta. It is called the Anubhavadvaita or the practical system of Advaita. This system has its Prasthanatraya based on the authoritative interpretations given to the Vyasa Sutras and the Upanishads in the Tatvasarayana. Besides having its own Prasthanatraya this school of Vedanta has a very large and hitherto unpublished literature worthy of being carefully studied by men of culture. The Anubhavadvaitins have for their highest authorities

(1) the S'rutis, i.e. the 108 Upanishads with

(continued from the previous page) their commentaries, (2) the three Kandas of Tatvasarayana, in the first of which is contained the Vyasa-Sutra-Vritti and in the second of which is contained the Rama Gita, and (3) the teachings of ancient Rishis diffused in several other works. Besides, they have equal regard for the Karma, the Jnana, the Bhakti, and the Yoga Margas. According to their teachings even Jivanmuktas of the highest type, as long as they live, should observe the Varnaramacharas and perform the Nityakarmas; have faith or Bhakti on the Nirguna Brahman; constantly meditate on the teachings of the 108 Upanishads and practise Atma yoga. They prefer the Grihastha or the second Asrama to the Sanyasa or the fourth Asrama. They have faith in the teachings of the Rishis only but not in those of others. Some of the most important MSS, belonging to the Anubhavadvaita system are preserved in the Government Oriental Library, Mysore.

4) Rama Gita bears the same relation to Tatvasarayana as Bhagavad Gita bears to Mahabharata and comprises 18 chapters whose contents in brief are given below.

5) Darsana (cognising of the individual self or pratyagatman); the first of the four Sadhanas insisted upon as the means by which one ought to realise practically the teachings of the Vedanta. The three other Sadhanas are Sravana, Manana and Nididhyasana.

6) After one perceives, through meditation, the individual Self, he should hear from the Guru about the identity of that Self and the universal Self, This is Sravana.

7) The six grades of Samadhis known as Drisyanuviddha, Sabdanuviddha, Nissankalpa, Nirvrittika and Nirvasana.

(continued from the previous page) Samadhi, to quote from the Theosophical glossary, —“is a state of ecstatic and complete trance. The term comes from the words Samadha,” “Self-possession.” He who possesses this power is able to exercise an absolute control over all his faculties, physical or mental; it is the highest state of yoga.”

The Swaraswati Rahasya (the 106th Upanishad) says: Of the five factors, 1.Existence, 2.Intelligence, 3.Bliss. 4. Name, 5.Form the first three pertain to Brahman and the next two to the Universe. Discarding names and forms, one should rest in Sat-Chit-Ananda (Brahman). This is done by the help of the aforesaid Samadhis.

In Drisyanuviddha Samadhi (where all forms are discarded) the aspirant realises Brahman as the Universal Light, without noticing the various forms with which different objects appear to the eyes. He notices the subject alone everywhere and that as Supreme Light.

In Sabdanuviddha Samadhi (where names are discarded) the aspirant overcomes in his mind the differences caused by names.

In Nissankalpa Samadhi he gets the mind freed from sankalpas (ponderings or desires) in Nirvikalpa the mind is freed from Vikalpa or doubt; in Nirvrittika it is freed from its Vrittis or modifications; and in Nirvasana it is freed from Vasanas or impressions.

8) One is said to attain Kaivalya when he is able to merge his human SELF into the Divine SELF and that again into the Universal SELF.

9) Mandukya gives hints on Atmopasana or meditation on the SELF. The Monosyllable OM is said to be made up of a u m ardhamatra.

(continued from the previous page) The Jivatma or the human soul should meditate upon this Pranava and thereby perceive the Pratyagatma or divine SELF within. Then he should identify himself with IT which stands in the same relation to the Universal SELF as the spark is to the fire. If he fail to realise this by the study of Mandukya, he is asked to apply himself to the study of the Ten Upanishads or indirect cognition.

10) The word 'thou' in the phrase "That thou art' (or Tat-twam-asi, which is one of the Mahavakyas) by which identity is taught by the spiritual teacher, refers to the two-fold individual self, viz., the lower-self and the Higher-self respectively known as Jivatman and Pratyagatman. The reference here is to the lower-self and not to the Higher-self. The word 'That' in this phrase, likewise, refers to the Universal Self which is also two-fold, viz., Isvara and Paramatman. Just as Jiva is the individual lower-self, so is Isvara said to be the universal self.

11) Appaya Dikshita in his commentary on this verse says:— That Brahman which has no other distinguishing marks except such negative attributes as Existence, Intelligence and Bliss, as opposed to Non-existence, Non-intelligence, and Non-bliss is the source from which Jivas come out like sparks from fire.

This Jiva by his Avidya, creates the Kalpaka tree of Jagat and Isvara—the effect and the cause—because he is possessed of creative and other functions.

(Note: Isvara, according to this system of Vedanta, is only a very highly advanced Jiva limited by Maya. Jiva who is said to create Jagat and Isvara, cannot be the ordinary

(continued from the previous page) Jiva or the lower-self which is limited by Avidya. Pratyagatman or the Higher self being born of Brahma-Vidya or the Universal Super-Consciousness must be the cause of such creation; Jive or the lower-self, being a reflection of Pratyagatman).

12) Sri Rama says that the first (i.e. the Nirgunatita Brahman) is not the subject of our enquiry and that the middle one (i.e. the Nirguna Brahman) alone is the subject of such enquiry. The third (i.e. the Saguna Brahman) is not considered in this Science of SELF for the only reason that It cannot directly secure mukti.

13) The older Advaitins hold that this Universe is false. The Anubhavadvaitins hold that it is neither false nor true. When one is under bondage it is true and when he is relieved it is false. It is, in other words, true for a samsarin and false for a Mukta.

Sakshi-vritti is the result of the second Samadhi known as Sabdanuvidha. It is the meditation on the subjective Atman as the witness of all. The idea that the SELF is the witness and not the doer is experienced in this Samadhi.

Akhandaikarasa sthiti is the result of the fourth Samadhi known as Nissankalpa, where all thoughts vanish. The enjoyment of the one eternal pleasure arising from the experience of the Universal SELF is the outcome of this Samadhi.

Akhandakara-vritti is the result of the third Samadhi called Nirvikalpa where the one, unique, and Satchidananda Brahman is meditated upon as the only reality in this Universe.

(continued from the previous page) The three Samadhis (i.e. Sabdanuvidha, Nirvikalpa, Nissankalpa) can be better illustrated by taking the example of the two pieces of Arani-wood, used in kindling the sacred fire by attrition. When Arani is churned, smoke, fire, and flame are produced. The results of the aforesaid three Samadhis can respectively be compared to the above three results produced by the churning of Arani.

In Samadhi, or abstract meditation, there are different grades of spiritual progress. Some Upanishads speak of Savikalpa and Nirvikalpa. Savikalpa is said to be of two kinds, viz., Drisyanuvidha and Sabdanuvidha. These two together with Nirvikalpa make up three grades of abstract meditation. By dividing each of these three into the internal and external we get six grades of Samadhis. According to some books the external Nirvikalpa is the highest. When one realises the first three Samadhis he becomes a Jivanmukta and when he realises the last three (i.e. Nissankalpa, Nirvittika, and Nirvasana Samadhis) he becomes a Videhamukta. Reasons for desiring to attain Jivanmukti and Videhamukti are to be found in verses 36 and 37 of chapter II. There are three obstacles to each of these Muktis. Therefore, six grades of Samadhis are necessary for overcoming the six kinds of obstacles and for attaining the six grades of spiritual progress. The sixth grade leads to Nirvana.

