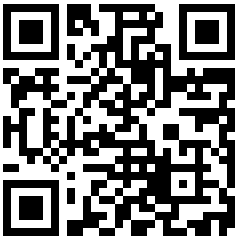
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...ho'o, *Sammásambuddhassa.*

...DDHISM.

...IN TEMPLE.

...R EDWIN ARNOLD
...CIE, C.S.I., ETC.



...AVE come a Message
from the East to me,
A Message from the bank
of Rangoon River;
Where the Great Temple stands
aloft to see
... waves dance down from
Mandalay for ever.

...om ... the Yellow Robes,
...om ... the Buddhist Doctrine, ...
... love them, hold my race and name
... disdain, in cloistered close

... dy grove, to give my song—
... sake, and that my best might win
... "Light of Asia"—place among
Their no... ...olls, and deeper lore within.

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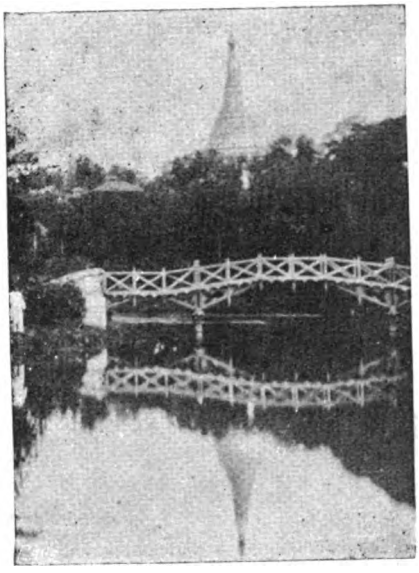
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Namo Tassa Bhagavato, Arahato, Sammásambuddhassa.

BUDDHISM.

THE GOLDEN TEMPLE.



BY SIR EDWIN ARNOLD
K.C.I.E., C.S.I., ETC.

THERE came a Message
from the East to me,
A Message from the bank
of Rangoon River;
Where the Great Temple stands
aloft to see
The waves dance down from
Mandalay for ever.

From Peoples of the Yellow Robe it came,
From Brothers of the Buddhist Doctrine, those
Who, since I love them, hold my race and name
Not alien, nor disdain, in cloistered close

Or sacred shady grove, to give my song—
Sung for their sake, and that my best might win
Rays from the "Light of Asia"—place among
Their nobler scrolls, and deeper lore within.

VOL. I, No. 1. ix. 1903

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Needs must I therefore listen, though I lie
Stricken and blind and sorrowful. And thus
It doth befall that,—all unworthy,—I
Speak these first words for this, and them, and us.

Reader, whoe'er thou art—Burman, or born
Under a Western sky—if thou would'st learn
Why on our earliest page stands plain to see
Great Shwe Dagon, and why its first device
Presents the stately fane; boast of Rangoon,
And pilgrimage for People of the Robe;
Soaring above the city and the stream
In range on range of sculptured terraces,
And line on line of lesser shrines, and tiers
Of broad upsweeping steps, leading the feet
Of votaries to where, like pinnacle,
The chief Shrine rises with its murmuring Tee;
Whispering with silvery sounds by day, by night,
The Memories of Master:—learn then here
How it was builded, and the birth of it.

Remember what did happen in my song,
When the sweet Queen Yasodharā mourned most
For her lost Lord Siddārtha,—how there came
Two faithful men from a far country, named
Bhalluka and Tripusha, bringing word
How they had seen the Master,—how He walked,

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Scattering fair blossoms of His Grace and Love,
As the Visanta-wind on the glad ground
Drops the white petals of the Champaks,—how
His holy footsteps paved the world with peace;
So that she wept no more.

But those became
(Men from Suvarnabhumi, Land of Gold)
First of our Lord's disciples, and He gave
Rich gifts of Teaching,—but beyond them all
Eight threads of gleaming hair from those which flowed
Upon His brow, and said "These take, and go
From realm to realm, by river-mouth and gulf
Of the salt sea, till ye be come to where
The Devas of the place shall give ye signs
That there is holiest, and the site made good
By relics of the Buddhas of old time,
That gained the Light before Me. Then ye know
The Search is finished. Build My Stupa there,
Tho' it be lonely, lost, and desolate;
And hide this lock beneath it, in a chest.
For there shall rise large worship, and the Law
Be loudly preached, and men flock there to hear;
And a great Golden Fane be reared. My Name
Shall have a lasting life there, and the spot
Be glorious, fruitful, famous."

So they passed,
From coast to coast, finding no sign to stay;
Till after many perils and sore straits

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Of toil and hunger—in a river's mouth
Where two broad streams make samgam, in mid-wave
Their ship brake on a rock; and tokens told—
Loud thunder rolling from a sky of blue—
"This is the Place!" So did they build thereon—
Hiding the Sacred Hair in carven box
Of gold and ivory—the shrine obscure
Nameless, unnoticed:—which in after times
Grew to be Rangoon's pride, a Golden Fane
The wonder of the World.

For the earth watched,
And envied such a Treasure to the stream;
So that she did advance her banks, and make
The rock to be dry land, as now it is;
Where those broad terraces climb stair by stair,
'Mid strange stone creatures, and a world of shrines—
Lacquer and carven wood and sculptured stone,
Wrought with the story of the Master's Life,—
Up to the central fane, where, throned in gold
Lord Buddha's Hair lies hid.

'Tis well,
Say all the Brethren of the Yellow Robe
And wise, and profitable, that they make
This new call to the Peoples of the Earth
In name of Buddh, from this most holy ground;
And, for the glory of the Law, and spread

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Of His True Teaching take the Temple there
For sign and starting-point. From what point else
Could weightier summons come, that men should hear
With newly grateful ears, the Four Great Truths,
The twelve Nidānas, Dhamma and the Path?
From what diviner source or better fraught
With old authority could earth receive
Light of this fresh upsoaring of the Dawn
Of Law, and Love, and Brotherhood to be
For all her children:—Light to all the World?

This was the word to utter, laid on me,
Out of the East, from bank of Rangoon River;
Where the Great Temple stands with golden Tee
And down from Mandalay those waves dance ever.

EDWIN ARNOLD.



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THE FAITH OF THE FUTURE

I.—RAGNARÖK.

"Lo, all these seven fears are seven joys,
Whereof the first, where thou did'st see a flag,—
Broad, glorious, gilt with Indra's badge—cast down
And carried out did signify the end
Of old faiths, and beginning of the new:
For there is change with Gods not less than men
And as the days pass, kalpas pass—at length."

Light of Asia, Book III.



OF all the apocalyptic visions of the ending of the olden days and ways that has ever been declared to humanity, perhaps the strangest—and in a sense the truest—is the story told in the Younger Edda of the coming of Ragnarök, the Day of the Twilight of the Gods. Of old the Æsir, the bright Gods of Day, deemed that they had destroyed all evil in the world. In many a hard-won fight they had overcome the forces of Loki the Evil, Lord of the Nether Fire, and had chained him to the rocks of the nethermost hell, to suffer whilst they caroused in glorious Valhalla, holding themselves secure to all eternity. Alone amongst them Odin the Wise knew that which must be—for had he not pledged his eye to the Norns, that the knowledge of the future might be revealed to his inner vision? But Odin was too wise to mock the joy of the Æsir in their world-sovereignty with the knowledge of the day to come; and so the Gods lived heedless in the Hall of Heaven, deeming that no sorrow could again come nigh them.

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But, whilst they fought and drank, the Old World and the Old Order was ever hastening to its doom. Loki, recking not of bonds, nor of the tortures of his rocky bed, was filling the nether world with his offspring; whilst the serpent Nidhogg gnawed ever at the roots of Yggdrasil the World-ash. The longer the Evil One lay chained, the greater ever grew his power, till at last the time should come when, bursting from the bonds wherewith the Gods had fettered him, he should avenge his torture and his long bondage in a last fearful battle, wherein all Gods, of good and ill alike, should perish in one final and irredeemable struggle. Then the seasons shall fail of their order, and the hearts of men be full of avarice and wrath; brothers shall fight against brothers, and parents slay their children, and at the last there shall be nor spring nor summer, but only an unremitted winter, a horror of cold and twilight over all the earth. Loki and the Fenrir-wolf, breaking the chains with which the Gods had bound them, shall raise all the children of Hel to do battle with the Æsir, and the Death-ship Naglfar shall be floated on the twilit sea.

At last the Gods in Valhalla will perceive—too late—the coming downfall of their empire; and, ceasing from their long oblivion of festival and fight, will sally forth once more over the Bifrost Bridge to wage their last war for the ancient Order of Things. As they ride forth, the Bifrost Bridge will fall in fragments behind them, leaving them no return, and they will meet the awful army of Hel ranged ready to their coming upon Vidgard's Plain. The Midgard Snake, breathing forth venom and fire, will overwhelm Thor the Hammerer; Odin himself shall be swallowed by the Fenrir-wolf, who in turn shall be slain by Vidar; and Loki shall at last perish under the axe of Heimdal, the Watchman of the Gods.

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Then will come Surtur, from whose destroying sword fire spreads on every side, and the flames shall spread throughout the universe, and heaven and earth and hell be crumpled into one smoke-filled chaos, until at last naught shall remain of the Elder World but an illimitable ocean, and silence and obscurity; and the Old Order of Things shall have passed utterly away. All life shall have vanished,—there will be no more on earth the sound of laughter or of tears, nor any silence of the Gods to mock. Only the Deep Waters, and the Darkness, and the Silence—only these shall reign—an elemental chaos, unredeemed of any life.

Yet not for ever. When the long reign of Darkness shall have passed, a new Sun rising from the East shall shed its light; and from the Deep Waters shall come forth an Island, fair and fertile, and a new life shall be, wherein war and sorrow are unknown; and those who fought for Good of olden time will there take birth anew,—will find anew the Golden Tablets, wherein all wisdom was inscribed of old, and men shall live according to that Law, and there shall be peace and love in all the earth.

Such is the Vision of the Younger Edda:—and to-day in sooth these things are being fulfilled. For the last hundred years the Twilight of the Gods has reigned, not indeed on Vidgard's Plain, but in the more spacious battle-field of the hearts and lives of men in Western Lands; its warring powers not the old Æsir and the Demons of the Norse Mythology, but the hopes, the ideals, the faiths; the dark ignorances and prejudices, the passions and the base desires of man. Fallen are the ancient Gods that erstwhile reigned in Western hearts, fallen the Old Order of Things,—the chivalries, the despotisms, the animistic beliefs of a hundred years ago are past and gone; and now the destroying fire of Science, like a modern Surtur, mounting aloft even to the distant stars, makes heaven one

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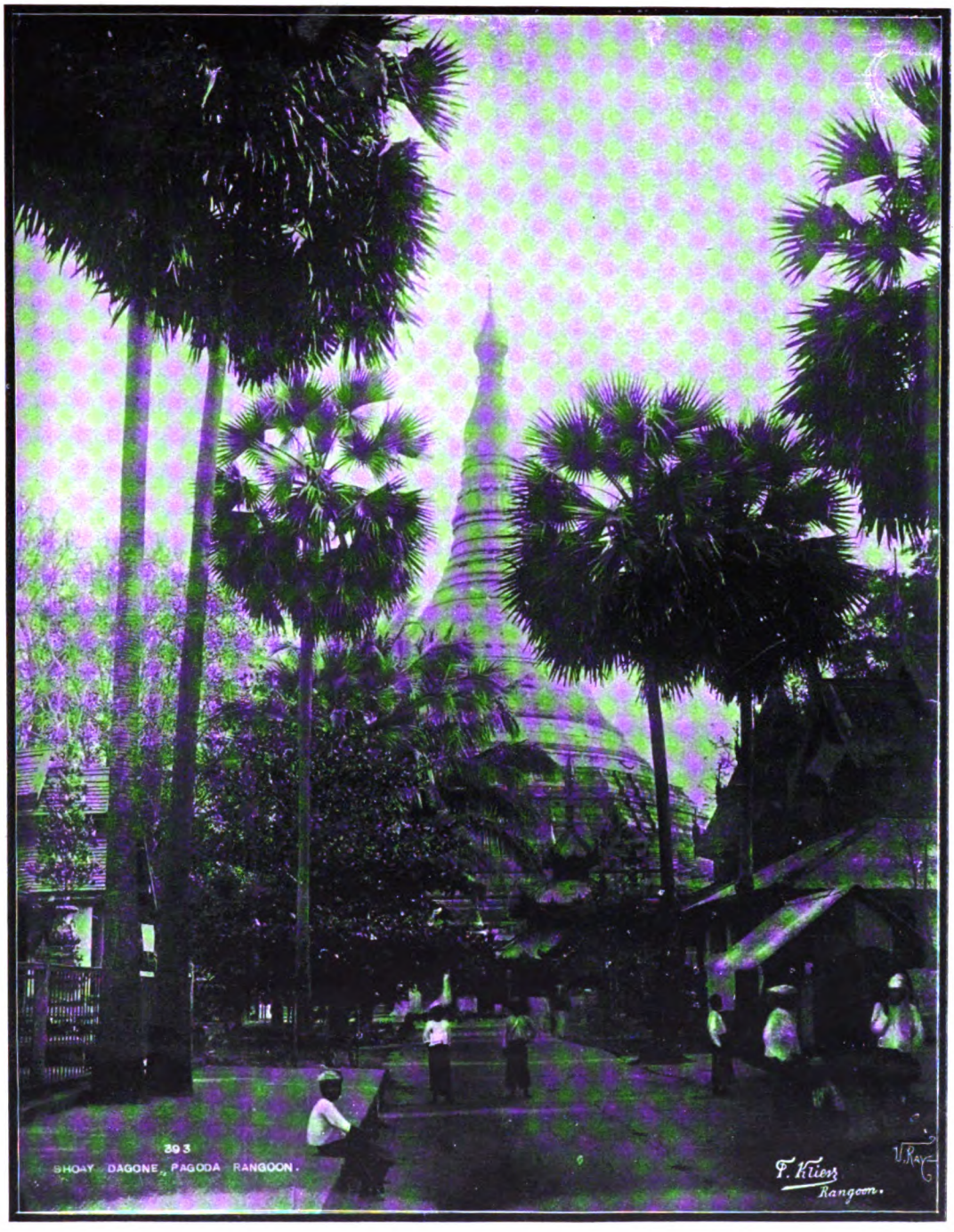


Photo by] [*P. Klier, Rangoon.*

SHWE DAGON PAGODA

"So, skywards rear'd, thy shapely spire
Upsprings, a Pyramid of Fire.
High striving to the upper air,
[illegible] of the Sacred Hair !"

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with earth and leaves behind it but a darkling chaos in the mind of man; the problems of his life unanswered, the secret meanings of his being unrevealed;—to his questionings oi Why and Whither only an answering silence; to his search for Light only the darkness of an unavailing nescience.

The ancient Gods are fallen,—some yet passing, all must inevitably go. For this new Civilisation of a hundred years is the child of modern Science, and the real rulers of the West are the great workers in the scientific arena. The commerce which has spread this civilisation over all the globe,—that commerce without which England would starve in two month's time,—is the child of Watt and Stephenson, and of innumerable workers since their time. The food, the clothing, the light, the warmth, the ability to travel in the West are all the gifts of applied Science, and we know not how many industries, born in the scientist's laboratory and the mechanician's workshop, have conspired together to bring our Message from the East to the far-distant West to-day. And if these real rulers of the world, the physicist, the engineer, the chemist, the electrician, are agreed on any one thing, that thing is the impossibility of accepting any longer the bases of the old religious beliefs; for in the world which they have investigated with a patience so wonderful, with an analysis so accurate, and a genius so supreme, they have found everywhere only the operations of natural Laws, and have rightly concluded that those beliefs which aforetime constituted the Religions of the West have, in their fundamental doctrine of creation —whether creation of these worlds or of our human souls—no foundation save in the imaginations of their promulgators.

And what the rulers of the West believe, and what they reject or refuse to consider—that, in no long time, the whole Western world will be believing, rejecting, and refusing to consider; and the recent discussions on "Why are the Churches empty?" are perhaps the most eloquent testimony of the

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effect that the teachings of Science have already had on the religious beliefs of the majority of the people of England. And yet so far—so young is this new Civilisation,—the fundamental teachings of Science, the statements of those natural Laws whereby the physical universe is governed, have really penetrated but little in their convincing fulness into the minds of the masses of the people. When the underlying deduction of Science, that the Universe consists of Phenomena, the resultant of the action of definite Laws, and that all talk of a Noumenon behind such Phenomena is but a vain echo of early animistic beliefs, but an expression of our own ignorance, comes home in its tremendous fulness to the minds of the Peoples of the West, then in proportion to the acceptance of that great generalisation, there will be, there can be, no more adhesion to any form of religious Belief which maintains the existence of a Supreme Noumenon behind all Phenomena, of a Lawgiver behind those Laws, of a Hand whereby these worlds were made.

And so, the West is in a fair way to lose what of Religion it has—that end is inevitable, as inevitable as the progress of Science itself. The forces of Heredity, the old instincts and traditions may for a time suffice to check the stream—but a few generations of widening knowledge will suffice to break down that barrier: and then in the West there can be no more religion—no more religion as past generations comprehended it. If religion were concerned with mere beliefs, if it were a resultant only of untutored animistic views, this would be well indeed, for every atom of wrong views swept from the mind of humanity is gain to all. But it so happens that religion—all religions in varying degrees—contains also one thing that is essential to the well-being of Humanity—the teaching of that morality, that ethical basis of life, which lies at the root of all real civilisation; which is the source of the stamina of the Individual, the guard-

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ian of the Family, the basis of Civic Duty and the safeguard of the State. Without that ethical basis, without a true morality living and dominant in the hearts and lives of men, the Individual loses that virility of conception and act which alone can render him of service to Humanity; the Family loses its sanctity, with deplorable results on future generations; Civic Duty becomes a synonym for corruption, and the State, its strength sapped by the enervation of its children, hastens towards a final and an irretrievable calamity;—falls, even as fell Imperial Rome, conquered, not indeed by Goth or Hun, but by the decadence of the virtue of its people, by their loss of guiding principle in life; by their want of an Ideal to follow, and their lack of any Hope to come.

And yet the tendency is ever to take religion as *a* Religion, to regard it as an integral whole, as a thing which must stand or fall together in all its parts,—ethic and belief together, good and bad alike; and signs are now not wanting that, with the undermining by the spread of scientific knowledge of the old-time beliefs, that portion of the Christian Religion which is the only thing of any real value in it to Humanity—its ethic code—is also losing its hold on the minds of men in Western lands. If the churches are empty, the taverns are full; if laws for the restraint of crime are multiplied each year, so also are the gaols; if education is increasing on every hand, so also is insanity; and, if we set aside such general calamities as plagues and famines, there is more real poverty, more starvation, more utter misery in England and America to-day than yet exists in any Buddhist land, where the people are poorer indeed in this world's goods, but richer, incomparably richer, in that trained attitude of mind, born of a deep appreciation of the realities of existence and of a cultured æstheticism, which alone can rise to true contentment, to mental peace, to a happiness which finds its goal rather in the inalienable delights of the

Great Conve

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exercise of the higher mental faculties, than in the possession of innumerable means of advancing wealth and commerce, of gratifying sense and avarice, of promoting merely bodily comforts.

And surely herein lies the right aim of all Civilisation, the true test of the value of any effort after progress, whether it be called Civilisation or Religion or Philosophy :— does that system, in its application, tend to promote the general welfare of man; to enlarge their hearts with love, to expand their mental horizon; does it diminish the world's misery, its poverty, its criminality; does it, in a single word, increase the *happiness* of those who pursue it? Is any one in doubt of the answer which must be given to this question, as applied to the modern civilisation of the West? Apart altogether from the misery that that civilisation has spread in lands beyond its pale, can it be claimed that in its internal polity, that for its own peoples, it has brought with it any diminution of the world's suffering, any diminution of its degradation, its misery, its crime; above all, has it brought about any general increase of its native contentment, the extension of any such knowledge as promotes the spirit of mutual helpfulness rather than the curse of competition;—has it brought to the peoples of the West a lasting increase of mental peace, of solidarity, of deep and enduring happiness?

The voices of the vast armies of the Powers—ten million men torn from the useful service of humanity in field or factory or State, trained in the arts of death and devastation, waiting but a word to let Hell loose on earth,—these have answered! Have answered that modern enlightenment has failed to calm the basest passions in the hearts of men; has failed,—how bitterly those millions testify,—to increase those virtues of solidarity whereon alone a lasting progress can be built. Each year sees new millions of the nations' wealth wasted in munitions of war, each year new millions accrue to the revenues of

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the Powers from the State-protected traffic in that drink that is undermining the health, the mental equilibrium, the lives of the children of the State; and surely these things, as also these crowded taverns, these overflowing gaols, these sad asylums have added their testimony:—is not their answer also 'No'?

Great, indeed, has been the boon that modern science and the modern civilisation has conferred upon the world. It has immeasurably improved our knowledge of the world about us, it has created a system of commerce and communication unparalleled in the history of mankind; its governments, in their internal administration, are a vast advance on those of ancient days; its justice is to a great extent beyond corruption, its capacity for coöperation and organisation beyond all cavil. But, with these great virtues, these things that have made it great, has there come increase of happiness to the masses of the people?—That is the great question on the answer to which a civilisation must be judged. And if the answer, as we think, is No, then what is the reason for the failure that that answer implies—what is the cure for the ever-growing misery, the stress and turmoil of the modern life?

We would answer that the cause of that failure lies, firstly in the steady disappearance of the ethical basis of life before the attacks of Science on Revealed Religion; and secondly that the energies of the Western Civilisation have been turned in a direction from which no final satisfaction can be gained;—we would answer that the cure for somewhat at least of the burden of modern life lies in the adoption of an ethical system not based on revelation,—lies in the realisation of the fact that true happiness depends, not upon the multiplication of material possessions, but on the culture of the higher faculties of the mind. In other words, there is need in the West to-day of a Religion which shall contain in the highest degree a philosophy, a system of ontology, founded on Reason rather than upon Belief;

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a Religion containing the clearest possible enunciation of ethical principles ; a Religion which shall be devoid of those animistic speculations which have brought about the downfall of the hereditary faiths of the West, devoid of belief in all that is opposed to reason,—a Religion which shall proclaim the Reign of Law alike in the world of Matter, and in the world of Mind.

Such a Religion exists,—a Religion unparalleled in the purity of its ethical teaching, unapproached in the sublimity of its higher doctrine ; a Religion which, more than any other in the world, has served to civilise, to uplift, to elevate, to promote the happiness of mankind ; a Religion whose proudest boast it is that its altars are unstained by one drop of human blood ;—the Religion of the Law of Truth proclaimed by the Great Sage of India, the knowledge and the practise of which has brought peace into the lives of innumerable men. Tested by the lapse of twenty-five centuries, by the lives of eighty generations of men, that Religion is yet the solace and the hope of a third of humanity ; it has been the Faith of forgotten ages, it is to-day the greatest of the World-religions :—it will be the Faith of the Future in that far distant time, when all mankind, conquered by the Love it teaches, enlightened by the Truth it holds, shall dwell at last in harmony, in self-restraint, in mutual forbearance :—shall attain at last to a true Civilisation ; to a happiness beyond our hopes, who live but in the childhood of humanity ; to a knowledge far beyond our deeming, as the stars beyond our earthlit lamps ; in that day when the Flower of our Humanity shall have blossomed in the Light to Come, filling all earth with yet unmanifested glory,—suffusing all the hearts of men with the perfume of its utter Peace.

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II. LIGHT OUT OF THE EAST.

"I will proclaim accordingly the Way unto the Further Shore"—thus said the Venerable Pingiya—"As He saw it, so He told it: He the Stainless, the Very Wise, the Passionless, the Desireless Lord:—for what reason should He speak falsely?"

Parayanasutta, 8.[1]

IT is to tell some little part of that great Message which our Master left as all the world's inheritance, that Law of Love and Truth He taught for the deliverance of all mankind, that our new Journal is launched this day upon the Ocean of Existence. Our lips indeed are dumb to speak it as He told it,—He who knew;—of His Compassion there remains to us but the remembrance, and of His Wisdom but the Written Word: yet still our hearts thrill to the echo of His Voice, and still the Treasure of His Law lies heavy on our hands. Little albeit that we know, surely our Brothers, hearing it, may understand yet more; and, if that boundless Treasure be overweighty for our weakness, surely may others, taking of the Jewels it contains, gain from it even greater benefit than we. That Message has inspired our lives, it has been the solace of our sorrows and the lamp of all our ways; and, in our love and gratitude to Him who taught it, in our hope that others, too, may gain of the Happiness to which it leads, we speed a little further into the world of men the story of the Light He won for all;—not indeed proclaiming "Thus we know, this, Brothers, is the only Truth" but, like the wise of old who wrote that Message in the Books, low faltering only "Thus even have we heard."

It is written in our Scriptures that when the King of Truth had gained, after long strife and uttermost renunciation to the Supreme Enlightenment of Buddhahood, He deemed the knowledge of the Truth too high for men to gain, the Path too

[1] Translated by Prof. V. Fausböll in Sacred Books of the East, Vol. X, p. 210.

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lofty for their feet to tread; and it seemed vain to Him to teach in the hearing of men, yet carried on the floods of passion and of sense, a Law whereof the first great lesson was the abandonment of desire, the renunciation of the self men hold so dear: so that His own long Search seemed vain to Him,—for had He not sought for Truth for the World's sake alone? And then, we learn, by that supernal power of Insight that comes with knowledge, He penetrated with His Inner Vision into the life of the world and saw the present and the future of mankind unveiled—saw who should then attain the Peace, and who should later gain. And all the Ocean of Existence seemed in His Vision like a shoreless Lake, starred with lotus-buds beyond all numbering:—the waters of that Lake the Four-fold Flood (Passion, and the Cleaving unto Life, False Views and Ignorance), and every bud that floated in that stream the inmost heart, the life of some existent being. Some He beheld as borne aloft upon the waters of the Lake, waiting but the rising of the Sun of Truth, the Light that He had won, to open in that new dawn the scented blossom of their lives; others again, but just below the surface, they who should gain the Light He found after He had passed away; and others yet again, deeply immersed in all the passionate Flood of Life, who must wait long beneath that wave, yet open to the coming of another dawn, the rising of the Buddha that shall be.

And then He knew, that all His search was not in vain,—that, whether in East or West or North or South "there are beings whose eyes are covered but a little by the Mist of Ignorance, who, were the Truth preached to them, would understand;" and, knowing now who first should share with him the Treasure of the Law, He thus proclaimed the beginning of His Mission:—

"Now to Benares Town I go, the Kingdom of the Truth to found;
Bringing its Light to darkened eyes, making its Deathless Voice resound!"

[1] Mahā Vagga, I.

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Those whom He saw in that Universal Vision, whose hearts shall blossom to the Peace in this our latter age,—for these we write our Message,—our Message of the Law He taught,—knowing that these alone will understand in very truth; knowing that, in the hidden workings of the Law of Life, our Message, scattered broadcast, will come to these. Happy are they to whom the day of wakening is nigh! These we salute, who know our Message theirs—on whom the Master's Vision rested, knowing that, in the futurity which has melted into the Now, His Law should come to them, bringing His Light, His Peace!

What, then, is the message of Buddhism to the world, and what that Law which, were it but followed, would in our estimation make of the earth one paradise this day? To answer that question in all fullness were indeed impossible in one brief article,—to tell as much of it as may be is the object of our Journal itself. Yet we may here give a brief outline of the Truth our Master taught, a general survey of the underlying doctrines of our Faith. We must first premise that to all questions as to the beginnings of things,—as to how this world came into being, or the source of life,—to these Buddhism has no answer, and the Buddha Himself refused to consider them. And this is for a very simple reason. Buddhism is a Religion of Here and Now, it is a practical solution of many of the difficulties of life. Unconcerned with Yesterday or To-morrow, its interest is centered on one question only:—What can we do for the attainment of Happiness? And all these questions as to why and how, these are not only beyond its scope, but also are regarded as actually damaging to the men who propound or seek to solve them. And why? Because they are not soluble, and it is waste of precious time, is the cultivation of a wrong attitude of mind, to attempt to know that which is unknowable. As Sir Edwin Arnold tells us, we should—

> "Measure not with words
> Th' immeasurable, nor sink the string of thought
> Into the fathomless:—who asks doth err,
> Who answers errs,—say naught!' [3]

[3] Light of Asia, Book VIII.

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This consistent attitude of Buddhism is well set forth in the sixty-third Sutta of the Majjhima Nikāya,[4] where a Monk of the name of Māluṅkyāputta propounds to the Buddha a number of these questions 'which tend not to edification.' And the Buddha answers him that it is as though a man, wounded in battle by a poisoned arrow, were to refuse to have that arrow drawn out ere the poison entered his veins unless he were told first the caste, etc., of the man by whom that arrow had been shot. "That man would die, Māluṅkyāputta, before ever he could learn this." And in the same case, in the Buddhist view of life, is a man here on earth who seeks for respite from the anguish caused him by the dart of ignorance. To know whence came that dart, or why, or how,—these things are futile; and the one thing needful, the one thing useful, is to learn how may the shaft be drawn from out our flesh, before ever its poison overcomes us altogether. Whether a man believe the world created or no, whether he believes the Saint exists after death or no—these all are futile questionings, for whatever be the case there still exist that sorrow, that lamentation, that misery, and that despair, for the extinction of which it is the object of the Great Physician to prescribe. All arguments about a 'First Cause' are to be regarded by the aspirant after the Life that's Right as one of the chief obstacles in his path of spiritual progress, they are Micchādiṭṭhi, wrong Viewy-ness, to borrow Mrs. Rhys Davids' descriptive word;—mere vain speculations to which there can be no real answer, concerning which there will always be as many false conclusions as there are minds wasted in their contemplation.

The idea of a Supreme Being, again, Buddhism, void of animistic beliefs even in its conception of the nature of man, necessarily rejects *in toto*;[5] and thus avoids the necessity of proclaiming

[4] Translated in full in Warren's "Buddhism in Translations". p. 117 *et seq.* in English, and in K. E. Neuman's "Die Reden Gotamo Buddho's, Vol. II, p. 144 *et seq.* in German.

[5] For the categorical exposition of the falsity of which belief see Brahmajāla Sutta, translated by Dr. Rhys Davids in the 'Dialogues of Buddha,' page 30 *et seq*; which Sutta also sets forth,—not without an underlying subtle humour,—the various causes which have led men to hold that belief.

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that mystery into which it is not lawful to enquire, common to all the Theistic Creeds :--the mystery, namely, of the Origin of Evil:—the mystery of how an all-wise, all-merciful and all-powerful Deity could possibly have created a world so full of sorrow, evil, and all manner of sin, that man needs the teaching of Religion in order to free himself from its contamination :—the mystery which veils the answer to that terrible question, so fatal to all Theistic ideas,—that question which must sooner or later demand attention from every thoughtful man :—

> " How can it be that Brahm
> Could make a world, and leave it miserable :
> Since if, all powerful, he leaves it so
> He is not good ; and, if not powerful,
> He is not God ?" [6]

With all these speculations and beliefs, then, Buddhism as a Religion has no concern, its interest is fixed only on the life we live :—its search only for the truth about existence, the secret of the attainment of good, the way of coming to a true and lasting happiness. And looking thus upon the world, the Buddhist sees that all existence as he knows it, all existence as he can logically conceive of it, is characterised by its inherent Sorrow, and this is the First of the Four Noble Truths, [7] which are the four fundamental theses on which the Buddhist Religion rests. Sorrow, because all life must end in death and death in further life, because it is all only a becoming, a becoming without rest or peace ; sorrow, because it brings us into contact with what is painful, because its ceaseless change must separate us from the things we love ; sorrow, because it is filled with unsatisfied longings ; sorrow, because of illness and old age and death. And surely this is clear and palpable, this Noble Truth of Sorrow,—who indeed is free from it in all the worlds, or

[6] " Light of Asia," Book III.

[7] For a further elucidation of these Four Truths, *see* Dr. Rhys Davids' " Secret of Buddhism " in his " American Lectures ; " and " The Four Noble Truths," published by the International Buddhist Society.

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who, happy though he be to-day, can say "Thus shall I be for ever"?

When we search out the hidden springs of Sorrow, deep in our hearts we find the secret cause of all this woe of life; we come to Truth the Second—Sorrow's Cause;—how all the Ill that is springs, not from our Destiny, the life without, but from our mental attitude towards that life—springs from the heart within, its craving, its desires:—craving of this and that, desire for union with some loved object, desire for separation from the things we hate. And then in turn we come to Truth the Third—that the Cessation of Sorrow, the attainment of true and lasting happiness, is for him alone who from his own being shall eradicate the Cause of Sorrow, shall free his heart from all this grasping at the straws in life's fierce waters, from all this thirst after its false salt waves. And the way in which this may be done, the way whereby a man may come to Sorrow's End, may find that utter peace which dwells beyond the vanity of life—that Way is Truth the Fourth, the Noble Eight-fold Path, whereof the stages are:—Right Views—free from the folly of mere speculative theories, and in particular from the belief in an immortal Soul within; Right Aspirations—after a higher life; Right Speech—truthful and full of love; Right Conduct—pure, faithful, loving unto all; Right Life—unharming of the meanest living thing; Right Energy,—the ceaseless effort after good: Right Mindfulness—the constant watching of our thoughts, lest evil creep into our minds all unaware; and, last, Right Rapture—the deep ecstasy of knowledge which shall come to him who ever strives to meditate in wisdom and in love.

Such is the foundation of our Buddhist Faith; and from this sketch, brief though it be, we may gather that this Religion is founded, not on beliefs and speculations concerning that which we can never know, but rather on a profound and an accurate analysis of existence as we know it. "It is by not knowing and not understanding Four Noble Truths, O Brothers, that we have had to pass through

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many pain-filled births, both you and I" [8]—that is the keynote of the Master's Teaching. By not understanding—by not understanding the inward source of Woe, this Thirst or Craving born of Ignorance. But to him who seeks the Truth, to him who lives in love and peace to all, training his mind to overcome the vain desires of life:—to him who shall abandon all vain speculation, seeing in himself alone the cause of all his sorrow, seeking in himself alone the Light that shines when all the clouds of Ignorance and of Illusion are swept away:—to him at last comes knowledge of the Truth, the Higher Insight of the emancipated heart; not indeed revealed to him by any God or angel messenger, but known, perceived, and entered into when the mists of Act and Speech and Thought have rolled away.

That Higher Truth, we must distinctly understand, is not contained in any words, in any system of religion or philosophy:—its attainment is a question of personal endeavour, it is the fruit of the great conquest of self,—and no formulæ of words or written Scriptures can do more for us than indicate the way in which it may be gained. This Truth has to be attained to, thoroughly known, absolutely *realised* by oneself alone, even as our daily meditation [9] teaches us: 'It (the Dhamma) is to be attained to by the wise, each one for himself.' And the first step towards that realisation lies in manifesting love to all, and freedom from desire in one's own daily life:—having an ideal is, from the Buddhist standpoint, little more than useless if that ideal is not carried into practice. And here is the practical nature of Buddhism apparent—that feature which makes of it of all Religions the most eminent in culture-value to mankind;—that it

[8] Mahāparinibbāṇa Sutta, translated by Dr. Rhys Davids in Sacred Books of the East, Vol. XI. page 23.

[9] The "Mirror of Truth" a Meditation on the Three Jewels (the Buddha, the Truth and the Order) translated by Dr. Rhys Davids in Sacred Books of the East, Vol. XI. pages 26, 27.

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insists on a salvation founded upon *works*, and not on faith ; a deliverance born of self-conquest, the living of a life of good.

And to one who realises the sorrow of all life, to one who longs to labour for the universal happiness, it has one firm and steadfast message:—That if the world seems wrong to you, if it seems full of sorrow, full of sin; if you are inspired by the sublime idea of diminishing that sorrow, of helping to allay that sin, of liberating others or yourself from all the thraldom of not knowing and not understanding which has made earth's woe ; if you aspire to lighten the burden of the world, to bring humanity a little nearer to the Peace it craves :—start right at home, and strive to free, to ennoble, to purify yourself,—your own life, your own heart's aspirations :—for in all the worlds there is no greater help to render or grander service for the sake of all mankind. And why ? Because each man is an integral portion of humanity, because each thought of love, each effort after purity man makes or thinks is gain to all,—because it is but the Illusion blinding us that bids us think "I am one soul, one mind, one life—and these my brothers are without, and separate from me." All life is one in very truth,—the ant, and man, glory of sun and star, and the vast gulfs of space are one, one and no other, save that the darkness of our vain self-hood hides. We know this true of the material world—how every particle of our bodies came yesterday from another life, will pass to-morrow to form part of yet another being or thing :—surely it is also true of thought as well, and it should be our greatest aim to send forth into the universe each thought that comes to us a little purer, a little grander, a little more potent for the good than when it rose within our minds. If then a man aspires to aid the world, let him first aid himself,—if, like a star in heaven he shall seek to guide his brothers through the trackless Ocean of Existence—first must he gain the Light of Wisdom for himself, must shine in his own heart and life in all the radiance born of

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inward purity and love and peace. This is the central idea of Buddhist ethics, that not charity alone, but all greater and nobler qualities of heart and mind must needs begin at home; and so the first effort of the Buddhist lies, not in in the attempt reform his erring neighbour, but in self-culture and self-reformation. 'If one man conquer in battle a thousand times a thousand men; and another conquer but himself:—he is the greatest of conquerors:'[10]—this is the central idea of Buddhist practise, and he is indeed Buddhist at heart who wrote the following lines,[11] and in them breathes the spirit of that strength and verity which has extended the dominion of the Buddha over a third of humanity:—

"If thou would'st right the world,
And banish all its evils and its woes
Make its wild places bloom
And its drear deserts blossom as the rose,—
Then right thyself.

"If thou would'st turn the world
From its long, lone captivity in sin,
Restore all broken hearts
Slay grief, and let sweet consolation in,—
Then turn thyself.

"If thou would'st wake the world
Out of its dream of death and darkening strife;
Bring it to Love and Peace,
And Light and Brightness of immortal Life,—
Wake thou thyself!"

[10] Dhammapada v. 103.

[11] James Allen, in "From Poverty to Power," third edition, p. 21.

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III. THE VALUE OF BUDDHISM.

To set aside each sin of old,
To leave no noble deed undone,
To cleanse the heart:—in these behold
The Teaching of the Awakened One![12]

IN order to accurately estimate the value to Humanity of any particular religious system, it is necessary at the outset to assume the critical attitude of mind, and to judge it, not by its own claims to be regarded as the only Truth, not by its promises or threats concerning the Hereafter, not even by selections from its Sacred Books—for herein much depends upon the selector's views—but by the effect it has had in the past on the lives of its adherents and by the extent to which its adoption would meet the needs of modern progress and of modern thought. The questions which must be considered in this relation are these:—to what extent has the Religion we are discussing served to promote human solidarity in the past; to what extent has it tended to overcome the evil passions, the blind prejudices and the innate savagery of mankind, and brought peace and happiness on earth; to what extent is it capable of rendering practical answer to the great problems of our latter age?

If these tests are applied to the Buddhist Religion we believe that it will be found that, alike in its civilising value in the past, as revealed by the history of two thousand five hundred years, and in its possibilities for promoting peace, progress and the general happiness of the modern world in the future; Buddhism stands unrivalled, nay, unapproached, amongst the great Religions of to-day. But before proceeding to the discussion of these questions, it will be necessary to first point out some few widespread misconceptions re-

[12] Dhammapada v. 183.

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garding the nature of Buddhism, for it is only after the removal of these misconceptions that a fair judgment concerning this much-misunderstood Religion can be arrived at. These misconceptions may be summed up as follows:—Firstly, that Buddhism is a 'heathen' doctrine, whose adherents worship idols and pray to stone and wood; Secondly, that it is a mysterious sort of affair, connected with miracle-mongering and 'esotericism'; and, Thirdly, that it is a backboneless, apathetic, pessimistic manner of philosophy, with annihilation as its goal and aim, tending to the subversion of all useful activities, well enough for 'the dreamy peoples of the Orient,'—as those who know them least delight in calling them,—but totally unsuited to the more active and energetic nations of the West.

The reason of the first of these misconceptions is very simple. Travellers from Western Lands come to Eastern Countries, and visiting Buddhist Temples, they see there images of the Buddha, they see the shrine before the image thronged betimes with kneeling and adoring crowds, murmuring sentences in an unknown language, offering lights and flowers before the Master's shrine. And they at once jump at conclusions. These people, think they, are idolators, these images of the Buddha are their god, the murmured words their prayers to their divinity, these flowers and scents and lights, offerings they think acceptable to the thing of stone or wood before which they bow. The facts are true,—but nothing could be further from the truth than these deductions. For, in the first place, Buddhists do not believe in any God (in the Occidental acceptation of a Supreme Being who can hear and answer prayers) at all; the images before which they kneel are representations only of One whom, for His love for all mankind, and because He found the Way to Peace, they worship in gratitude:—a man, long since passed 'into that utter passing away which leaves nothing whatever behind'. They are not praying—seeing that in their conception there is no one to pray to, Buddhists do not pray at all;—and the offerings they make are but a symbol of their reverence for the Great Teacher, and a means of concentrating their minds

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on the meaning and the truth of the words they are saying. Just as we love to see the portrait of one dear to us when death or distance has deprived us of their presence, so do Buddhists love to have before them the representation of the Master; because, more than aught else in the world, this representation brings them to think upon the incomparable Life He lived, the love He had, the Law He taught—and that is all. The words they say are meditations, and not prayers :—Buddhists think that the more thay contemplate the life of the Master, the Truth He taught, the Order of those who are striving to obey His precepts to the uttermost; the better, the truer, the nobler will their own minds become—and that is their great ideal in life. And so they recite to themselves the Virtues of the Master, His Law, and His Order,—knowing that thinking of things holy always exalts and elevates the mind—hoping thus to bring a little of those virtues to manifest in their own lives. The things they offer as they kneel are object-lessons in the Truth that they are trying to realise, and, offering, they are murmuring, not prayer, but meditation on the lesson that those oblations teach. One of these meditations—that used in the Offering of Flowers—we will give, that our readers may gain an idea of the thoughts in the minds of these kneeling crowds :—

"These flowers I offer in memory of Him the Lord, the Holy One, the Supremely-enlightened Buddha, even as the Enlightened Ones in ages past, the Saints and Holy of all times have offered. Now are these flowers fair of form, glorious in colour, sweet of scent. Yet soon will all have passed away—withered this fair form, faded the bright hues, and foul the flowers' scent! Thus even is it with all component things:—Impermanent, and full of Sorrow and Unreal:—Realising this may we attain unto that Peace which is beyond all life!"

Believing, as he does, in the universal dominance of the Law of Righteousness, it would indeed seem to the Buddhist to be not merely futile, but even wrong to 'pray' for this or

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that :—he realises that his circumstances are the outcome of certain Laws, and would no more think of praying to these than a physicist would pray to gravitation not to act upon a stone.

The second misapprehension—that Buddhism is a Religion of the mysterious and of the occult,—had its rise in the fact that the Western world first came in contact with this Religion through translations from the voluminous Sanskrit works which sprang into existence during the period of the decadence of Buddhism in India—when the animistic superstitions of the people were recrudescing on every hand :—a period about eight hundred to a thousand or more years after the Great Decease of the Founder of Buddhism. These works consist in part of translations from the original Pāli Scriptures and chiefly of original works foisted on the Buddha or His great Disciples, but shewing clearly, both by their style and matter, that they could not possibly have sprung from the same source as the Pāli Scriptures. Later on, these latter were discovered by Europeans in Burma, Ceylon and Siam ; and as in many essential features the Pāli and Sanskrit works are widely different, it became a problem to ascertain which were the original and authentic Teachings of the Buddha. Historical criticism, in the hands of Dr. Rhys Davids and other eminent scholars, has now laid this problem at rest for ever :—it has been shewn that the Pāli Scriptures are the representatives of the earlier and original teachings, and that the later Sanskrit works bear about the same relation to these as the Latin monkish works of the Middle Ages might do to the Christianity of Christ.[13] We shall hope in a future issue to be able to lay before our readers the collected evidence for this conclusion, from the pen of one most competent to deal with the matter ; as this evidence has, so far as our knowledge goes, been nowhere collected together yet, but is scattered through many various works. One other thing has tended to enhance the conception of Buddhism as a

[13] Dr. Rhys Davids' 'Notes on the History of Buddhism,' in his American lectures; and the Introductions to the translations in 'Sacred Books of the East' and the 'Dialogues of Buddha.'

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mystic Religion, namely, the fact that the founders of a widely-spread mystical movement called Theosophy used—and some of their followers still use,—many Buddhist technical terms in their works;—one of the earlier of these, indeed, being termed 'Esoteric Buddhism'; and containing as one of its fundamental teachings that very doctrine of the existence of an immortal soul (Sansk. Ātman) in man which the Buddha so constantly denied. In the early days of the Theosophical movement, when the real Buddhist Scriptures were accessible only to a few scholars of Pāli it was a very natural mistake; but it has had the unfortunate effect of widely spreading the belief that Buddhism is concerned with those very animistic conceptions which it alone, amongst the Religions of the world, had utterly rejected. To represent the Buddha as having taught the existence of the Ātman in man, as is done in many of these Theosophical works, in face of the fact that in almost every division of the voluminous Scriptures of Buddhism the opposite doctrine is inculcated with unwearying reiteration, is about on a par with an endeavour to represent the Founder of Christianity as maintaining the non-existence of a Father in Heaven,—when in the Christian Scriptures scarcely an utterance of the Christ is recorded which does not contain the assertion of that Father's existence. And, just as devoted Christians would be inexpressibly shocked were anyone to write of their Master as having taught the non-existence of the Heavenly Father—in defiance of the Christian Scriptures themselves,—so are we Buddhists filled with grief when we find attributed to our Master that very doctrine which He again and again denounced as the chief stumbling-block to the Religious Life; —as the first of the Fetters of the Mind which must be cast off before a single step can be taken on the Path of spiritual progress. We think that if our friends the Theosophists were to take the trouble to study our Scriptures, and if they understood how deeply Buddhists feel on this point, that they would surely cease from thus misrepresenting One for whom they also profess the profoundest

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veneration. If the Buddha indeed preached the doctrine of the Existence of the Soul in man, then He, judged by His own Teaching, had not won the lowest of the Paths, the State of Sotāpanna, which can be attained alone by him who has cast off the first Three Fetters of the Mind:—Sakkāyadiṭṭhi, the Theory of Individuality; Vicikicchā, Perplexity or Doubtfulness; and Silabbatpāramāsa, or the Belief in the efficacy of Ritual and Rule.[14] But whilst we naturally resent the misuse by Theosophists of Buddhist terminology, their assumption to know more of our Religion than we ourselves, and the attribution to our Lord of the very doctrine which was in His eyes the most profound delusion to which man is subject; we cannot but be too deeply grateful to them for the immense service they have done in enlarging the religious horizon of the Western world—a service without which our own efforts would fail of their effect. We regard, indeed, the Theosophical movement as the necessary forerunner of true Buddhist Teaching, for had the doctrine of Anatta, (the non-existence of any immortal principle in man), been mooted generally in the West twenty-five years ago, it would have aroused a hostility so considerable as to make the spread of the Religion hopeless. In conclusion we wish to state, with what authority long study of the Master's Teaching, and the Yellow Robe can give us, that there is nothing whatever of an esoteric nature about Buddhism—it is all open to the light of day, and we are too proud of it to deem some part of it necessary for concealment; that the Buddha forbade His followers to perform miracles in public; and that, when about to pass away He declared to His best-loved disciple:— "I have preached the Truth without making any distinction between exoteric and doctrine: for in respect of the Truths, Ānanda, the Tathāgata has no such thing as the closed fist of a teacher who keeps some things back." [15]

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[14] See Dr. Rhys Davids 'American Lectures' p. 14

[15] *Ibid*; p. 211.

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As to the last of these misconceptions, that the Goal of Buddhism is annihilation, that it is a Pessimism which has no further hope than death, and that its teaching undermines the energy of its adherents, rendering them undiligent and apathetic; we may say at once that nothing can be further from the truth. Buddhism indeed admits the existence, nay, the vast preponderance, of sorrow and of evil in the life we live; but it is the whole teaching of the Religion to shew how that sorrow and that evil can be eliminated, and a happiness beyond our dreaming gained; and the whole practice of Righteousness and Meditation that that teaching inculcates is but a means to this end. To *admit* the existence of sorrow and of evil is surely but to admit an undoubted fact:—whilst, as we understand it, Pessimism is not only the *admission* of the preponderance of Ill; but the belief that Ill cannot be remedied:—which is precisely the very idea that Buddhism most strenuously denies. In its assertion of the power of culture over evil, of nurture over nature, Buddhism is surely no Pessimism, but rather the proudest Optimism ever declared to man in the guise of a Philosophy or a Religion. To say, again, that Buddhism aims at final extinction is not true—the Goal of Buddhism is not in the hereafter, but here in the life we live—its Goal is a life made glorious by self-conquest and exalted by boundless love and wisdom, and that Perplexity to which we have referred as one of the first three of the ten Fetters of the Mind which must be broken before that ideal life can be attained includes all such speculations as "Shall I exist or not after my death?" As this question of the nature of the Goal of Buddhism is dealt with in a separate article in this issue, it is unnecessary to further refer to it here. Finally, as regards the charge of apathy, this again has been made by those who have not understood the meaning and the purpose of Buddhism, and the falsity of the belief that this Religion tends to subvert the will and to paralyse the useful activities of man, is well set forth

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in an essay by Mrs. C. A. F. Rhys Davids, a reprint of which will be found amongst our Publications. The whole practise of Buddhism is one long training in strenuous effort, known to us as the Great Fourfold Struggle:—the struggle to suppress old evil states of mind, to prevent new evil states arising; to cultivate to their fruition good states already existent, and to induce new good to rise; and to do this necessitates an unceasing effort of will, a constant attitude of alertness and watchfulness of mind. 'Strenuousness' we are taught 'Strenuousness is the Immortal Path,—sloth is the way of death. The Strenuous live always,—the slothful are already as the dead;'[16] and this teaching is echoed throughout the whole of the Buddhist Scriptures. "Impermanent are the Tendencies—therefore do ye deliver yourselves by Strenuousness"[17]—this was the last charge of the Buddha to his followers,—a charge repeated by the Buddhist Monk each time he recites the Five Precepts to the people. A Religion which thus places the necessity for earnest effort, for 'non-procrastination' (Pāli, Appamāda) so much in the foreground:—which regards it, indeed, as one of the essentials of all true progress, can hardly be justly held to conduce to atrophy of mind and will.

These misapprehensions laid at rest, we can now pass on to the discussion of those vital questions set forth at the beginning of this chapter, *viz.*, what service has Buddhism rendered to the cause of humanity and of civilisation in the past, and to what extent can it offer a solution to the problems of the modern world to-day?

As regards the first of these questions, Buddhism has, in our opinion, done more to promote the true civilisation of the world than any of the great Religions which we know. For the true value of a Religion surely lies in its power

[16] Dhammapada v. 21.

[17] Sacred Books of the East, Vol. XI. p. 114.

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to overcome the passions, ignorances and above all the prejudices of mankind, in its power to promote the general happiness and to bring peace on earth. We may, I think, take it for granted that all the great Religions have in some measure tended to make better men of their adherents; but, unfortunately, with the sole exception of Buddhism, the good that they have done their own devotees by such ethical teaching as they inculcate, has been outbalanced by the terrible wrongs that those same adherents have inflicted on innocent outsiders;—fruits of the dark bigotry and cruelty innate in man, for which religious dogmas have proved only too convenient outlets. Whether we consider the brutal persecutions of the Bauddhas under Sankarācārya in the name of the three million Gods of the Hindu Pantheon; the oceans of blood shed by the followers of Muhammed in the name of Allah; or the long persecutions of every form of liberty of thought in the name of the Christ; we find that the annals of all have been stained indelibly with the blood of the innocent; and to the extent to which they have fostered bigotry and all manner of cruelty, they have been rather scourges than blessings in the world. Buddhism, on the other hand, albeit it now numbers five hundred millions of adherents, albeit that its dominion extends amongst races so far apart as the nomad dwellers of the steppes of Tartary and the inhabitants of tropical Ceylon, can, alone amongst the great Religions of the world, make the proud boast that its altars have been from the beginning unstained with human blood:—that not one life has ever been sacrificed in the name of Him, who taught love and pity as the chiefest Law of Life. What good Buddhism has done in the world,—and it has been the redemption of the savage tribes of Thibet and Tartary, it has augmented the immemorial civilisation of China, it has ennobled the national life and nature of the great people of Japan,—what good it has done has been good unalloyed; and we think that the fact that its dominion over its adherents has been so great for good that they have never fallen into the dark

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abyss of intolerance, have never dared employ the Master's Name as excuse for their own cruelty, is perhaps the best proof of all of the perfection of its ethical teaching, of its true value to humanity, its true power as a civilising agent.

Finally, as to the worth of Buddhism to the modern world, and its capacity for furthering the progress of the modern Civilisation. We maintain that in this respect the adoption of Buddhism would imply an advance in humanity comparable only in its magnitude to the advance in knowledge which the West has made in the past hundred years, and this for the simple reason that it unites in itself, and vivifies with a new meaning, all the great movements for the suppression of ancient barbarisms and the promotion of peace and true prosperity which are being mooted in the West to-day.

The first of the Five Precepts which are binding on every Buddhist is the abstention from the taking of life, and the general adoption of this Precept as a guide in life would mean an immeasurable advance in humanity and in civilisation. It would mean the substitution of rational arbitration for the horrors of warfare, and hence a vast reduction in those armaments that constitute so heavy a drain upon the resources of modern States; it would mean the abolition of capital punishment—a relic of barbarism out of keeping with modern progress; it would extend also to the animal creation the principles of humanity (and surely humane treatment should not be accorded only to those who, like human beings, are capable of self-defence), and abolish not alone the brutalities of the slaughter-house, but also the necessity for maintaining a class of men in an inhuman profession, in order to pander to the appetites of more civilised classes who would themselves recoil in horror from that slaughtering of animals that they are so careless of delegating to less fortunate men. The adoption of the Fifth Precept,—the abstention from intoxicants—would mean at one

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stroke a vast reduction in insanity and crime, and the abolition of one of the greatest curses of the age:— a curse that the threatens to undermine, not only the stamina of those who indulge in it, but to plant in their offspring the seeds of an inevitable decadence, to undermine in future generations that central mental control which alone constitutes the difference between sanity and insanity.

Buddhism, again, is the only great Religion in which the injurious distinctions between the sexes are entirely absent; and where, as in Burma, that Religion is thoroughly practised and lived up to, women are in every respect as free as men:— free in the holding of property, free to claim divorce on the same grounds as men, having an equal claim with men upon their children;—freer by far in all essential points than are their sisters of the Western Nations.

In the direction of education, again, Buddhism—holding as it does that all crime and evil in the world spring but from Ignorance—would in its adoption imply a great and notable advance. For it is not only that instruction in the arts and sciences is set forth in the Buddhist Scriptures as an essential part of the duty of parents to their children;[18] but that the mental training which is an essential part of the practise of Buddhism, would supply one of the greatest needs of humanity to-day. It has always seemed strange to us that modern thought, which lays such stress upon the culture of the physical body, which has developed such perfect systems of cultivating every muscle of the human frame, should so far have evolved no analogous system for the exercise and development of the higher faculties of mind:—faculties not less amenable to proper treatment than are the muscles and sinews of the body they control. Of course, in a sense, all modern education *is* a cultivation of certain of

[18] *See* Singalasuttanta.

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these faculties by use; but it is only *some* amongst them that are reached by the present methods, whilst others, more important by far to the well-being of mankind, are totally neglected. Buddhism maintains that, in exactly the same way as a muscle can be atrophied by disuse, or cultivated to its full growth and function by a careful systematic use, so can the mental powers be atrophied or enhanced. And for this reason, regarding as it does the principles of solidarity as being the essential of all true culture, it inculcates the exercise of these faculties by a definite system of mental practises. Thus, for example, one of the chief causes of sorrow in this world is anger or hatred,—which causes grief not only to the man who hates or is irritable, but also to all humanity, of which he forms an integral part. And how to overcome that cause of Ill? By cultivating, says Buddhism, the opposite faculty of Love. And the way to do this is very simple:—we *practise thinking* thoughts of love concerning all beings:—practise, at some definite time each day, until the strength of the faculty of Love thus gained has banished from our lives the possibility of hate. And so with sympathy, with compassion, with all the higher powers of mind:—there is in Buddhism a definite manner of training these, training them by a regular practise of thinking thoughts that conduce to their development. Is it less important to Humanity at large that we should be able to love, to have sympathy with others' joy; compassion with their suffering; than that we should be able to solve an algebraical equation? Surely not, if we are to gain in all that is greatest and noblest in our human nature, if we are to come nearer to the realization of Humanity, the fulfilment of the purpose of our race.

And so the introduction of Buddhism would see a new departure in educational methods; a new and higher rendering of the meaning and purport of education itself:—making of it, not alone a means of endowing men with the knowledge essential to progress in life, but also of elevating humanity

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as a whole, of cultivating those principles of solidarity upon the extension of which a true and lasting progress must always depend. And this, we Buddhists think, should also be the idea underlying the treatment of criminals. The criminal, according to our ideas, is a person who is lacking in that moral control which in the ordinary man inhibits criminal instincts, and to 'punish' such a person by the 'solitary system' or by making him break stones or pick oakum, is from our point of view absurd:—more, such a system is itself criminal, when, after degrading the man utterly alike in his own esteem and that of others, after stultifying what little intelligence and higher aspirations he possessed originally by harsh treatment and the compulsory performance of useless tasks, he is turned loose upon the world to breed new offspring, to whom he must necessarily communicate both his inherited mental weakness, and that acquired during his years of treatment as an animal in a modern gaol. It is necessary, of course, to safeguard society from the depredations of such men, but it is folly, and worse than folly, to so treat what is really a disease of the mind as to make that disease doubly worse, and then allow the criminal thus manufactured to return to the world and perpetuate the mental degradation to which the prison system has reduced him in generations of his descendents, who by force of their heredity must tend to go the way he went. The true cure for crime—for that of the habitual criminal, at least—is surely to endeavour to cultivate the missing faculties, the higher mental control (which oakum-picking and the like is hardly likely to effect), and, failing this, to segregate the subject, to prevent him perpetuating his species—without making all his life a hell. The object of civilised punishment should surely be, not to torture the man that has done evil; not to cut off either his nose and ears, as used to be done; nor his remaining mental faculties, as is now the usage; not, most of all, to so ill-use him as to frighten others from committing the same crime, (for

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apart from its innate injustice, experience has long shewn the folly of 'deterrent' legislation);—but to protect society from the criminal, to make of his necessary punishment a means of reform, to convert him from a menace to a useful servant of the State. Nor should such a system of criminal treatment be denounced, as it too often is, as a mere 'sickly sentimentalism'; for it would strike at the true source—which is but a form of mental disease—of habitual criminality, and in a few generations enormously diminish the proportion of crime in the world; and to effect such diminution is surely the aim and object of all criminal legislation. That object, we know only too well, is not attained by the system at present in vogue:—is the adoption of a method more certain, more scientific, more humane, to be decried merely because of its humanity?

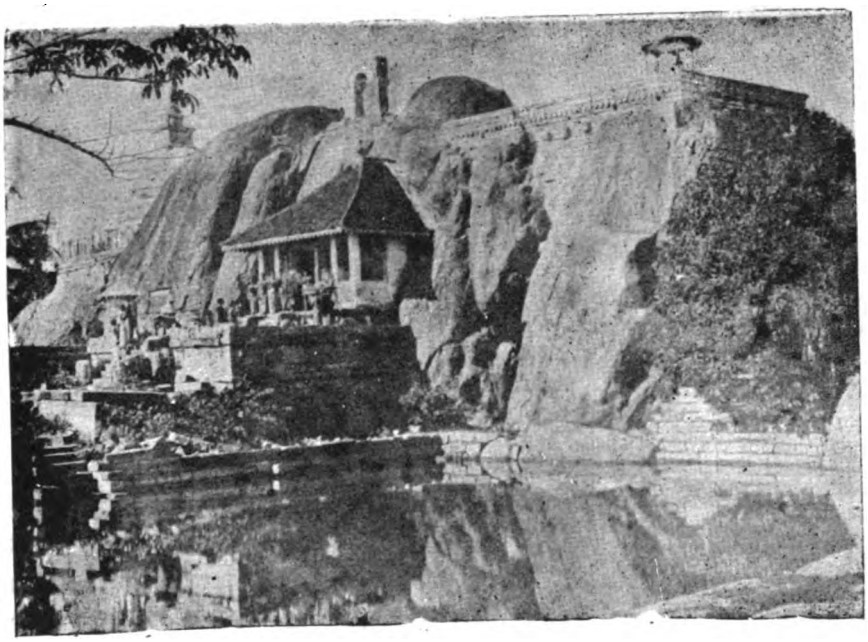
The dissemination of such views as these, forming as they do an integral portion of the teachings of the Buddhist Religion, will, together with the exposition of that Religion itself, constitute the platform of our present Review; and we cordially invite the co-operation of all who, whether calling themselves Buddhists or not, are interested in the propagation of these ideas. To aid in the promotion of a better understanding of the Laws of Life, in which knowledge the secret of true happiness lies hid; to help to bring love to dwell in the hearts of men in place of selfishness, pity where cruelty grew; to advance the spreading of such teachings as shall aid the backward and the fallen of our race, and uplift them to their human birthright through the sympathy of the strong; to teach that true humanity is not alone the love of man, but of every weakest and meanest living thing upon the earth; and, last and chiefest of all, to declare in the hearing of mankind that Treasure of the Truth our Master taught, whereof these things are but some solitary gems:—these are the objects of our new Review, the programme of our little portion in the symphony of universal life. We shall rejoice indeed if this our work shall serve to right

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one atom of the wrong on earth, to bring one gleam of light into one darkened mind, or one pure flower of love to bloom in the arid desert of desire:—it is for this that we have striven in the life we live, for this that we have followed in the Faith the Master taught, for this that we now send some little of His Message unto all the world.

'Truth'—it is written in our Sacred Books—'Truth verily is Immortal Speech'. Knowing this so, we send forth from the East these echoes of an ancient Faith:—a Faith so old that the great hills have wasted and the galaxies of heaven have changed, since first the Master of Compassion taught it beneath the Himālayan snows, under the watching stars of the still Indian night. Have yet the ages dimmed either the love He taught, shrouded the Wisdom of His Words, or sealed the entrance to the Way of Peace He shewed? Nay, surely,—and whatsoever of that ancient Truth may linger in the tale we tell, whatever of His Teaching yet resounds in this, its far-off echo, *that* will find place within the hearts of these who wait for it;—*that* will endure, after our lips are dumb in death. The rest is naught, all other speech is vain:—Truth the Immortal will alone survive; will live on through the ages, shrined in the Temple of Humanity; until the fires of Passion, Hatred and Delusion shall be quenched for ever, and the Veil of Nescience be torn aside:—till all mankind, blent at the last in one fair Brotherhood of Peace, shall own one Law, one Hope, one Faith:—that Faith of Pity and of Wisdom and of Love which shall survive all lesser lights,—fair blossom on the Tree of Human Thought; the Faith of all Humanity, the Faith of the Future!

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ssaromuni rock-cut Temple, Anuradhapura, Ceylon

THE THRESHOLD OF BUDDHIST ETHICS.

BY C. A. F. RHYS DAVIDS, M.A.,

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IT will be admitted as beyond dispute that the central tenet of Christianity, for all bodies of Christians, is the necessity of belief in the God who "so loved the world that he gave his only begotten Son" to work forgiveness and immortal bliss for all who would accept him. If we inquire what is the corresponding nucleus of the Buddhist gospel about which cluster the philosophical and ethical teachings of the Pāli Piṭakas, we think at once of the Cattāri Ariya-Saccāni:—the Four Noble (or Ariyan) Truths. These the Buddha enunciated at the outset of his career as a teacher, and, with all that they imply and involve, they

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are re-stated and re-applied throughout the Sutta Piṭaka. They sum up the What and the How, the Whence and the Whither, the Actual and the Ideal of the Buddhist attitude over against life as a given series of phenomena or happenings both physical and spiritual. They reveal the essence of Gotama's gospel as consisting, not in Faith, Ecstasy, Communion, or Worship, but in Insight.

But this fourfold Station of Insight does not by any means hold the position of first or initial stage on the way to salvation, such as is won, in the Christian Religion, by the act of faith in the person and work of Christ. It implies a long road of intellectual and moral discipline which has been traversed with very various degrees of difficulty and sustained effort. It represents a very great attainment. It is the four-peaked summit of that vantage-ground of Sammādiṭṭhi, or Right Views, which the Arahat alone is held to win outright, and which were to Gotama the guarantee of his Buddhahood. For if, in the first place, we consider the Truths in their original and most usual application, namely, to Dukkha, or Ill,[1] they appear as the simply worded but pregnant statement of that Hedonism and that Optimism which are the key-notes of Buddhist ethical philosophy. Ill or Misery, mental and physical, is shown as the supreme evil. And ill or misery is shown to be a transient, if recurring, circumstance in a world of perpetual change and renewal. The elimination of ill from his or her life by the individual is also shown as a possibility, and as the supreme end and highest duty.[2]

[1] The Saccāni are applied to other objects beside Dukkha, *e. g.* Sakkāya, Vedanā, etc. *See* s. v. *Sacca* in my forthcoming Index-volume to the Saṃyutta Nikāya.

[2] Seeing too, that the wise man is frequently said to "seek his own and other's good," we may borrowing the late H. Sidgwick's term, speak of Buddhist Hedonism as "Universalistic."

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If, again, we take the Four Truths in their most general and schematic import, we see that, in realizing them (1) one has insight into the nature and attributes of a given concept: (2) and (3) one knows it by way of cause and effect, or genetically: (4) one knows how by certain active procedure, to modify those physical and mental phenomena represented by the concept.

Either way the Four Truths imply and involve all the cardinal points of the Buddhism of the Piṭakas:—Dukkha, Anicca, Anatta, Idappaccayatā, Kamma, Nibbāṇa. Simple as they appear—and their simplicity is, by the ignorant and prejudiced, still taken for shallowness and inadequacy—their full import calls for that simplicity of thinking which is the outcome of the most unsparing analysis and the deepest generalization.

What methods, then, what lower stations of insight, lay at the base, on the foothills and up the slopes, of these Himālayas of further insight and higher practice?

If we take the account given in the Dīgha Nikāya—the standard, recurring account [3]—of the religious experience and progress of any given layman who, on hearing the preaching of a Tathāgata, has been converted to the higher life, we see him represented as winning his way by means of discipline in self-control, vigilance and concentration, past all the 'shalt' and 'shalt not' of minor morality, till he becomes strong and free enough to practise such reverie and abstract contemplation as may induce the paññā-cakkhu—the vision of true wisdom which discerns the Ariya-Saccāni. This experience and this progress are described in eloquent and glowing language with the object, in every case, of capturing the imagination of those who were not of Gotama's Order, if so be these might apprehend

[3] Sāmaññaphala Suttanta and *passim*.

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to some extent the higher good, the loftier happiness involved in the life of a (Buddhist) Samaṇa.

Turning now to the Majjhima and Saṁyutta Nikāyas, we find that the great majority of the Suttas consist of addresses and catechisms delivered, not to those who were 'without'—ito bahiddhā—but to the members themselves, the Bhikkhus, of the Buddhist Saṅgha. And we cannot fail to notice the difference in treatment and in the bulk of subject-matter of the majority of the Suttas. The happiness and the higher good are never lost sight of, and there are occasional flights into the sphere of Jhāna rapture, of cosmic vision and hearing, and super-normal reminiscence and abstraction. But, as we turn over page after page and try to get a fair perspective of the contents as a whole, we become aware that the path of the Buddhist novice lay after all on solid earth; and that he was bidden to walk therein with sober, steady tread, even though he might come at length to 'hitch his waggon to a star.' And this walking on firm ground was a course of intellectual discipline, a practice of observation and analysis, so far as the culture of the age, quickened and deepened by the insight of the founders of Buddhism, availed to lay before the student.

The last note of that culture was then demanding that this observation and this analysis should be directed not at the visible universe, not at social phenomena, but at the mental equipment and the subjective experience of the individual observer.

The reason and purpose of the predominantly introspective and psychological training of the Buddhist Order is a complex and interesting question. It is well known that, when Buddhism arose, the populous and busy cities of North Eastern India swarmed, even more than modern Europe and North America, with every conceivable form of animistic superstition, from simple folk-lore and cult to hair-splitting metaphysical dogma. But it is less well understood that in place of the 'mild', 'passive'

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dreamy and quiescent Hindu, of whom Occidental writers still ignorantly prattle, the old books reveal a nervous, eager, high-strung, emotional race; passionate and pleasure-seeking in their tastes, easily 'zum Himmel hoch-jauchzend, zum Tode betrübt'; open and amenable to argument, capable of the most strenuous and persistent effort, as of fervent unfaltering devotion to a person or an idea. To these impulsive and hedonistic children of the sun, the most interesting and absorbing result of any impact on their swift and delicate sense was some sort of *feeling* (vedanā)—feeling, that is, either pleasurable, painful or neutral. The frequently recurring refrain of this emotional view of the impact of the external world is as follows:—"There are sights, sounds, touches, apprehensible by this and that sense, which are wished-for, agreeable, delightful, charming, involving sensuous satisfaction and exciting passionate longing." There is far more emphasis laid, in the Buddhist books, on this hedonistic view of sensation than on any appeal made by sense to intelligence. We hear little about *what* sense tells us, much about *how* it affects us.

It may be said that herein the perceptual and practical outlook of the ordinary man is intentionally suppressed, so as to heighten the exaggerated picture drawn by a religious teacher who seeks to give effect to some point in ascetic doctrine. Nevertheless, if these and other very frequent references to the sensuous and emotional side of cognitive action be read in connection with the many incidental allusions to the temperament of the ancient Indian which occur throughout the Piṭakas, a good case may be made out for the racial characteristics I am emphasizing. Again, it may be said that this predominantly emotional reaction to sensations is simply the typical consciousness of children, and of the childhood of civilized humanity. This is doubtless true. I do not wish to imply depreciation of the early culture of India by comparison with our own curious medley of modern semi-barbarism. But with

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regard to a knowledge and exploitation of the external world, we are of course relatively adult.

Admitting then that the relatively early stage of culture with which we are dealing involved a certain exuberance in the reaction to sensuous impressions, a certain want of repression in emotional affectiveness and expression, we can gather clearly enough from the Piṭakas that this same early culture had carried the means for gratifying these sensuous and æsthetic impulses to a very considerable stage of development. No channel of sense was neglected. The æsthetic pleasures derived from form, colour, and lustre, in objects of nature and art, were keenly felt. Music, vocal and instrumental, especially in the ravishing effect of the '*vīṇā*', the lute, is frequently named. Odours exercised evidently a powerful effect. Taste was gratified by great variety in the culinary art and by various liquors. Skin-sensibility found satisfaction in the bath and massage. Dancing and 'sports' were staple amusements.