13) Manas is the thinking faculty whose function is investigation, Buddhi is the determinative faculty whose function is judgment, Ahankara is the egoistic faculty

(continued from the previous page) whose function is lower Self-consciousness and Chitta is the retentive faculty whose function is to store up experiences.

14) The expression “Asamprajnata Samadhi” is translated by some as “unconscious ecstatic trance.” This rendering, though literal, is questionable. The higher phase of consciousness is god-consciousness or super-consciousness and not unconsciousness.

15) The Sruti says: “The good actions (of a Jivanmukta) go to (his) friends and the bad actions to those that hate him.” Then a question may arise: How is it possible for a Jivanmukta to have friends and enemies? It is answered thus: He will not have from his point of view, either friends or enemies, as he will look upon all alike. But from the point of view of others, he may be liked by some and disliked by others. Those that like him and honour him are said to be his friends and those that dislike him and do harm are said to be his enemies. The distribution of a certain class of karmic effects thus among friends and enemies is only applicable to Jivanmuktas, and not at all.

16) Sanchita Karmas are the effects of actions in store which are awaiting fruition. These have not yet begun to bear fruit; when they are matured they become Prarabdha which is the cause of future births. All the Prarabdha Karmas do not in a lot mature at a time. It is but a collection of active forces set in motion at different times, in different degrees of intensity; and as such bearing fruit in the corresponding order of time.

The word Agami means 'coming'. Agami Karmas are actions performed in this life, which, if not counteracted, by Samadhi and other means, will go to enhance the bulk of Sanchita Karmas already in stock and will bear fruit in the future.

Prarabdha Karmas are the effects of actions that have borne fruit. It is by virtue of Prarabdha that man is born on earth or in other words gets his body in order to work out the effects produced by the actions or forces which he had set in motion previously. The effects of Prarabdha must be completely worked out; no one can escape it; the last farthing of this debt must be paid.

Sri Rama holds that the other two karmas also must be worked out in the same manner and that there is no escape from them unless the individual lose himself in the Universal Essence by means of Samadhis.

17) How karmas are ultimately exhausted and how the knowledge of SELF is gradually attained will be clear from the following observations extracted from Muktiratna, chapter III:

Among a crore of persons one at least will become wise and at the same time disgusted with the ever active mundane life and its miseries. Then the effect of his past unselfish karmas will naturally generate in him, discrimination, non-attachment, etc. The effects of good karmas are classed under "Kamyas" as they too have to be worked out like those of bad ones. But the small items of Nishkama (or unselfish) karmas performed in numberless past births will be accumulating in small atoms without the

(continued from the previous page) knowledge of the doer, and then, when they become powerful, they will, as their combined result, generate the said discrimination non-attachment, etc.

From the time the combined effect of unselfish karmas is felt, no new selfish acts will be performed by him, and in the course of a few more births, all his past Sanchita Karmas will be completely worked out. Then knowledge will begin to increase. With the increase of knowledge he will cease to create fresh Agami Karma so again, Even a millionaire who does not take any interest for his monies and who meets all his expenses from out of his capital, will in course of time, become a pauper. In the same manner will all his past karmas be exhausted. He who does not allow his senses to run after selfish actions which cause new births, and he who performs only the obligatory and occasional rites pertaining to his own order of religious life, is called a Jnanin.

The effects of karmas performed during the period of one's ignorance cannot but be worked out in full. The arrow aimed at a cow which was mistaken, by the archer, for a tiger will not, after it is let off from his hand, fall flat on the ground without killing the cow, even though he finds out his mistake and repents for it when it has gone half way. The same is the case with the effects of karmas once performed. Therefore, all karmas other than those that are altruistic, as well as all karmas performed for one's own sake, must necessarily be worked out. Papa (the effect of bad karma), cannot destroy Punya, but can never

(continued from the previous page) decrease the stock of Papa. In like manner Nama Sankirtana (i.e. reciting the names and praises of God), tc., too, can only add to the stock of Punya, but cannot destroy Papa. Mighty Punya Karmas performed here can, by their preponderating influence, restrain the effects of Papa and produce their own effects first. So says Parasara; The weaker karmas that are, for the time being, restrained by the stronger, produce their effects either in dreams or in the next incarnation. In the Ramayana too it is said that Dharma cannot destroy Adharma, and vice versa.

18) The Bhagavad Gita says that the fire of knowledge burns all karmas to ashes. This can only be reconciled thus: When all karmas are worked out, knowledge dawns; then it is said that the fire of knowledge burns them. This is just like the falling of a fruit from a palm-tree as soon as a crow perches on it. Therefore what Bhagavad Gita says is only eulogistic. The function of desireless or unselfish penances being the storing up of materials of knowledge, they will produce purity of mind, etc. The Jnanin will not create new sins thereafter, and the statement that all sins are destroyed when knowledge dawns is, therefore, merely a complimentary one. One may doubt that if neither penance nor knowledge can destroy sins and that if they should, anyhow be completely worked out, then no one will perform penances or study the Vedanta. There is no room for this doubt; because, mental purification and emancipation will be the result of performing penances and studying Vedanta, and every one will, therefore, have recourse

(continued from the previous page) to both the means. While none is in the course of enjoying the fruits of good and bad actions, the fruits of Nishkama (unselfish) karmas become ripe, and begin to produce their effects in the shape of knowledge acquired by means of Sravana (bearing), etc. Therefore it is not even necessary that all sins must be worked out before the dawn of knowledge. That unselfish man who does not create fresh Punya and Papa, will, without doubt, attain emancipation.

18) Kali, the last of the four yugas (like the present one) is the age of strife. By strife is probably meant the modern struggle for existence.

APPAYA DIKSHITACHARYA: SUMMARY OF TATTVASA-RAGUNA Abstract of the Jnana Kanda:

1) The translator has, in his short preface, given a few general particulars concerning the nature of this work and the purpose of its teachings. Being a careful student of the Anubhavadvaita Vedanta, and the Tattvasarayana being the basic work of that system he is peculiarly fitted to undertake the work. The Tattvasarayana is an Itihasa, but, unlike the Mahabharata, it has no stories, no thrilling incidents, by means of which the reader is to made to feel the great truths underlying them; instead, it contains only disquisitions on the 108 Upanishads, and is said to be a complete record of the ancient philosophic and mystical teachings. For the benefit of those who can understand Samskrit, the contents and the teachings in brief of each of the three Kandas of the Tattvasarayana are given in the appendix.

2) That endless Nirguna Brahman which has the privative attributes of Sat, Chit and Ananda, as opposed to non-existence, non-intelligence, and non-bliss; which is the source of Jivas; which is the back of the Universe and its Lord (Saguna Brahman); and which is below that Nirgunatita Brahman which is beyond the reach of speech and mind should be known as the One Being which is back of all, without a second. No state is attributed to it because it is beyond the three states (of waking, dreaming, and dreamless sleep). Being the witness of the three kinds of Jiva, it is said to be bodiless. Being full of knowledge, it is said to be devoid of ignorance. A portion of that Brahman alone having become Jiva, always thinks and grieves, that "I am the doer, I am the enjoyer". All the rest, which are the creations (or rather, emanations) of Maya and Avidya, including the Universe and its Lord, are non-eternal. He who, by means of his past virtues, knows thus; who is possessed of discrimination and non-attachment and who has seen the self within the body, is entitled to hear more about the SELF. He should take instructions from a good teacher regarding the formula "That thou art'. The word 'That' denotes the Lord who is joined to Maya, but aims at that Nirguna Brahman whose attributes are Truth, Knowledge and Beauty – Symmetry or Harmony. The word 'Thou' denotes the Jiva who is subject to Avidya, but aims at that Kutastha (or Supreme one) who is Nirguna, and subtile in his nature, and who is known as Pratyagatman. The other word 'art' while denoting the identity of Jiva and I'sa, virtually aims at that of