Now of course all serious departures in religious and ethical thought and organised effort have had to cope with the tendency to let life, or at least all the leisure of life, become absorbed in the pursuit of the gratification of sense, and of activities directly connected therewith. And my point, up till now, is simply this, that, in ancient India, the temperament and culture of the North Eastern districts were such as to render that struggle excessively keen.

One more point I have to bring out in connection with this æsthetic and emotional capacity. It has been clearly demonstrated by psychologists[4] that feeling, *as such*, is intensely and supremely *subjective* consciousness, involving no apprehension of object or non-ego. The moment we attend to ***what it is*** that makes us feel:—a needle, a piano, a rose, a

[4] C. especially Herbert Spencer, *Principles of Psychology*, I t.VI, ch. xviii: G. C. Robertson, *Elements of Psychology*, Lectures xxviii, xxix.

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new flavour or savour, and so forth, we are discriminative, perceptive, intellectually conscious, and to that extent, feeling as such is checked. In the latter case I do not consider Myself at all; or at most, only in relation to an object. In the former case *I* am pleased, *I* am pained, no matter by what. If the truth of this be admitted, then it becomes at least probable that, where sensuous and emotional consciousness has been largely stimulated and cultivated, the intellectual side of consciousness will have become infected hereby. By this I mean that, in such a case, the Object, or External world will be considered by the intellect, not so much for and in itself, as in reference to the Subject, Ego, Soul.

If this be so, we ought not to be surprised to find, in ancient Northern India, among movements of religious and ethical reform, one, at least, in which the attack is directed, not only against absorption in the life of sense, but also against that reference of Object to Subject or Self which, through ascetic culture, had swelled to such unwholesome proportions.

Three courses of reform have characterised ethical movements. Firstly, pure askesis, or the suppression to the utmost limit consistent with life of the channels of sense-impression and sense-gratification. Secondly, the cultivation of the Object-world as such. This may be effected by ceaseless activity in various works, or again by the investigation and analysis of external phenomena as such, as in Science. Thirdly, the cultivation, by way of analysis and regulation, of the Subject-world, by which *the Subjective consciousness becomes objectified as if it were external Object.*

History abounds with instances—Christian and Indian history especially—of the first of these experiments. The real glory of the Greek is that, with a temperament so æsthetically sensitive, he had yet that intellectual backbone which, while it kept measure and sanity in his artistic creation, drove him to lay

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the foundations of that scientific method and analysis which Western Europe inherited and developed. The supreme and, I believe, unique distinction of Buddhism lay in choosing the third course, *with insight into* the special way in which the intellectual attitude was affected by an exaggerated sensuous or hedonistic consciousness.

The founders of Buddhism deliberately and explicitly rejected the method of pure asceticism. The concluding words of the Majjhima Nikāya afford a crucial illustration of this. In the Indriya-bhāvāna Sutta (On the cultivation of the faculties of Sense), the pupil of a Brahmin ascetic school is asked by Gotama whether, and how his master Pārāsariya teaches this cultivation. The answer is, Yes, with the eye he sees no object, with the ear he hears no sound. On that system, rejoins Gotama, the blind and the deaf have their 'indriyas' best cultivated. The youth is unable to reply; and Gotama, shielding as it were, his confusion, explains to Ānanda the otherness of the "supreme sense-culture of the noble (Ariyan) discipline."—Namely, that the student is taught, on every occasion of sense-consciousness, whether pleasant or painful, to discriminate it, (the sense-impression) and appraise it *psychologically, and then* ethically, *viz.*, as a mode of feeling, as compound and material, as inferior to disinterestedness (upekkhā), the excellent attitude which he seeks to maintain or re-instate. In this way, he gradually grows "worried, wearied, disgusted," by the perpetual threefold hedonistic reaction to sense. His attitude towards his impressions is become cognitive and analytic of them *as such*. And through the regulative power of the intellect he is able to dictate to himself how and how much he shall feel.

By this and many another passage we see that the messages o sense were not to be shrunk from, but boldly and calmly faced and weighed as to their nature and value, as to what in themselves they

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really amounted to. The affective reaction to sense, the diffusive discharge of what is called somatic resonance, that is to say, in simpler terms, Feeling, was to be transmuted into the restricted, concentrated response of perceptive consciousness. I do not mean that perception was always to confine itself to objectifying the sensation as such. I have elsewhere [5] tried to show how far and to what end Buddhist teaching included analytic study of the material universe. But I do maintain that it was a cardinal doctrine to make the way both to intellectual insight and to ethical attainment lie through the field of *systematic* psychological introspection. By learning habitually to break up the complex web of conscious experience, the Buddhist gained this dual vantage-point:—control over sense and impulse on the one hand; on the other, insight into the compound nature of what had seemed an unitary Ego, or Subject of that conscious experience.

So much was this method felt and realized by both the adherents of Gotama and his religious environment that the Buddhist Dhamma is, in the Piṭakas, both defined and recognised by this distinctive feature. Thus we find Vaṅgīsa, a senior brother, who had been converted from the career of an itinerant *improvisatore* or troubadour, declaring:—'He taught me the Dhamma:—khandhas, organs and objects of sense, and constituent elements.' [6] There is again the interesting sutta called Dhātu-vibhaṅga [7] in which Gotama, lodging alone at a potter's house, teaches his method of psychological analysis to a novice who had been converted to the former's gospel through some other agency, and who recognises the teacher, revered afar, by this very psychological attitude. This peculiar attitude and method is no doubt the real reason for Gotama being termed Vibhajjavādī, or teacher of analysis, as quoted by Childers (see s. v. Vibhajati), although neither Childer's nor Turnour had the materials for discerning this. The

[5] Psychological Ethics, xli. foll.
[6] Saṁyutta Nikāya, I, p. 196.
[7] Majjhima Nikāya, III, p. 237 foll.

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great majority of the suttas in the two Nikāyas I have quoted from, leave no doubt whatever that such was the Buddhist doctrine.

But it must be added that it was the doctrine reserved for the religious student—the 'homeless ones'—only. It was not taught to laymen. We find this explicitly stated in the sutta on the death of Anāthapiṇḍika [8]. He is examined on his deathbed by Ānanda, as to his detachment from all craving for re-birth, by way of an inquiry into sense-consciousness. It sounds to our ears as we read, wooden and unedifying, yet the loyal merchant sheds tears that he had never before heard such good discourse, and is told that it was not imparted to laymen as a rule, but only to *religieux* (pabbajitānaṁ.) On the other hand, for members of the order, religious converse and meditation, in psychological terms, on psychological phenomena or mental processes, must have been matters as familiar and as interesting as for devout Christians to have exchanged confidences concerning prayer, the sacraments, or the relative validity of faith and works. Christian conversion, in transforming carnal or sensuous feeling into spiritual emotion, involved an intimate use of all terms associated with devotion, adoration, mystic aspiration. Buddhist religious life, in transmuting feeling to mental analysis with a view to insight and regulated effort, led to a familiarity with the whole procedure, as then understood, of *coming to know*.

There was therefore, for a Buddhist Bhikkhu, man or woman, nothing of pedantry or strictly academic phraseology in taking the opening verse of his book of devotion [9]:—Manopubbaṅgamā dhammā—in its psychological meaning. What that psychological import precisely amounted to is another interest-

[8] Majjh. Nikāya, III, p. 258 foll.

[9] The Dhammapada.

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ing consideration. But in discussing it, I am persuaded that we need not fear, with the caution of Max Müller, or the quondam impetuosity of K. E. Neumann, to concede too much to what *we* may be pleased to call 'scholastic husks', or 'psychological niceties of Buddhist philosophy.' Far more misleading may it become, in my view to use, for *mano*, 'heart' instead of 'mind' or 'thought.' It is true that when the Commentators say that mano and dhammā are ekuvatthukā, *i. e.* have a common basis or seat, they are probably thinking of the physical basis, which was believed, as with Aristotle, to be the heart [10]. But in so far as we now use heart as a symbol for feeling, emotion, impulse, I venture to think we are drifting away from the Buddhist import of mano. Mano may possibly have included all that, but it certainly cannot stand for heart in the sense in which we oppose 'heart' to 'head'. It stood, or came to stand, for those who used it, as the measuring faculty [11].

If, on the other hand, we use heart to mean one's inner being or consciousness, as for instance in the Greek Testament:—'out of the heart (kardias) proceed evil *thoughts*,' (dialogismoi), then no doubt 'mano' may well be rendered by 'heart'. Mind, too, includes all that,—it is a synonym for the whole of subjective experience. In it the English language scores a point over German or French. But 'thought' again, is expanded to include 'all that,' when used in the phrase 'thought, word and deed'—mano, vācā, kāyo. Mano also, as this phrase shows us, was capable of a wider and a narrower connotation. Here it is the whole of vital procedure, or personal existence, that is not included by speech and (overt) action.

Again, in the phrase:—'cittaṁ' that is to say (iti pi) mano, that is to say viññāṇaṁ' [12]—it is used in opposition to kāyo

[10] See my 'Psychological Ethics,' lxxviii.
[11] Atthasālini, p. 123,
[12] Saṁyutta Nik. II. 94-95.

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or body. On the other hand, we know that it stood, under the name 'viññāṇa', for only one of the four incorporeal khandhas, *viz.*, (1) feeling, (2) the primary act of discrimination on occasion of sense, (3) mental complexes, (4) the full cognitive act or viññāṇa. Again, as more specifically mano or manindriyaṁ, it has the connotation of the faculty of ideation, the Buddhists dividing the process of coming-to-know, practically as Hume did, into impressions (of sense) and ideas (revival and elaboration of sense-impressions).

And, by the analogy of sense-organ and object, they called the ideating faculty mano, and its objects, dhammā. Yet again, dhamma are not exactly what we mean by ideas, but should be taken in the wider sense of things, objects, phenomena, or, more psychologically, mental forms (formad=harma) or mental happenings. Mano and dhammā, ideas and ideation, faculty and process or product, all are ultimately the same, the Buddhists taught,—it was only a question of aspects, of logical distinction. But the distinction was made picturesque by the figures of dhammas crowding in at the 'door' of Mano, or accompanying it, like the retinue of a king. As viññāṇa, again, mind is likened to a city-guardian noting all incomers from his central seat. And the sense of the Dhammapada verses I take accordingly to be: 'Cleanse, sharpen, cultivate the mental vision, the intellect, the judgment, the insight into phenomena, and all your speech and your acts will necessarily be just and true.' [13].

This is, in little, psychological ethics. Yet it is not scholastic, or subtle; not more so than much in the Christian Epistles, nothing in which is considered esoteric; not too much so for the Dhammapada, which was addressed quite as much to those 'under vows', as to the lay world. More light

[13] Cf. the argument between the Buddhist and Jain position, Majjh. Nik. I. p. 371 foll.

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may be thrown on to the varying implications in mano, citta, viññāṇa, dhammā, etc., by new issues of early Buddhist literature. I have not proposed in these few pages to attempt any advance in the analysis of those implications. I have only tried to emphasize the distinction and significance of that 'middle way', chosen by early Buddhist ethics in its conflict with the pleasures and passions of this world.

The Western world has to a large extent mistrusted the cultivation of introspection or mental analysis, holding that it involves the risk of paralysing the founts of emotion and of stiffening the outleap of activity. Nevertheless it has not only, in relatively recent times, come round to psychological analysis as a branch of objective research, or science, but it is also seeking to apply that analysis to the practical and ethical considerations of the art and science of education. Herein then may be another bond, linking the heirs of Hellenic and Semitic religious thought with the heirs of the ancient culture of Indian peoples. However much we recognise the weight of heredity in the *nature* of the youthful individual, we still, as pædagogues, hold as the Buddhists did with the tremendous power of right *nurture*. We believe, within limits, in the tractableness, the wieldiness of the mind or heart (citta-kammaññatā). And further, in higher stages of education, English tradition at least has to a large extent believed, that the only safe approach to a grasp of the concepts of philosophy lies through psychology, or the scientific study of mental procedure.

Thus far did Gotama "think the thoughts we had not yet told." And more:—with us too, psychological analysis, especially in the field of pathology, has added its weight to the influence of historical criticism in shaking the citadel of the Ātman. But we have not, so far, connected our metaphysic of Soul-theory with our ethical doctrine as to Egoism. With

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the Buddhist, the belief in a soul and the love of self were both to be combated by mental analysis. Self-reverence—the holding up of one's self as a permanent entity over against other entities, whether souls, world or gods, was a kind of egoism or egomania [14].

We have sought to drive out or modify egoism by a diversion of feeling, *i. e.* by love for others, for Another. The Buddhist system had its special devotions for the realization of catholic love, pity and sympathy. And its great missionary activity, backed up by no authority, or other force than persuasion, bears some testimony to the sincerity of such sentiments. But such devotional meditation and activity are never, I believe, inculcated in connection with any denunciation of egoism. On the other hand, this denunciation of egoism always occurs, in the Piṭakas, in connection with the practice of psychological analysis. The latter, especially of the khandhas, is pointed out as the way for the prevention of "all 'I'-creating, 'mine'-creating bias" [15]. And the climax of such discipline seems to have been reached when Sāriputta rejoins his friend, his visible frame radiant and transfigured with joyful serenity, after practising his Jhāna-meditation without one thought of self-reverence. Occupied with the inducing and developing, in order and at will, certain mental states, he has so entirely *objectified his consciousness* that, in this thought and that feeling, the self-consciousness of '*I* think' and '*My* feeling' has not once obtruded itself. Verily we are a long way from meditating like the Buddhist apostle!

So strong with us is self-reverence, nay, so strong is our faith in its efficacy for conduct, in the dynamic effect of 'personality', that we look for little from the youth who is not self-assertive. We see about us many a public and private

[14] J. R. A. S. April, 1902, p. 480.
[15] Majjh. Nik. I, 486; III, 18; 32; Samy. Nik. III 80, *passim*, esp. 236.

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career, where continuous efforts for the good, mental and bodily, of others, proceed from markedly egoistic natures. We have developed the phrase 'enlightened self-interest.' We are hardly capable of conversing on any subject with enthusiasm, or even interest, where self-reverence is absent. I judge not; I only believe that a sympathetic acquaintance with the Buddhist ideal in this, as in other respects, may bring fresh interest in, and insight into, our own ethical views.

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NĀLANDA, LONDON.

"Accordingly, O Monks, as respects all Form . . . all Sensation . . . all Perception . . . all the Tendencies . . . all Consciousness whatsoever; past, present or future, subjective or objective, gross or subtile, mean or exalted, far or near; the correct view in the light of the Highest Wisdom is as follows:—'This is not Mine; this am I not; this is not my Self.'

"Perceiving this, O Monks, the wise and noble disciple conceives an aversion for Form, he conceives an aversion for Sensation, for Perception, for the Tendencies, for Consciousness. And in conceiving this aversion he becomes divested of Passion, and by the absence of Passion he becomes Free; and when he is Free he knows his Freedom, he knows that Re-birth is exhausted, that he has lived the Life that's Right; that he has done what it behooved him to do, and that he is no more for this world!"

Mahā Vagga, I.

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BUDDIHST IDEAS IN SHAKESPEARE

BY DR. GIUESEPPE DE LORENZO.

Docent of Geology.

IN the monumental work of the complete translation of the *Majjhimanikāyo* into German by Karl Eugen Neumann *(Die Reden Gotamo Buddho's aus der mittleren Sammlung Majjhimanikāyo des Pāli-kanons zum ersten mal übersetzt, 3 vol., Leipzig, Friedrich, 1900, 1902)*, there are many references to European laymen, who have sometimes expressed feelings or thoughts, in harmony with the sublime utterances of the Buddhist Law.

Such parallels, which to the vulgar would seem but useless doctrinal sport, are in truth of rich value and deep significance, for they show that the fundamental conceptions of Buddhism do not constitute an old Indian or new Asiatic abnormality (as some even to-day believe), but are universal and eternal truths, some of which were likewise perceived by one or another of the greatest men of Western lands, pagans or Christians;—not priests alone, but artists, poets, thinkers, who with the clear vision of genius pierced some of the mysteries of the world and of life; although the Awaked One alone had of life and of the world that vision full and perfect, whereupon He founded the sublime Doctrine which He declared for the deliverance of mankind.

It is not here the intention to re-call many of such thoughts or feelings of various writers: I will now only quote some passages from the ideal world created by Shakespeare. This greatest of all the poets of the earth, who, with perfect objectiveness and unsurpassed ideality reproduced life as reflected in the vast concave mirror of his genius, reveals to us much of that knowledge, which forms the foundation of the teaching imparted by the Tathāgata.

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Sufficient for the present purpose is the first scene of Act III of *Measure for Measure*, where more than one passage recalls Buddhistic conceptions. There are verses, as the following, describing the obscure and fearful paths of our pilgrimages after death, which are like to descriptions in the Pāli texts :

> Ay, but to die, and go we know not where ;
> To lie in cold obstruction and to rot ;
> This sensible warm motion to become
> A kneaded clod ; and the delighted spirit
> To bathe in fiery floods, or to reside
> In thrilling region of thick-ribbed ice ;
> To be imprison'd in the viewless winds,
> And blown with restless violence round about
> The pendent world ; or to be worse than worst
> Of those that lawless and incertain thoughts
> Imagine howling !

This, truly, is a vision of the Saṁsāro, wonderfully expressed with winged words. And in such a vision it is not forgotten, that our life, our body, our existence too is revolved in this eternal turning, without beginning, without end ; an inevitable, sorrowful transmutation and impermanency :—

> Reason thus with life :—
> If I do lose thee, I do lose a thing
> That none but fools would keep : a breath thou art,—
> Servile to all the skyey influences,—
> That dost this habitation, where thou keep'st,
> Hourly afflict : merely, thou art death's fool ;
> For him thou labour'st by thy flight to shun,
> And yet run'st toward him still.

Do not these lines call to mind the well-known 'maraṇantaṁ hi jivitaṁ' of Dhammapada v. 148 ?

> Thou art not thyself ;
> For thou exist'st on many a thousand grains
> That issue out of dust.

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"This is the excellent foppery of the world, that when we are sick in fortune—often the surfeit of our own behaviour,—we make guilty of our disasters the sun, the moon and the stars; as if we were villains by necessity, fools by heavenly compulsion; knaves, thieves and treachers, by spherical predominance; drunkards, liars and adulterers, by an enforced obedience of planetary influence; and all that we are evil in, by a divine thrusting on: an admirable evasion of whore-master man, to lay his goatish disposition to the charge of a star!

These words precisely affirm the complete responsibility of man, for all his actions, who, without help at all of divine providence or grace, is left to himself, to his own powers. In these powers, in this complete responsibility for all his actions there is too for man the possibility of melioration, of redemption; as is said in the first Act of *Othello*:

"'Tis in ourselves that we are thus, or thus. Our bodies are gardens; to the which, our wills are gardeners: so that if we will plant nettles, or sow lettuce, set hyssop, and weed up thyme; supply it with one gender of herbs or distract it with many; either to have it sterile with idleness or manured with industry; why, the power and corrigible authority of this lies in our wills."

And so, with this power and by the aid of that capacity for culture that lies in our wills, we can also win to the last aim, the holy aim signalled by the Dhammo.

Such are a few of the multitudinous pearls from the sea of *Shakespeare's* creations—not indeed unworthy to shine in the great ocean of the Teaching of *Gotama Buddha*.

GIUSEPPE DE LORENZO.

MUSEO MINERALOGICO,
NAPLES, ITALY.

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PALI EXAMINATIONS IN BURMA.

BY TAW SEIN KO, M. R. A. S. K.-I.-H.

Government Archoeologist for Burma etc.

UNDER the Burmese régime, competitive examinations in Pāli were held annually just before the beginning of Buddhist lent. They consisted of two parts, *viz.*:—(*a*) the written, and (*b*) the oral. The principal text books prescribed were Kacchāyana's Grammar, Abhidhammattha Saṅgahā, Abhidhānappadipikā, Chando, and Alaṅkāra. The written portion was conducted by the officials, and the oral by the Council of Thudhamma Sadaws (Mahātheras of the Sudhamma Sabhā.) The lamp of classical and religious learning was thus kept burning, and a healthy spirit of emulation was maintained throughout the country.

The written portion of the examinations was revived by the British Government in 1895; and, now that a Thāthanābaing or Buddhist Archbishop and a Council of Thudhammā Sadaws will shortly be recognised, there is a prospect of the oral portion being revived also. Under the rules framed by the Education Department, the examinations are held annually about June at Mandalay, Rangoon, Moulmein, and Akyab, and are open to monks and laymen as well as to nuns and other female candidates. The travelling expenses of successful candidates for the journey from their home to the examination centre and back are paid by Government. To every successful candidate except the one who passes highest, a certificate is given, signed by the President of the Examination Committee; and to the Patamagyaw, or candidate who gains the highest number of marks, is presented a certificate signed by His Honour the Lieutenant-Governor. To laymen, rewards in money are given; and to monks an option is given to choose the form of their reward.

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About 400 candidates competed at the last examinations, which have become very popular through the energy and tact of Mr. J. VanSomeren Pope, M. A., Director of Public Instruction.

The efforts of the Education Department in rendering these examinations popular were nobly seconded by two religious societies at Mandalay called the Society for the Promotion of Buddhism and the Pariyattisāsanahita Society, whose objects are to disseminate a knowledge of the Buddhist Scriptures throughout the Province, and to secure a body of learned monks, who are well qualified to play the rôle of instructors and spiritual guides. The latter Society has instituted a separate examination in the Vinayapiṭaka for monks only. A register is kept of the successful candidates; and whenever an application is made by the donor of a kyaung or monastery for a presiding abbot, a learned monk can is always be nominated by the Society. The former Society publishes a monthly newspaper in Burmese, and when a Thāthanābaing has been recognised by the Government, it will undertake to publish his decrees and encyclicals to the Buddhist clergy. It has also established at Mandalay a school for the teaching of Burmese, Pāli, and English. It is hoped that this school will, in time, be able to present candidates for the Pāli Patamabyan examinations held by the Education Department.

The Buddhist community of Burma is under a deep obligation to Sir Frederic Fryer, K. C. S. I., late Lieutenant-Governor, for his kindly sympathy shown towards Buddhism, for reviving the Pāli examinations, and for recommending the recognition of a Buddhist Archbishop.

TAW SEIN KO.

RANGOON.

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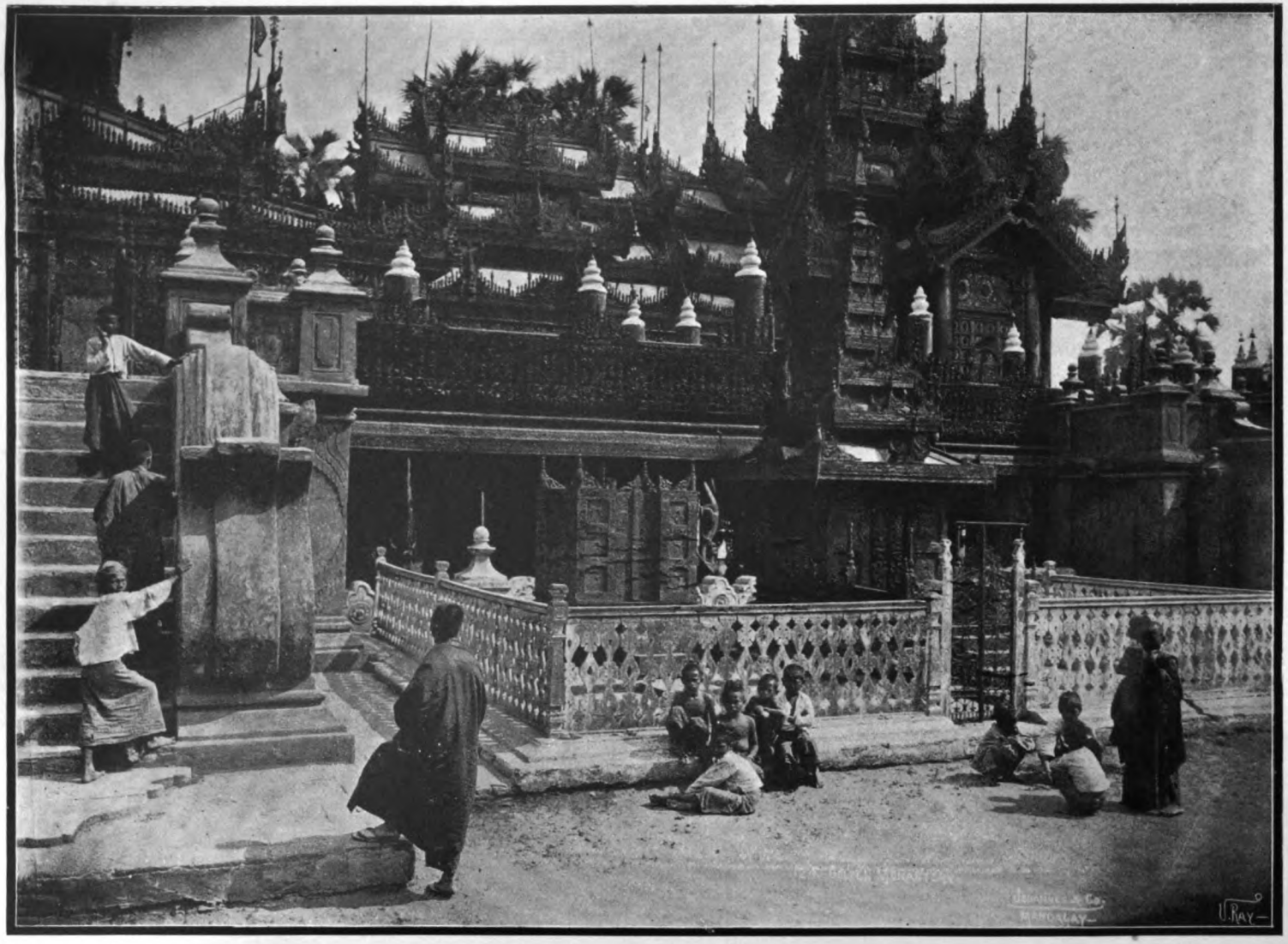


Photo by] [*Johannes & Co., Mandalay.*

THE GOLDEN MONASTERY

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... OF BURMA.

...LA OUNG,

... ...ional Buddhist Society.

... ...t that which established by superiority ... ...Buddhists is so very much higher ... ...hold that faith. The Burmese Woman ... ...deserving for ...



...t from child's ... ...

THE Editor of ... Buddhism has ... me to contribute to the pages of this first number of our Journal a sketch of the life and ways of thought of womankind in Burma; and this I gladly do, for we all are proud of the life we lead, and proud that all the world does not happiness. One English has told me that it seems to him, as to all Occidentals who have known a little of our life, that we of Burma are in many respects more free by far than are our ... Western lands; and he has asked me to ... may, the secret of our freedom and our happiness which is the pride of all true Burmans, ... the greatest of all the nations of the ... we think, we know life the best.

... tions" by Shway Yoe (Sir James George Scott, K.C.I.E., ...

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THE GOLDEN MONASTERY

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THE WOMEN OF BURMA.

BY M. M. HLA OUNG,

Honorary Treasurer of the International Buddhist Society.

"There is no difference between man and man but that which established by superiority of virtue; and hence it is that the state of women amongst Buddhists is so very much higher than it is amongst Oriental peoples who do not hold that faith. The Burmese Woman enjoys many rights which her European Sister is even now clamouring for". *



"Silver Flower had passed from childhood into maidenhood."

THE Editor of Buddhism has asked me to contribute to the pages of this first number of our Journal a sketch of the life and ways of thought of womankind in Burma; and this I gladly do, for we all are proud of the life we lead, and proud that all the world should know our happiness. Our Editor has told me that it seems to him, as to all Occidentals who have known a little of our life, that we of Burma are in many respects more free by far than are our Sisters in the Western Lands; and he has asked me to tell, as best I may, the secret of our freedom and our happiness:—that happiness which is the pride of all true Burmans, who hold ourselves the greatest of all the nations of the earth, because, we think, we enjoy life the best.

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* "The Burman, His Life and Nations" by Shway Yoe (Sir James George Scott, K. C. I. E.) p. 133

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For myself, I think that the secret of our happiness lies in our devotion to our beautiful Religion; and I think that so long as we continue thus to love it, so long will our happiness endure. For all the life of the Burmese Woman is bound up in her Religion; the first words the child learns at her mother's side are its Three Refuges; it is the pivot about which her education turns, and the light whereby her later life is led; it is owing to its teachings that, unlike other Oriental women, she is free and happy; owing to it that in all the details of life,—in the holding of property, in trade, in marriage, in divorce, in right to the children she has borne,—she is everywhere regarded, not as the subordinate, the chattel and the slave of man, but as his loved co-worker, his dear companion in the work and play of life.

There is, I think, no country in the world, where the Religion of the people is so much adored, and takes so large a part in moulding national characteristics and customs as is the case in Burma; and perhaps this is more true of the life of its women than that of its men. Buddhism, and Buddhism alone, has formed the character of the Burmese woman, and has made her life happy, busy, and intellectual. I say happy, busy, and intellectual in this order, because if there is anything one can say without fear of criticism it is that the Burmese maiden is happy, that the Burmese wife is busy, taking full share in the up-keep of her home; and that the old lady is intellectual, finding her chief delight in discussing the intricacies of the Buddhist Philosophy.

The high standard of morality amongst the Burmese women—a standard the more remarkable when we consider how easily divorce may be obtained—is also due to her Religion. Unfortunately, that standard is in process of being lowered at the present time, in the large towns at least, by the disintegrating influence of a foreign civilisation on the national

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Religion and on the national conceptions of purity and chastity which spring from that Religion. In this connection all true Burmese women are overjoyed to hear of the noble action of our new Lieutenant-Governor, Sir Hugh Barnes,—an action which has earned for him the lasting gratitude of our Burmese nation, men and women alike; and which will go far, when carried into effect, to further increase the Burmese respect for the official class of Europeans, and to bring about a return to Burmese standards of morality. But the state of affairs to which I am referring has not, fortunately, yet gone beyond the towns, and the great mass of the women of Burma, living in the villages, still maintain their Buddhist ideals of faithfulness and morality: whilst even in the towns it is but a small proportion that has been contaminated so far. Here we are ourselves endeavouring to do something towards rectifying the trouble, by bringing to a higher perfection the education, both secular and religious, of our Burmese girls.

In one respect, the boys in Burma have the advantage over girls in the matter of education: that is to say, in the remoter villages. For every village in Burma has its Buddhist Monastery, where the boys of the village both learn their simple lessons, and gain an insight both into the teachings of Buddhism and into the nature of the religious life led by the Monks:—the latter having no small influence in their lives, with its living teaching of constant self-restraint. But the girls, of course, cannot learn in the Monasteries, and so they miss the one certain source of education, and are dependent either on what knowledge their parents can give them, or on secular schools. These now exist in most villages, but there are still some where there are no schools which girls can go to, in which case the girls must learn at home as best they may.

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There are but few Burmese women, even in the villages, who are unable to read and write, and this is indeed essential in a land where a large proportion of the retail trade of the country is in women's hands. At an early age the girls go to their school, and learn to read and write; the Buddhist Scriptures, in Burmese and sometimes in mixed Burmese and Pāli, forming the ground work of their studies. All that they learn, their ideas of right and wrong, of the nature of the body and the mind, of illness and hygiene, comes from the same source; as also do those greater teachings of faithfulness, generosity and kindliness, which are perhaps the most eminent traits in the character of the Burmese woman. They learn at school the Five Duties of a Wife:—to order her household aright, to be a hospitable housewife, to be a chaste and faithful wife, a thrifty housekeeper and a skilful and diligent woman; and together with this instruction in ethics they receive a practical training in the ways of life at home. From an early age children will help their parents in their business, whether it is keeping a shop—and most village families sell some product of their home-work to their neighbours,—selling in the bazaar, or cultivating the paddy and other crops. They learn, too, how it is the noblest duty of man, who is strong, to be kind and loving to his weaker brothers the animals; they learn respect for their elders, and that straightforwardness which is one of their finest characteristics. Most of all they learn the lesson of generosity, in which the Burmese women far surpass those of any other nation. They learn how reverently to make offerings of flowers and lights at the Temples on Uposatha Days; to give food to the priests, cooked for them before the dawn, as they go their daily rounds through the village; to share the little pleasures that are so much to children with their playmates and the poor; they learn how of all pleasures the greatest by far is that which comes from a gift lovingly given, from a word lovingly said.

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Marriage, in Burma, is not a religious, but a secular function,—it is a compact on the part of husband and wife, which is made before the elders of the village, and which, for proper cause shown, can be terminated by either party. And the causes sufficient for the breaking of the marriage tie are very different from, and much more numerous than, those which prevail in the Western lands. Drunkenness, the opium habit, (worst of all follies in Burmese eyes) spendthrift ways, or differences of temperament, are all, if proved, a sufficient cause for the Elders to grant a divorce; and yet, in spite of this freedom, or perhaps because the very ease of it makes the marriage bond more easy, the proportion of divorced to married couples is very small in Burma:—which is the best proof of all of the loving and faithful nature of the Burmese, men and women alike.

I think that the best way in which I can give an idea of the inner workings of a woman's life and ways in Burma will be by telling, in the form of a story, the life of one of them:—the typical life of the woman of Burma.

Born in a little village in Upper Burma, the child of peasant folks, the first event in our heroine's life—an event of which she was blissfully unconscious—was her naming-feast, which took place on the ninth day after her birth. As she was born on a Monday, her name must begin with one of the five guttural letters, for according to immemorial custom in Burma, a child's first name must bear an initial letter allotted to its birthday. So, after due calculation and consideration, behold our baby dignified with the name of Ngwé Bwin, or, as she will always be referred to in later life, Ma Ngwé Bwin,—Sister Silver Flower. She grew apace, lying in the carved teak cradle that swing from the roof of her parent's house, rocked by all members of the family in turn, and crooned over by her mother with the sweet, low cradle-songs of Burma:—the pride of her parents and the admired of all the women-folk of her village.

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Her earliest memories, like that of every Burman, man or woman, were connected with Religion. Before she could speak, when she was just able to sprawl about on the floor, and, with vast effort, to stand upright and even walk a little, she was taught to 'Shiko,' or salute with clasped hands the Yellow Robes of the Monks, and, when on rare occasions she was taken to the Temple, the great white Images of the Buddha smiling through the gloom of the Sanctuary. Burmese babies always 'Shiko' at the sight of the Yellow Robe or 'Payā';—and it is one of the funniest sights imaginable. Clasping fat hands before their faces, they tumble—rather than kneel—flat on the ground: and this with an utter solemnity and gravity, as though they thought dear life itself depended on the accurate performance of the Threefold Prostration. And how to 'shiko' was little Silver Flower's first lesson in life; the next came when she began to speak, the first words she learned being 'Father,' 'Mother' and 'Payā' or Lord. Then she was made to learn by heart a whole long sentence, at first quite incomprehensible, but which added vastly to the delight and importance she felt when 'shiko-ing'; and which she would lisp, with pretty baby speech, whenever the yellow-clad Monks came begging at the door. Later, she understood the meaning of that old Burmese-Pāli devotion:—the words engraved on every Burmese heart, lisped by the children, pondered over by the old:—

Okasa, Okasa, Okasa, I take refuge in the Three Most Precious Things! Never, either by Thought or Word or Act may I bring harm to any living thing, nor steal, commit impurity, nor lie. Whatever wrong I do; may I be pardoned by the Sacred Three:—the Jewel of the Buddha, the Jewel of the Law, the Jewel of the Order of the Yellow Robe!

Such was little Silver Flower's first speech, and, as she came to understand it, its spirit grew into her very life. Not for any consideration would she harm even the lowest creature, and she busied her small self with making things comfortable for everything around her; from the big white ducks that wandered about the village, to Brother Dog, who always barked

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at nights when there was nothing whatever to bark at:—except, of course, the Ghosts and Bhīlūs who lived in the big tree just outside the village gate. When great droning beetles, and the wicked green mantis, who is always pretending to 'shiko,' and so deludes small insects into consulting him on religious affairs—with fatal results to themselves,—would fly at night about the room, and hurt themselves in the hot air above the lamp, it was Ngwé Bwin who would tenderly catch the foolish thing in her bright silk neckerchief, and let him free through the just-opened door:—a very little open, because you never knew at night what Bhīlū might be watching outside for little girls. When Brother Cat fell ill and would not take his rice, it was Ngwé Bwin who provided him with special delicacies, and tied little red threads about his paw as a charm, as she had seen the local wise-man do to sick children; by reason of which he presently became quite well again. When the Festival of the New Year came round, and all the boys and girls trooped off with gigantic earthern jars into the jungle, to catch and save the poor fish that had been left by the great River when it rose, and now were beginning to die, for the little pools were drying under the fierce summer sun; then it was Ngwé Bwin who was the busiest of all, and rescued many a gleaming creature from the death that threatened it, turned it into the big water-jars, and would not rest content till, two days later, all the fish were let loose in the River amidst general rejoicings.

So little Silver Flower grew up, amongst scenes that all had lessons to teach her; playing about the village, welcome, as all little children in Burma are welcome always, in every house; playing delightful games at cookery with tiny earthen pots; and, best of all, taking part in bazaars the village-children organised amongst themselves,—bazaars with sand for rice, chopped grass and leaves for curry-stuffs and round brown Gawlī seeds for money.

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One day, when she was five years old, her mother took her, dressed in her finest clothes, her blue-black hair wound in a little knot on top of her head and rounded by a fringe; her best gold bangles on, in all the glory of a new wide-sleeved jacket of white silk, to the village school, where she was henceforth to learn other lessons than the village and the jungle and her mother could teach. There all the children of the village gathered every day, with boards on which they wrote the letters of the alphabet with steatite pencils: and, sprawling on the patterned mats, as only Burmese children *can* sprawl, they learned the mysteries of Great Ka and Curly Kha, Hatted Pha and Hump-backed Ba and all the other letters of the Burmese Alphabet; later coming slowly, and with much shouting at the tops of their voices, to be able to read and write. Their teacher was an old Sayā, dressed in the sober white that is appropriate to age; with a plain fillet of white linen bound round his grey head, and an enormous pair of Chinese spectacles upon his eyes that filled Ngwé Bwin with awe. Every day she went to school, with holidays on Buddhist Sundays, (which fall on different days of the week each time, because of the changes of the moon); and there were long holidays in the middle of summer, when it is too hot to do lessons in Burma. She learned by heart the ancient Pāli words for the taking of the Three Refuges and the Five Precepts from the Monks; the five duties of a child to its Teachers,—to rise in their presence, to obey their orders, to supply their wants and to attend to their instruction; she learned the Five Duties of a child to its parents, to love them, to support them in their age, to guard their property, to make herself worthy to be their child, and to honour their memory when the flames had claimed them.

At home, too, there was always something needing little quick brown hands to do:—sweeping and cooking, sewing and helping her mother at the loom, and all manner of work, of which the child never wearied. Often she rose, long before the

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false-dawn woke the chattering birds, to cook fresh hot rice for the Monks; and then she would listen for the gong the Sons of the Temple always beat, as they follow the slow solemn procession of the Yellow-clad Hpoongyis through the village; and, hearing it, stand ready at the door with the steaming rice, so that the holy men should not need to wait. On festival days there were special meals to cook, often at the Resthouse by the Temple itself; and then, Eight Precepts taken, she would spend the long afternoons watching the gleaming fish in the lake, or listening to wonderful tales of olden ways and days. But those Eight Precepts—one of which is to eat no food in the afternoon,—were hard to keep; and often, I fear, in her younger days, evening,—dinnerless, alas!—would find little Silver Flower in tears:—and then there would be much haste on the part of the kindly Burmese folk, who cannot bear to hear a child crying; she would be hurried up to the Temple where, with the faintest suspicion of a smile on his calm face, the Hpoongyi would give her the Five Precepts (to shew, I suppose, that her backsliding was not to be taken as a defection from the Faith)—and then back in haste to the Resthouse, where a good hot meal awaited her!

When she was ten years old, a great event occurred, no less an event than the Ear-boring Feast of her three sisters and herself. That year her father had been very fortunate (it was one of his 'kingly times') and he decided to spend the extra money he and his wife had earned in a grand festival for his four little girls, two of whom were older, and one younger, than Ngwé Bwin. Gorgeous clothes, silk wrought with gold thread, were made for all four, with crowns of silk and gold and tiny pearls such as the Burmese princesses in the old days wore. A space was cleared before the house, a stage of bamboo-work put up; and a grand Pwé was given, which lasted all the night before the Ear-boring:—a play about a princess who was lost in a Bhīlū-haunted forest, and of course rescued in the

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nick of time by her faithful Prince. Then, in all their finery, the four little girls sate down in a row, and the astrologer, at the auspicious moment, pierced their ears solemnly:—the effect of this operation on Ngwé Bwin and her sisters being drowned in a grand blare of music. Then there was of course a great dāna for the Monks; and Ngwé Bwin, proud in the possession of a pair of golden earrings, dreamed for many nights of that wonderful Pwé,—dreamed of the time to come when she should have a Prince of her own. After this, her hair was no more regularly cut as heretofore, but allowed to grow long, and at last, when she was fourteen, the long black tresses were one day bound into a coil upon her head:—the symbol that Silver Flower had passed from childhood into maidenhood.

Then all her nature changed, and her life was filled with new strange dreams. Her ideal now was Ma Shwé U, the story of whose faithfulness to death is immortalised in Burmese legend; whose tale is carved in wood all over Burma, and finds a place even at Shwé Dagon. She was a village girl of Kyauksé in Upper Burma, and she loved and was loved by Ko Shwé Maung; and they vowed to be faithful, even past the funeral pyre. So that he might win money enough for them to live on, Ko Shwé Maung took a great timber-raft to Lower Burma, promising that in a year at most he would return. Something seemed to tell Ma Shwé U, when the great River bore him from her sight, that she would never see him more; but she determined to be faithful to him, even though he might never return. A year passed, two years, and he did not come; and all the days she sate working at her loom, thinking each day would bring her lover home. In all Burma there was no maid so beautiful as Ma Shwé U, and many begged her love, but she would take no heed.

In the evenings, she would wander amongst the great hills by Kyauksé, fear for her lover growing ever in her heart; and

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so fair she was, of such sweet presence, that a Nat, the Spti of the Mountains, seeing her, was filled with passion for her, filled with love that would not be denied. Taking the form of a handsome youth, he came to Kyauksé, and like so many others, failed to turn her faithful heart, either with soft words or rich proffered gifts, or even with the magic that the Spirits have. When by his power he learned that Ko Shwé Maung was coming home, it was he who made his boat upset and founder, and he would have killed him, but that Ko Shwé Maung had another Fate, and where the power of Kamma turns the Wheel of Life, not even Nats can overcome it.

At last it come about that all his magic failed him, and the Spirit of the Mountains learned with rage that Ko Shwé Maung was coming home at last—learned that no magic he might work could operate against him. Mad with unrequited love, after one last passionate interview with Ma Shwé U, in which he vainly threatened her with death, he changed himself into a Tiger, and, seizing her as she sate lonely at her loom, carried her lifeless body to his distant hills. But as he bore her away, the yellow Yingat-flowers in her hair scattered and fell; and so great was the power of her love that the broken flowers took root, so that the hills whither her Spirit-lover carried her are to-day all covered with the scented golden blooms.

So Ma Shwé U died for love's sake, faithful, as she had vowed, even beyond the gates of death. For on that evening, whilst her lover, after his long delays, was sailing up the great broad River, thinking how soon he should again see his beloved, how soon the wedding-water should be poured over their warm clasped hands, there came a distant music down the tide,—a sound like silver bells chiming in unison, and a great fear came over Ko Shwé Maung, for it was the Music of the Nats he heard.

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And then a form of mist came speeding down the River, which in the gathering night, came and stood on the boat, and all his fear changed into an agony of love:—for it was Ma Shwé U who stood there, glorious with the soft radiance of the Nat-children, her arms outstretched towards him, and the love that death had not availed to quench deep flaming in her eyes. Only one word she said, only "Come!"—and then the vision faded, leaving the air perfumed as with the scent of Yingat-flowers.

But Ko Shwe Maung knew that she had passed from earthly life, and his fellow-toilers in the boat saw death in his eyes. Saying 'Love, I come' his heart broke and he died; and, since that day, belated men have seen two fair Nat-children, man and maid, walking in the gloom through the yellow flowers on the Kyauksé hills: and remember Ma Shwé U and her love that overcame the power of Death.

This was our Silver Flower's ideal,—ideal of every Burmese maid, and, when love came for her also, she too hoped she might be faithful, even through many lives. She loved the Thugyi's son, a boy of just eighteen; and, all being willing, their parents arranged the marriage-feast. All the neighbours came together, and, in the presence of the Elders of the village, the parents clasped their palms over a silver bowl, and poured water over their hands, saying "Be true and loving always"; whilst the wise-man of the village—the old Sayā from whom she had learned her lessons when a child—muttering Sanskrit charms, floated two rice-straws on the water in the bowl, which coming close together betokened faithfulness till death.

Her husband came to live in her father's house, as is the usual way in Burma; and they both worked hard—he helping his father with the Headman's work and she still busy weaving silk patterns on her loom, so that they might earn enough to make a homestead of their own. This soon they had, and then what pride had Sister Silver Flower in her own new

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house:—greater happiness she thought impossible, until a little son was born to her, and a new joy was added to her life.

He was their only child, and, in Silver Flower's eyes, a miracle amongst all little ones. What laughter over his first attempts at walking, at the quaint way he 'shiko'd'—what happy tears over his first baby speech! All prospered with her, till she wondered how the Hpoongyis at the Temple, whither she went each holy day, could leave this life of joy for their passionless monastic peace:—wondered how they could teach all life was full of sorrow, when there was living bliss like hers. There was but one cloud in all her heaven,—a cloud of fear that gathered sometimes in her mind—she was *too* happy, and could it last for ever? If her husband or her son should die . . . . But no, she would *not* think of that:—doubtless she would die first, or, better still, they all together, and they would probably become Nat-children, even as Ma Shwé U and Ko Shwé Maung had done.

When he was twelve years old, little Maung Shwé Hla, Brother Beautiful Gold, her son, entered for a whole long year as novice in the Monastery outside the village; and it seemed an empty house without his laughter. He looked so very solemn in his Yellow Robe, and scarcely might speak to her:—coming at dawn begging at his own mother's door, with never a word to say! But it would pass, she knew, and the chief Monk, his Teacher, was an old friend and would not be severe with him:—and then, was not her boy gaining his right to be thought a human being; and would he not come from his novitiate a Man? So she would make the best possible foods for the Monks—knowing they would come his way; and often in the evening would take to the Monastery cool sherbet and palm-sugar, which they of the Yellow Robe may take after noon; and, when the long year was over at last, and Beautiful Gold came back with a vast new importance in all his ways; and a most tremendous

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appetite as the result of a year's abstinence, her mother's heart was filled with joy and pride. He should be a great man, should Beautiful Gold, the Headman of the village like his grandfather; and the fairest maid in all the district should wed him, and then. . . .

And then! Ah me, and then! Then in a few brief weeks it all was over, that happy dream of wife and motherhood. One day, as Ma Ngwé Bwin was busied over the evening meal, a neighbour came running in haste from her father's house at the end of the village with fearful news:—father and mother both were nigh to death. In haste she hurried to the house by the further gate of the village, the house where she was born, only to find them both past speech. Cholera, the dreaded Pestilence of the East had come to the peaceful village, and all was terror and commotion. Only the day before both had been well; during the night they had sickened, but had said nothing, thinking to spare their neighbours:—and now, so swiftly does the Pestilence strike, both lay, with awful hurried breath, past consciousness and help. Vain were all her loving efforts, for both died that night:—died with their daughter alone in the stricken house, for the servants had fled as soon as they knew the Pestilence had come.

Few in Western lands realise how fearful a thing a visitation of Cholera is in a Burmese village. All will be happiness and health, and then one day the frightened villagers will realise the Pestilence is in their midst. It will strike down an entire household in a single day, seem to rest a while in the house of death, and then, as though it were a living thing, march onward to gather in new victims; passing by this household, and devastating that, leaving behind it a trail of death, as though some Demon had slowly walked from fated house to house. It is this which has given rise to the belief in Burma that the Cholera is the work of an evil Spirit;

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and so useless are all native remedies, so terrible is the proportion of death amongst the stricken, that the only idea of the Burmans is to frighten the Demon away; and, when this proves ineffectual, sometimes a whole village will flee into the jungle, leaving their dead and dying behind, rather facing the beasts of prey, whom one can at least see and fight, than this invisible Terror whom none can turn aside or know whom next it will claim.

At dawn next day the two first victims were hastily burnt outside the village, and at even-time there rose from every house a most terrible clamour; as though everyone had gone stark, staring mad. The boys and men had mounted on the thatched roofs of the huts, and were beating them with all their might, shouting out the most blood-curdling threats. Inside the houses the women were adding to the noise, beating on big brass trays, gongs, anything that would make sufficient noise. Even from the Temple beyond the village gate came an echo to add to the general pandemonium:—the Sons of the Temple and the little Novices were beating the great Temple bells, whilst the old Hpoongyi and his Monks sate silent within; meditating deeper than ever over their rosaries how all life is the Gate of Death, and all the world a grave—"Anicca, Dukkha, Anatta"—Fleeting, and Woeful, and Without a Soul.

All this was with a view of frightening away Maung Bho Khā, as the Burmese politely call the Demon in question. Whether it alarms him or not, it has often a very beneficial effect, and hence is always done—even in big towns. When you can do nothing to cure a disease, you get frightened, and every one knows that if you are very much afraid you are most likely to catch the Pestilence and die of it. When the Burman has made as much noise as possible to frighten Maung Bho Khā away, he feels he has done his duty, has done *something*:—a state of mind vastly better for his health than sitting down and thinking that it can't be helped.

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This time, however, despite the most tremendous noise the people could make every evening as the dusk came on, Maung Bho Khā was not to be frightened. Next day, passing by two houses, he took a mother between sunrise and sunset; and her baby followed her to the flames next day. Steadily and slowly he passed down the middle street of the village, as a weary traveller might go; steadily and surely he came nearer to the house which now held all that Silver Flower had to love on earth. Their house stood by the other gate of the village, a most dangerous place, for what more likely than that Maung Bho Khā should rest there before he went away? And when news came that two had died in the sixth house from theirs, Ma Ngwé Bwin and her husband decided, at an anxious conference held after Beautiful Gold was safe asleep, that next morning they would go out into the jungle, as many of their neighbours had gone, to wait till the Pestilence had passed away.

Next morning, very early, Ma Ngwé Bwin and her husband were busily putting together the few things they needed in their flight. These were not many. A big basket full of rice, another filled with curry-stuffs and vegetables, a big packet of Ngāpi, the stable condiment of Burma; earthen cooking-pots, clothes, matches, candles; a few bamboo mats; and the indispensable Dah,—the heavy curved knife which serves most purposes in a Burman household:—these were all. It was the dry season, and a little hut could be made in one day, whilst for cooking there were the chatties, firewood is to be had in the jungle for the cutting, and the immemorial cooking stove of the East—three big stones—could be found anywhere they went. So simple are the needs of the Burmese household that this temporary life would have no hardships for any of them; and Ma Ngwé Bwin indeed looked forward with joy to a life, that would free them from the terror in

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which they had lived these sad three weeks, since her father and mother had died.

So busy were they, working in the dim light of a tiny candle, that it was long before either of them thought of little Maung Shwé Hla, who was lying curled up under a thin cloth on his mat in the far corner of the room. It was not until all was nearly ready that the mother's ears were startled by a little moan from under the sheet in the corner. With a terrible fear tearing at her heart, Ma Ngwé Bwin hurried over to the little heap in the corner and lifted the edge of the sheet, only to find her worst fears confirmed—little Beautiful Gold was shivering all over; and, as she looked at him, he woke with wide-staring eyes, moaning for the fearful pain that soon should leave him all too weak to moan. She was too late, and all her preparations had been vain:—the Pestilence had come into her home,—few are the children that the Cholera spares!

That day the old head Monk, who, during all the time of the Pestilence had visited the stricken houses:—he knew something of Burmese medicine, and though his simples were but little use, the villagers welcomed anything rather than see their loved ones die unaided:—that day the old head Monk came to another house, the house by the village gate. The villagers shook their heads, Maung Bho Khā was clearly going, as was his custom, out by the gate:—he would exact full toll there, so they said.

And so it fell. Two days, and the flames had taken all there was of little Beautiful Gold; the next day, Ma Ngwé Bwin's husband was helpless with the Cholera. Tenderly she nursed him, giving him the water for which he moaned, chafing the trembling hands, and soothing him with fond words. The chief Monk came, with his medicines and cheering speech:—she must brave, he said, the Pestilence was clearly passing, and if she did thus and so—cooked

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this medicine and gave it to him so many times, laid hot cloths like this, and watched him carefully all night, her husband might recover.

Here seemed some hope, and Ma Ngwé Bwin worked at her cookery as she had never worked before,—worked, to save the last thing that she loved on earth. The medicines made and given, the hot cloths applied, seemed to bring back a little life into her husband's body, and she worked feverishly on into the night, battling with Fate and Death.

Then, suddenly, as she knelt at his side, a great pain seized upon her, an agony of burning and a weakness that struck her to the ground as though she had been struck; and she realised that the worst had come, for without her help her husband must die. There was one more medicine to cook for him, once more water must be boiled and fresh hot cloths made. Racked in every limb, she crawled beside the dying fire, fanned it to new life with fierce hastening breaths, heaped the simples in the chatty of water, and then lay prone beside the fire, watching it with anguished eyes. Would she have time to make the medicine?—this was her one thought now. And the pain mounted, till it seemed as if all her body was one piercing fire.

At last,—it seemed to her like an eternity,—medicine and water boiled; and, biting her lips lest a groan should escape her, she crawled back, faint but triumphant, to where her husband lay moaning in his pain. She gave him all the medicine, not thinking of herself; laid the hot cloths anew; and then, her work accomplished, and the terrible effort she had made at the end, the overtaxed heart gave way, and she remembered no more.

* * * * * *

Next morning, when the old Monk came, followed by a novice, to the house where, in happier days, he had been wont

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first to stop and beg his daily food, no voice answered to his call. He coughed discreetly. No answer. Then rattled at the door, and when still no sound came forth, he bade the frightened novice push the door open and go in and see. In a minute, the boy called the Monk inside; and there they found Ma Ngwé Bwin and her husband, she lying by his dead body, a smile still playing about the unconscious face. The Monk thought both were dead, and went and called the neighbours; but Ma Ngwé Bwin still lved,—preserved, perhaps, by her great effort to remain alive. Having less fear now,—for Maung Bho Khā had passed out by the gate,—the neighbours came and tended her, and in a few days, Ma Ngwé Bwin was able to go about.

Ere she yet was well, the old Monk in his Monastery sickened and died; and then the village-folk took breath, for the Monastery was without the village; and Maung Bho Khā does not return the way he came. Then there was time to count their dead.

* * * * * *

So Silver Flower came back to life—and now her name seemed justified, for in a few days' time her raven hair had blanched to white, and it seemed as though her nine-and-twenty years had doubled in a night. She would sit very silent in the room where her happy married life was lived, her eyes listlessly roving over the contents of the room—each with its tale of bye-gone happiness to tell. She was thinking, thinking harder than she had ever done before—trying to understand, trying to feel alive, when all that life had left for her was gone. She remembered the dead Monk's saying, how all life was full of Sorrow; how there was no place where a living thing might go to escape from grief:—and now, ah! now she understood at last.

All had gone—all that she loved on earth; and she was alone, alone! And then, as in a dream, she seemed to catch

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some distant memory of the past, she saw herself living in a hundred lives, dying a hundred deaths; seeking for happiness always,—always to find the brimming cup snatched away by Fate. Numberless faces, once loved in forgotten lives, looked at her out of the immeasurable past:—faces that once had been to her as child and wife, lover and husband, father and mother and playmate:—till her line of lives seemed lengthened to eternity, and the whole World of the Dead had claimed her as its kin. And all the sorrow of those countless lives seemed with her, all the happiness was gone from them; for the happiness had depended on the life of the body, and now,—how many forms that she had deemed herself lay crumbling in the dust?

Suddenly, with a strange mental revulsion, she came to herself, and all that vision fell into nothingness. A little boy in the next house was conning over his day's lessons, and in a high-pitched, sing-song was reciting the quaint Burmese-Pāli of the ancient Jātaka. "And if the bones of all the forms upon one being's line of lives were brought together, the pile of them would reach higher than Meru's Mount; or if the tears one living thing has shed in all its lives were gathered; not all the waters of the Seven Seas were equal to that flood! And from that Mount of Death, and from that Ocean of Sorrow; there is but one escape—the great Peace of Nibbāṇa, which is beyond all life!"

* * * * * *

Next day, a new Ngwé Bwin,—Ngwé Bwin no longer now, but henceforth spoken of by the respectful title of 'Sayā,'—Teacher—was seen coming from the Monastery. The whitened hair was shaved, and she was clad in a cream-coloured robe:—she had become a Methila, a Nun, and henceforth all her life was spent in works of charity and love. When Ma Saw died, and left a little three year old child to face the world alone, it

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was the Sayā who adopted her, and taught her of the Ways of Peace. When a poor man came to the village, it was to the Sayā's house that he was shown—for there was always help for those whose lives were hard. She it was who was in all the village foremost in giving to the Monks; and, when a few years had passed, she made of her house a school, to which the girls of the village all came free. Her pupils loved her dearly, but there was one strange thing about her that they could not understand. Sometimes she would be teaching one of them, when suddenly she would stop speaking, and, looking as though they gazed on something far away, her eyes would fill with tears. This to the little girls seemed strange. But the Sayā had caught, in the child's face before her, a glimpse of one of those dead faces that she had seen in her vision; and she knew that they had lived together and loved each other in past lives;—for all we love now we have loved before—and she feared lest life should teach to the child before her the great lesson of Sorrow it had taught to her.

* * * * * *

Such, except as to the end of it,—for but few Burmese women find enough sorrow in life to became Nuns—is a typical story of the life of a Burmese woman. For myself, I have travelled in various countries, in West and East alike; and have seen something of the lives the women of those countries lead; have heard something of their sorrows, of their ambitions, and of their desires. And there is one thing that I know, better than aught else in life:—that I would sooner be a Burmese woman than one of any other land,—sooner live the sweet and happy life of the Burmese village girl than that of the proudest in the Nations of the West. And, when the Wheel of Life shall turn for me, and the Day of Death shall come, may I die within hearing of the Temple Bells of Burma; may I live again, since live I must, once more in the life that has most on

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earth to teach; may I be born again and again, until I find the Great Peace, even as now, a Woman of Burma:—or, better still, a Burmese Man!

M. M. HLA OUNG.

RANGOON.

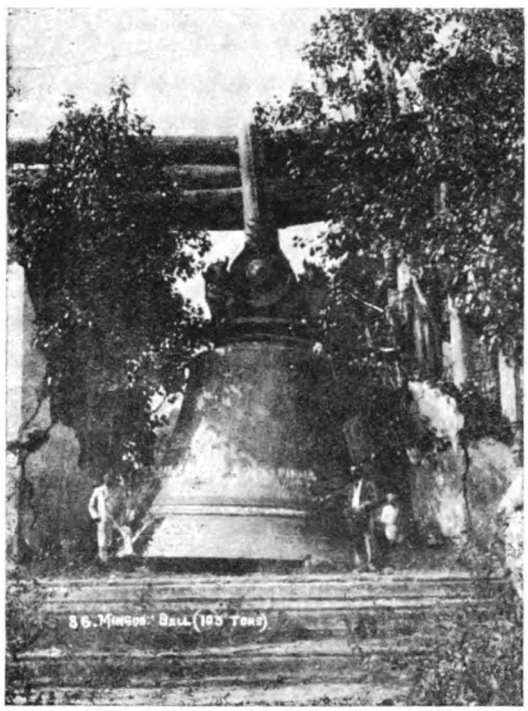


"The four little girls sate down in a row" p. 70.

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ANIMISM OR AGNOSTICISM?

BY MOUNG PO ME.



THERE can be but little doubt that, of all the inherited instincts of mankind, that one which possesses the greatest inertia, which more than any other is resistive to progress and to change, is that compost of beliefs, transmitted tendencies and philosophic ideas which we term Religious Instinct. What this Religious Instinct has once formulated or accepted as true, it does not, as a rule, abandon at the incoming of new ideas and ideals, but rather tends to incorporate these, to subordinate or transform them in accordance with the old ideas; and we find this true, not of immature and untutored minds alone, but also of many of the most advanced scholars of the age. We find, for instance, many Western writers on Buddhism ever seeking to read into the lives, the ways, the customs of Buddhist peoples, an acceptance of those very animistic beliefs which form the basis of their own inherited Religious Instinct,—beliefs which, for the most part, should rather be regarded as mere temporary atavistic relapses into the earlier and animistic creeds.

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Thus we find Andrew Lang, telling us in *Custom and Myth*,—

"What the religious instinct has once grasped it does not, as a rule, abandon; but subordinates or disguises when it reaches higher ideas."

Mr. Lowis quotes this passage in his *1901 Census Report*, and goes on to say :—

"The Burman has added to his animism just so much Buddhism as suits him and with infantile inconsequence draws solace from each in turn. I know of no better definition of the religion of the great bulk of the people of the province than that given by Mr. Eales in his 1891 Census Report, 'a thin veneer of philosophy laid over the main structure of Shamanistic belief.' The facts are here exactly expressed. Animism supplies the solid constituents that hold the faith together, Buddhism the superficial polish. Far be it from me to underrate the value of that philosophic veneer. It has done all that a polish can do to smooth, to beautify and to brighten, but to the end of time it will never be anything more than a polish. In the hour of great heart-searchings it is profitless as the Apostle's sounding brass. It is then that the Burman falls back upon his primæval beliefs. Let but the veneer be scratched, the crude animism that lurks below must out. Let but his inmost vital depths be touched, the Burman stands forth an animist confessed.

* * * * * *

"'For the outsider judges a religion as he judges everything else in the world, [says the author of *The Soul of a People*]. He looks to acts as proofs of beliefs, to lives as the ultimate effects of thoughts. And he finds out very quickly that the sacred books of a people can never be taken as showing more than approximately their real beliefs. Always through the embroidery of the new creed he will find the foundation of an older faith, of older faiths, perhaps, and, below these again, other beliefs that seem to be part of no system but to be the outcome of the great fear that is in the world.'"

These quotations are all taken from a page of the Report on the Census of Burma, 1901, and are the conclusions come to in an attempt "to form some conception of the extent to which spirit worship underlies the faith to which the greater number of people of Burma have given a professed adherence."

From the acceptance of a theory that primitive man worshipped ghosts, it is easy to arrive at the conclusion that

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though higher ideas and ideals may be reached, a reversion will at times follow, when man will again fall down to wood and stone. All belief in mystery may be disavowed, and we may assert that there is nothing in the universe hidden from the ken of man; we may acknowledge allegiance to what are fashionably termed materialistic or atheistical views; yet, it only wants an "hour of great heart-searching to come" and then—"the great fear that is in the world," will take hold of us, and—our critics have said things to their entire satisfaction.

But is it a fact that "in the hour of great heart-searching Buddhism is profitless as the Apostle's sounding brass?" This phrase sounds very nice, and its author would appear to have been tempted into writing it under the impression that the Buddhism of Burma is a lofty philosophy which the minds of the people are unable to grasp; consequently in the time of trouble and tribulation there is a back-sliding, when the Burman stands an animist confessed. The West, trying to read the mind of the East, finds that the Burman makes no effort to hide his animistic tendencies and never has done so, as witness the writings of Father Sangermano, Bishop Bigandet, Capt. Forbes and Colonel Spearman. Mr. Coplestone who reported on the Census of 1881 observed that—

> "The Burmans frequently make offerings to Nats, and regard the spirit world with an awe not called for by the creed of Buddha. The belief in Nats has remained underlying their thoughts and religion ever since they were converted to Buddhism, a relic of the ancient cult which is still preserved intact among the wilder Karens, Chins and other hill races."

Mr. Coplestone wrote correctly in so far as concerns the belief in Nats, but what is the creed of Buddha to which he refers? Colonel Spearman styled Buddhism as "an atheistical creed denying the existence of a Supreme Being or at least ignoring it." Apart from the question as to whether an atheist can consistently hold that he has a creed, it may, we think, be safely stated that any

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well-informed atheist would repudiate all claim to an intellectual capacity of being able to compress within the compass of a few sentences his ideas as to a creed or a belief in what is universally called God. Captain Forbes very concisely states the case for Buddhism as well as Atheism :—

"Atheism though simply meaning the 'want of a God,' or the 'no god,' has through the *odium theologicum* come to mean 'an active and wicked *denial* of a God. Buddhism does not *deny*, it simply ignores such a conception. whether the difference between this and the popular idea of atheism will be generally acknowledged by my readers, I know not; but I feel that a difference exists."

Had Captain Forbes written in present times he would have used the word "agnosticism" instead of atheism.

In almost every book written on the Burmese people, their Religion is dwelt on at greater or lesser length, and we read stories and anecdotes vieing one with another in the effort to show that "every man (in Burma) in spite of his atheistical teaching, is a believer in some sort of god." In one book we read of the old women who sneeze and cry, "*Payā kai ba*" (Lord assist me!); and in another we are told of a young mother with an infant dying in her arms, being asked to whom she prayed, replying: "Some one will hear me, some one will take pity." Why, we may ask, this wearying repetition; why this anxious endeavour to expose those weaknesses to which all human flesh is heir? It is cruel, heartless to ask a brother or a sister in affliction why they thus lament. Either we have not known what sorrow is, or the question is put thoughtlessly. It is not possible that in these opportunities the writers find proof for the superiority of their own faiths,—to record them merely for that purpose could only be accounted the work of exulting fiends. In the hour of utter helplessness, when stricken with some disease, when racked with pain, when we see those we love in agony, in danger, and are without the means of alleviating their distress or of

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removing the evil, does not the strongest heart amongst us cry out aloud? It is not in instances like these in which a wise faith would exult.

When an involuntary cry of "O Jupiter" escapes the lips of man, who would credit him with a belief in that ancient god? And, when in hours of deeper affliction we cry "O Lord," can we honestly say that the deeper mystery of life has been understood? To pick up these incidents for the purpose of pointing a moral or adorning a tale cannot be sufficiently deprecated.

As these tales are told with the object of proving that Buddhism offers no consolation, so too come the assertions that Buddhism is but a philosophic veneer behind which a crude animism lurks. A discussion as to the origin and development of religion with a view to determining the correct theory would be beyond the scope of this article. It is immaterial to the present purpose to seek the source of religions. Whether we take the view that animism is a degeneration, that nature-worship is a decadence, or that these arose from a common ignorance which animised appearances and incidents of nature, or peopled land, water, air and sky with wandering ancestral ghosts—whichever view we take, we are forced to credit our forefathers with imaginations and thoughts we might well envy. We find animism, or better, Nat-worship here, and we find Buddhism also; and it is our duty to say whether Buddhism is not more than skin-deep. Is Buddhism a mere superficial polish which has done all that a polish can do to smooth, to beautify and brighten, and which will never be anything more than a polish? That is the question we have to answer.

Let us then first ascertain what is Burmese Buddhism—or for the matter of that, what is Buddhism anywhere, be it in Thibet, China, Japan, Siam, Burma, or Ceylon. Wherever

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Buddhism has gone, we often hear it said, it has never supplanted the religion it found, the indigenous religion. Yet, the people among whom it has gone acknowledge freely their adherence to Buddhism, and in almost the same breath own allegiance to some more ancient cultus. So in Thibet under Buddhism are Shamanistic beliefs; in China, Confucianism and Taouism go hand in hand with Buddhism; in Japan, Shintoism has welcomed Confucianism and Buddhism; in Ceylon, Hinduism is said to have corrupted Buddhism; and in Burma and Siam Nat-worship is found with Buddhism. How can we reconcile these peculiar combinations, as they are often styled? Western minds view these as curious anomalies—nay, some call them incongruities; some even say, they are eccentricities. Mr. Lowis, however, recognises that the old-time religions die hard, especially when the "new faiths appeal more to the reason than to the instinct, that heritage of an immemorial past;" and Mr. Lowis instances the idolatrous rites which lingered in England after the introduction of Christianity, the Hinduism which masquerades in the Malay Peninsula as Muhammadanism, and he repeats Mr. Smeaton's story of the belief in an all-powerful Supreme Being which the heathen Karen holds despite his animistic practices. "At no period of history," writes Mr. Lowis, "has a nominal profession of faiths often far more exacting than the Buddhist been found incompatible with a genuine, if surreptious, allegiance to the gods of an earlier age." Quite correct, but does the Buddhist faith make any demands like those of other religions? Buddhism has no dogmas. It is an incorrect appreciation of this fact which leads to confusion and wrong conclusions. "It is doubtful," writes Mr. Lowis, "whether the great majority of Burmans would be prepared to make as frank a confession of the faith that was in them (of a belief in an all-powerful Supreme Being) as Mr. Smeaton's Karens." Every act of a Burman when he is faced by the mysteries of the universe testifies to an acknowledgment of an unseen power;

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force him to express by word of mouth, to say what the power is, and he will answer to the best of his knowledge; the ignorant will say, "Nat," the learned will reply, "Law." What are these but words coined to express an abstract thought in the measure of the intellect of the respondent?

Buddhism has no dogmas. "The whole world is under the law of causation" this is the one thing Buddhism knows. There is the Law, do you ask for its cause? "Let us not lose ourselves in vain speculations of profitless subtleties;" said the Lord Buddha, "let us surrender self and all selfishness, and as all things are fixed by causation, let us practice good so that good may result from our actions." Those who forget this, or who are pressed to name the cause, fall easy victims, as Father Sangermano found when he "forced several learned Talapoins" to say which was first, the Law or the God. "The observance of the law is necessary to become a God; therefore the law must exist before God." Then he got them to commit themselves to saying that God was undoubtedly anterior to the law, "since the law is that which God reveals," and ultimately puzzled them by asking, how then could the law exist before God. "They were overcome by the argument," he adds "and could not reply a word."

"What is Truth?" asked Pilate,—and Christ deigned not to answer. In His wisdom He maintained silence, but prating man seeks to define it, and all he reveals is the measure of his intellect. Buddhism acknowledges the Law. Our interrogators ask: "Who is the Law-giver?" forgetful of the fact that the question can be pushed further back.

And so they who write of the exactions which Buddhism makes, overlook or forget the fact that Buddhism carries us as far as our knowledge will go, and it is only when we deviate from the path that Buddhism becomes a veneer and a polish.

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Buddhism sets no limitations. We are free to investigate. It calls for no renunciation of what we may call our religion. Keep that if you will; and, no less than Christianity, Buddhism enjoins: Prove all things; hold fast that which is good.

We are told that on one occasion a Brahmin of proud and contemptuous disposition, drew near where the Blessed One sat, and enquired:—

"Gotama, what is it constitutes a Brahman? and what are the Brahman-making qualities?"