(continued from the previous page) Kutastha and Brahman. By hearing this from his teacher one frees himself from the ignorance of the Self. By means of discriminative knowledge produced by constant reflection on these teachings, he frees himself from doubts, and then through the world of Brahma, gradually attains Moksha which knows no rebirth. He enjoys comfort after he has known that 'I am the Pratyagatman who is the witness of the body, Indriyas, Manas, Buddhi and the Void; and who is free from decay.' When the superimposition of Self on the body is known by means of the knowledge of the identity of Self and Brahman, he enter Brahman through the Sun and enjoys bliss. Only when one knows the decayless and deathless Self whose nature is Sat, Chit and Ananda, is he saved from sinking in the Ocean of Samsara, subject to decay and death. Knowledge is extolled, and the study of Vedas and Vedantas, and the performance of various ceremonies, sacrifices, devotion, pilgrimage, siddhis, etc., are said to be useless without the dawn of self-knowledge. Desires which are worldly and heavenly, are said to linger in the minds of men and devas only until the dawn of the knowledge of Brahman. After acquiring the knowledge "I am Brahman" one is freed from all Sanchita Karma. He then becomes pure. He who knows that he is Annamaya, not Pranamaya, not Manomaya, not Vijinamaya, not even the fifth which is Aanandamaya, in the state of deep sleep; but that he is the sixth one who is the Brahmic self, full of bliss; (such a man) at his death, reaches, through the path of the Devas, the seat of Brahman, even though he

APPAYA DIKSHITACHARYA: SUMMARY OF TATTVASA-RAGUNA Abstract of the
Jnana Kanda:

(continued from the previous page) might only lead an ordinary life in this world. One should know that he is not the elements or their qualities, but he is that Chit-Sat-ananda which is back of all effects and causes."

Then follows the teaching of the Advaitic doctrine of super-imposition. Then the three theories of Vedanta, Arambha, Parinama, and Vivarta, are considered. It is said that all these three theories are true and that they should be studied in their due order. But the second one, known by the name of Parinama or evolution, is taught as the most acceptable of all. Kamyakarma and Sagunopasana with selfish motives, are deprecated.

At the beginning of the Upasana Kanda, Brahma says: "I have now heard the Jnana Kanda, and I think I have nothing more to hear." Then Dakshinamurti replies: "Thou hast known very little, because thou hast only heard the theory, thou shouldst hear the Upasana Kanda, and then know how to put at the beginning of the Karma Kanda, and Brahma is there told that he has still to hear the Karma Kanda to enable him to practise more and more, and to realise the Truth. So, a knowledge of the theory, a knowledge of the methods of practice, and direct realisation by practice, are three different things, and they are respectively taught in the Jnana, Upasana, and Karma Kandas of the Tattvasarayana.

The Advaitins are mostly satisfied with the Jnana Kanda alone, or in many cases with the portions of it treating of Nirgunatita Brahman; whereas the Visishtadvaitins are fully satisfied with the Saguna portions

APPAYA DIKSHITACHARYA: SUMMARY OF TATTVASA-RAGUNA Abstract of the
Jnana Kanda:

(continued from the previous page) of the three Kandas; but the Anubhavadvaitins are satisfied only satisfied with both the Saguna and Nirguna portions of the three Kandas. This is the one way of expressing their differences. We may also put the same in another form. The Advaitins are satisfied with the mere theoretical knowledge of the Nirguna and the Nirgunatita; and hope thereby to attain Jivanmukti. This is very aptly compared to the satisfaction of a man who, seeing the reflection of a mango in the water of a tank feels that he requires nothing more. The Visishtadvaitins are satisfied with the knowledge, practice and direct realisation of the Saguna. Whereas the Anubhavadvaitins are only satisfied with the knowledge, practice, and direct realisation of the Nirguna Brahman. They do not mind the Saguna and the Nirgunatita, as through the former liberation cannot be secured and as the latter is beyond the reach of speech and mind. The Anubhavadvaiting works on with his Nirguna until his Jivanmukti and Videhamukti are ensured.

The abstract of the Upasana Kanda: “The Jnana Kanda ends with Sravana and Manana (i.e. with hearing and reflection). The aspirant should practise meditation (or Nididhyasana) after obtaining the discriminative knowledge “I am Brahman” by means of Manana (or reflection). Upasana is nothing but constant meditation on the identity of Self and Brahman. This meditation called Nididhyasana entirely removes Viparyaya (i.e. obstructions, errors, or misconceptions). As intensely and rapidly as meditation is practised in the manner herein

(continued from the previous page) taught, so intensely and rapidly does the Light (or Jyotis) manifest. According as the manifestation of Light is, so is the removal of veils. On the entire removal of veils the aspirant gets a complete review of the supreme Light, and experiences full bliss after overcoming all sorrows. Owing to the identity of the thing meditated upon and himself, the aspirant attains liberation in life, being freed from sanchita and agami Karmas. Just as knowledge is enforced in the Sruti by means of commandments, even so is Upasana, undoubtedly, enforced in the S'rutis. This Upasana, coupled with Jnana, being the seventh stage of Yoga, the wise do not see any difference between the meditator and that meditated upon. That Nirguna Brahman which is the final peace, is verily said by the Srutis to be the only Being to be meditated upon. He is liberated who meditates thus; "I am that Non-dual Brahman which supports all, which needs no other support, and which is centred in Pranava. Just as Brahman, which was originally devoid of parts, or differentiation, ultimately became Jiva by the process of evolution, even so does the differentiated Jiva become Brahman by means of this Yoga (or Upasana). This very name Upasana or the highest meditation on the identity of the SELF and the supreme, is taught by means of Gayatri and other mighty mantras. That meditation whereby the identity of the meditator and the thing meditated upon is accomplished, is the only means of Self-experience. The Vedanta holds that he who knows Brahman perfectly well, is the only one who is entitled to practise this meditation. The method, or

(continued from the previous page) process, by which this meditation, the mind on account of its previous impressions, will run after external objects. The wise man should then repeatedly meditate upon Brahman by controlling the mind by means of arguments and non-attachment. He will not feel the practice tiresome as he will soon experience bliss. When, by the practice of such meditation, Jiva is absorbed in Brahman, then the Pranas which support the Jiva are agitated. When Pranas are absorbed, the Nadis, which support the Pranas, are agitated. When Nadis are absorbed, the body which supports the Nadis is agitated. Just as when a pole firmly fixed in the ground is agitated, the ground also shakes, even so is the body shaken and exhausted. But such indications are seen only in those practitioners who are slow and middling. Whereas in the case of the practitioners of the highest order, no such instructions are seen because they do not need great efforts in controlling the mind. If the practitioner meditate upon Paramatman by conceiving Him as bright as the midday Sun, then he becomes capable of pervading everything like the all-pervading Ether. The Srutis and Smritis teach this very idea in the words "as one wills so he becomes." Let one hear the meanings of Mahavakyas constantly and let him also intensely reflect upon those meanings continually, he can never hope for liberation without this Upasana. By the knowledge of the identity of Self and Brahman, the mind can never be absorbed (or annihilated), but it can, by means of this meditation (or Upasana), be

(continued from the previous page) be absorbed with the Pranas and Indriyas along with it. By this meditation the Self as the Brahman which is the back of the universe, the Self will naturally take the form of the undivided bliss, and the veil of darkness will be removed, as Self-effulgence will then begin to spread itself on all sides. Let it not be doubted that that Nirguna which is beyond the reach of speech and mind can be conceived of by the mind. We are not speaking here about that Nirgunatita which is formless and which is back of the Nirguna, because It can never be grasped by the mind. The Nirgunatita is the one which even transcends the moksha state.

We speak of that Nirguna alone, which is non-dual and Sat-Chit-ananda by nature, and which is the seat of moksha itself. If this Nirguna Brahman be meditated upon as directed, with a pure mind, then by that, the knot of the heart will be entirely broken. No amount of hearing about the non-dual nature of the Self and no amount of reflection will ever enable any one to realise the said Brahman without this meditation on Brahman. Hundreds of Srutis and Smritis proclaim the necessity of Brahmadyana. Then, how can one directly cognise Brahman by mere argumentation? Deplorable indeed is the ignorance of people who profess to follow the Vedantic teachings which pre-eminently urge the necessity of meditation, and who, at the same time, contend that knowledge alone is sufficient for moksha. By this Upasana alone can one destroy the various kinds of distractions and veils, and by it alone can one annihilate the mind, and attain Jivanmukti. Even some among those who know this perfectly well, are

(continued from the previous page) deluded. They think that after the dawn of knowledge, nothing more has to be done. After duly considering what is secondary and what is essential, the wise have come to the conclusion that knowledge is secondary and Upasana is essential. If one will not admit that knowledge is secondary to Upasana, then surely will his Indriyas become wayward. Owing to such waywardness, many sins will be committed. What is the use of his knowledge when he commits all sorts of sins? If knowledge is considered secondary, then it is used for purposes of Upasana by means of which the waywardness of Indriyas can be arrested. In the Srutis it is declared: 'that the disciple ought to hear the teacher only after beholding (the Self), that he should then reflect on those teachings, and then alone should Nididhyasana (or abstract meditation) be practised.' When such is the declared order, how can one say that Sravana or hearing is the last thing? The knowledge necessary for Kramamukti is obtained by Sravana. The perfect knowledge necessary for Jivanmukti is obtained by Upasana. The best among the wise, who alone know the method of realising the SELF in the Sastric way, attain Jivanmukti by their practice, and not others who cheat the world. They are cheats who say that that formless Brahman which is beyond the reach of speech and mind, can be reached by words, that IT is endowed with privative attributes, that it should be shown by those who desire Moksha; and who also say that that Brahman whose form is Intelligence (or Light) is Saguna and that IT is, on that account alone, fit to be meditated

(continued from the previous page) upon. Those who thus discourse upon the Arupa Brahman, having lost their intellect, are sure to fall into miseries owing to their waywardness. The Jivanmukta who meditates upon the identity of Self and Brahman, reaches that Arupa, on the loss of his Prarabdha body. The wise man shall, therefore, with the Idea 'I am Brahman, meditate upon that Nirguna Brahman whose form is intelligence, and who is the object of perfect knowledge. That Brahman which is recommended to be known should alone be meditated upon. That which is not recommended to be meditated upon is the one which cannot be known."

THE ABSTRACT OF THE KARMA KANDA: "In the Srutis and Smritis are mentioned three kinds of Karmas, or religious practices), viz. Nitya (obligatory), Naimittika (occasional) and Kamya (optional or those performed with motives). Out of them, the Kamya Karmas are to be rejected altogether by those who desire Moksha. Naimittika Karmas ought to be performed even by Yogins who are Jivanmuktas, and the Nitya Karmas, and they ought to be performed for preserving one's own Asrama or order of life. Until the Jivanmukta reaches the state of Ativarnasramin (i.e. one who has risen above castes above castes and orders of life), and until he attains Videhamukti, he ought to perform Nityakarmas. Because the highest liberation called Videhamukti depends upon the performance of Nityakarmas, it follows that that Mukti is born of Karma. Or because that Mukti is attained by means of Nirvikalpa and other Samadhis, it is said that it is born of Karma. That Samadhi which should be performed by a Jivanmukta and which is even superior to Upasana is a mental Karma.

(continued from the previous page) Even Upasana which is only a form of meditation is a mental Karma. What will Jnanins attain if they will neither practice Dhyana nor that Samadhi which removes samsara? The Upasakas, too, without considering their own downfall, neglect the Karmas pertaining to their respective order of life. Nityakarmas, etc., are the external Karmas, and Samadhi the last internal Karma that should be performed for the sake of Videhamukti. He who does not perform his Nityakarmas loses his caste status, and he who has no such status is not entitled to Mukti, even nominally. Only he who belongs to his Asrama or order of life, is allowed to undergo Sravana, Manana, and Dhyana, but not that sinner who is devoid of any discipline. Those who, on account of their delusion, do what they like of their own account, after neglecting the observance of duties pertaining to their order of life, are said to be violators of Vedic injunctions. Even though one has attained Jivanmukti, he has to meet with sorrows. To remedy those sorrows he is ordained to follow the observances pertaining to his order of life to the very end of his life. By merely following the observances pertaining to the order of life to which one belongs, sorrows cannot be remedied. They can only be remedied by Samadhi, and Samadhi is impossible without the help of some Asrama. Even a Jivanmukta should always perform Samadhi along with his Asramachara for the sake of attaining Videhamukti. Whether he be student, householder, hermit, or Ascetic, one should, until he forgets his body, diligently perform the Karmas pertaining to his Asrama.

(continued from the previous page) All those that do not perform the unselfish deeds that are ordained by the Srutis and Smritis, are sinners. It is not right to say, that because a Jivanmukta does not desire to secure Videhamukti, his observing the Karmas is useless. Even if such a Jivanmukta neglect his Karmas, he will become wayward, will meet with downfall, and will then become the chief among the violators of Vedic injunctions. If you hold that it is reasonable to say that ignorance is the cause of bondage, and knowledge that of release, but that it is not reasonable to say that Karma is the cause of both bondage and release, then hear the reply: The cause of bondage is the action done with desire or motive; the cause of release is the desireless action which is never to be deprecated. By the Upasana spoken of before, one becomes the knower of Brahman (or Brahmaavid). For attaining the conditions of Brahmaavidvara, Brahmaavidvariya, and Brahmaavidvarishtha, one should, with Vairagya, perform the higher Samadhis known as Nirvikalpa, Nissamkalpa and Nirvrittika respectively. He who thus reaches the condition of Varishtha and remains in the seventh stage (or Bhumi), will in a short time attain the Nirvasana state. That is the Nirvasana state which is beyond the reach of all speech and mind, which is devoid of all pairs of opposites, and which can only be described by negations. Of what use is that unknowable and unknown to the hearer now, when it is impossible to describe it by authorities or reasoning. One should therefore understand that Brahman alone which can be directly cognized by means of Samadhis, which is the true knowledge and bliss, and by which Moksha is attained. He

(continued from the previous page) whose mind is absorbed in that Brahman, whose form is one undivided bliss, and which is motionless, is, undoubtedly, liberated. The Videhamukta enjoys permanent Self-bliss by means of the highest Samadhi. He does not experience anything else—no, not even in the least—than Self-bliss. By the experience of Self-bliss alone that Muni (silent man) attains supreme peace and rests extended on the ground like Ajagara (a huge snake), having reached the condition of Vasishtha. Then having attained Videhamukti, he gives up even his previous behaviours (like a child, a madman, a ghost etc.) and becomes motionless. That is a great man in this world who has so forgotten his body as not to feel the effect of Prarabdha which has been completely worked out. By Karma is Karma generated, by Karma is Karma destroyed, and by Karma is attained Akarma (or absence of Karma) by means of which is attained that bliss which is due to no Karma whatever. Some Karmas are to be rejected, some are to be accepted and some are such as are not to be rejected or accepted. The seed of Akarma is Karma, and the seed of Karma is Akarma, hence the wise man should always depend upon both. When Jiva who is the doer is totally lost, by means of Samadhi, in Brahman which is mere Intelligence (or Light) which is devoid of doubts (or volitions) and which is eternal, then whatever may be the effects of merits and demerits of the doer, all of them become extinct. There is no doubt of this, Thoughts, devotions, yogas, meditations, bodies, Samsara Indriyas, Manas, Pranas. Avarana, nescience