Then the Blessed One, concerning this, on that occasion, breathed forth this solemn utterance:—

"The Brahman who his evil traits hath banished,
Is free from pride, is self-constrained and spotless,
Is learned and the holy life hath followed,
'Tis he alone may claim the name of Brahman."[1]

Here we are not told that a Brahman must be born in that religion of Brahman parents, nor is there a call to give up that religion for Buddhism; and if it had been possible in those days for a Christian to interrogate the Blessed One, he would have been told—

"Cultivate good-will without measure towards the whole world, above, below, around, unstinted, unmixed with any feeling of making distinctions or of showing preferences."

"To abandon all wrong-doing;
To lead a virtuous life;
And to cleanse one's heart;
This is the religion of all the Buddhas.'[2]

It is the Gospel of Love and of Self-Culture. It is no more atheistical than the atheism contained in the trite saying:

"God helps them that help themselves."

[1] Udāna I, 4.

[2] Dhammapada v. 183.

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This Gospel of Love, this endeavour in Right Doing, is Buddhism. "Ignorance is the root of all evil," therefore—

"Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is needed, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent and errors will lead you astray so that you shall not find the noble path that leads to life eternal." [3]

Thus does Buddhism caution as to Right Knowledge, but more strictly does it enjoin Right Action, for actions determine our future—

"People pass away, and their fate after death will be according to their deeds." [4]

The Lord Buddha denounced no religion. In all things he recognised the result of the workers, thinkers and actors of previous days. He knew that every particle of every existing thing had been ages in the forming.

Scientists to-day trace the building-up of organic forms of the most complex kind from the simplest beginnings. Every function evolves with its organ and gives it form. Comparative anatomy and embryology reveal a long chain of stages of evolution. The sense of hearing has grown up from tactile sensibility; from cells of the integument gradually becoming transformed and specialised, irregularly distributed cilia, as collections of these cells are known under their transformed condition, have arisen; these gradually acquire special localities and form the ears. The cilia are earlier simple tactile hairs of the epidermis or upper skin, which under alterations of pressure appreciate distinctions more and more nicely, till they come to be capable of perceiving more rapid sonorous vibrations. And, we have but to think of the difference between the music which delights the "savage breast" and that which pleases the cultured ear; the simple, monotonous, rythmical repetition of some noise, as the beat of a drum among wild tribes, and

[3] The Gospel of Buddha.
[4] Ibid.

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the classic harmonies of an opera by Mozart or a symphony of Bethoven, to be able to get some rude idea of the ages during which the ear of man has been in formation. The same with sight, which has grown out of the thermal sensibility of the skin. At first, but a dark speck in the integument responding more readily to changes of temperature than the rest of the skin around it, absorbing the heat more quickly than a colourless speck, just as a black stone grows hot more rapidly than a white one ; distinguishing first clearness from darkness, becoming gradually transformed, till the eye of the artist is built up, capable of appreciating the most delicate tints.

A gradual upbuilding towards perfection proceeding under definite laws, those laws of cause and effect are known to-day as evolution ; and scientists interested in the world round about them, awakened to the consciousness of its unifying power, have found that it helps to unlock much that was for long looked on as belonging to the mysteries of the universe. The outer or objective world has engrossed most attention, and scientists of the West have only recently turned closer attention to the subjective world, that is, the study of the self, the mind in man ; a study known as Psychology. And, they find that this mind, this self, is built up of "groups of sense-impressions, perceptions, ideas, and volitions." Just as in the eye, we see its beginnings in the old, old world as a sense of appreciation of warmth, and in the ear the beginnings of sensations of sonorous vibrating pressure, so away back in the ages of the past, consciousness arose from feeling ; and scientists are busy to-day endeavouring to solve this problem of the origin of feeling.

It is not necessary for our present purpose to go further into this subject of Psychology ; mention of it and of Evolution are made merely to show that what science is busy with to-day engaged the attention of Eastern philosophers many centuries ago. The Lord Buddha considered the question of existence in deep

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and earnest meditation,—seven long years we are told he spent on the study of self,—and he came to the conclusion there is no self; the soul is a conglomeration of sankhārā tendencies building up sentient structures, the results of our deeds. Just as the human eye and ear are the results of countless myriads of years, so this "I" of which we speak is the result of simple feelings of nervous irritations grown in complexity through æons of ages past. We cannot do better than quote here an extract from a lecture on Buddhism delivered by that erudite Pāli Scholar, Professor Rhys Davids:—

"The history of the individual does not begin with his birth, but has been endless ages in the making; and he cannot sever himself from his surroundings, no, not for an hour. The tiniest snow-drop drops its fairy head just so much and no more, because it is balanced by the universe. It is a snow-drop, not an oak, and just that kind of snow-drop because it is the out-come of the karma of an endless series of past existences. It did not begin to be when the flower opened, or when the mother plant first peeped above the ground, or first met the embraces of the sun, or when the bulbs began to shoot above the soil, or any time which I can fix." [5]

This is a modern rendering of the doctrine which the Lord Buddha preached, and He who saw that "this individuality of mine is a combination material as mental," must have recognised the folly of telling a man to put aside the religious beliefs in which he was born, or had subsequently attached himself to; for—

"All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts." [6]

To tell a man then, that he must throw off his animistic thoughts, were useless. Those thoughts had come down hoary with antiquity, and could not be undone by merely denouncing them as false. The root of the evil was elsewhere: dispel ignorance, be eager after truth. Once the illusion of self-hood is destroyed, destroyed are all the other illusions, for truth has come and the heart is cleansed from all defilement and free from illusion. Strive

[5] American Lectures p. 130.
[6] Dhammapada v. 1.

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then to take right views, be upright, conscientious and gentle, not proud, with right aspirations, right conduct, right way of earning a livelihood, right efforts, right thoughts, and right contemplation, and ever mindful of treading this, the Eightfold Path, which springs from the Four Noble Truths, cessation of sorrow must surely, inevitably follow, as follows day the night.

This then in its fulness is the Gospel of Buddha. Each one is the result of the thoughts and actions of the past and it may not be possible to undo at once that heritage. Begin then now its undoing, let earnestness be the goad, for earnest thought is followed by action, and good thoughts will produce good actions and bad thoughts result in bad actions.

Let no man think lightly of good, saying in his heart 'It will not come nigh me.' As by the falling of water-drops a water-pot is filled, so the wise man becomes full of good, though he gather little by little;—and the fool becomes full of evil, though he gather it but slowly. Not about the perversities of others, not about their sins of commission or omission, but about his own misdeeds and negligences should he who would be wise be worried.[7]

These are some of the things the Burman knows as Buddhism. He does not care for the subtleties of philosophy. He knows that the Teacher pronounced a caution against them. Indulgence in them leads to vain speculations, scepticism, errors, whic lead to indifference and lead us astray. Learn then to know that what is not right is evil, and evil is punishable, that is, it is censured by wise men and brings but sorrow. This is the core of Buddhism, and the Burman practices these injunctions, so that his heart may beat with the heart of this Religion which he claims as his. If in times of sorrow, of calamities, we see the Burman Buddhist act otherwise, we must know then that he has been faced by a riddle of the universe

[7] Dhammapada v. 121, 122, 50.

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and he cannot find a solution; in the performance of an old-time rite he may seek consolation, but this does not mean that he has found a solution of the riddle. He has merely done that which is human and which he thinks is right.

In times of happiness when good news has come, when a venture has proved successful, the Burman performs some other old-time rite. He buys a little gold perhaps and has it placed to gild an image or a pagoda; and makes a small feast to which friends are invited, and they spend a day out near the pagoda. His offering has not been made to gratify any unknown powers or power. He thinks it a good act, and he sees that one act affect more than one besides himself, and he repeats to himself: "Happiness is the outcome of good." That one act brings forth fourfold, and the recollections of it and its results increase manyfold and are fruitful in cultivating good-will.

According to his light, his offering to a Nat and offering to the pagoda, are alike. They are good acts, the result of good thoughts, and contain blessings which fire can neither touch, nor moisture corrode, nor wind can crush; nothing can destroy the blessing of a good deed, and it will help to reform the world. Is then this Buddhism of the Burman a mere veneer, a polish which has but to be scratched and it will be seen to fall away and crumble to dust?

One may as well accuse the Christian of having but a veneer of his Religion because his many acts contradict its teachings. At a Christian's place of worship are heard magniloquent phrases about the Eternal, Immutable, and All-wise; and mixed with such phrases are to be heard petitions asking the All-wise and Unchangeable to alter the course He has taken. Should we on such utterances and practices declare that the foundations on which the Christian builds his philosophy vanish before afflictions, casualties, and calamities, or that the Christian has added to his animism just so much Christianity as suits him

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and with infantile inconsequence draws solace, now from a lofty philosphy, and immediately after from a low-born animism? Prior to the influence which Darwinism exerted on Christian theology, human conduct, in fact, morality generally in Christian lands, was regulated in accordance with the will of the Biblical Jehovah. All conduct must be directed not towards pleasing those immediately concerned, not towards furthering or increasing their happiness, but towards pleasing and gratifying the Deity, who would reward good conduct by eternal felicity and punish bad conduct by eternal misery. Right was to be done because it was to be rewarded by Deity, and wrong was to be abstained from because the same Deity would punish the evil-doer. These crude ideas of morality and conduct are still held by some unprogressive Christian sects; but, day by day, a leaven is spreading throughout Christian communities, and the great majority recognise the laws which govern the moral life to be as eternal and immutable as those which govern physical being. A breach of physical law results in pain or in death, so too a breach of moral law results in unhappiness and evil.

"If a man speaks or acts an evil thought, pain follows him as the wheel follows; the foot of the ox that draws the carriage," so says the Buddhist. Here, there is no judge implied who rewards the thought or act, and awards punishment in order to bring one on the right way. Nay, on the other hand—

"By oneself evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself, no one can purify another."[1]

Here again, no dread of outside agency is implied. If a man has aught to fear it is himself. If the Burman Buddhist, learned or unlearned, will admit that there is a "great fear in the world" he will say that it is oneself. But he knows naught of that fear. And this has been well-illustrated by the Author of *The Soul of a People,* by the recital of the incident in which a Burman

[1] Dhammapada 1, 103.

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lad, a servant, in a moment of weakness and with an earnest desire to help a sister really in need, stole some money he found on his master's table. The lad was sent to jail as a criminal, and on his release he went to that master and asked to be taken back in his employment. "Just to think," said the officer, "he was not ashamed of having been in prison!" This master could not re-employ him, for residence in jail meant degradation, and if that were or could be made life-long so much the better, perhaps, for only then would the punishment exert an influence for good. But the Burman boy could not understand it. With the incapacity of primitive man, and even the semi-civilised, he could not display any exactness of thought. So those who hold themselves more enlightened say, as writes the Author we quote—

"But the pity of it—think of the pity of it all! Surely there is nothing more pathetic than this: that a sinner should not understand the wherefore of his sentence, that the justice administered to him should be such as he cannot see the meaning of."

But later our Author strikes a truer note:—

"As in our religion so in our laws: we believe in mercy at one time, and in vengeance at another. We believe in vicarious punishment and vicarious salvation; they (the Burmese people) believe in absolute justice—always the same, eternal and unchangeable as the laws of the stars. We purposely make punishment degrading; they think it should be elevating, that in its purifying power lies its sole use and justification. We believe in tearing a soiled garment; they think it ought to be washed."[9]

Among the children of the European aristocracy, we believe, the words: "If you think thus, or do this or that thing, you think or act like the vulgar, the beggar on the street," have a wondrous effect; they act like magic and keep the little ones on the right path, and the influence of those words are felt through life. They make the gentleman. In much the same manner the Burmese mother rates her young ones when found in wrong-doing: "If you do not correct your ways you will

[9] The Soul of a People p. 104.

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turn out a bad man." She has no hell to appeal to in the Christian sense; there is no devil to take possession, nor is there a Judge above who will reward you according to your deeds.

The Nats are not the bogeys of whom European children are reminded. They are real beings to the Burman and Buddhism does not deny their existence. All sentient life is in the trend of existence, and plant, fish, fowl, animal, man and Nat are but stages in that trend, and the one injunction to all is: Elevate the mind by good thoughts, good deeds; earnestness is the path of immortality, thoughtlessness the path of death; those who are in earnest do not die; those who are thoughtless are as if dead already.

A father once went away to a distant land and accumulated riches there, while his son, in search of work for food and clothing, reached without knowing it the land in which his father dwelt. The father, seeing his son in wretchedness, ragged and brutalised by poverty, ordered his servants to bring him to him. The son wondered at his apprehension and when he came within sight of the mansion, he thought: "I must have evoked the suspicion of some powerful man, and he will throw me into prison;" and he strove with the servants and made good his escape. But the father had him recaptured, and without having him brought into his presence, appointed him as a labourer's helpmate on the estate. The son was pleased with his situation. The boy proved honest and industrious, and the father promoted him higher and higher. After many years he called his son into his presence, then before the assembled servants he made the secret known, and the son was exceedingly glad and full of joy at meeting his father.

Such briefly told, is a parable which the Blessed One spoke to the people in words adapted to their thoughts: like children they loved to hear stories; therefore, He told them stories to explain the glory of the Dhamma.

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And the moral of the parable is: Little by little must the minds of men be trained for higher truths.

Those among us who have had the opportunities of a Western Education, may chance to read the passages cited at the commencement of this article, and with that shyness which is peculiar to us, may think that after all our Religion must be wrong, for do we not find a learned English gentleman tell us that it is an old-time faith which we hold to, and our Buddhism is nought, can never be anything more than "the Apostle's sounding brass;" an empty thing which will not stand by us in the time of need, "in the hour of great heart-searching." The object of this article is to look into the accuracy of this assertion; and we have confessed to an adherence to an old-time faith, but our actions in that connection are not controlled, instigated, or performed because we believe that the Nats can help us in the hour of need, or because the offerings we take to the Pagoda will help us in obtaining a reward; but because we think they are good acts we do them, in the sure and certain hope that good can only be productive of good. Not because there is a great fear in the world are we urged to good works. If there be such a fear, we do not know it; there may be, there may not be this fear in every individual; this we know, that if it exists, it is born of ignorance; the ignorance said by the Blessed One to be the root of all evil.

An Archbishop of London once declared Buddhism to be rather a system of philosophy than a creed, but that was nearly thirty years ago, and much more has been learned of it since then, and many of its sacred books have been translated; and open-minded Pāli scholars, as Professor Rhys Davids, have declared Buddhism to be "an attempt to give a scientific explanation of the great fact of the existence of evil, and certainly the most consistent, if not the most successful, of all the efforts that have been made in that direction."

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Another sympathetic writer who has given Buddhism much thought, Mrs. Frederika Macdonald, tells us:—

"Buddhism is the one *religion* that has preached that 'not even a god can change into defeat the victory of a man who has vanquished himself' (*Dhammapada* 105). Philosophy, of course, has taught the same lesson; but then Philosophy is not religion. Philosophy at best brings resignation, teaching men to endure the evils of life. But religion does more than this. Religion brings spiritual enthusiasm and joy, carrying men through these material pains and evils, and leaving them their conquerors. And Buddhism does this: it has the enthusiasm and power that belong to a Religion, although the system it kindles (or, as Matthew Arnold would have said, 'lights up with emotion') is a system founded upon self-reliance, having its method in self-conquest and self-culture, its goal in self-deliverance; a refuge for man from the attacks of his own passions and from the evils of the world, in the 'safe asylum' of an intellectual and spiritual life." [10]

Then remember that when we are faced by some mystery of the universe which we fail to understand, we wonder because we are ignorant, we fear because we are weak. The Dhamma alone can deliver us from error, sin, and sorrow, and it alone can open in all fulness the Way to Peace. Let us then be constant in endeavour to grasp the Four Truths and enter on the Noble Eightfold Path, cultivating good-will without measure and compassion without stint; seeking ever to gain that Goal of our Religion of which we are taught:—

"He in whom live no lusts, O Todeyya"—thus said the Exalted One—"To whom is no desire, whose doubt is overcome,—for him there is no other Deliverance.!" [11]

[10] Buddha and Buddhism.

[11] Suttanipāta, Ṭodeyyamāṇavapuccha, 2.

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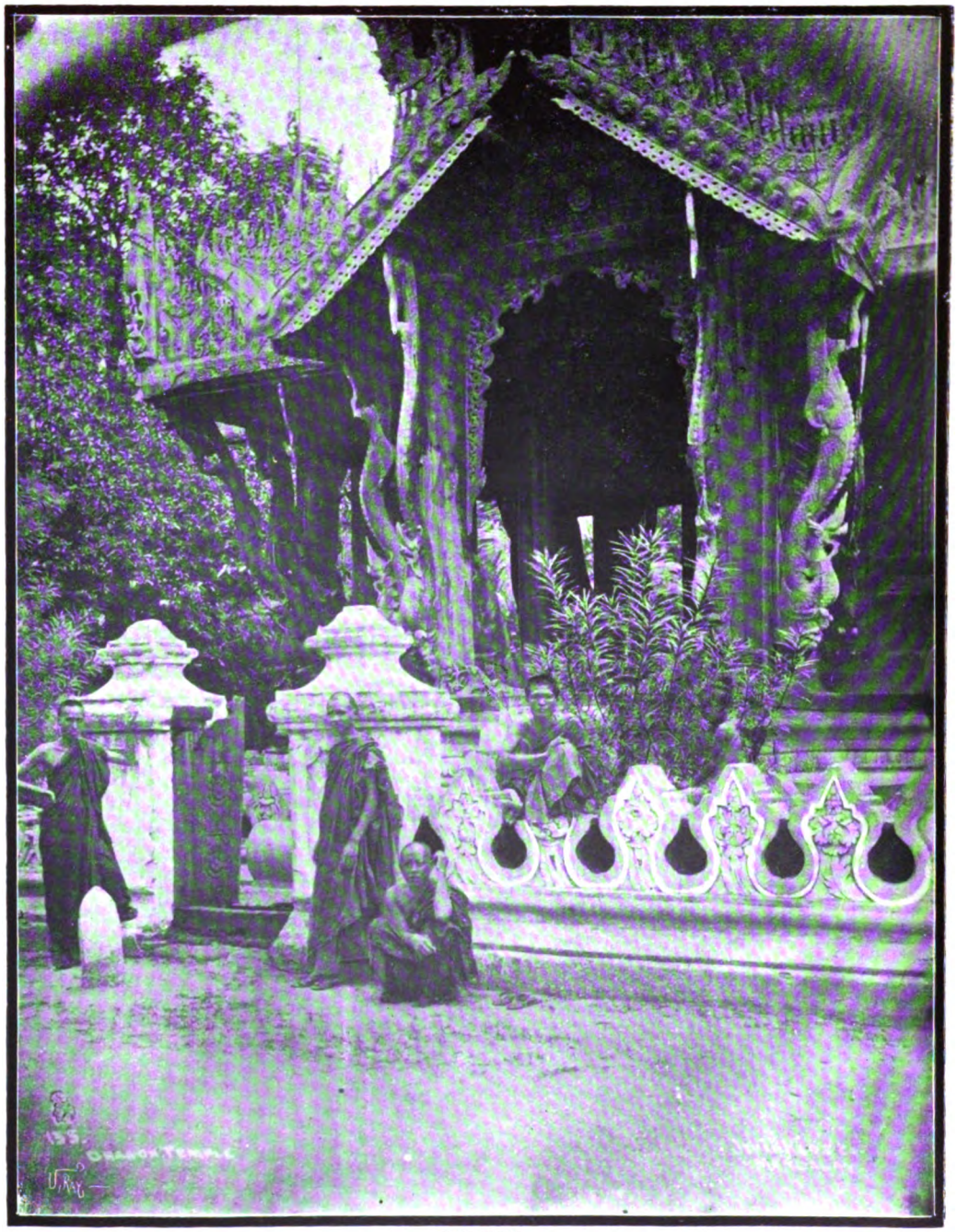


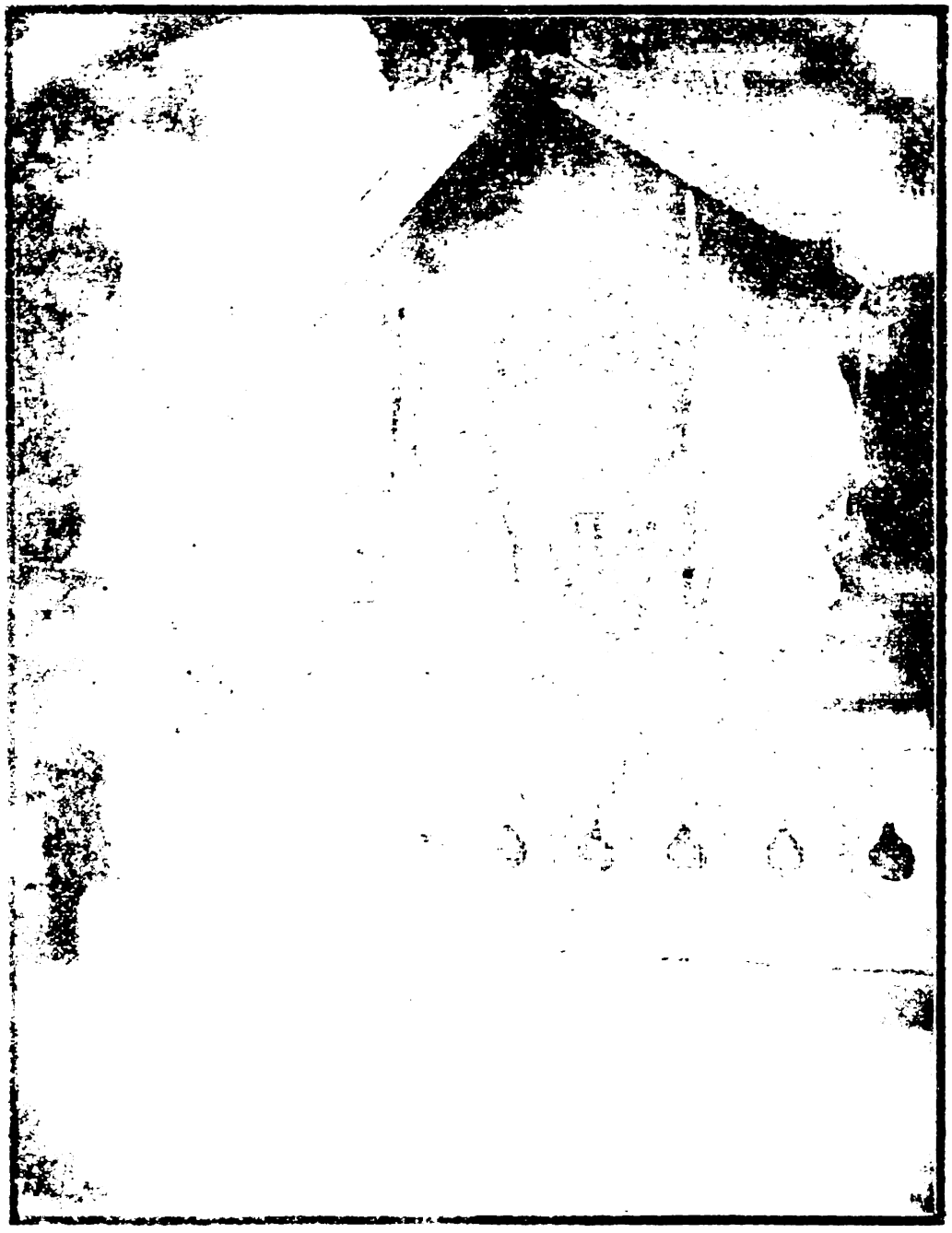
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THE DRAGON SIMA

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here is each shrine
of some fair fragment
Master, an old-time
page torn from the great
of Nat or Bhīlū sacred to
Proconsul of a world-
ry the ministers of his
a vaster, immemorial
nisters but humble
r wore, begging
their gentle rule main-
the people whom they teach-

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Lemercier & Cie., Mandataires.

LA BELLE GABRIELLE.

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IN THE SHADOW OF SHWE DAGON.

BY ANANDA MAITRIYA.

PROLOGUE.

NIGH to the great toiling City, where the lives of a lakh of men are lived for good or ill; nigh to the turmoil of the busy wharves that fringe the river, the chaffering of the bazaars, the endless work of Secretariat and the long routine of Government House, rises another town, a world apart:—the City of the Great Pagoda, true capital of Burma for six million hearts:—a town of shrines and temples clustering around the Golden Fane, where the Great Teacher's first disciples enshrined His Relic and His Memory, whilst yet He lived on earth and taught the Ways of Truth.

Nigh to the great City, yet afar from it, other and apart. There burn the Fires of Life apace—Passion and Hatred and Delusion flaming to the sorrow of mankind; here are those fires dimmed, and all the air is redolent of Peace. There all is Transitory, full of Sorrow and Unreal; here men draw nearer to the Permanent, the Blissful, and the True. There, every building has its place in the workday life of Burma, stands for its commerce, its justice or its governance; here is each shrine a story carved in wood or stone, epitome of some fair fragment of the inner national life,—a memory of the Master, an old-time tale of human love and sacrifice, a page torn from the great volume of Burmese tradition, legend of Nat or Bhīlū sacred to youth's bright days. There rules the Proconsul of a world-wide Empire, judge and police and soldiery the ministers of his will; here reigns another Lord, owing a vaster, immemorial Empire, His Law the Law of Love, His ministers but humble Monks, clad in the Yellow Robe their Master wore, begging their daily food even as He begged; their gentle rule maintained by the undying devotion of the people whom they teach·

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Many are they whose eyes have seen all that is plain for eyes to see in the City of the Great Pagoda; who yet of its inner life have known naught at all. Idols wrought of stone and bronze have they beheld, where to those who know is the Symbol of a Life of Love; quaint carven forms of man and bird and beast, where the Burman reads long legends twined about his heart from childhood's days; and they have heard but pagan litanies, where to the Buddhist lies the murmured secret of the Mystery of Life.

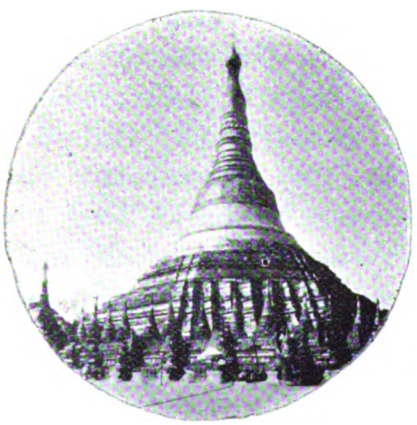
To him who knows it, all the City is instinct with life. Naught there but has its tale to tell; from the great sacred Bell which the Spirit of the River denied to sacrilegious hands, but rendered willingly to his own people; to the jewelled spire which crowns the central Fane, three hundred feet aloft in the resounding air. And yet again beyond all this, past stone and wood and legend and tradition, breathes another, deeper Life:—the Life that stirs in the hearts of those who know the City well.

When the calm of evening falls, and the busy throng of worshippers is past, in the silence of the night, in the swift glory of the dawning day, the gateways of that deeper Life are opened, and those who know pass in,—in to a Life Beyond, where Peace is ever reigning, and all the world is known a dream. Then the Golden Fane tells to the longing heart its deeper meaning, and all the City of the Great Pagoda thrills to a new life and hope:—the promise of the Dawn of Love throughout the world, white glory of the Herald-star of Peace. They know it, these devotees with silvered hair who dwell there on the Holy days; the little nuns who kneel there in the dawn have learned its coming, the solemn Monks have known it, and partaken of its mystery. Weary of the day's long toil, the merchant from his store, the clerk from his office, the silk-seller from her stall, come in the hush of evening to seal its wonder in their struggling lives—lest peradventure they should forget the Peace, and

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all their ways be wasted in the world's desires. Then, as they kneel there in the afterglow, hearts beating to a music past the life of earth, the haunting glamour of the place steals over them, and the vain cares of life are gone; then the soft chiming of the golden bells is heard no longer, and the mists of Act and Speech have faded from their minds: then do they gather light of the life beyond, gather new strength to live and love, out of the lesson of that inner Life.

What these have known and felt,—that hidden inner life,—speech cannot utter it, nor written words reveal; for it dwells only in the hearts of those who have entered it and known. Yet here a little may be told, the burden of the outer life of the Pagoda City,—doings of man and beast about its precinets, tales of the lives lived beneath the Shadow of the Golden Fane. Some may thus learn a little of the Faith it teaches, a little of the lives it has inspired; and some, perchance, may gather from these tales an echo of its inner, glorious life, wherein these outer shows are melted in the Void that bore them, where Peace is reigning ever, and the Secret of the Silence is revealed.



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I. BURMESE BANK-HOLIDAY.

Glad let us live, then,—naught our own esteeming;
Glad let us live, 'midst hatred full of Love;
Amidst the troubled free from all vain dreaming;
Feeding on Joy, as the bright Gods above!
Dhammapada 197—200.

IT was the Feast-day of the Great Pagoda, the Full Moon of Thadingyut, which ends the long Buddhist Lent, and all Burmese Rangoon was making ready for a day of happiness.

During the three months of Lent, all Burma is busy with the preparation of a double Harvest;—the Harvest of the Rice that feeds the nations, and the greater Harvest of Good Deeds that bears fair fruit of nobler, happier lives. All the days of Lent there are no Pwés or weddings, and then, more than at any other time, the thoughts of the whole nation are turned to sacred things. Then every Temple has its full complement of Monks, for during Lent the Monk must live in one Temple, and not absent himself for more than a few days; then the Rest-houses are filled on Holy days with crowds of devotees, keeping the Eight Precepts, taking food, like the Monks, only before noon, and listening to the preaching of the most Excellent Law; then the Monasteries resound with the loud studies of new Novices, proud in the Yellow Robe they wear during the days of Lent:—the Yellow Robe which gives them their 'Humanity,'—for, until he has lived as Novice in the Yellow Robe, the Burman boy does not regard himself as properly a 'man':—or at least his elders do not so regard him, which amounts to much the same thing. Lent in Burma is a time of great solemnity, of self-restraints and high religious ideals, when the laughter-loving Burman forgets awhile his native joyfulness, and devotes himself in right earnestness to the purification of his heart and mind, to sowing Merit for the reaping of another life.

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But the long days of discipline come to an end at last, and now behold all Buddhist Rangoon ready to go mad with joy. The laymen free again to marry and give entertainments; the little ex-novices, hungry with their three month's fasting, hastily disrobed that they may take part in the general rejoicings, full of the importance of their new dignity as men; the children chattering gaily of the coming Festival;—all radiant with the joy of life, and determined to be happy to the best of their not inconsiderable ability. The very earth and sky seem to take part in the general happiness, for the Rains are past and gone; the sky, long dark with hurrying clouds, is blue and clear once more; the beautiful sun, veiled for three months, shines glorious again; and all the earth is breaking into new life and bloom.

At the Pagoda itself, all is life and movement. From the earliest dawn, bullock-waggons, decked with flags and streamers, have been depositing their merry burdens;—whole families, the baby not the least in evidence, that have travelled from outlying villages all night; busy crowds of nuns and women who have spent the night at the Rest-houses near the Pagoda, that they might cook fresh food before day comes to give in charity to Monks and poor; sellers of toys and flowers, incense-sticks and lights, and of all manner of quaint foods, dear to the Burmese heart, setting their various stalls ready for the day's bright earnings; Shan traders in strange attire, come to lay fresh gold-leaf on the Golden Fane, astonished at the bustle of the town after their silent hill-sides; beggars not a few, come early to secure their places, confident of a silver harvest to-day;—all these and many more there are, hearts thrilling to the universal joy, making unwonted clamour in the great City of the Pagoda.

Days before, preparations have been going on apace; and now on the wide platform stands many a temporary building, wherein an endless succession of wonderful things may be seen

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and heard. The Society of the Devotees of the Four Quarters has its stall, where the poor may find food for the asking; the Chinese Society has a big structure of paper screens, covered inside with wonderful paintings by Chinese artists, and a big 'Welcome to All' in three languages over the door; Mr. Edison has invaded the solemn precincts with his phonographs, which from horrid brazen throats chatter forth Burmese songs and tales, to the wonder of the village folk, who can say naught but 'O my Mother!' for amazements. The whole platform is brilliant with flags and paper dragons, which vie in their gorgeousnes with the bright silk clothing of the joyous crowds. Here and there musicians are seated on their mats: one beating the sweet-sounding Burmese Dulcimer, made of hard bamboo strips strung on silken cords; another, seated in the midst of a perfect orchestra of gongs, taps out low plaintive melodies; whilst a third discourses on a bamboo flute in thin penetrating tones that carry to an astonishing distance. Fortune-tellers are busy casting horoscopes, story-tellers reciting oft-told tales; whilst, on the slopes of the hill below, workmen are busy building bamboo stages, ready for the numerous Pwés that will start after dark, and continue until dawn next day. Best of all, there are the numerous shrines where lights and flowers and incense may be offered, for your Burman on his holiday never forgets to honour Him to whose Teaching all his happiness is due.

As day wears on, women and girls, great baskets balanced on their heads, come from the gardens and the woods with fresh flowers to supply the swift-diminishing piles on the flower-sellers' stalls: and, their burdens disposed of to advantage, they too join the sightseers,—not forgetting themselves to offer the fairest of their flowers at their favourite shrines. All is life and merriment from dawn to dusk: and then, of a sudden the whole scene changes, and new delights, ceasing but with the night, begin.

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The Sun was setting in a crimson flood beyond the answering red gold of Shwé Dagon, as my friend and I passed up the terraced path that leads from our Temple to the Great Pagoda; and, as the evening breeze stirred in the palm-trees' lofty crowns, the gold and silver bells upon the spire throbbed clear and sweet above the murmur of the mighty crowd. Suddenly, as we drew near, a point of light shone forth, high in the heavens like a star, upon the summit of the Shrine; another and another gleamed, till all the vast fabric of the Pagoda was outlined in fire; the lights of a thousand lamps following its faultless curves and tracing out its golden terraces, shining high above Rangoon, a new Orion in the Western sky.

I do not think that in all the world there is another spot so fair, so perfect in its ordered beauty, as is this City of the Great Pagoda, the shrine of Him who taught that all fair forms are Fleeting, full of Sorrow, and Unreal. Its very loveliness, indeed, recalls that Teaching, for it seems unearthly, beyond the poor realities of human life; the heart aches at the sight of it, and the strong sense of its impermanence invades the mind; as in a vision of the night whereof the splendour and the wonder grow until we realise it but a dream, and, spite of our longing to prolong it, wake. To-day, with light and laughter of the happy throngs, with song and show and mystery-play of olden times, it seemed liker the Country of the Nats than ever. The little shrines that nestle at the golden base of Shwé Dagon were all ablaze with light, hundreds of tiny candles flaming in each, lighting up the marble figures of the Master within, and shining in the faces of the surging crowd without.

And what a crowd that was, filling all the wide platform unto overflowing! Clad in that harmony of colour which seems to be the birthright of Burma and Japan alone; white flowers gleaming in the raven hair and golden bracelets on the soft brown arms; sweet and pure as the flowers that decked them;

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thrilling with joy and merriment and happiness, they too seemed as the children of a dream, as the denizens of some bright heaven come to dwell awhile on earth. Reverent, too, they were,—not with the sad respectful countenance and slow gait accounted reverence in the West, but with the free spontaneous reverence of the Buddhist, who, wherever you may find him, deems happiness and laughter not amiss in holy places, but rather the best and fittest sign of true devotion—joy in the Law he loves made manifest as worship. All the crowd seemed so intent on seeing all the sights, on enjoying everything with the naïvèté of children: yet all so careful and considerate of others. When one small urchin, whose short stature prevented him seeing, from where he was wedged in the crowd, the Dragon-lanterns at the Chinese Stall, sate down and wept abruptly, instantly a big boy perched him on his shoulders, and, gently pushing, made his way to the front and set him by the great lamp, to drink his full of all its green and scarlet glories; when some man or woman, finding the shrine he sought, (for there are special quarters sacred to the seven days of the week, and the Burman likes best to make his offerings at that of his own birth-day) would kneel down to worship, room would be made around; and when, most of all, the venerated Yellow Robe appeared, the close-packed crowd would somehow flatten itself yet more, and make a clear wide path that he might pass untouched.