(continued from the previous page) intelligence, matter, animal species, men devas, Brihaspati, Brahma, Vishnu, Siva Prakriti and the whole universe are due to Karma alone. He is liberated who, fully knowing this, avoids Karma by depending upon Karma, Karma is capable of releasing him who is bound to this Samsara by Karma, in the same manner as the elephant which has fallen into the pit can be raised by another elephant. What is the use of Vedantic knowledge to him who is subjected to Samsaric pains, and who yet will disregard Samadhis. That Karmin is very rare in this world who, having cast off Ajnana (ignorance) Avarana (veil), and Vikshepa (projection of thoughts), which are the seeds of Samsaric pains, remains by means of Samadhis, as mere SELF. To those who diligently perform obligatory rites such as Agnihotra, etc., and who also perform the internal Karma called Samadhi, there will be no decay whatever. He who has reached the condition of Jivanmukti, shall perform, until his death, the obligatory rites, and Samadhi Karma. If that wise one desires to attain Videhamukti, let him always perform Samadhi by depending upon the hundred and eight Upanishads.

From many facts connected with the subject we are led to conclude that this great work is the basis of all the Hindu systems of philosophy. It has frequently happened that the commentator has made the problem appear more difficult by his self-coloured explanations, and it is merely in these explanations of the great basic truths that lie the differences between any two systems, which seem so much at variance with each

(continued from the previous page) other. Each of the great teachers chose a portion of the whole truth as his great truth; he amplified it and clothed it in suitable language; he quite ignored the truths he did not choose to explain.

The teachings of Rama Gita—such as, for example, the origin of Jiva, the imperative necessity of Meditation on and the realisation of the Divine Self within, of Nirguna Dhyana and Samadhi, the mention of Saguna, Nirguna and Nirgunatita Brahman etc.—will no doubt, sound like rank heresy to the Advaitins. The translator, is anyhow, not responsible for the opinions expressed in this work. There is no doubt of the fact that the Anubhavadvaita vedanta which has a very large literature of its own, is based on the Tattvasarayana, and more especially on the Rama Gita and the Adhikarana kanchuka. Those who differ from the opinions expressed in this work on doctrinal and other points will do well to carefully study the said literature without bias before arriving at wrong conclusions. The translator had for his work no commentary or any other help to rely upon except the writings of his good teacher on the Anubhavadvaita system. He has, however, the satisfaction that he has done his work conscientiously.

The aim and end of all human evolution is the attainment of Cosmic consciousness, and this is the only Gita which clearly teaches the ways and methods by which such consciousness can be developed.

NARENDRA NATH LAW: "HARAPRASAD SASTRI'S IDEAS ON TRUTH ABOUT MAHAYANA AND HINAYANA BUDDHISM"@@

1) In the eleven verses (38-48) of the 'Mahayanasutra lamkara' the Greatness (vibhutva) of the Buddhas is explained, which is immeasurable and unthinkable, and far exceeds that of the Sravakas and Pratyekabuddhas. This Greatness can only be obtained by 'Paravrtti' or 'turning aside' of the ordinary ways of thinking about the reality of the world: by an absolute change of mental habits as regards the five senses (verse 41), the mind (manas, v. 42), the objects of sense and their reception (v. 43), false discrimination (vikalpa, v. 44), the basis (pratistha) of reality (v. 45), sexual union (maithuna, v. 46) and the idea of space.

2) The value of the Darbar Library of Nepal, as already stated, lies in the fact that when the Buddhists fled a few centuries ago from Behar and Bengal to be away from the onslaught of the Musalmans, a large number of them took refuge in the Valley sequestered in the Himalayas. It became in this way the repository of very valuable Buddhist treatises brought here by these refugees. The cataloguing of the many manuscripts discovered there constitutes a story that has been told already. The Buddhist manuscripts found there and edited by him as also the use of the materials called here or from the treatises discovered here for writing on the various topics comprised in Buddhism come within our purview at the present moment.

NARENDRA NATH LAW: "HARAPRASAD SASTRI'S IDEAS ON TRUTH ABOUT
MAHAYANA AND HINAYANA BUDDHISM"

(continued from the previous page) The manuscripts of all these works with the exception of the last were acquired in Nepal. The edition of these treatises drew his attention to the history of Buddhism in India, specially in its Mahayana and later phases.

3) The origin of Mahayana is earlier than is usually supposed. Mahayana is the outcome of the dissatisfaction of the younger Buddhist monks at the strict application of the stringent rules of discipline initiated by Buddha. These monks wanted a relaxation of the discipline on ten points. These have been explained by Sastriji in 154. Two of them may be mentioned, such as the storing of some salt in a horn for use at need, and the prohibition of meals after noon. This conflict between the *sthaviras* and the monks wanting more latitude resulted in the succession of a very large number of *bhiksus* who came to be known as the *Mahasanghikas*. They began to preach their views with a great zeal and turned 'lokattaravadins' from the very outset. In other words, they preached the doctrine that Buddha was not an ordinary mortal but a being with uncommon powers. Though he has attained Nirvana, he was immanent in the universe in the form of a subtle influence that is inspiring millions of people to regulate their activities in the light of his teachings (147, p.946). It was they who commenced setting up images of Buddha for worship.

4) The Mahayanists turned out to be energetic, aggressive, and full of exuberance as evidenced by the ideals before them for realization. One of the *paramitas* is 'virya-paramita' i.e. manifesting energy in the highest degree through some act.

NARENDRA NATH LAW: "HARAPRASAD SASTRI'S IDEAS ON TRUTH ABOUT
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(continued from the previous page) Their resolutions were not for performing negative virtues such as refraining from some sinful acts but for doing positively and aggressively meritorious deeds, leaving the negative virtues to follow in the train of such deeds. The postponement of one's own salvation to that of others is of a piece with these bold flights of thoughts for the realization of ideals that relegated the self to the dim background. The doctrine of karuna finds in Mahayana a scope for exercise unknown in Hinayana. But of all the means of spiritual uplift, the highest place is given to 'jnana', which in its supreme stage in 'prajnaparamita' raises a man to the topmost reaches of spiritual elevation. The principal aim of this paramita is to enable one to comprehend the 'samvrta' and 'paramartha' truth. The changing wordly phenomena may be taken as (conventional) truths of the former kind, but from the standpoint of the highest truth, they are mere passing existences as opposed to 'paramartha satya' or 'sunyata'.

5) Asvaghosa does not loon upon it as the annihilation of existence. On the other hand, it is a state of existence which is beyond all changes discernible in the world of phenomena. This is sunyata (literally voidness) meaning that it is indescribable by the power of human speech with its many limitations. (143, 302, pp. 212, 213).

The bare sunyata of Nagarjuna was too dry and tough to appeal to the people, to satisfy the needs of the human mind. Maitreyanatha therefore started Vijnanavada or 'Yogacara' and wrote 'karikas' or verses in eight chapters in support of his views.

NARENDRA NATH LAW: "HARAPRASAD SASTRI'S IDEAS ON TRUTH ABOUT
MAHAYANA AND HINAYANA BUDDHISM"

(continued from the previous page) The bare sunyata of the Madhyamikas was replaced by the transcendental stream of consciousness. "All Buddhists believe in the momentary character of all phenomena. There is nothing permanent except Sunya the paramartha. Now, Maitreya said, No. There should be consciousness of sunya. But this is impossible in those who believe all things to be momentary, even ideas. But the stream of ideas may be permanent though not the ideas, the acts of consciousness ...' The great exponent of this theory was Asanga in the 4th or 5th century A.D." (302, pp.465, 466; 88, p.84). With the close of the 5th century came to an end the period of original thinking among the Buddhists in India. 'After them for three or four centuries more, we hear of many eminent scholars and commentaries among them. But these were commentators, digest-makers, exegetists, writers of abridgements and polemical works.

6) In the first of these 'dhyanas', the 'citta' retains 'vitarka' and 'vicara'; in the second, 'vitarka' disappears and 'priti' and 'sukha' fill up the mind; in the third, 'pritti' disappears and leaves 'sukha' alone, while in the fourth, sukha also disappears. Then the citta wants to cut off its connection with the body. After the severance of this connection, the citta sees everything including the solid as infinite space. Then it enquires whether what is felt as 'sunya' has any consciousness. The result of the enquiry is negative and the citta now at the 'apex' of the stupa plunges into the infinite sunya surrounding

NARENDRA NATH LAW: "HARAPRASAD SASTRI'S IDEAS ON TRUTH
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(continued from the previous page) it on all sides. When the Buddhists could not remain satisfied with the dry and highly metaphysical conception of sunyata, they added to it infinite 'karuna' (mercy) for all the sentient beings of the universe. Hence in the Arupadhatu, the citta was face to face not only with the infinite sunya but also with the limitless karuna. The Bodhisattva Avalokitesvara was about to merge himself in sunya, but karuna, roused by the lamentations of the suffering millions all round, prevented him from the merger of his self in sunya. He formed the resolution not to attain nirvana until a single creature remains to be freed from the worldly miseries.

AVVAYAR: TAMIL YOGA APHORISMS@@

- 1) The only object of acquisition of a body is to realise there in the Purushothama (Supreme Person)
- 2) The object of this body formed of food is to enable you to realise the Primeval Being within.
- 3) Realise the true substance by means of the lamp light of reason and worship it without agitation of mind.
- 4) Contemplate Siva within your body with unswerving one-pointed attention. That is the method of worship.
- 5) The right Tapas is the acquisition of the pure reason, at-one-ing itself with the Primordial one.
- 6) Contemplate, with love, all as God in manifestation.
- 7) Without (Divine) Grace, no real wisdom is possible. By grace you can root out

@@ Translated by P.N. Ayer from 1st century woman yogi Avvayar.

(continued from the previous page) (Mala) the cause of separateness.

8) (If you) hear voice within, follow it and in that attitude of realized knowledge fix your attention on Iswara.

9) Though existing in whatever aspect the aspirant wishes, Siva eludes his (mental) Grasp.

10) Iswara who transcends thought is the first cause of all lives on earth.

11) If one desires intensely to soon realize liberation within, let him at-one-himself with the light immanent in the body.

12) The attitude of steadiness of mind will be waking consciousness in Akasa. That is the realization perceivable in the moon (i.e. when the moon breath is controlled and inhibited.)

(Note – This Sutra is difficult.

Akasa refers to the heart. 'In Akasa' means, when you are in the heart i.e. when you are in the state of sleep. Throat represents swapna or dream-state. Brain represents the ordinary Jajrat or (waking-state). The meaning is when you have waking consciousness in the sleeping condition. Vide Gita, Chap.II Verse 69; Kata Upanishad 5th Chap. verse8).

13) He, stand pure and immaculate within the mind of the devotee. He is the one life for all and in all lives.

14) It has no form of its own; it becomes all it exists within Manas.

15) It is neither woman nor man nor eunuch, it has no name. It is 'Akas.' That is the wonder.

16) If you will avoid birth and will attain Moksha (bliss), your thought need be

(continued from the previous page) without form i.e. must be abstract.

Be in the path of no form, destroying all concreteness, if you aim at the state of no-re-birth.

17) If your mind can avoid completely all the varied forms and can stand alone, then there is no birth again but liberation for you.

18) If you can be without memory and the absence thereof, and refuse to create thought you will have no occasion for re-birth.

If you root out the changing forms of thought and know the truth of the diversity in nature, that is liberation.

Getting rid off of re-birth is liberation; be without the thought of similarities, cut off all concrete images, be in that state of abstraction.

19) If sleep, thought, and long breath, be got rid off, there will be no re-birth, but supreme state of liberation.

20) If thought, egoism and all attracting sensation be got rid off, that very moment you get liberation.

21) If you root out the attachment of appearances and see, in their stead, pure void, then is the vision of pure light (wisdom).

If you see effulgence pure within, like the light of a lamp, that is the state of void i.e. liberation.

If you see the light within like that of lightning, and also like the light of a lamp, you will as before, enter the primordial one.

22) Siva is the mind, is the life in man, is the inner essence of all beings. He alone is the object of search.

23) Siva is the life of all the lives born

(continued from the previous page) on earth; but exists in the ether-inside (the heart).

24) If a man knows the one that knows him then who can know himself?

(Note— The meaning is that the knower becomes the known-the idea of duality a necessary element, of ordinary knowledge disappears).

25) If one knows the method of non-forgetfulness i.e. the eternal memory, that is the way of immortality.

26) The place of no death—is the place of silence—be in that solitude.

SALTER AND OTHERS: "HYPNOTISM"

1) Like Coue, Salter points the way to earthly bliss through auto-suggestion, But Salter has a new angle: let the subject hypnotize himself first. "I didn't cure him," he says, "He cured himself. I simply taught him how to concentrate on gaining his objective through auto-hypnosis."

2) Hypnotism first came into Salter's life when he was a student at New York University. He had hopes of becoming a professor of psychology, but he abandoned this program because of the long years of preparation that were necessary, and also because he was eager to explore new paths. "I had no desire to spend the rest of my life studying the reactions of rats lost in labyrinths." Despite the impressive power of hypnotic and posthypnotic suggestion, hypnosis had only a temporary effect. Most subjects could be cured of almost any quirk or habit—for a few days. Then the original suggestion would begin to wear off, and the patient would have ****In "Life" Magazine etc**

(continued from the previous page) to return for further suggestion. Besides being costly and inconvenient, this procedure in time led to an undesirable relationship between the hypnotist and the patient, with the latter growing more and more dependent on the former.

But in this drawback Salter saw a great opportunity. Would it not be possible to teach a subject to hypnotize himself, and give himself posthypnotic suggestions while in the trance? This might end the customary complaint that a relapse almost always follows hypnotic treatment. In all his reading Salter had not come across any mention of such a possibility, yet he could think of no good reason why it couldn't be done. Salter was only a year out of college when this question occurred to him, and he was a mere stripling of 24. He was a psychologist, but without a doctorate his standing in the profession was and is roughly equivalent to that of a horse doctor in one of the conclaves of the American Medical Association.

- 3) Salter is most gratified by cases which involve shifting a patient's personality, or changing his outlook on life, or improving his attitude towards his work.
- 4) Two blocks of granite weighing 200 lb. each were broken on the rigid body of Miss M. after she had been put in a cataleptic trance in 1931 by a hypnotist in Los Angeles. This kind of stunt is extremely dangerous. Although subject feels no pain at the time, her internal organs may be severely injured.
- 5) Though pleased with the successful results he has had to date, Salter thinks that he is just starting to get under way. He believes that with the exception of suicide

(continued from the previous page) urges and the "will to die," which call for different therapy, there are few psychoneuroses that can't be straightened out in a good subject. This excludes morons, young children and insane persons, none of whom can be hypnotized.