Thus it was, helped by considerate self-appointed guardians, my friend and I came through the parting throng to one of the four chief shrines that flank the Pagoda to the cardinal points, where tiers on tiers of Buddha-rūpas, bronze and gilded wood and marble, smiled, with the calm awful smile that utter wisdom brings, down on the kneeling worshippers beneath. To-day the tables before the wide altar, insufficient for the needs of holiday-making Rangoon, had been removed, and a great wealth of flowers, white, and red, and gold, lay piled to the very top of

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the altar-rails; the air was heavy with the scent of countless orchids, thick with the smoke of incense; and the coloured mirror-work on ceiling, walls and pillars glittered in the blaze of a thousand flickering candles. Kindly hands pressed on us gifts of flowers, till we could hold no more; and we knelt to meditate on Him whose Words had brought a nation thus to take its holiday.

Whilst yet we knelt, the broad full Eastern Moon arose, brighter than ever seen in Western lands, bathing all the world in a silver flood that shamed the ruddy glare of candle and of lamp, and from shrine and flower and glancing silk called forth strange opalescent tints,—colours unknown, undreamed of in the garish light of day; till when, devotions done, I rose to watch the moving pageant, it seemed another world had dawned to life,—a world wrought of the rainbow and the cloud.

And, as I stood and watched, deep upon my heart stole the glamour of the Great Pagoda. The kneeling worshippers within, the surging moonlit throngs without, the deep low tolling of 'the Great Sweet Voice,' the Sacred Bell; and all the beauty and the light and life around me trembled like a vision on the verge of wakening; and, wearied of loveliness, I turned to watch my mind, to see what it was thinking of it all.

A great pschylogist of the West once said that we are wrong in saying "I think," and that we should rather say "*It thinks*,"—just as we say "It lightens" or "It rains." I do not know if Lichtenberg had studied Buddhism, but certain it is that his saying expresses a profound truth, a truth which lies at the bottom of all Buddhist psychological methods. To understand the difficult truth that there is no "I", no Soul that thinks or sees or acts through mind or eye or hand; but only a succession of phenomena, mental, visual, molar; each, by reason of Moha, the Illusion, giving rise to a momentary "I":—this is in Buddhism accounted the first step of

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by the least frequented paths, and marvelled what evil I had done in former lives, that I should take birth as countryman of such as these.

Such was the picture that I saw, and for a while I stood there,—there in midst of scenes so different,—and wondered why this memory had dawned upon my mind, not understanding the linkage of these thoughts. At last, suddenly and swiftly, the comprehension came :—*the scene before me was Burmese Bank-holiday ; and these fair children of the East, so sweet and courteous, so reverent and joyful, were but the masses of Rangoon, taking their pleasure on their national festival.*

And then I thought of Mr. Rudyard Kipling's "Sullen child-like peoples," and of the White Man's Burden ; remembered the millions that the religious folk at home spend in the hope of converting such folk as formed the crowd before me unto Western thoughts and ways ; remembered a quaint old saying, "Manners makyth Man," and meditated on the marvels of the Modern Civilisation.

And I laughed aloud.

(To be continued.)

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NIBBĀṆA.

BY ANANDA MAITRIYA.

"There exists, O Brothers, a Realm wherein is neither Earth nor Water, neither Flame nor Air; nor the vast Aether nor the Infinity of Thought, nor Utter Void nor the co-existence of Cognition and Non-cognition is There:—not this World nor Another, neither Sun nor Moon. That, Brothers, I declare unto you as neither a Becoming nor yet a Passing-away:—not Life nor Death nor Birth; Unlocalised, Unchanging and Uncaused:—That is the End of Sorrow!"

—The Book of Solemn Utterances.



THERE is perhaps no single point connected with our Buddhist Faith which has been so much discussed, or with regard to which so many misapprehensions exist, as that of the subject of the text from the Udāna which appears above. Whole volumes of learned dissertations have been written on the matter, and the conclusions arrived at have been naturally as diverse as the point of view and mental training of the authors of these various works. The question is itself as old as the Buddhist Religion:—"Nibbāṇa, Nibbāṇa, friend Sāriputta—thus they say—but what, friend, is this Nibbāṇa?"[1] That question was asked by the Brāhman ascetic on the banks of the Ganges twenty-five centuries ago; it was echoed by Milinda at Sāgala in the second century before Christ, and re-echoed by every thinker and writer on Buddhism since that time. Whether in Tokio or modern Babylon, from the frozen plains of mysterious Thibet to the scent-laden palm-groves

[1] Saṁyutta Nikāya.

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of Ceylon, the answer to this question has been sought by every earnest enquirer and devotee of our Religion; its elucidation has been the life-work of the great scholars whose unselfish labours have revealed for the Western World the Treasure of the Most Excellent Law; and the realisation of the answer to that question is the hope and aim of five hundred million of our co-religionists this day.

And the reason is not far to seek. For this Nibbāṇa is the goal of our Religion, it is the keystone of the whole vast marvellous structure of ethic and philosophy that we know as Buddhism; the thought of its undying calm is the solace of our lives, and its attainment the hope of all our hearts. Buddhism indeed rests upon the assurance of this Nibbāṇa, and the correctness of our appreciation of the greatest of the world-religions is in great measure to be estimated by the extent to which we have gained a clear mental concept as to the meaning of this word. For, unless we ourselves can formulate at least some clear idea in our own minds as to the aim of our Religion, we should merit the reproach cast at the unpractical young man in the Tevijja Sutta[2],—'But then, good friend, you are making a staircase to mount up into something, taking it for a mansion, which, all the while, you comprehend nor, neither have seen;' whilst, on the other hand, the first question that naturally rises in the mind of an outsider is this:—What is the real end and aim of this system of philosophy, to what goal can those practises set forth in Buddhist works conduct? It is on this account that I have ventured to select this most difficult of all Buddhist subjects as the thesis of this essay for the first number of our Journal, for, once the goal and aim of Buddhism is understood, the rest of the Religion, practise and philosophy alike, falls into its natural place as but the means to be employed to reach that

[2] See Dr. Rhys David's translation in Sacred Books of the East, Vol. XI., p. 177.

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goal. Herein I am of course aware of the manifold difficulties of the subject, and must crave the indulgence of my readers for my necessarily inadequate presentation of an ideal which has inspired the lives of unnumbered millions of men. But it has seemed essential to me that some such presentation should be made from the beginning, and this, I trust, will be accepted in excuse of my presumption, if I have 'hastened in where angels fear to tread.'

There is one matter which appears deserving of a little consideration before proceeding further, namely the word Nibbāṇa itself. It has become the custom, when dealing with this subject, to use the Sanskritised form Nirvāṇa ;—a practice against which, I think, we Buddhists should protest ; alike because the Buddha taught us of Nibbāṇa, and prohibited[3] the translation of His Teaching into Sanskrit ; and because, when we say "Nirvāṇa" we convey to many minds the meaning of the Nirvāṇa of the Hindus—the absorption into Brahma, which is our Fourth Arūpa-Vimokha,—and a very different thing to Nibbāṇa. So it seems to me that it would be better—since we have no word in English which will at all convey the idea implied, and are therefore perforce compelled to employ a foreign word—to employ our own Pāli equivalent from the language in which our Master taught, rather than have recourse to an ambiguous word in a language which He purposely avoided using. And, whilst on the subject of verbal differences, there is one error, very common in the earlier works on Buddhism, and not infrequently met with to-day, which cannot be too strongly protested against. This is the idea—first started, I believe, by Burnouf, and in those early days of Buddhist scholarship quite natural—that there are three sorts of Nibbāṇa :—Nibbāṇa proper, Parinibbāṇa, and Mahāparinibbāṇa. This—as has been well

[3] In Cullavagga v, 33, 1 ; translated in Sacred Books of the East, Vol. XX, pp. 150, 151 and Dr. Rhys David's note thereto.

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pointed out by Childers and Rhys Davids[4],—is an entire misconception. Sometimes in the texts, the participle 'nibbuto,' and sometimes 'parinibbuto' is used of the attainment of Anupādisesa Nibbāṇa by an Arahat, *i. e.*, of his death—the terms are interchangeable; whilst in Mahāparinibbāṇa—used only of the Buddha's attainment of Anupādisesa Nibbāṇa—the prefix Mahā—great—is merely a term of special respect, and no more implies a new sort or a higher stage of Nibbāṇa than the analogous English expression, 'the Great Decease' means that the person of whom it is said is dead in any different sense to one of whom the words 'the decease' alone are used. There are indeed two different adjectives used in the Tipiṭaka to qualify Nibbāṇa :—Sa-upādisesa, having a remainder, substratum or basis—used of the attainment of Nibbāṇa in this life by the Arahan or Buddha, where, although the Nibbāṇa has been attained, there yet remains the body and other Khandas as a nexus; and Anupādisesa, without a basis, used of the Nibbāṇa Itself—of the state of the Arahan or Buddha after the death of his body. These words do not imply that there are two sorts of Nibbāṇa; but refer rather to the state of the Arahan or Buddha before and after death respectively. The Principle of Nibbāṇa is One,—Infinite, Changeless, Real :—It is the End of All—how should there be aught beyond It? But of him who is yet embodied, after its attainment, the word Sa-upādisesa 'having a basis' is used,—of him whose body has passed away, we say Anupādisesa Nibbāṇa—Nibbāṇa 'without a basis.'

Childers, indeed, concluded[5] that there were two different things implied in these two qualifications :—that there were two sorts of Nibbāṇa :—of which the first was the state of Arahat-

[4] See Childers' Dictionary of the Pāli Language S. V. Nibbāṇa, p, 268; and Dr. Rhys David's introduction to Mahāparinibbāṇa Sutta, Sacred Books of the East, Vol. XI, p. xxxii.

[5] See Pāli Dictionary, S. V. Nibbānaṁ.

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ship, and the second absolute annihilation; and he endeavoured to show that certain of the words used as synonymns for Nibbāṇa implied the one, and yet others the other Nibbāṇa. This theory, however, has now been shewn to have been due to a misapprehension; and the researches of later scholars have truly shewn that all of the synonymns of Nibbāṇa are equally applicable to either aspect, whilst many texts —which Childers must have been unacquainted with or have overlooked—expressly deny that Anupādisesa Nibbāṇa is annihilation.[6]

Here, then, one thing is clear—if we are to gain any idea, approximating correctness at least, of the meaning of this word Nibbāṇa, we must at the start place ourselves in the mental attitude of the Buddhist; for so long as we attempt the analysis of the idea from any other standpoint, so long shall we find ourselves involved in ever deeper and deeper confusion; so long must all our attempts necessarily end in failure. Such attempts may be likened to an endeavour to comprehend modern Copernican astronomy by the help of the Ptolemaic system, wherein the earth is conceived as the centre of the universe,—sun and moon, planets and stars circling around it in their various orbits, existing for its benefit, and for the sake of man's comfort and convenience in particular. Between the Occidental theories of metaphysic and ontology up to within a recent period, and the Ptolemaic theory of a geocentric universe, there exists indeed a remarkable analogy. For as the Ptolemaists held the centre of the earth to be the central point of all the universe, and as all their conclusions about the motions of the heavenly bodies were falsified by the incorrectness of that belief; so did the earlier ontological systems of the West, from that of Descartes downwards, arrive at incorrect conclusions about the nature of Being, by reason of the fact that

[6] Cf. Brahmajāla Sutta, Sacred Books of the Buddhists, Vol. II. Dialogue I. p. 46, *et seq.*

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they centred the noëtic universe around an imaginary being dwelling in man, which they termed the Ego, or Immortal Soul. The analogy may in fact be carried further, for just as the adherents of the old geocentric system regarded the teachings of Copernicus as manifestly absurd because one *perceives* that the sun moves round the earth, so do the modern adherents of the Ego-centric philosophies base their repudiation of the Non-ego-centred systems of Buddhism and the later Western ontologies on the fact that one *perceives* that all the phenomena of mind are centred in and revolve about one static changeless Self or Ego within,—one Recipient of all sensation, one Formulator of all volition, one Witness of all thought and action;—a Ghost or Soul regarded as distinct from and independent of the organs of the senses and the mind. And, further, as the Ptolemaists held the Copernican system, when first broached, to be subversive of all true religion and morality, as placing the centre of the universe without that world which they so highly esteemed, its scope beyond man's service, which they held so important; so do the believers in the Immortal Soul this day still hold as pernicious, as opposed to all that makes for righteousness, any denial of this Indweller that they esteem of such paramount importance, concluding that if indeed there be no Ego, no Immortal Soul, then is there surely no hope within us, and thereby is the end to all right views and life.

Yet knowledge grows. To-day the Western mind no longer deems it fatal to Religion, in its deeper and truer sense, to understand this earth on which we live as but a spark of life lost in the bosom of infinity:—it no longer seems that such a doctrine is a thing so terrible that only torture and the stake can rectify its damage. Rather has that very idea itself contributed so to banish the petty vanity of man, that stake and rack are now impossible:—men's hearts have grown apace with their right understanding of the universe.

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To me it seems that in like manner the abandonment of the old ego-centric fallacies would similarly enlarge, not alone our perception of the true nature of the noëtic universe, but also morality, humanity, and, above all, toleration. Be that as it may, if we are to gain any correct idea of the Buddhist Nibbāṇa, we must, following the Buddhist idea, understand that, just as the earth is not the centre of the universe, just as there is *no* stationery centre of the universe,—so there is no Ego or Soul, nor any eternally-existent soul-personality in man; for without that clear conception at the outset it is impossible to gather any accurate idea of the Goal of Buddhism. And in this context I would point out that with this abandonment of the idea of a Soul or Ego, all such questions as '*Who* attains Nibbāṇa?' must necessarily be set aside. This denial of a 'Soul,'—of any immortal principle in man,—is one of the cardinal tenets of Buddhism; it is this doctrine which makes of Buddhism a Religion altogether apart from all other forms of religious belief. The being of a man, according to Buddhist psychology, consists of five very complex groups, each as it were a little universe in itself, which we may conveniently classify as Body, Sensations, Cognitions, Tendencies and Thoughts or Aspects of Consciousness.[7] Of these five, the Mind-group alone, instigating the lower groups, causes to rise what we call Kamma, or Action; or, as we might put it in modern phraseology, does 'work.' When certain forms of this mind-born work are done, the energy expended becomes latent, goes, as it were, into an unmanifested form, and remains so latent until conditions arise in which it can manifest again as mind-born act. In other words, it produces that group which I have called 'Tendencies'—in Pāli Saṁkhārā—in exactly the same way as when we wind a watch up, the work done imposes stresses on the material of the spring, which will later manifest as work, when the escapement allows the watch to run down. When

[7] In Pāli, Rūpa, Vedanā, Saññā, Saṁkhārā and Viññāṇaṁ.

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a being dies, he leaves behind him very many of these 'Tendencies,' and they, in running down, so to speak, manifest as a being who is a new being from the Western, individualistic point of view, but the same being from the Buddhist standpoint, as dependent on the same Kamma or sequence of cause and effect. Now, when a being by his mind does evil, that produces forces which later give rise to bad mental states—to sorrow; and, similarly, doing good, he evolves forces which later produce on that line of evolution which we call his being, good mental states—happinesses. This is the so-called 're-incarnation', of which very garbled views have been spread in the West:—transmigration were a better term, for there *is* something which transmigrates,—*i. e.* passes over,—namely the Tendencies, collectively the Kamma; whilst there is nothing whatever, according to Buddhist ideas, which *re-incarnates*—a term which implies the existence of a Ghost or Soul in the being which (as the Hindu believes) passes over from body to body as a man changes his clothes. Buddhism denies the existence of anything to re-incarnate—so Buddhism does *not* teach re-incarnation—all that passes over from life to life according to our views is this involved energy of the Tendencies.[8] A good simile of the idea intended to be conveyed is that of the transmission of energy commonly used in text-books on physics. You place a number of billiard-balls in a line, each in contact with its neighbour, and strike the end one—the balls all along the line cannot appreciably move because each has another in front of it—but they transmit the energy, and the ball at the other end of the row flies off, after a certain small lapse of time.

[8] Sir Edwin Arnold well expresses this Buddhist denial of re-incarnation in Book VIII of "The Light of Asia:"—

> "Say not 'I am,' 'I was,' or 'I shall be';
> Think not ye pass from house to house of flesh
> Like travellers who remember and forget
> Ill-lodged on well-lodged. Fresh
> Issues upon the Universe that sum
> Which is the lattermost of lives."

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Now there is one obvious conclusion to be arrived at concerning the operation of this Buddhist proposition that 'Mental action and re-action are opposite and equal.' If you start good saṁkhāras, then you will later enjoy good mental states—and *vice versâ*, if you start evil tendencies, states of woe will arise. But as each being's Kammas are practically infinite in number, because of the ages during which they have been produced, we find ourselves involved in never-ending transition, now in states of happiness, now in states of woe. It is an endless circle of Becoming;—now becoming a happy being, and, now again, an unhappy one:—and so it goes on, so long as we continue to produce these tendencies at all. And, further, as the tendencies of the greater number of beings are to evil, there is much more suffering produced than happiness. Further, the Kamma is itself only one of eight causes of woe—natural forces, the seasons and some others can also produce states of misery.[9] Thus, if a stone falls on my foot and crushes it, pain is caused me—not Kamma-born, but born of the natural laws governing the fall of that stone and the nature of my foot and sensory apparatus. So that in this continued cycle of birth and re-birth, the preponderance of painful states over happy and pleasant ones is enormous, and if we strike a balance and write off so much sorrow for so much happiness, there remains a huge balance of misery in sentient existence; and this is the First Noble Truth of our Buddhist Religion, that all existence tends to Sorrow, that Sorrow is inherent in all possible forms of life. We, of course, are human beings, and very strong and clever, and so we can evade much of the sorrow that springs up from natural causes, and the like. We are at the summit of terrestrial evolution, the lords and kings of earth; and just as kings are apt to disregard the sufferings of their poorest subjects,

[9] For an exposition of these Eight causes of Woe, see Milinda-pañha, translated by Dr. Rhys Davids in Sacred Books of the East, Vol. XXXV, p. 191.

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out of mere ignorance and lack of understanding, of course,—such ignorance as prompted the French Princess's naive enquiry, 'If the people have no bread, why don't they eat cake?'—so, I fear, are many of us, not through hard-heartedness, but just from ignorance and lack of observation, apt to disregard the awful unnecessary suffering of our brothers the brutes. But that suffering is very real, and, I fear, mankind rather increases than decreases it. And just as a king is never quite sure—especially in these democratic days—of being a king the day after to-morrow, so are we none of us secure from evolving such brutish tendencies that we ourselves (that is to say, the being on our line of Kamma), may not take birth amongst the lower forms of life. True, we may also leave behind us at our death, such noble tendencies as may bring about the birth of a far higher being than the human; but still the circle is unending, and it is just the unending cycle of this continuous transition that we long to escape from.

I must apologise for this long digression into the subject of the nature of re-birth, but without some such explanation it is not possible to explain either the nature of Nibbāṇa or the object of the Buddhist in seeking to attain to it. For from this weary round of existences, with its eight causes of woe, its uncertainty, its necessary endless round of pain-filled lives, there is but one way of escape. That way is the Way to the Nibbāṇa,—to that Liberation from birth and death which our Master has made known to us. This, then, is the nature of Nibbāṇa:—deliverance from this painful round of lives, the overcoming of that Ignorance which is the ultimate cause of life as we know it; and, with that Ignorance, the overcoming of hatred and wrath and delusion;—the living of a life, even whilst yet in this world, full of wisdom and of love. This attainment of Nibbāṇa in this life,—the Sa-upādisesa Nibbāṇa to which I have referred,—this is the state of Arahatta, the state of Sanctification which is the Goal of

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Buddhism. For it is said that he who has attained to that Nibbāṇa realises in that attainment that the causes of re-birth—the desires, the passions, the delusions whereby we are bound upon the wheel of life—that all these causes are at an end; and, unassailed by fears or doubts or mind-born woes, calm and secure the Arahat lives until his body dies, then to vanish from the world of being, even as the flame of a lamp vanishes, when oil and wick are spent.

In order to give some idea of what this state of Arahatta is, I do not think that I can do better than rehearse few some passages from our Scriptures in which that state is described; for in these passages we have the utterances of those great Arahans of old, who themselves were living in that glorious life to which we all aspire. Here, for instance, we have one of many such descriptions by our Lord Himself:—'The disciple who has put off lust and desire, the mighty in wisdom:—he here on earth has attained unto Deliverance from Death; the Peace, Nibbāṇa, the Eternal State.'[10]

Again, there is the wonderful description given by Mahā Kassapa subsequent to his attainment of Arahatta. This Mahā Kassapa was a Brahman, celebrated for his great knowledge of the mysteries of the Fire-sacrifice, and renowned far and wide for his penances. He had many followers, and the story of his conversion to Buddhism may be found in full in the Mahā Vagga.[11] After he had become one of the Master's disciples, and had attained to Arahatta, the people, seeing him and his great following amongst the followers of the Buddha, could hardly believe that one so great and renowned for penances and rites had become a follower of our Master's teaching; and some said that the Buddha had become Mahā Kassapa's disciple;

[10] Suttasaṅgahā, see Dr. Hoey's translation of Oldenberg's "Buddha," p. 264.
See Sacred Books of the East, Vol. XIII, p. 118, *et seq.*

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others stated the real facts of the case. And so the Buddha, addressing Mahā Kassapa, asks him wherefore he has become His disciple—

> "What hast thou seen, O thou of Uruvelā,
> That thou, for penances so far renowned
> Forsakest thus thy sacrificial fire?
> I ask thee, Kassapa, the meaning of this thing.
> How comes it that thine altar lies deserted?
> What is it, in the world of men or Gods
> That thy heart longs for? Tell me that, Kassapa!"

And the erstwhile devotee of ritual replies:—

> "That State of Peace I saw, wherein the roots
> Of ever fresh re-birth are all destroyed, and greed
> And hatred and delusion all have ceased!
> That State from lust for future life set free,
> That changeth not, can ne'er be led to change.
> My mind saw That:—what care I for those rites?"[12]

But perhaps the best, because the most complete, of these word-pictures of Nibbāṇa is that found in the Milinda-pañha; where Milinda, the Greco-Indian King of Sāgala has demanded from the Arahan Nāgasena, a full description of the Nibbāṇa. "Do not, venerable Nāgasena" says the King, "do not clear up this difficulty by making it dark. It is a point on which this people is bewildered, plunged into perplexity, lost in doubt. Dissipate this guilty uncertainty; it pierces like a dart!"

And Nāgasena answers:—

"That Principle of Nibbāṇa, O king, so peaceful, so blissful, so delicate, exists. And it is that which he who orders his life aright, grasping the idea of all things (of the Confections, Saṁkhārā) according to the Teaching of the Conquerors, realises by his wisdom—even as a pupil, by his knowledge, makes himself, according to the instruction of his teacher, master

[12] Rhys David's American Lectures on Buddhism, p. p. 166, 167.

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of an art. And if you ask. 'How is Nibbāṇa to be known?' It is by freedom from distress and danger, by confidence, by peace, by calm, by bliss, by happiness, by delicacy, by purity, by freshness. . . .

"And if again you should ask: 'How does he who orders his life aright realise that Nibbāṇa?' I should reply, 'He, O king, who orders his life aright grasps the truth as to the development of all things, and when he is doing so he perceives therein birth, he perceives old age, he perceives disease, he perceives death. But he perceives not therein, whether at the beginning, or the middle, or the end, anything worthy of being laid hold of as a lasting satisfaction. . . . And discontent arises in his mind when he thus finds nothing fit to be relied on as a lasting satisfaction, and a fever takes possession of his body, and without a refuge or protection, hopeless, he becomes weary of repeated lives. . . . And in the mind of him who thus perceives the insecurity of transitory life, (of starting afresh in innumerable births), the thought arises: 'All on fire is this endless becoming, burning and blazing! Full of pain is it, of despair! If only one could reach a State in which there were no becoming *there* would there be calm *that* would be sweet—the cessation of all these conditions, the getting rid of all these defects (of lusts, of evil, and of Kamma),—the end of cravings, the absence of passions, the Peace, Nibbāṇa.'

"And therewith does his mind leap forward into that State in which there is no becoming, and then has he found Peace, then does he exult and rejoice at the thought, 'A refuge have I found at last!' And he strives with might and main along that path, searches it out, accustoms himself thoroughly to it,—to that end does he make firm his self-possession, to that end does he hold fast in effort, to that end does he remain steadfast in love (toward all beings in all the worlds);—and still to that does he direct his mind again and again; until, gone far

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beyond the transitory, he gains the Real, the Highest Fruit (of Arahatship). And when he has gained that, O king, the man who has ordered his life aright has realised, seen face to face Nibbāṇa.!" [13]

Such are a few of the descriptions of the Ideal of Buddhism—the state of Arahatta, of one who has gained Nibbāṇa even in this life. Our books are filled with such descriptions—filled with such words as these: the awe-stricken wondering articulations of those who had attained, even in this life, to the Goal of our Religion, to the glorious life of utter Peace, to the incomparable security of the Nibbāṇa:—who had got rid of delusion, wrath and passion, who had given up all vain longings for a future existence,—that vain hope of immortality which is the bane of all true grandeur in our life. 'I long not for Death, I long not after Life,—I wait till mine hour come, alert and with watchful mind.' [14] What grander ideal than that expressed in these words of the Buddha's most eminent disciple? It is the apotheosis of sanity:—no vain longing after future states of bliss, but the attainment even in this life, of that Goal of Happiness after which humanity has craved, since first speech became articulate—the bliss that comes to him who has put aside the causes of woe—who lives freed from the passions, hatreds, and illusions that enchain us,—his life filled with the unutterable Peace, his heart filled with love and helpfulness to all living things. And yet, with such a hope as this its Goal, Buddhism has been stigmatised as pessimism, as a dreary, hopeless creed, whose votaries, seeing no better hope, are fain to plunge into the oblivion of annihilation. If that were so, surely suicide would be the salvation of the Buddhist! But no! Our goal is happiness—happiness to which no earthly bliss can be compared—the freedom from these vain shadows, from these

[13] Translated by Dr. Rhys Davids in Sacred Books of the East, Vol. XXXVI, pp. 196—201.
[14] Ibid., XXXV, p. 70.

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fierce cravings that make the agony of man. 'Let us live happily, then, free from hatred amongst the hating:—among men who hate, let us dwell free from hatred! Let us live happily, then, calling nought our own:—We shall be as the bright Gods, feeding upon Happiness!' That is the goal and aim of Buddhism:—that the prize to be won by him who enters on the Noble Path,—the Arahatta State, the attainment of Nibbāṇa;—the attainment of a final and an inaleinable Happiness, even here and now, here in this life!

Now pass we on to the far more difficult consideration of the Anupādisesa Nibbāṇa—to the Nibbāṇa in itself. We have seen in what consists the attainment of Nibbāṇa in this life—we have heard out of the Books, out of the mouths of those who had attained it, the pictured glory of the Arahatta State, of the life of one for whom all ignorance and evil, and the woe these bring, is at an end:—how the attainment of Nibbāṇa, the utter ecstacy of that Liberation from all woe, causes to spring up in him who has won to it these mental states of bliss depicted all-too feebly even in the Books—for what earthly words indeed could tell of the utter ecstasy of that woe-enfranchised life? But how shall we describe the Nibbāṇa in itself? How shall we, living and knowing and thinking,—we, with our ever-changing minds, meditate on That which is past Life and Knowledge, past Death and Change:—the Immutable, the Uncaused, the Supreme:—That which no thought can realise, and no words make known? It is beyond us, except we shall attain to It, even as the glory of the light of day is unknown and unknowable to one born blind; and the best that we can do is to gain some mental, dim conception of that Light beyond, by means of similes and pictures, as a man may gain some faint remote inkling of Infinity by use of finite mathematics. And yet, how hopeless is the task! We must conceive it Existence—for the shadows of our highest conceptions of being fade before the Light of Its unutterable

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Reality:—and yet, Existence for us means change, and It is past all change and evanescence. We must call It Unconditioned:—we, whose every thought is a conditioning; we must conceive It Infinite, Eternal:—we, whose very beings are finite, who are ourselves but the children of the waning hours. We, whose life is a becoming, must meditate It Absolute, unaltering, neither springing into being nor yet passing away. And yet, It exists—even our very reason must tell us this, for we know that we can conceive a thing only by comparison with that which is not it. Thus if I say a thing is white, I speak with reference to and by comparison with that which is not white, and so with all our mental concepts. Comprehending then, as we do comprehend, the conditioned, the evanescent, the known universe in which we live, we may—nay—*must* deduce a state which is Unconditioned, Unchanging, and Unknown. As it is said in the Udāna 'There exists, Brothers, an unborn, unoriginated, uncompounded, unformed. Were there not, O Brothers, this unborn, unoriginated, uncompounded, unformed, there would be no possible exit from this World of the born, the originated, the compounded, the formed.'[15]

There is one simile which may, I think, serve to enable us to get a conception of not only of the Nibbāṇa-dhātu in itself, but also of the relation which our consciousness must hold—to what, for want of a better term, I must call the Absolute Consciousness. It will also serve to illustrate how the term 'Existent' which we are compelled to apply to the Nibbāṇa must have really quite another meaning to one who can perceive and realise that state. Let us imagine Space. Now by this word 'Space' we mean two very different things—which yet are in a certain way related to each other—we mean on the one hand infinity, and on the other finite extension. We say a cube occupies space in the latter sense of the term, but we are of

[15] The Udana, translated by Major-General D. M. Strong, p. 112.

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course aware that its so doing does not detract anything from the Infinite Space; for a cube, howsoever big it might be, could, of course, never take up any room at all in infinite space. No formed thing ever could,—for anything having a shape is necessarily finite;—what we call the form of a thing is just the collective appearance of its boundaries; and as space in the infinite sense has no boundaries, you cannot, for instance, have an infinite cube. So a cube, whatever size it is, is always finite, and as such it occupies finite space, and takes up no room at all in infinite space, which remains the same whether the cube is there or not. Now conceive of infinite space, and let us imagine it filled by an homogeneous medium—a sort of very thin jelly, like the Æther of modern science; and let us suppose this space-jelly to have a single property, that of consciousness *per se*. This thought-space symbolises our Nibbāṇa-dhātu; but inasmuch as what we call thought or consciousness implies the comparison of two things, and as in our infinite thought-space there is nothing else but the thought-jelly to begin with, it is quite obvious that that consciousness or thought which it has will be utterly different from what we mean by those words. Now suppose a cube—a solid cube—to come into existence in that thought-space. This cube must be imagined to consist of some other substance than the thought-jelly, and to definitely displace, say a cubic inch, of that material. Now, if I may be permitted the use of a rather loose expression, we may regard the thought-space as bounded towards its centre (the centre being merely the point which we are considering) by the walls of the cube. Now at those walls there will spring up a consciousness in the thought-æther such as we know, *i. e.*, a differentiation-consciousness; for the thought-æther on one face of the cube will conceive itself an individual, separate thing. It will think 'Here am I. On my right hand is that surface, over there is a corner, here is a line,'—and so on. Let then the cube change form betimes—sometimes it becomes a rhomboid, sometimes its corners vanish and it becomes a

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sphere, and so on :—it is composed of an infinitude of little particles that are never still for an instant. With every movement in the cube a new sort of consciousness—or rather series of consciousnesses—will spring up in the adjacent thought-ether :—now a cube-consciousness ; now a sphere-consciousness ; again a rhomboid, then a tetrahedron. Now just as that inch-cube does not take up any room in infinity, so all these little sorts of consciousness,—differentiation-consciousnesses,—do not in the least degree alter the general noëtic consciousness of the thought-space; and if that cube were to be suddenly annihilated, then the differentiation-consciousnesses rising at its faces will vanish too ; that is, in their place the infinite space-thought, the undifferentiated absolute consciousness alone will remain. Now, the Nibbāṇa-dhātu is typified in this illustration by the infinite thought-jelly, and man's being by the changing cube. The form of that cube is the symbol of his Rūpa ; its capacity of responding to external vibrations, his Vedanā ; its faculty of discriminative perception, his Saññā; and the inherent 'cubeness' of it, so to speak, his Saṁkhārā. When the Arahan dies, these four Khandas or groups break up altogether—there are no Tendencies left to build up a new being :—and so the Viññāṇaṁ no longer arises in dependence on those groups, and that being, as far as our comprehension of him goes, ceases to exist as a separate entity. The Nibbāṇa Dhātu *is*—that is all that we can predicate concerning the Arahan after death.

One more similitude—one applicable to the Nibbāṇa considered from either aspect—and I have done. When we sleep, we enter, as it were, into a new world—the world of the shadows of the night. Therein we pass from dream to dream in swift confusion, as from life to life here in the slower, statelier passage of our waking existences. Now through the Gates of Horn we gaze upon the mysteries of the world beyond ; and now through the Ivory Gate vain fleeting visions rise ; some fair, some fearful, all wavering and changeful as foam upon the

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waves. Often we pass through dream succeeding dream, never doubting but that they are real ; rejoicing at their joy, grieving and fearing at their woe or horror, quite as satisfied of their reality as here we are satisfied of the reality of our life on earth. Perhaps for many times we thus dream on, till at the last we chance upon some dream of woe or horror,—grief too heavy to be borne, or fear too awful to be endured. Perhaps someone whom in our dream we love is dying, and we can do naught to save; or perhaps we find ourselves alone in some dim haunted tenement, stricken with fear, yet knowing not whither we may fly. And, as our grief or horror fill our inmost being, we suddenly realise that *all* the dream-life is evil, that it is *all* fleeting *all* sorrow-bearing, *all* unreal. And then, having got thus far, we suddenly realise that its unreality, in some strange, little-comprehended way, depends upon ourselves,—that there is a real life beyond this grim fantasy, that these woes or terrors of the night are but our own creation. And then we make a great effort of the will to *wake*—and in a second or two we are laughing at ourselves for being so foolish as to have been tortured by that woe or haunted by that fear;—recognising that it all was born out of our own mind, our sleeping ignorance, our dreaming state.

So is it here in the Ocean of Existence. From life to life we pass, now happy, now in suffering; and for long we go on living thus, passing from birth to death without ever once considering who we are or why we live. But, some time or other, great sorrow comes to us, and then for a minute do we pause, then for an instant do we wonder what reigns behind all this darkling mystery of life. And presently, as life succeeds to life, we suddenly realise the sorrow inherent in this continued changefulness; and, with that realisation of the Dukkha-Sacca, comes the deep inward perception of the Transition, the Misery, the Unreality of all the manifold conditionings of life.

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Thus do we win to Sorrow's Truth, realising, like Nāgasena's aspirant of old :—'All on fire is this endless Becoming, burning and blazing! Full of pain is it, and despair!' Like him, too, we aspire after a State wherein becoming shall have ceased, wherein hatred shall be replaced by Pity, craving by Love, delusion by Knowledge; and all life's turmoil by Nibbāṇa's Peace.