6) The essence of the Salter method lies in training the subject to be his own hypnotist in place of an outside operator. "It doesn't matter who or what does the hypnotizing and the suggesting," he says.. "The important thing is the trance, and the absorption of suggestion while in the trance." To subjects he explains this point as follows: "There is no such thing as A hypnotizing B. All that A does is to tell B which roads to follow to get to his destination—hypnosis. It doesn't matter who tells you what roads to follow —whether I tell you those roads.. or whether you tell yourself those roads. In any case, if you follow those roads, you will hypnotize yourself."

Salter's procedure with a new case follows several different stages. First there is the test for hypnotic ability. Next, Salter makes the subject decide exactly what he hopes and expects to accomplish by hypnosis. The meaning and effects of hypnosis are explained, and then come a series of practice trances, during which Salter gives the subject posthypnotic suggestions designed to make him more receptive in the future. Gradually he shifts the emphasis from himself to the subject, and helps him imperceptibly into self-hypnosis. When suitable progress

(continued from the previous page) has been made, Salter tells him to go home and practice hypnotizing himself with the help of a prepared incantation. Sample incantation: "I feel very comfortable. My arms are so relaxed. My feet are very relaxed and heavy. I feel so very comfortable and relaxed. My whole body feels comfortable and relaxed. I just want to sleep. I feel so comfortable ... My eyes are getting heavy, so very heavy. They are closing bit by bit, they feel so heavy and relaxed. I feel them closing more and more. I want to sleep, and I want my eyes to close..." This continues until a climax is reached: "Now I am fast asleep, in the deepest possible hypnotic sleep, as deep as the deepest hypnotic sleep I have ever been in, I have complete autohypnotic control of myself. I can give myself autohypnotic suggestions and awaken whenever I wish.." The peculiar state of autohypnosis wherein the subject can both send and receive suggestions is hard to define. It is as though the person had the ability to talk to himself even when sound asleep.

The majority of Salter's cases learn the routine after five or six interviews, and rarely see him afterwards. After a few weeks of practice they no longer need to repeat the incantation, and put themselves into a deep trance almost instantly, simply by telling themselves that that is what they want to do. Salter has one subject who used to suffer from "that tired feeling," who takes his dose of autohypnosis while going to his office in the morning, and he relates that another case

(continued from the previous page) mystifies his friends by going into a trance before their eyes and then performing feats of catalepsy and anaesthesia. He cautions subjects against using autohypnosis to mask the pain of physical ailments which require medical attention. As far as he can tell, this is the only possible danger connected with autohypnosis.

7) What Hypnosis is "The art or the science of hypnosis," Salter says, "lies in the ability to eliminate the effect of the conscious externally-directed mind so that the sub-conscious inwardly-turned mind can be reached and guided. With the subject's mind thus guided, near-miracles are possible."

8) "Theosophical Movement" — "The Theosophical student has the advantage of the scientist in knowing something of the rationale of hypnotism, that it involves the establishment of unison between the will of the operator and that of his subject, and the transmission of a magnetic or vital fluid from the operator to the person hypnotized, with the possible result that the subject may be inoculated with the hypnotiser's physical ills as well as mental vices. The student is familiar, too, with H.P.B.'s repeated warnings against the dangers of depriving an individual of his free will and so in many cases digging the grave of his intellect."

9) Hanish used to give suggestive treatment or creative suggestions to person whilst latter was asleep, whispering the suggs in his ear. He strongly opposed hypnotic treatment of ordinary kind as being black

(continued from the previous page) art, producing only temporary results wherein the patients last state is worse than his first.

10) HANISH: The hypnotist gets his subject's attention fixed first and then only is able to control him. Hence a businessman who does the same, say by wearing up an unusual tiepin, is able to influence a client's mind.

TALBOT HAMLIN: ARCHITECTURE FOR AMERICANS@@

1) Great changes have come over American architecture in the last few years. That is obvious to anyone who walks through our city streets with inquiring eyes. No longer do we depend on ornament for richness, and decorated moldings and carved leaves on doorways or column tops become rarer and rarer as time goes on. Instead we find in our newest, smartest stores and restaurants, where fashions are most surely reflected, the rich colors of marbles, the bright shine and glitter of plate glass and gleaming metal. Even our houses are changing around us, almost against our wishes. We have learned to accept this new book of things in bath-rooms and kitchens, and even to demand it. But when it comes to living-rooms and bedrooms and the outsides of our houses, large numbers of us are tempted to question and doubt this new simplicity, this openness and airiness, as something that saps at the whole basis of architectural beauty itself.

Perhaps if we understood some of the causes behind this change our debtors would be resolved, and our questions answered. For there are causes behind these changes much deeper, much more personal to us, than

@@ In "Tomorrow" Magazine 1941.

(continued from the previous page) any mere whims of fashion. Understanding these causes, we may understand not only more about buildings, but also more about ourselves. We may find that architecture is becoming democratic, just as our life is increasingly and more understandably democratic in its ideals.

Other causes for the change, of course, there are: Industry has created new materials, and new problems—and our buildings reflect both. We have a freedom in the choice of materials such as our ancestors never knew; glass and plastics and metals have given us a gamut of shapes and colors which set us free from all sorts of former limitations. Machinery, electricity, and central heating have revolutionized our living, have given entirely new forms to the shelters we erect for our protection and our delight. And our life patterns have changed, too; radio brings music, news, entertainment into our houses, automobiles create new ideas of space and distance, and increasing leisure gives us fresh conceptions of amusement. New hygiene ideals, a new athleticism, have taught us the value of sunlight, and given us a new love for the outdoors. Naturally, each of these trends has changed the appearance of both our houses and our towns.

The looks of buildings—the shapes of their walls and roofs, the spacing of their windows and doors—can never be the merely arbitrary creation of irresponsible genius. Colonial farmhouses and those later homes of the early Republic which lift their white walls so pleasantly, behind the elm

(continued from the previous page) trees or among the orchards of a thousand villages and hill-sides, are buildings which we spontaneously love; we call them beautiful and every line in them has something to say about materials and climate and types of life. The low ceilings and the little windows with their small panes which we find so picturesque, tell of times when glass was costly, when heating was crude and inefficient—with open fires only or perhaps simply stoves—and when experience had taught that large windows made cold rooms, and that rooms overhigh needed twice the fuel to keep them warm. The wide, inviting fireplaces declare the same story of struggle against climate.

Details, too, tell their tales of how men lived, and what they sought.

2) Should one be surprised, then, to find such loveliness of form, such simplicity and elegance and imagination in detail, as is evident in these villages and towns of the period? They grew inevitably out of the American life and the American dream.

But there came a time when this close connection between living ways and architecture became faint and almost died. The rich demanded display; the poor accepted what the landlords could foist upon them. The newly rich, anxious for a traditional culture they did not possess, came to condemn the older quiet traditions which they could not assimilate, and finally succeeded in substituting for them a new kind of acquisitive culture based on the things their money could buy—travel and bric-a-brac and imitations.

3) And in this search for superficial effect the true connection between architectural form (that is, the shapes of buildings and

(continued from the previous page) their parts) and structure (that is, the way materials are used to build them) was disastrously severed. The science of construction (the engineering part of architecture), instead of being, as it always is in healthy architectural periods, an essential part of building design, became a kind of queer Chinese puzzle in arranging ways of holding up architectural details that usually had nothing whatever to do with the things that held them up. Classic columns, which had been posts and supports, were hung on steel frames; Gothic buttresses, originally great masses of masonry developed to give strength to a wall, became mere decorative shells; and masonry Gothic vaults, which were expensive and definitely outside the American tradition, were imitated shamelessly in plaster.

Thus architecture became a kind of building millinery, a matter of sticking decorative details on structures with which they had little to do; and the buildings themselves were hardly more than vast permanent stage sets, completely lacking in that sense of reality, that deep and permanent dignity, which comes when structure and effect and use are all integrated into one.

4) Architecture belonged to the people and houses achieved distinction and real character because their forms flowed out of a way of life and the available materials. But again eclecticism tended to ruin the earlier simple sincerity, and in the silly rush to be in fashion with a "Colonial house" or "a Tudor house" or an "Italian villa," integrity disappeared, boredom again descended,

(continued from the previous page) people came no more to care or even to know what they wanted.

A revolution against fashion plate architecture was bound to follow. Architecture which had thus become the plaything of the snobbish, the social climbers, and the speculators, could not indefinitely remain inert. The change in engineering methods, the clamoring demands for all kinds of great constructions, forced a type of building in which there was neither time nor money to waste over non-essentials. "Modern" architecture was the inevitable result, and in its development lies a new hope. For it is not merely the shapes which we usually associate with the term "modern architecture" which are important. Modern architecture cannot yet be called a style in the way in which one uses the terms "Gothic," "Roman", or "Renaissance." The important thing is that behind these new forms there is a new conception of what architecture may be — an inspiring new kind of thinking about building is truly modern in which this thought is present. The true modern architecture comes not from copying the so-called modern or modernistic—pseudo-modern—constructions of Europe or of revolutionary architects in this country. Much that goes by the name of modern is as thoughtless and snobbish as the old eclectic work; much of it consists in adopting a shape or a detail or an appearance deemed fashionable, and imposing it superficially upon a building. The true modern architect considers the needs of the building, the kind of life for which it is built; he thinks in terms of materials; he thinks in terms of site; arranging buildings

(continued from the previous page) so that traffic to and from them may be handled easily, simply, so that the orientation will guarantee the pleasantest aspects and the best exposures; he thinks in basic composition, arranging the building so that its forms shall seem to be part of one thing, and not mere individual atoms piled helter-skelter; and he thinks, if he is a great architect, of how the building he is designing may not only serve its practical purpose, but also minister to all who see it, or live or work in it, by pleasing and cheering their eyes, by giving a sense of permanence and charm, by being, in a word, beautiful.

It is not sheets of plate glass, or corner windows, or bare walls, or flat roofs which distinguish true modern architecture; it is rather a sense that its forms have grown naturally and inevitably, reaching a serene and beautiful unity—externalizing, as it were, our modern life and our modern world in beautiful forms, just as a snail shell is the beautiful externalization of the whole mechanism and life of the snail.

Modern architecture is thus again ours, as the snail shell is the snail's. In it we should be able to read how we think, how we live, what we dream. What is the American thought? Do we still think we are colonial gentry, dependent on foreign pattern books for our forms? Do we still judge each other by our knowledge of Corinthian columns, or Gothic archs, or all the rigmarole of eclecticism? And what do Americans dream, in building? Is it palaces, vast unusable rooms, and long, useless

(continued from the previous page) passages? Is it the class consciousness and snobbery of feudalism?

Of course not. Yet a visitor to one of our suburbs might almost think we were trying to escape from our own century into these imitation farmhouses, these imitation manors, these imitation villas. He would not realize that all this falseness is superficial, that it is frequently forced upon us; that it is not what we want, but what we can get; that the things we are really looking for, the things which really makes us choose our houses, are comfortable and beautifully equipped kitchens and bathrooms, good garages, pleasant gardens. More and more, as modern architecture is understood, we shall begin to demand in our living-rooms and our bed-rooms, in furniture and arrangement, in window sizes and placing, the same kind of satisfying and at the same time beautiful efficiency which is accepted as a matter of course in the best bathrooms and kitchen of today.

DANE RUDHYAR: THE SHAPE OF THINGS TO COME@@

1) The dominant characteristic of our present period is: mental confusion. This term "confusion" is a very interesting one, signifying as it does, etymologically speaking at least, a state of being "fused together"—the state prevailing inside the chrysalis, the transition stage between the worm and the butterfly.

However, both the worm state and the butterfly state are 'organic conditions': the chrysalis is merely a transitory phase of biological growth—a change of gear as

@@ In "Tomorrow" magazine 1941.

(continued from the previous page) it were.

The last two centuries have represented a change of gear for mankind. We are in neutral. We are moving because of the momentum of previous motion; but we are moving without real control over our motion. Soon we shall have to accept a new rhythm, a new speed, a new sense of power and reality. We must not cling to the peculiar feeling of freedom of the out-of-gear state. It cannot last. Underneath all the beautiful concepts and words which that feeling has produced, what actually happens is a quick deterioration of power, a loosening of the sense of realities. Mankind must regasp its roots. It must feel once more the realities of living as an organic whole. Yet that should not mean a return to the worm, but instead an emergence into the butterfly state.

To understand this is, I believe, a desperately urgent need. Such an understanding alone can overcome the appalling mental confusion of the people at large, and of the supposed leaders as well, barring but a very few indeed. We must not look back, in Nazi fashion, to the worm state of social-political organization. But we must neither cling to the anarchic freedom of the chrysalis.

2) In the first stage of political development of human society we find the idea of the tribe as the dominant factor. The tribe is a biological unit, centred around the concepts of blood-heredity, or racial supremacy of a racial religion deifying the original Great Ancestor or Liberator of the tribe. As the tribe grows and becomes a powerful nation an empire the organic unity of society

(continued from the previous page) breaks down and a process of dissolution and confusion begins.

With Buddhism in India, with Greek rationalism, and, finally, with Christianity a new type of thinking, a new type of social and religious ideals arose. Man began to lose the sense of being conditioned by the earth, by blood. He came to conceive reality and divinity as transcendent, as beyond the boundaries of earth and body. Man began to believe in being, or at least in having, an immortal, transcendent soul. Thus he acquired an absolute value as an individual, and, religiously speaking, as a Son of God. He ceased to be a mere part of the tribe, to be used for the purpose of the tribal whole. In his own right as an individual, beyond any personal limitation or characteristic, whether useful to society or a burden to it. The individual person had an abstract, quasi-mystical significance.

The political-social consequence of such a belief was inevitably what we call loosely Democracy; also social individualism—and at the limit pure spiritual anarchy, in the highest sense of the term. Thus a society finally came into existence based on what has been called “social atomism”—every man in it being an atom basically unrelated to any other, even if pragmatically connected with others on the basis of mutual interest and protection. The state, the nation thus ceased to have real or absolute validity. They became merely conveniences and guarantees for the best possible chances of individual happiness and security. Reality resided exclusively in

(continued from the previous page) the individual. And this state of affairs has reached its fullest development in the United States; and, with brakes of the class-tradition checking its complete manifestation, in the pre-war democracies of Europe.

3) It was made more potent by the Industrial Revolution of the nineteenth century, which tore down man's rootedness in the soil and broke the conservative village-groups, It was pushed to an extreme by the Technological Revolution of the twentieth century, which created such impossible conditions of social atomism, of city life and restless travel, that it led necessarily to a reaction.

That reaction pushed to the extreme, took the form of Fascism and especially of Nazism; a return to the tribal state, a tribal state magnified by the power released by modern technology and conceived as a pattern of planet-wide political organization by many German minds (especially the men of the Geopolitical Institute in Munich) and merely taking a symbolic shape in the Medicine Man, Hitler.

4) What is needed is a vision which fires the imagination of multitudes. Men everywhere must be made to understand that there is no possible return to the status-quo; that the future of man must be created; that while the recent gains of human evolution must be maintained, the shape of things to come must needs be like nothing known to date.