Thus realising, we determine to make great effort to awaken out of the Dream of Life—thus aspiring, we seek for some path that shall lead us from the endless sorrow of existence. We habituate ourselves to keep the Sīla, the Precepts of Virtue, in order that we fulfil the injunction 'Abstaining from all evil acts.' We practise Dāna, charity, seeking ever to do good to others, to feed the poor, to help the needy, to live in love with all mankind; as it is said 'Fulfilling all good deeds.' And, finally, we enter on the practise of Bhāvana, Meditation, to gain that concentration and force of mind which alone can break through these bonds of illusion, which alone can open for us the Nibbāṇa-Magga, the Way to the Great Peace, by 'the purification of the heart' :—and these three, Sīla, Dāna, Bhāvana, are together the whole practise of our Buddhist Faith. [16]

To one thus living in the Law, thus dwelling in peace and beneficence to all,—thus meditating on the nature of this life,—to such an one there comes some day the Great

[16] Sabbapāpassa akaraṇaṁ, kusalassa upasampadā, sa citta pariyodapanaṁ :—Etaṁ Buddhānasāsanaṁ. This verse,—Dhammapada 183,—has been called the 'Buddhist Creed,' containing as it does, in the short compass of a single stanza, the essence of the entire Religion. Besides the above classification of its three propositions as referring to Dāna, Sīla, and Bhāvana respectively, it is also held to sum up the entire Tipiṭaka :—the Abstention from Sin being the Discipline of the Vinaya: the practise of Good, the Teaching of the Sutta; and the Purification of the Heart or Mind by Meditation, the Doctrine of the Abhidhamma. It also summarises the Noble Eightfold Path, whereof Right Speech, Right Action and Right Livelihood are the Noble Training in Conduct,—the Avoidance of all Sin: Right Aspiration, Right Effort and Right Mindfulness, the Noble Training in Meditation,—the training of the Mind for Good; whilst Right Rapture and Right Views together constitute the Noble Training in the Higher Wisdom, the Fruits of progress in the other Paths,—the true and final Purification of the Mind.

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Awakening.[17] To him to whom that Awakening has come,—even although he has as yet seen the glory of Nibbāṇa but as from afar—to him comes Peace, and him no more these shows of earth can blind. Like as the awakened man realises his dream as the creation of his mind, so even unto him thus wakened is this dire Dream of Life—these worlds but builded out of thought, this pilgrimage of unnumbered lives but a seeming and a dreaming. To him thus wakened is this life of ours in sooth the World of Dreams :—his awakenings his hours of Meditation, and his true life lived past time, past space, past thought.

And so to conclude. If I am asked, 'Is the Nibbāṇa Annihilation? Is it Cessation? Is it the End of All?' I reply, thus even have we learned. It is Annihilation—the annihilation of the threefold fatal fire of Passion, Wrath and Ignorance. It is Annihilation—the annihilation of conditioned being, of all that has bound and fettered us; the Cessation of the dire delusion of life that has veiled from us the splendour of the Light Beyond. It is the End of All—the end of the long torturous pilgrimage through worlds of interminable illusion; the End of Sorrow, of Impermanence, of Self-deceit. From the torment of the sad Dream of Life an everlasting Awakening,—from the torture of selfhood an eternal Liberation ;—a Being, an Existence, that to name Life were sacrilege, and to name Death a lie :—unnameable, unthinkable, yet even in this life to be realised and entered into :—thus is the glory of Nibbāṇa by our Lord declared, and such the Goal of this our Buddhist Faith.

Beyond the radiance of Sun and Moon and Star, further than the Dark Void beyond, far past the Gates of Birth and Death It reigns, Immutable, Supreme. Beyond the inner Consciousness of man, wherein these worlds and systems and the far-reaching Æther that includes them float like a grain of dust in

[17] In this connection note that the title BUDDHA is derived from the Pāli Root *Buaha* and means literally "The Awakened."

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the abyss of space;—beyond that vaster sphere where Thought and Non-thought co-existent dwell, where the last faint passing echoes of act and speech and thought blend with the Silence and are heard no more :—beyond all these It is; yet here, here in our hearts this day, albeit uncomprehended and unperceived; to be gained in this our human life alone, to be attained here on earth by him who follows on the Eightfold Way our Master taught.

Each noble act we do, each loving word we say, and every highest hope and aspiration of our minds, brings us a step yet nearer unto that unutterable Bliss. Not in the worlds beneath, not in the life of the Radiant Ones may we attain thereto; but here and now,—here, in this life that seems so puny and bedarkened, so commonplace, so full of care;—this human life that yet is greater than the life of Gods; in that herein, by self-control and effort supreme, by utter Renunciation, by Love, by Wisdom, by Compassion,—may we enter in very truth upon That Path which leads to Liberation and the Deathless Shore, out of life's dream-shadows into the Reality, Nibbāṇa's changeless Light: —out of life's woe to Joy Unnameable, out of life's war to Everlasting Peace!

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TRANSLATION.

THE INSTRUCTION OF RĀHULO (MAJJHIMA NIKĀYA, 63.)

BY DR. KARL E. NEUMANN

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THUS have I heard. At one time the Lord dwelt near Sāvatthi, in Victor's Wood, in the Garden of the Benefactor of the Poor. Then the Lord, betimes prepared, took robe and bowl and went to Sāvatthi, in quest of alms. And also did the venerable Rāhulo, betimes prepared, take robe and bowl, and followed the Lord, step after step. Then the Lord, turning him, addressed the venerable Rāhulo in these words:—

"Whatever form it be, O Rāhulo, past, future, present, one's own form or another's, coarse or fine, common or noble, far or near: all form, in accordance with Reality, is to be seen with perfect Wisdom: "This is not Mine, this am I not, this is not my Self."

"And only form, O Lord, and only form, O Happy One?"

"Form, Rāhulo, and Sensation, Rāhulo, Perception, Rāhulo, and the Tendencies, Rāhulo, and Consciousness, Rāhulo."

Then the venerable Rāhulo considered thus: who then should go, being addressed by the Lord Himself with an Instruction, and roam among the people in quest of alms? So he returned about and retired and took seat by the foot of tree, crossing his legs, the body held erect, intent on Insight.

Now it was seen by the venerable Sāriputto, how the venerable Rāhulo sate aside at the foot of a tree, his legs crossed, body held erect, intent on Insight; and having seen him, he uttered these words:—

"Mindful, inhaling and exhaling, Rāhulo, pursue your training: by inhaling and exhaling, mindfully pursued and practised, Rāhulo, high gain is produced and greatest profit."

When now the venerable Rāhulo in the evening had ended his calm contemplation, he repaired to that place where the Lord resided. There arrived,

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he saluted reverently the Lord, and sate aside. Sitting aside the venerable Rāhulo now addressed the Lord:

"How must be regulated, Master, this inhaling and exhaling, and now be practised to produce high gain and greatest profit?"

"All things hard and solid, O Rāhulo, that are within yourself, one by one arisen; as for example hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, midriff, spleen, lung, stomach, entrails, bowels, excrement, or anything else hard and solid, one by one arisen; that is called the Inward Element of Earth. This inward element of earth as well as the outward element of earth, is but the Element of Solidity. And: "This is not Mine, this am I not, this is not my Self:" thus even in accordance with Reality, with perfect Wisdom it must be perceived. Thus then perceiving in accordance with Reality, with perfect Wisdom, one becomes weary of the Element of Earth, one disencumbers the mind of the Element of Solidity.

"What is now, Rāhulo, the Element of Water? The Element of Water may be inward, may be outward. And what is, Rāhulo, the inward Element of Water? One by one what is within arisen fluid and liquid, as for example bile, phlegm, pus, blood, sweat, lymph, tears, serum, saliva, mucus, oil of the joints, urine, or anything else within yourself, fluid and liquid, one by one arisen: that is called Inward Element of Water. This inward element of water as well as the outward element of water, it is the Element of Fluidity. And: "This is not Mine, this am I not, this is not my Self:" thus in accordance with Reality, with perfect Wisdom it must be perceived. Thus then perceiving, in accordance with Reality, with perfect Wisdom, one becomes weary of the Element of Water, one disencumbers the mind of the Element of Fluidity.

"What is now, Rāhulo, the Element of Fire? The Element of Fire may be inward, may be outward. And what is, Rāhulo, the inward Element of Fire? One by one what is inward arisen burning and fiery, as for example that whereby heat is generated, whereby digestion proceeds, whereby hotness grows, whereby masticated food and draught liquor are entirely changed, or anything else within yourself, one by one burning and fiery arisen: that is called Inward Element of Fire. This inward element of Hire as well as the outward element of Fire, it is the element of Heat. And: "This not Mine, this am I not, this is not my Self:" thus in accordance with Reality, with perfect Wisdom it must be perceived. Thus then perceiving in accordance with Reality, with perfect Wisdom, one becomes weary of the Element of Fire, one disencumbers the mind of the Element of Heat.

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"What is now, Rāhulo, the element of Air? The Element of Air may be inward, may be outward. And what is, Rāhulo, the inward Element of Air? One by one what is within arisen, weightless and airy, as for example the winds ascending, descending, the winds of belly and bowel, the vital currents flowing through every limb, inspiration, expiration; this, or anything else within yourself weightless and airy, one by one arisen, that is called the inward Element of Air. This inward Element of Air as well as the outward Element of Air, it is the Element of Mobility. And: "This is not Mine, this am I not, this is not my Self": thus even, in accordance with Reality, with perfect Wisdom must it be perceived. Thus then perceiving in accordance with Reality, with perfect Wisdom, one becomes weary of with the Element of Air, one disencumbers the mind of the Element of Mobility.

"What is now, Rāhulo, the Element of Space? The Element of Space may be inward, may be outward. And what is, Rāhulo, the inward Element of Space? One by one what is within arisen, void and empty, as for example the cavity of the ear, the cavity of the nose, the door of the mouth, whereby masticated food and draught liquor is taken in, where masticated food and draught liquor is staying, whereby masticated food and draught liquor is going off underneath; or anything else within yourself void and empty one by one arisen, that is called the inward Element of Space. This inward Element of Space as well as the outward Element of Space, it is the Element of Extension. And: "This is not Mine, this am I not, this is not my Self": thus even, in accordance with Reality, with perfect Wisdom must it be perceived. Thus even perceiving, in accordance with Reality, with perfect Wisdom, one becomes wearyof the Element of Space, one disencumbers the mind of the Element of Extension.

"Like unto Earth, O Rāhulo, pursue your training. If like to earth, Rāhulo, you shall pursue your training, your mind by contact agreeable or disagreeable will not be perturbed. Even as, Rāhulo, when there is cast upon the earth clean and unclean, filth and lant, slime and atter and gore, earth does not shudder at it, does not abhor it, does not revolt against it: even so Rāhulo, like unto to Earth pursue your training; if like the Earth O Rāhulo, you shall pursue your training, your mind by contact agreeable or disagreeable will not be perturbed.

"Like unto Water, O Rāhulo, pursue your training. If like to Water, Rāhulo, you shall pursue your training, your mind by contact agreeable or disagreeable will not be perturbed. Even as, Rāhulo, when there is washed in the water clean and unclean, filth and lant, slime and atter and gore,

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water does not shudder at it, does not abhor it, does not revolt against it, even so, Rāhulo, pursue your training. If like to Water, Rāhulo, you shall pursue your training, your mind by contact agreeable or disagreeable will not be perturbed.

"Like unto Fire, O Rāhulo, pursue your training. If like to Fire, Rāhulo, you shall pursue your training, your mind by contact agreeable or disagreeable will not be perturbed. Even as Rāhulo, when there is burned by fire clean and unclean, filth and lant, slime and atter and gore, fire does not shudder at it, does not abhor it, does not revolt against it: even so, O Rāhulo, like to the Fire pursue your training! If like to Fire, Rāhulo, you shall pursue your training, your mind by contact agreeable or disagreeable will not be perturbed.

"Like unto Air, O Rāhulo, pursue your training. If like to Air, Rāhulo, you shall pursue your training, your mind by contact agreeable or disagreeable contact will not be perturbed. Even as, Rāhulo, when the air blows upon the clean and unclean, filth and lant, slime and atter and gore, air does not shudder at it, does not abhor it, does not revolt against it; even so, Rāhulo, like to the Air pursue your training. If, Rāhulo, like to the air you shall pursue your training, your mind by contact agreeable or disagreeable will not be perturbed.

"Like unto Space, O Rāhulo, pursue your training; if like to Space, Rāhulo, you shall pursue your training, your mind by contact agreeable or disagreeable will not be perturbed. Even as, Rāhulo, there is nowhere a border to space, even so, Rāhulo, pursue without an end your training. If like to space, Rāhulo, you shall pursue your training, your mind by contact agreeable or disagreeable will not be perturbed.

"In love, O Rāhulo, pursue your training; if thus by love O Rāhulo, you shall pursue your training, what is hatred will pass away. Compassionate, Rāhulo, pursue your training; if thus by compassion, Rāhulo, you shall pursue your training, what is anger will pass away. Joyous, O Rāhulo, you shall pursue your training, what is dislike will pass away. Equanimous, O Rāhulo, pursue your training: if thus by equanimity, Rāhulo, you shall pursue your training, what is contrast will pass away.

"Aware of nastiness, Rāhulo, pursue your training; if thus aware of nastiness, O Rāhulo, you shall pursue your training, what is charm will pass away.

"Aware of variability, O Rāhulo, pursue your training; if thus aware of variability, O Rāhulo, you shall pursue your training, what is the Delusion of the Self will pass away.

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"Mindful of inhalation and of exhalation, O Rāhulo, pursue your training; by inhaling, and exhaling, mindfully pursued and practised, Rāhulo, high gain is produced, and greatest profit. And how must be pursued, O Rāhulo, inhaling and exhaling, and how be practised to produce high gain and greatest profit? There is a friar, Rāhulo, who betakes himself to the forest, or the foot of a tree, or an empty cave, where he sits down, crossing his legs, body erect, intent on Insight, soberly inspiring, soberly expiring. Taking a deep inspiration he knows 'I take a deep inspiration,' and making a deep expiration he knows 'I make a deep expiration'; taking a short inspiration he knows 'I take a short inspiration' making a short expiration he knows 'I make a short expiration'. 'All the body perceiving I will make expiration':—so he lives.

"Appeasing this bodily compound I will make expiration' so he lives. 'Clearly perceiving will I make inspiration, 'clearly perceiving will I make expiration' so he lives. 'Happily perceiving I will make inspiration, and happily perceiving I will make expiration' so he lives. 'The mental compound perceiving I will take inspiration' 'the mental compound perceiving I will make expiration' so he lives. 'Appeasing this mental compound I will make inspiration' 'appeasing this mental compound I will make expiration' so he lives. Perceiving the mind I will take inspiration and perceiving the mind I will make expiration' so he lives'. 'Animating the mind I will take inspiration, animating the mind I will make expiration' so he lives. 'Composing the mind I will make inspiration, composing the mind I will make expiration' so he lives. 'Relieving the mind I will make inspiration, relieving the mind I will make expiration' so he lives. Beholding all things changeful will I make inspiration, and beholding all things changeful I will make expiration' so he lives. 'Beholding all things sorrowful will I make inspiration.' 'Beholding all things sorrowful will I make expiration' so he lives. 'Beholding all things Void of Soul will I make inspiration, and beholding all things Void of Soul will I make expiration' so he lives. 'Beholding all exempted will I make inspiration, and beholding all exempted will I make expiration' so he lives.

"Even thus, Rāhulo, inhaling-exhaling is to be performed; thus to be practised to produce high gain and high profit. So having done, Rāhulo, so having practised inhaling-exhaling, even the last inspiration and expiration will terminate conscious, not unconcious."

This spake the Lord. Pleased was the venerable Rāhulo with the Lord's discourse, and gladdened.

K. E. NEUMANN.

VIENNA.

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THE AWAKENING.

Rouse yourselves then, sit up ! and steadfastly
Train yourselves : learn, for the sweet sake of Peace !
Let not the King of Death, knowing you indolent,
Befool you, fallen in his deadly power !

Utthana Sutta, 27.*

PERHAPS the most characteristic, and certainly the most hopeful of the signs of these latter times, is the universal revival of the true spirit of enquiry, the revival of the search for Truth in almost every department of life. We see this manifested in many ways; in the keen spirit of scientific research which has carried the world, in a brief hundred years; out of the dull lethargy of ages to a new era or enlightened knowledge of the world in which we live ; in the efforts towards an accurate study of history ; in the formation of the new science of political economy; and, not least of all, in the domain of Religion, where the search is for that higher Truth which deals, not with the laws of the objective and material universe, but with those greater laws of the Kingdom of the Mind whereby that universe is known to us—the Laws which govern the thoughts, the ways, the lives of all mankind. We find this spirit of revival stirring up what had come to be regarded as the dry bones of old theologies, and great Divines, ministers, masters and teachers themselves, taking the foremost part in the critical study of their Sacred Books,—careless how many idols of their fathers they may break in the process, if only they may carry out the Apostolic maxim, "Prove all things: hold fast that which is good." We find it yet again in the innumerable bodies studying the subtler phenomena of life;—Spiritists and Theosophists, Christian and Mental Scientists, Psychical Researchers and Borderlanders, and others too numerous to mention; all of them, however much in the eyes of the orthodox and vulgar their researches may lend themselves to ridicule, however much they may arouse that contempt which is the surest sign of little mindedness ; yet inspired by one aim alone,—to gain from life some new and greater lesson than men yet have learned; to penetrate a little further into the mysteries of the world around us, to win from out the Ocean of Existence another pearl fit for Truth's coronal.

* Translation by Dr. Rhys Davids, in the American Lectures on Buddhism.

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Nor is this spirit of revival evident in the West alone—indeed, in great measure it may be said to have arisen from Western contact with the old faiths and philosophies of the Orient:—the immemorial civilisations which were old whilst yet the races of the West wandered, wild fearful savages in their primæval forests. The West has conquered the East by force of arms:—a few generations pass away, and lo! the East is conquering the West by the love and wisdom its exalted Sages had gathered in the dim ages of its forgotten Past:—and this is the great lesson of the world, that each may thus invariably gain from the experience of another some new light in life. When two minds come together, be they individuals or nations, be sure that each has something it can teach the other; and here we see this thing exemplified, the East learning from the West the secrets of its worldly power, its activity, its mutual helpfulness, its capacity for organisation; whilst, at the same time, the West obtains from its elder brother in the sciences of civilisation and psychology, some of the priceless learning he had gathered in the days of old.

More than in any other Eastern Faith, perhaps, the spirit of revival is manifest in Buddhism. Nigh upon twenty-five centuries have past away since the Great Teacher charged His first disciples to go forth to all the world to preach the Glorious Law, "For the welfare of the many, in compassion for the world"—and, during the next thousand years, Buddhism, first of the Missionary Religions, spread over a wider empire than has yet come under the dominion of any other creed. Two hundred years after the Buddha's Parinibbāṇa, His Teaching, under the ægis of the Emperor Dhammasoka, spread over India, to Ceylon, Burma, and Siam. His Missionaries, sent from the Great Council at Pātaliputta, penetrated as far as Alexandria on the west, whence later their teachings echoed in the doctrines of the Essenes; and afterwards, in form less pure, the Religion penetrated to Thibet, to China and to far-off Japan, till the Great Indian Sage could number amongst His followers one-third of all the human race. Then for a thousand years the missionary spirit fell asleep. Buddhism seemed content with its unparalleled conquests, content to hold the devotion of five hundred million men.

Now a revival of the ancient spirit is on foot, and Buddhism, quiescent for a thousand years, is stirring to a new Awakening. Whether, as our friends the Theosophists tell us, religious

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movements have, like the tides, their ebb and flow; or whether, as our Burmese friends say, this revival of Buddhism is a fulfilment of ancient prophecy, we cannot say; but, certain it is, that that awakening is taking place. Of its more apparent causes we would place first the spread of Western education; and, as a good second, the activity of Christian Missionaries in promulgating their Religions. The former has acted, curiously enough, by making more accessible to English-speaking Buddhists their own Scriptures, and the many works in Western Languages on Buddhism:—and these have aided the Buddhists of the East to understand their own Religion better than was possible, when a whole life-time had to be devoted to the study of Pāli, and the unmethodical scholarship of the Buddhist Order. The second factor, the activity of Christian Missions in Buddhist lands, as well shewn in an able article lately written by DR. RHYS DAVIDS in *The Hibbert Journal*, has also been a most potent factor; and the chief fruit,— and, in our eyes, the best,—of Christian Missionary work, is the advance in the general knowledge of Buddhism. Buddhists have heard their old ideals attacked, not always in a spirit of tolerance or courtesy; and they have hastened to learn what their Scriptures could say in reply. They have seen their children taught to deride their parents and their Monks as 'Heathens;'—and they have been at pains to learn enough of their own Religion to set matters right; whilst the Monks themselves have been stirred to action in self-defence,—action which has resulted in the people being taught more of the Dhamma than had been necessary for their simple needs before the Missionary invasion.

The first note of this revival was sounded in Ceylon, where, twenty-five years ago, Madame Blavatsky and Colonel H. S. Olcott of the Theosophical Society inaugurated a movement in favour of Buddhist Schools. At that time there were but few of the better-educated Low-country Sinhalese who cared to call themselves Buddhists; since then things have changed so much, that before long, at the present rate, not many will own to another faith. It may interest some of our readers to learn that this beginning was made under the rather peculiar coincidence that Madame Blavatsky and Colonel Olcott landed in Ceylon on the two thousand five hundredth anniversary of the Great Teacher's Birth; and so their mission was, in Buddhist eyes, commenced under conditions of most favourable augury. Their work has certainly prospered, despite the

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gloomiest kind prophecies by reverend writers on devil-worship. The Society they later founded, under the somewhat incongruous title of THE BUDDHIST THEOSOPHICAL SOCIETY, has spread all over the Island, and at present, has some two hundred schools under its charge, and has done magnificent work under the guidance of energetic and sympathetic Sinhalese workers.

Now, as in Ceylon, in Japan and in Burma, we find Societies on every hand, some young, some of older growth and we extend to all these our fraternal greetings, and invite them to help us make our columns a faithful mirror of all movements in the Buddhist World.

To this end we propose giving each quarter, under the caption BUDDHIST ACTIVITIES, a brief notice of each Society that cares to send us a Report. Secretaries of Buddhist Associations will please note this, and we trust will forward their Reports early for inclusion in our next issue. The following conditions should be observed to ensure prompt attention:—

(1) The latest printed Report, and any Journal or official organ, and other publications of the Society should be forwarded; where there is a printed Report two copies should be sent.

(2) A special Report should accompany above documents, giving the following particulars:—(*a*) the Object of the Society; (*b*) the date of its Foundation; (*c*) the number of its Members; (*d*) the amount of its Subscription; (*e*) the names of its chief officers; (*f*) a brief account of the work it has accomplished, and, if desired, a statement of its finances; and (*g*) the address of its Head-quarters.

(3) Such Reports, papers, etc., should, if possible. reach us not later than a month before the issue of BUDDHISM, *e. g.*, Reports intended to be noticed in our next issue should arrive not late than the beginning of November. If sent by registered book post, marked "Report," their transmission will be better secured. All documents intended for publication, review or notice should be addressed to THE EDITOR, BUDDHISM, 1, PAGODA ROAD, RANGOON, BURMA.

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Information gathered from Reports will be duly recorded in these columus, space being allotted in due proportion to importance. Societies that have a printed literature, or are engaged in educational work, are specially invited to avail themselves of our columns. We hope to be able to give, in this manner, an accurat survey of the progress of Buddhist movements; as well as render some small service to the various Buddhist Associations by spreading a knowledge of their work, and by bringing them into touch with other Associations having similar aims.

The columns devoted to BUDDHIST ACTIVITIES should be regarded by all Buddhist Associations as a platform of which they have a common share, where all may meet and speak of their work and hopes to all their Brothers. Here we forget differences of sect and race:—here the Two Vehicles are set aside, and we are no more Burmans, or Japanese, or Chinese, Siamese or men of Lanka; but Brothers all:—our Refuge in one Law and one Fraternity; our right to speak measured only by the work that we have done in the Great Teacher's Name. It is our deepest hope that with this common platform as a beginning, we may help in time to bring about an union of the Buddhist Peoples, a federalisation of all Buddhist work; for when that aim is accomplished, and the huge forces of Buddhism stand as one; then surely at last the time will come when the Sleeper of the Ages shall awaken, mighty with the gathered strength of thirty generation's rest:—to proclaim once more the Law of Righteousness and Truth to all the earth, and to lighten the footsteps of mankind into the Way of Peace.

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NEWS AND NOTES.

Appointment of a Buddhist Primate in Upper Burma.

PERHAPS the most important,—as it is certainly the most interesting,—piece of news for Buddhists is the official recognition by H. E. the Viceroy of India of a Thāthanābaing, or Primate of the Buddhist Priesthood in Burma. We had hoped to be able to give our Readers an account of the function of the Installation of the Thāthanābaing, but we have just heard that the function has been postponed till next November; so that the account will probably appear in our next issue. This postponement is, indeed, a wise and considerate action on the part of the Government, for the Vinaya rule demands that a Buddhist Monk should live in his own Temple during the three months of Lent—commencing in July—and may only leave it, under the most pressing business, for not more than seven days. Had the Installation, as was originally proposed, occurred in August, many eminent Theras living in districts far away from the railway, would have been debarred from attending, for a Bhikkhu may not travel in a cart except when ill. The postponement will enable these to get to Mandalay; since now the function will take place some time in November. This is a time of great and general rejoicing all over Burma, and is hence particularly well chosen.

We may here give a brief account of the functions of a Thāthanābaing. and of the reasons which have made the recognition of this Dignitary the occasion for the general satisfaction manifested by the Burmese press and people. A Thāthanābaing, then, or, as the Pāli term is, a Samgharāja, is a Thera, recognised by the secular Government, and vested by that Government with the power, if necessary, of calling in the secular arm to enforce his decrees. There is strictly speaking no real Hierarchy in Buddhism:—rank in the Priesthood is accounted by seniority in the order alone; a rule observed most scrupulously in the Burmese Saṁgha, among whom the first question asked on meeting a new-comer is "How many Lents has your reverence spent?" This rule works very well in a general way, for the chances are that one who has passed many years as a Monk will be more learned in the Law, more advanced in self-restraint and all that aspires to the Buddhist ideal, than one of fewer Lents. But the mere authority of age does not suffice to secure peace and purity in the Saṁgha, for the simple reason that it has no means of enforcing its decrees. To give an instance, it is directed in the Vinaya that if a Monk should commit one of the Four Pārājika Sins;—

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Inchastity, Stealing, Murder, and the false claim of Transcendental Knowledge, —he should be expelled from the Order of Monks; after which expulsion he is disrobed, and may never again enter the Order. But there are no means whatever of enforcing the decrees of that Chapter, and if a man refuses to attend or to disrobe, no one can make him do so. It was to meet cases like this that Buddhist Kings, in former times, appointed some learned Thera as Saṁgha-rāja, and invested him with power to have his decrees carried out by the secular authorities when necessary. Later it was found convenient to extend this principle so as to include other cases of apostasy and backsliding, and thus among the offices of the Saṁgha-rāja came to be recognised the authority which directly or by means of delegates decided all disputes, appointed penances for minor misdeeds, and expelled those transgressing any of the Pārājika Rules.

In the Burmese King's time, the Thāthanābaing was generally the Monk who had taught that King in his childhood. When the last Thāthanābaing, appointed by King Thibaw, passed away, a successor was not appointed by the British Government, under whose the rule the Province had come, with the result that a slow but steady degeneration of the Saṁgha spread throughout Burma immediately on the annexation. During the troublous times which followed, and under an alien government, the ecclesiastics (if such they may be styled) did not apparently appeal as freely to secular authority as during Burmese rule; consequently many of the criminal classes took refuge in the Robe from the police, and no protest was made, so the removal of all restraint naturally encouraged laxity and dispute amongst the indolent and quarrelsome. It speaks volumes for the deep religious sentiment of the Burmans, and for the powerful influence of public opinion, that there were not more frequent cases demanding police intervention: cases, however, there were, and the people were horrified to see the culprits appear in their Robes before a secular court. An unusual thing, for in the days of Burmese rule, the offender was first disrobed by order of the Council of Sayadaws, and then handed over to the civil or secular authorities to be dealt with in accordance with secular law.

The official recognition of a Thāthanābaing will put an end to these troubles, because minor offences and disputes will be decided by the Thāthanābaing or his deputies, and these will have the power of disrobing the offender, so that the Yellow Robe will no more be seen in the secular courts;—to the eminent satisfaction both of the magistrates and of the people of Burma,

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The late Lieutenant-Governor of Burma, Sir Frederick Fryer, had given much attention to this subject, and it was largely owing to his recommendations that H. E. the Viceroy met the chief Theras of Upper Burma at Mandalay, on the occasion of his visit in 1901, and invited them to elect one of their number for the office of Thāthanābaing, and to speak generally concerning their affairs.

This introduction of Parliamentary methods, however, proved more or less a failure. The majority of the reverend gentlemen being much too overawed by the Vice-regal presence to explain the position of affairs, all the talking was done by one erratic Monk who claimed, not without provoking general laughter, that the great thing needed for the preservation of the Religion was that *he* should be appointed Thāthanābaing. "What was the use," as several of the Chief Theras in Mandalay asked us afterwards, when we pointed out the magnificent opportunity they had lost by not agreeing." What was the use of the Uparāja asking *us* to decide who should be Thāthanābaing? The pupils of each great Thera will always think it to be wrong to vote for anyone else than his own Teacher; and all the Theras will never agree. If the Uparāja, like our Burmese Kings, had said 'So-and-so *is* Thāthanābaing,' then we would accept his selection and everyone would be very pleased." So this meeting passed off without anything much being accomplished; but at the voting two eminent Mahātheras stood first, owing to the large number of their disciples. These came to be regarded as Thāthanābaing-elective; their names being the Modaw Sayadaw and the Toungwin Sayadaw. Not long ago the Modaw Sayadaw unfortunately 'returned'—one does not say 'he died' of a Member of the Order in Burma! The present recognition of the Toungwin Sayadaw, who stood next on the voting lists on the occasion of the last 'election,' is a wise act on the part of H. E. the Viceroy; avoiding as it does the fiasco of another election, and calling to the position of supreme power in the Buddhist Priesthood in Burma a Thera so widely known and so able as the Toungwin Sayadaw. The thing needed is a properly constituted Thāthanābaing; but it will be many years before the whole Buddhist Priesthood in Burma will understand the advantages of union, or the real benefits of an election: so that if the matter had been postponed till the Theras could come to a fairly unanimous selection, it would have been long before the troubles that a lack of central authority in the Saṁgha have given rise to, could be rectified. In future not only will the minor disputes, etc., we have referred to, be removed from the secular Courts to a more appropriate sphere; but the knowledge that the Government has placed

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authority in the hands of the Head of the Buddhist Priesthood, will act as a wholesome corrective of the tendency of persons wishing to evade the Police, disguising and protecting themselves at the expense of the Saṁgha in Burma.

One matter for regret remains in these proceedings, and we trust that we shall not be deemed hypercritical in mentioning it, for the action of the Government has given the Buddhists of Burma profound satisfaction. We understand that the new Thāthanābaing's jurisdiction is only to extend over Upper Burma. If this be correct, we must confess an inability to comprehend the reason of this limitation. The periods during which the Upper and Lower Provinces have been under British rule might carry some weight in different legal enactments, and separate courts be necessary for administration of secular justice; but what call is there for a similar rule being applied to the Buddhist Priesthood? The Saṁgha throughout Burma is one, and it seems to us that to place one-half of that body under a much-needed supervision, and to leave the other half uncared for as before, is to make a wise administrative act partly fail of its effect. One result may be safely anticipated on the introduction of this duality:—such characters as are obnoxious to the Priesthood in Upper Burma and likely to come sooner or later under the ban of ecclesiastic polity, will simply migrate to Lower Burma to escape an authority which they fear; and the very troubles which this appointment is intended to abolish will be largely increased in Lower Burma. If His Excellency's advisers think that the rule of the Mandalay Thera would be objected to by laity or Priesthood in Lower Burma, we beg to say that the position has been misconceived:—the Vinaya rule is that Buddhist Monks should obey the Government, and no Monk could resent such jurisdiction without infringing the command; whilst the laity would be only too pleased to see the affairs of the order better regulated. Nor would the appointment of a separate Thāthanābaing for Lower Burma meet the case; because, as we have said, the Priesthood is the same in either Province, and two Thāthanābaings would be entirely foreign to Buddhist ideas. We would therefore venture to suggest,—and herein we voice the general opinion of eminent Buddhists in Lower Burma, and of not a few Monks with whom we have discussed the matter—that His Honour the Lieutenant-Governor should reconsider the decision and, if feasible, he should advise H. E. the Viceroy of the advantages to be gained by extending the jurisdiction of the Thāthanābaing over the whole of Burma.

Finally we wish to give expression to the profound pleasure, satisfaction and gratitude which the news of this pending recognition has given in every

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quarter of Burma. Acts like this endear Lord Curzon of Kedlestone to the many peoples of the great Empire over which he rules; and will cause the period of his Viceroyalty to be long remembered among the greatest epochs in the history of the Indian Empire.

Disturbances at Anuradhapura in Ceylon.

Disquieting news is to hand from Ceylon, where utter tactlessness seems to have taken the place of the principle of religious toleration. The Sinhalese, except when unduly excited by Government arrack, is as mild and easy-going a person as you would wish to meet,—rather too easy-going, some would say, but that is another story. It appears, however, that the limit of his endurance has been reached, with the regretable result that a serious riot has ensued. The facts are these. When the Kandyan Provinces were ceded to the English, the latter undertook to protect the native Religion, and in particular to preserve inviolate the sanctity of certain lands, formerly set apart by the Kings of Ceylon for religious uses. The most sacred of these lands, in Sinhalese eyes, are those constituting the precincts of the Māha-Bodhi Tree, the Ruanveli Dāgoba, and other great shrines situate within a short distance of each other at Anurādhapūra, the ancient Capital of the Island. This undertaking, in the opinion of the Sinhalese, has never been kept; and when we were lately in Ceylon there was a great and general dissatisfaction at the continuous disregard of Buddhist representations on this point. It appears that, within call of the shrines referred to, and, according to the Sinhalese contention, on the dedicated lands in question, the local Government, despite repeated protests on the part of the Buddhist community, has allowed a Roman Catholic Church to be built; and has further established that abomination of all good Buddhists, a slaughter-house, within a stone's throw of the Mahā-Bodhi Tree enclosure. It is generally believed by the people—we know not with how much truth,—that one of the most sacred shrines, the Abhayagiri Dāgoba, was some time ago violated by the Government Archæologist, and under his orders, valuable relics were removed from the relic-chamber. It is certain that many of the stone pillars forming part of the Great Brazen Palace, etc., have been used for culverts and other road-making work by Government engineers;—these above, to say the least, are acts of discreditable vandalism. We ourselves have seen carved stone 'Door-guardians,'—relics of the wonderful Temples that in the past were the glory of Ceylon,—set up to adorn the houses of Government officials at Anurādhapūra, and such things do not tend to promote a feeling of security on the part of Buddhists in Ceylon.

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As Anurādhapūra is visited annually by many thousands of pilgrims from all parts of the Island, it is hardly discreet of the local officials to parade their vandalism and their indifference to the religious feelings of the people specially on the occasion of the annual pilgrimage. A plot of land, used by the pilgrims as a camping-ground from time immemorial, had been converted into a flower-garden; a new consignment of sacred stones had, it was generally reported, been used for railway work, and popular indignation over these encroachments reached its height, when a Christian Mudaliyar assaulted an inoffensive female pilgrim. Result, a general riot. The mob—some 14,000 strong, decided to rectify by illegal methods long outstanding grievances, over which so many useless petitions had been sent to the authorities. They tore up a nice new barbed-wire fence around their old camping-ground; pulled up the flowers and shrubs planted there, and then marched off to the Roman Catholic Church hard by and demolished it, as also the slaughter-house, and there was none to say them nay. The Police came—it is said with rifles, ball-cartridges, and bayonets for His Majesty's subjects,—but the mob shook broomsticks at them, and they went away! The Government Agent then appeared, sent for a well-known Monk, who harangued the crowd without much effect; at last Mr. Harischandra, the local Secretary of the Mahā-Bodhi Society, in a few well-chosen words, induced the rioters to disperse—for which kind service, we have no doubt, he will ultimately receive the best thanks of the Government of Ceylon. The immediate result of his interference would appear to be his arrest,—an instance of the quaint gratitude of local officials—and, it is reported, he is to be tried for inciting riot, arson, and the like. That Mr. Harischandra should ever have done this is a palpable absurdity to all who know him; he is a mild, retiring man, who has devoted his life to a noble educational work amongst his people, a student, a prodagandist of all that is best in his Religion, but a sedition-stirrer—never.

The real cause of these riots lies, not in the fanaticism of the people,—no race of men is further removed from the fanatic type than the Sinhalese,—but in the constant disregard of their religious sentiments and of their just remonstrances. Such desecration of the sacred relics of antiquity as has been the rule at Anurādhapūra, is not only unworthy of a civilised Government, but, had it occurred in India, would long ago have resulted in trouble of a far more serious nature than the late riots in Ceylon. We would ask the Colonial Secretary to consider whether it is the policy of the Home Government to allow His Majesty's subjects in Ceylon to be subjected to a treatment, not only opposed to the British principle of religious toleration, but one which, if persevered in, will totally alienate in time the loyalty of a once-contented, law-abiding people, and

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will inevitably lead to reprisals on a far greater scale than the late disturbances. We would further venture to suggest that a free pardon be granted to the persons arrested in connection with these riots, inasmuch as they are the outcome of a long-continued disregard of legitimate representations to the Local Government. A Commission composed, not of local Government officials, but of unbiassed men from England, would in a short time gather sufficient evidence of a general feeling on the part of the better-class Buddhists in Ceylon that all Local representations are entirely useless; an impression which has arisen because the local officials seem determined to ride rough-shod over the religious feelings of the people. This condition of affairs is sufficiently serious to call for proper attention on the part of the Home Government.

It would, in our opinion, be a great advantage to Ceylon if it could be brought under the jurisdiction of the Indian Empire; of which geographically and enthnographically it forms part; and under the rule of which it would be governed by a better class of officials, and upon principles that would not evoke dangerous disaffection culminating betimes in rioting.

The "Shiko" in Public Schools. The local educational world has been considerably perturbed by the so-called "Shikoing" order recently issued by the Director of Public Instruction.

This order was to the effect that Burmese pupils of the Schools under the Educational Department should salute their teachers by bowing slightly with folded hands. We should perhaps explain that this is not actually the "Shiko," which latter in an actual prostration with clasped palms; and we employ the term merely because it has generally been used in the local press when referring to the matter. Many of the students and their parents deeply resented this order for reasons which will latter appear; and on the day when the order was to come into force at the Rangoon Collegiate School, only some sixty out of six hundred scholars attended the classes. A large meeting of Buddhist laymen was held to protest against the innovation, and, later, a deputation, headed by Messrs. Maung Ohn Ghine, C. I. E., U Shwé Waing the Pagoda Trustee, and other influential Buddhists, waited on the Director of Public Instruction to convey this protest. The order has now been modified by another, to the effect that the bow with clasped palms shall not be enforced on pupils whose parents object:—a modification which we fancy will make the first order a dead-letter, as most Buddhist parents will very decidedly object to their sons rendering to secular teachers a salutation which is in its origin purely religious,

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The trouble lies in the fact that Buddhists are asked to salute lay teachers with clasped palms. Had the Director of Public Instruction consulted any Burman learned in religious matters prior to the issue of the order, he would, as a matter of fact, have learned that the salute with clasped palms is in Buddhism the prerogative of the Monks, (who are said to be Añjalikaranīyo, worthy of the salute with clasped palms), of Teachers, and of Parents only. But when it is said in the Scriptures that the Order, Teachers and Parents are Gunānanta, worthy of infinite respect, and Añjalikaranīyo, worthy of the salute with clasped palms, it does not follow that these injunctions apply to secular instructors as well. The Monks are held worthy of this honour because they represent the Order, which is one of the Three Treasures of Buddhism; it is accorded to Parents, because they give life wherein a being may gather Merit; and the Teacher who is Gunānanta is he alone who teaches the Four Noble Truths and the Way to the Great Peace:—qualifications that we believe are are not possessed by the educational staff of Rangoon Collegiate School. It is of course true that the Burmese Kings and their Ministers exacted the salute with clasped palms from the people, and exaggerated it by requiring that it should be continuously maintained in their presence; but according to Buddhist ideas this was an usurpation of the prerogative of the priesthood, and was accorded them only because fatal results might accrue from non-compliance.

We sympathise with the Director of Public Instruction in his desire to see something better substituted for the ridiculous method of saluting at present in vogue, but that substitute can hardly be found in the salute with clasped palms, any more than Roman Catholic pupils are to be expected to cross themselves by way of shewing secular respect. As the modified order now stands, it appears that Buddhist Parents will need to supply their sons with a written statement that they do not wish them to clasp their palms:—which we have no doubt will be widely done; though we must say that it seems to be giving an unnecessary deal of trouble to Buddhist parents.

This incident affords an illustration of a matter at which we have often wondered, namely, that in a country like Burma, where the national Religion has so large a part in the lives of the people, and is responsible for so many local customs and modes of thought, that officials, whether of the Educational Department, or more broadly of the Government, should be at so little pains to come to a proper understanding of that Religion, or of the customs which spring from it. We have no doubt that the framing of this order was actuated

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by the best of motives; and that the Director of Public Instruction was under the impression he was merely resuscitating a national custom, which it would be a pity to see die out.

The Animal's Petition to Mankind,

The following article, from the pen of Mr. C. Duroiselle, recently appeared in our valued contemporary the *Rangoon Gazette*, and is of such general interest that we make no apology for reproducing it in full :—

A petition such as that which follows is certainly not a common occurrence; animals do not generally take it into their heads to send a respectful letter to cruel man, their superior. To the Burmese, however, there is nothing very extraordinary in it, for, we think, a similar letter is sent them every year about the time of Lent. Some years ago those poor animals stretched a point further, and composed a play, most heartrending and pitiful, in several volumes, the *dramatis personæ* being mostly domestic animals and Nats; on the cover of the books was a picture representing a sow, standing on her hind legs, with a 'hand' on her heart, and a handkerchief to her eyes, weeping most bitterly, and surrounded by a goodly number of sucklings from whose eyes tears flowed abundantly. It is a strange play, in which man certainly gets the worst. The play may still be bought in the bazaar, and is called 'The Animals' Play.' We owe the present petition to a vernacular newspaper of Mandalay. To understand it rightly, a few words of explanation are perhaps necessary to the uninitiated.

One of the greatest features of Buddhism is a tender regard for life under all its forms; not only human life, but animal life also, from the largest beast down to the smallest insect, is to be respected under threat of the most dreadful punishments in after life, and sometimes in the present one too. Supreme pity and love for all sentient beings and their miseries is the great key-note of the Buddha's religion and is founded on the doctrine of transmigration. A man at his death may be re-born as an animal or an insect, or as an angel, according to his deserts. It is not his soul that passes into the new form of existence, for according to Buddhism there is no soul, as we know by the text: "Abbhantare jivo n'atthi." That which passes into the new form of life is simply the essential character and formed habits of the departed. The next existence is, so to say, a continuation of the previous one

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under a new garb, and as such is to be respected ; moreover, it is life ever, and tender regard must be shown to it, for terrible is the retribution dealt out to the destroyer of life. Hence it is that hunters and butchers are classed in the lowest rank of society in Burma, and that a Burman will not kill even an obnoxious animal or insect, such as a snake or a scorpion, but will gently push it out of the way.

The doctrine will be better illustrated by the following story well-known by the people of this country. Formerly, we are told, there lived a man with a large family whom he supported by killing, cooking and selling the flesh of pigs. The manner in which he killed the poor beasts was most cruel. He tied an animal firmly to a stake and left it without food for some days; he then poured down its throat boiling water several times; he then hit it all over the body with a stout stick and at last cut its throat. He had done that for twenty years, when one day retribution overtook him. He walked on all fours, grunted like a pig and ate their food; he rolled about as if a prey to the most torturing pains and complained that he felt boiling water in his stomach and hundreds of sticks beating him on the back. He suffered thus for several days and one morning the earth opened, great flames surrounded him, and he was precipitated to the nethermost hell, to endure there for thousands of years excruciating tortures. With such and many other similar stories told them, it is no wonder the Burmese will not kill anything. But, of course, man is not perfect, and often falls, and the result is that animals are killed for the sake of their flesh, and the waste of life is great. It is to bring back the people to a sense of their duties and the obligations of their religion that epistles, purporting to be written by animals, are yearly, about the time of Lent, circulated among them. Here is the one just printed in Mandalay:

"Have pity on us, Oh ye Lords (men). This is the petition presented to men by all the animals, to remind them that it is a great act of benevolence and pity to respect animal life, and shun with horror the flesh of beasts and fish. Oh Lords, we, the animals, your faithful slaves, bow at your feet most respectfully, and crave for your pity! What have we done to merit the cruel treatment we receive at your hands of being killed to fill your belly? Transmigration and re-birth, as you know well, are not to be avoided; every being has to go through the awful round of never-ending renewed existence until the blessed day when he reaches the peaceful shores

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of Nibbāna. It is, of course, our fault if we are now animals; our present state is but the dire result of our past misdeeds, when, like yourselves, we trod the earth as human beings; our pride and lust, and, who knows perhaps also our having taken the life of some sentient being, have dealt out to us our well-merited punishment, and now we are animals. You can have but a faint idea of our sufferings, not the least of which is our inability to pay our reverence to the memory of the Blessed Buddha and acquire merit which might better our lot in future existences. All evils are upon us: the food we eat is disgusting, only grass and fodder, and these we do not get always to our hearts' content; we have enough one day, and none the next; we have become your most menial slaves; we serve you, and work for you and die for you. Do we ever do anything to trouble you or yours, or anything detrimental to your prosperity and welfare? No! And yet you abuse and beat us, and generally ill-treat us in the most shameful and inhuman manner. More than that you do not hesitate to kill us, and roast, and cook and eat us for the satisfaction of a terrestrial and low appetite. You seem to think that, without a piece of meat, you could not live; but you know very well this is not the case, for there are whole nations that never taste a bit of meat, and are they poorer or less healthy on that account? Not a bit of it. Look about you and consider the devout followers of Buddha whose only diet is composed of vegetables and fruits; are they less prosperous, less holy, less healthy? No! you feel yourselves they are more so than you. Do not be under the impression that vegetables without meat will kill you; it is a totally false idea. Fruits and vegetables were made to eat, not we animals, who, as well as you, are going on the course of purification and perfection in the ocean of ever renewed existence. The waste of life among us is now dreadful, and though most of you are perhaps not guilty of the actual murders, your sin is as great, for by eating that which is killed you become abettors; and your sin will certainly find you out. But there is another still more important reason which should urge you to pity and kindness towards us; and this is the Law of the Buddha and your own future welfare; for those only who fulfil the Law can expect to enjoy its promises, and its promises are great. Each murder of an animal is a blow to our religion and cuts it at the very root; leave this wholesale waste of life and eschew the flesh of animals and you will see Buddhism's glory increase a thousand-fold and illuminate the

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world. Finally, Lords, we hope you will take our petition for mercy into consideration, and by acting faithfully up to your belief, take pity on us and let us live our natural span of life, by thus acting you will fly faster still on the way to final Liberation."

As may be seen these animals are honest and pious persons and very well up in Buddhism. This letter, in part at least, will not fall short of its purpose, for, at least during the Lenten season, many more Burmese than usual will avoid meat, and the life of many animals will thus be spared.

Gold-plating on the Shwe Dagon.

Most sacred of the world's Buddhist Shrines outside of India, Shwé Dagon Pagoda has from times immemorial been the especial pride of Burma; Burmese kings have lavished their treasures on it, and the Burmese people have ever regarded its adornment as one of their proudest privileges. Recently, a new departure in this direction has been carried to a successful end,—the substitution of gold plate for the gold-leaf which formerly covered the upper part of the shrine. This upper part, the terminal cone, which supports the Hti or seven-tiered Canopy that surmounts the Pagoda, has long been an object of solicitude to pious Burmans, because, whilst its great elevation made it the most difficult part of the Pagoda to re-gild, the gilding, owing to its steep slopes and exposed position, would wash off in a single season's rains, with the result that the summit of the Pagoda would appear black and giltless, long before the gold on the lower structure had commenced to wear away.

In November 1899, a great meeting was held in Rangoon at the instance of the Pagoda Trustees, to which the chief Theras and Buddhist laymen of the town were invited; and at this meeting it was decided to carry into effect the proposal of the Trustees, to cover this terminal cone of the Pagoda with plates of beaten gold. This portion is to be seen in our Frontispiece a little to the left of and above the palm-tree on the right; but a better idea of the magnitude of the work involved can be obtained from the fact that the pear-shaped structure there seen is fifty-nine feet high, and has a surface of 2,702 square feet.

Circulars were sent out by the Trustees to every town and district in Burma, and a great collection was set on foot, the township officers and head-men (lugyis) of the districts forwarding the local contributions. By these means, a sufficient quantity of gold over and above that needed for the regular gilding, which is always going on, had been received by the middle of 1902:

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and in August of that year a great bamboo scaffolding was erected, and the preliminary work of covering the cone with a copper framework, to which the gold plates were to be subsequently attached, was commenced. A gorgeous car, emblematic of the Vimāna or Chariot of the Gods, with seven-tiered gilded roof and bright blue (!) horses, ran on an aerial ropeway to the top of the scaffolding from the Pagoda platform; and in this the gold and silver bells which depend from the Hti were brought down every night for safe-keeping, and restored to their places the following morning. These bells were put up forty-eight years ago as a result of the efforts of Tsee Kai Maung Taulay; and were now repaired by his descendants; two of the bells being further adorned with precious stones to the value of Rs. 6,000.

The actual gold-plating began in March last, and was finished towards the end of May, when the bamboo scaffolding was bit by bit removed, leaving a veil of linen over the plated portion. The final ceremony took place on June the seventh, when, in presence of more than ten thousand spectators, the Chief Justice of Burma, the Hon'ble Herbert Thirkell White, C.I.E., unveiled the great cone.

The total value of gold thus used was over five and a half lakhs of Rupees (Rs. 5,50,818), and a result of this work, in which all Burma united, will be that for many years to come the summit at least of the Great Pagoda will remain, as now it is, a mass of untarnished gold.

The greatest credit is due to the Trustees, Messrs. U Shwe Waing, U Hpo Lan, U Hpo Min, Saya Pu, U Hpo Than, U Hpo Aung, U Maung Gyi and U Tun Tin, for the excellence of the arrangements that they made, whereby this work has been carried to a successful issue.

Pagoda Notes. A new Tazaung has been erected at the South entrance to Shwé Dagon, which will prove of the greatest advantage to frequenters of the Pagoda; both as a protection from the rain in the wet season, and as a shelter from the sun at other times; for the stone paving at this entrance was formerly so hot that the bare-footed pilgrims could scarcely use it. This Tazaung, one of the most beautiful at the Pagoda, was commenced by the late Ma Hla Byaw, and has been carried to its completion by her niece, Ma On Me of Pazundaung; at a total cost of a lakh and a half. Ma Oung Gyi and Ma Saw Nyun are building new Tazaungs on the Pagoda platform, at an estimated cost of two lakhs each, whilst a third Tazaung is in course of erection by U Gala at the East gate. A Pyathāt, or seven-tiered roof, is being built over the Payā-Gyi at Pegu.

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The Wonders of Radium.

The remarkable properties of the new element Radium, discovered by Prof. and Mme. Curie of Paris, still continue to absorb the interests of the scientific world ; its latest applications being therapeutic. Prof. Gussenbauer, of Vienna, it is said, has successfully treated a case of Cancer by exposure to the emanations from radium bromide ; whilst a paper in the *British Medical Journal* details methods by which the emanations of either radium of thorium may be applied in the treatment of consumption. The bactericidal power of these emanations seems proved beyond a doubt, and the fact that solutions of radium and thorium salts impart bactericidal powers to air in contact with them would appear to place a new and most potent weapon in the hands of medical men.

But the great interest which radium has excited amongst physicists centres around the yet unsolved problem :—from what source does the new element draw the energy which enables it to evolve heat equivalent to about a foot-pound per gramme per hour, to emit its own peculiar radiations, and to shed off ions with prodigious velocity ? To these question no satisfactory answer has as yet been given, although many hypotheses, including even Clerk Maxwell's celebrated Demon, have been put forward to account for the phenomena observed.

If we presume to add to the growing number of these hypotheses, it is because the solution we would venture to suggest has not, so far as we are aware, yet been mooted ; because that solution is capable of verification by experiments —which our vocation does not enable us to prosecute ourselves ; and, most of all, because, that solution dispenses with the inconvenient necessity of supposing that energy can be created.

Our suggestion, then, is, that the energy evolved by radium is obtained from the movement of the earth through the Æther of space. If we imagine a system of points, more or less impervious to water, at fixed distances apart, being drawn through still water, that system will give rise to a series of waves in the water, the wave-length and periodicity of which will depend on the density and elasticity of water, the distance between point and point, the grouping of the points, and the velocity with which the system moves through the medium. If, then, we assume that a given portion of matter consists of molecules which present a certain tangible resistance to the Æther, and that these molecules are situated a definite distance apart ; then when that portion of matter is drawn through the Æther it will give rise to vibrations in that medium, dependent on the distance between its molecules, the density, etc., of the Æther, and the

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velocity with which it moves ; and, if the interval between molecules is fixed, and the velocity is appropriate, that portion of matter will constantly emit a monochromatic radiation, the energy of which will be obtained from the force necessary to move the body throughout the Æther. Further, if we consider the molecule, not as a structure composed of non-etheric matter, but as a vortex in the Æther itself, and that as it is moved through space the Æther through which it passes enters it on one side and passes off the other ; or, in other words, a given line of Æther in its path gets looped once or more round the vortex ; then the Æther in the vicinity of the vortex will be strained, in proportion to the size and complexity of the vortex : and the motion as a whole of such a strained portion of the Æther (within which, also, the medium is moving at a greater rate, because moving round and round) through the unstrained Æther of space might well be conceived as opposing a certain tangible, though slight, resistance to its translation ; in which case it would act as the point drawn through water acts. The more highly complex, as relating to the Æther, is a given molecule, the more will it resist being pulled through space, and the more will a system of such molecules tend to convert the energy of its movement into etheric vibration. On this view, then, all groups of all molecules will omit vibrations of a sort, and the amplitude of such vibrations will depend on the distance apart of the molecules. As this distance is constantly varying with internal movements due to heat and other small waves, no substance will emit wholly monochromatic radiations, except at absolute zero, when the internal movements may be supposed to have come to rest. Radium would then be regarded as an exceedingly complex molecule, opposing a quite considerable resistance to the Æther, by reason of which it produces vibrations of a high order together with some heat-waves, —either due to degeneration of higher orders of vibration, or to low harmonics of the upper notes ; and its energy would be due to the movement of the earth through space, just as the sound produced by a vibrating reed on the periphery of a flywheel would be due to the energy of the flywheel. And if it were possible to isolate a given portion of the energy of radium—say its heat-radiation—and measure it, either by calorimeter for quantity or by bolometer for wavelength, then it would be found (if the hypothesis were correct) that the energy radiated varied with the altering velocity of the laboratory through space. That is to say, suppose such laboratory were at the equator, (there would be no diurnal variation at the poles) the radium experimented on would be moving with the velocity of the earth in its orbit (disregarding the proper motion of the solar system) plus 1,000 miles an hour at midnight and minus 1,000 miles an hour at noon, a total variation of one thirty-second of its mean velocity :—a very

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considerable fraction indeed. And if the existence of any definite heat-band could be demonstrated with the bolometer, that heat-band would move towards the visible spectrum at midnight (when the velocity was greatest) and in the opposite sense at midday (when it was least). And as such movement would affect the total heat evolved, a delicate calorimeter would indicate a measurable difference between the heat-units evolved in an hour about noon, and in an hour about midnight. Further, it is just possible that the resistance of radium to movement through the Æther is so considerable as to be capable of being rendered visible; in which case a pendulum, suspended as in Foucault's pendulum, in the bob of which was a fair quantity of a radium salt, would lag a trifle behind the earth—more (at the equator) at midnight than at midday, when its movements could be magnified by a cylindrical mirror attracted to? bob, and a slit of light used as in a mirror galvanometer.

It is not impossible that other substances besides radium owe certain of their properties to a similar cause, and this suggestion might throw some light on the phenomena of magnetism. The spectra of the magnetic metals would seem to imply great complexity, that they profoundly affect the Æther is proved by their magnetic permeability, and it is possible that the phenomena of permanent magnetism are due to the molecules of steel existing at such a distance apart as causes them to give rise to electro-magnetic waves of such nature as to create a magnetic field. In this case a steel permanent magnet would slightly vary at the equator in its magnetic intensity between midnight and noon.

The obvious objection that if the Æther thus effects matter it would retard it, and that no signs of such retardation are visible, is easily answered by the fact that we have at present no means of becoming acquainted with such small retardation as could be due to this cause, did it exist; and that a fall of a few yards a year of the vast mass of the earth towards the sun would account for many millions of horse-power of energy, dissipated into space, at present uselessly, by radium, and, perhaps by every form of matter with which we are acquainted. The time may not be far distant when we shall have learned from radium a new lesson:—how to hitch our machinery on to the Æther of space,—and gain from the slow fall of our mother-planet on the sun more energy than a million Niagaras can supply.

Will Finsen light cure Leprosy? The remarkable and continued success of the ultra-violet light treatment of Dr. Finsen of Copenhagen in cases of lupus and rodent ulcer lead us to suppose that it might be found similarly

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beneficial in the treatment of that terrible scourge of the East, leprosy:—a disease which presents many analogies with lupus. We would suggest to those who have the public health at heart, and the public funds at their disposal, that an experiment be made in this direction:—such an experiment would cost but a few thousand rupees, and even the smallest chance of success would make it well worth trying. All that is needed is (1) the apparatus, (2) a source of electricity, say ten electrical H. P., (3) a staff under the direction of a competent medical officer, and (4) the patients themselves:—the latter, alas! only too easy to obtain in Burma. We have no doubt that in the event of His Majesty's Government, or any Corporation or individual being willing to come forward with the necessary funds for this purpose, the authorities of existing Leper Asylums would be only too willing to carry out the work. We shall ourselves be happy to hear from any who may be willing to further such an experiment, and to furnish any further particulars about the Finsen Light that may be required.

Obituary. It is with deep regret that we hear of the death of Major General D. M. Strong, C. B., of Uptons, Haslemere; one of our Honorary Members. The son of the Revd. C. D. Strong, of Clifton, Bristol, General Strong was born in 1841, and joined the Bengal Army in 1869, leaving it, with the rank of Major-General, in 1895. General Strong was the author of several short treatises on Buddhism, and is perhaps best known to Buddhists as the able translator of the Udāna, which was published by Messrs. Luzac and Co., last year.

The Buddhist Priesthood. Correspondence is invited with any in the West who may be desirous of entering the Buddhist Order. This is a matter altogether apart from the International Buddhist Society, and letters on the subject should therefore be addressed to Bhikkhu Ananda Maitriya, at the Society's Head-quarters, and marked 'Private.' The idea is to form, during the course of the next few years, a trained body of Bhikkhus of Occidental nationalities, who in due time would be able to return to their own countries, there to spread the knowledge of Buddhism. To this end, at least five ordained Bhikkhus of each of the countries—say America, England, France and Germany—are needed; these should be preferably young, well-educated, having a fair knowledge of Buddhism, and should either be able to speak in public or write well, or should have a good acquaintance with the Pāli language. A knowledge of English, at least colloquial, is necessary in French or German aspirants, as in this country French

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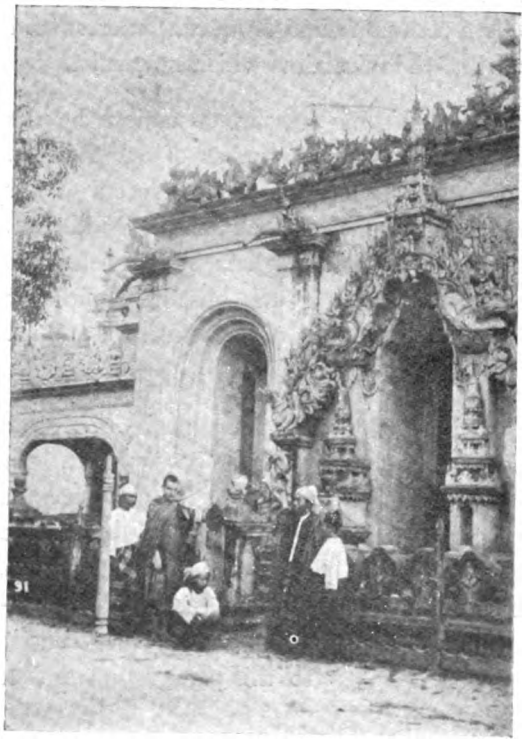
and German are but little known. It should also be noted that the Vinaya demands the consent of parents, if these are living. Such conditions fulfilled, arrangements for the Ordination and subsequent support of any who may be willing to take the Robe, can be made, provided they can get to Rangoon at their own expense. The conditions of life in the Order—not eating in the afternoon, etc.,—are, of course, somewhat severe for an Occidental; but, as all having a knowledge of Buddhism are acquainted with these conditions, it is unnecessary, to detail them here. If practice proves them insuperable, it is always possible, there being no vows binding for life, to return to the lay man's state.

Those interested will please particularly note these conditions. Matters would be expedited if those able to write would submit some of their work, in English, French or German; those acquainted with Pāli should forward a piece of original translation, say from the Samyutta Nikāya, the Pāli of which will be found amongst the Pāli Text Society's Publications. Aspirants for the Priesthood should give particulars as to their age, present occupation, etc., and send a photograph if convenient. There is much good work to be done, whether in East, or later, in the West, by any one willing to take the Yellow Robe. Here it may be also stated, that any person whose ordination had been arranged would be in no way bound to or dependent on their nominators; and, whilst I should naturally prefer that he should work with me, he would be under no obligation to do so; whilst the generosity of the Burmese would open for him every Temple in the country, and raise up for him supporters in every part of Burma, as long as he lived according to the Vinaya rule. Intending aspirants should write at length concerning their aims, etc., so that it may be better judged whether we are likely to work well together,—an essential if the work in contemplation is to be carried out.

A. M.

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OURSELVES.



Our First Headquarters.

IN introducing to our Members and to the general Public the official Journal of our International Buddhist Society, we must apologise for the long delay which has occurred over the issue of this, its first number, which in our Revised Prospectus we stated would be ready in July last. This delay has been due to several obstacles:—Firstly, that we have at present no working staff,—a deficiency we hope shortly to remedy by the formation of an editorial Committee :—Secondly, that owing to the absence of our hard-working Honorary Secretary in Europe, we have been temporarily deprived of his invaluable services; and, Thirdly, that, being informed that the Installation of the Thāthanābaing or Buddhist Primate of Burma was to occur early in August, we wished to include in our first number an account of an event so important and so auspicious to the Buddhists of Burma. This event has now been postponed till November, and we shall hope to be able to include an illustrated account of the proceedings at the Installation in our next number.

We have already outlined, in our leading article, the principles for which we stand, and the policy which we shall pursue in this Review, but it may not be out of place to present here in greater detail the programme of BUDDHISM, as well as the objects of our Society in producing it. These objects are :—*Firstly*, to set before the world the true principles of our Religion, believing, as we do, that these need only to be better known to meet with a wide-spread

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acceptance amongst the peoples of the West,—an acceptance which, if manifested in practice, would in our opinion do much to promote the general happiness:—*Secondly*, to promote, as far as lies in our power, those humanitarian activities referred to in the latter portion of THE FAITH OF THE FUTURE:—and, *Thirdly*, to unite by our Journal, as by a common bond of mutual interest and brotherhood, the many Associations with Buddhist aims which now exist.

The first of these objects we shall hope in some measure to achieve by the matter which will occupy the larger portion of each number of our Review. This will consist of (*a*) an Editorial, dealing with the general aspects of our Religion, and their applications; (*b*) Essays on the doctrines of Buddhism, written by Oriental and Occidental students of the Religion; (*c*) Articles and Notes on Buddhist History and Archæology, and on obscure points in Pāli philology; (*d*) Tales and sketches illustrative of the effects of applied Buddhism; and (*e*) Poetry.

The second portion of BUDDHISM will be devoted to the exposition of such humanitarian movements as the abolition of warfare, capital punishment, the slaughter of animals for food, and other relics of barbarism; temperance; the removal of injurious distinctions, legal and other, between the sexes; the promotion of the higher education, etc. We shall be happy to consider articles on these subjects by those who have made of them a special study, and we invite the officers of Peace, Temperance, and other Societies having these aims in view to kindly draw the attention of their Members to this paragraph; and to assist us with contributions on these subjects.

The third and last portion of our Journal will consist of a review of the position and progress of the Religion; and will consist of (*a*) Reviews of works on Buddhism and kindred subjects: (*b*) News and Notes of general interest to Buddhists, (*c*) Correspondence, and (*d*) Notices of all Buddhist Activities, Societies, Periodicals, and similar Buddhist works.

This latter section is in some senses the most important of all, for by its means we hope to presently bring about a union and a federalisation of the scattered forces of Buddhism. To pave the way to so desirable an object, we open our columns to all who are engaged in Buddhist work of any sort or kind, making of BUDDHISM a common platform where all can meet and set forth their aims and the fruits of their labour in the Buddhist field. This matter is treated of elsewhere, and so we need for the present only to refer Secretaries, etc., of Buddhist Societies to the article entitled THE AWAKENING.

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As may be gathered from our Prospectus, which is issued as a Supplement to this Review, the BUDDHASASANA SAMAGAMA OR INTERNATIONAL BUDDHIST SOCIETY has now been in existence about a year, and has Representatives in several Buddhist and non-Buddhist countries. We are now in course of making arrangements for further Repesentatives, in England, Russia, and the United States of America respectively, until such are appointed we must ask those interested in our work in these countries to apply for information direct to Head-quarters, at No. 1, Pagoda Road, Rangoon, Burma. We still need Representatives in Japan, Siam, and India; and will be grateful to any friends in these countries who will communicate with us on this subject.

We shall hope, as time goes on, both to improve our Journal and to reduce its price. We labour under considerable difficulties in producing such a work as this in an Eastern country, both because of the difficulty of obtaining contributions, financial and literary, in a country where English is so little spoken, and, further, on account of the enhanced work and expense involved in printing in the East. Yet we have thought these difficulties counterbalanced by the enormous advantage of working in a Buddhist country, where the Teaching of the Master is not found in books alone, but is manifested in the lives and ways of a Buddhist Nation:—where moreover, we are able to refer to the learned in Buddhist tradition for their opinions on disputed points. Still, our difficulties are very real, and we shall be grateful to all who, sympathising in our work and aims, will take part in our work, and help in reducing these burdens, by contributions, literary or financial.

As regards literary contributions, we are prepared to pay for accepted Essays, etc., on Buddhism at the rate of Rs. 10 per thousand words:—Authors should state whether they expect remuneration or not, and should not publish work submitted to us for approval elsewhere. MSS. should be typewritten if possible, should bear the Author's name and address on the back, and should be sent by registered book post to "THE EDITOR OF BUDDHISM, 1, PAGODA ROAD, RANGOON BURMA. MSS. for which we are unable to find room will be returned, if accompanied with stamps to cover postage; work intended to be illustrated should be accompanied by photographs or drawings; the former should be printed on albumenised or P. O. paper, and should avoid red and brown tones, which do not reproduce well.

We shall be further happy to consider correspondence relating to the subjects with which we deal, and to insert and answer such as may be

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of general interest. Authors and publishers of works on Buddhism, Pāli, and the other items of our programme are invited to send us copies of such works for review. We also hope that those who may be interested in our work, whether able to forward it or no, will communicate with us. We shall set aside a certain number of our Publications for gratuitous distribution to those who wish to have them, but who are unable to purchase.

Some copies of our last Prospectus, sent to the home papers, have evoked kindly notices, for which we return thanks. Some of these notices are distinctly humorous; several English papers giving our Motto in Pāli, followed by the explanation that "this is not the latest Society swear-word, but is an exalted Buddhist sentiment implying that the gift of Truth excels all other gifts." One is forcibly reminded of the great American humorist's tale of the weary student of German, who through all his difficulties was upborne by one great consolation,—the word *damit*. But, at last, the cruel truth came home to him that this blessed word—better by far than classic Mesopotamia—had another pronunciation to the one he had assigned to it:—and then he committed suicide! We trust our good critics will not do likewise when we point out that the word 'Dhamma' rhymes with 'drummer' in English! We also have to thank the *New York Sun*, the *Allegemeiner Zeitung* of Germany; and the *S. Petersburgskia Wiedomosti* of Russia, for kind mention of our work and aims.

Our full-page Illustrations for this issue consist, besides the Frontispiece, sufficiently described elsewhere, of two of the most characteristic specimens of Temple architecture in Upper Burma. The Golden Monastery was built as a work of merit by the ex-queen Supayālat, and contains some of the finest carved wood-work—a craft in which the Burmese particularly excel—in Burma: the Dragon Sima is the place where many of the chief Monks of Mandalay were ordained; and it is still used for conferring the Upasampadá Ordination on Novices. The smaller illustration on page 39 is a view of Issaromuni Temple at Anurādhapūra in Ceylon—near the scene of the recent disturbances in the Island. This was a Temple, sacred to the Supreme Being, Issaro (Sansk. Ishvara), of the old Hindu Religion, when Mahinda the great Apostle of Buddhism came to Ceylon; and was dedicated as a Buddhist Temple by the first Buddhist King of Lankā, Devānampiya Tissa. The interior of the great rock seen in the illustration is hollowed in several places, one such cave containing a large sedent Buddha-rūpa cut out of the living rock. The place is still shewn where the great Thera dwelt when he came to visit the Capital. On page 83 appears a photograph of the celebrated Mengohn Bell:—the largest real bell in the world,

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for the Great Peter of Moscow, which is a little larger, never rang at all, being broken in course of casting, and now is used as a chapel. The Mengohn Bell is intact, and rings with a deep full sound that carries to a great distance. Our illustration shews the Bell on its old supports, and it will be seen that the great weight (103 tons) of the monster bell has crushed through the three stout teak-trees that supported it, so that at the time of taking this photograph, the Bell rested on the ground. Since then, it has been lifted and hung from a steel girder supported by stout iron columns; a roof has lately been built over it, and it is now, situated as it is within convenient distance across the River from Mandalay, an object of frequent pilgrimages.

The illustration at the head of this article shews a portion of the beautiful Shwe Kyī Myin Temple at Mandalay, in which our Buddhasāsana Samāgama first saw the light. In a future issue we shall hope to give our readers a view of the little Temple near Shwé Dagon Pagoda which is the birthplace of BUDDHISM. The other illustrations in the present issue refer to, or are explained in, the text which they accompany.

Our cover was designed by Sundara Thera, of Shwegyin Daik, Rangoon, to whom our best thanks are due:—we regret that, our instructions not having been followed, the reproduction does not do credit to the original: we shall hope to improve our cover later.

We regret that, for want of space, we cannot acknowledge a number of books we have received, the acknowledgment, together with reviews, will duly appear in our next issue.

We must ask our readers and critics to kindly overlook the large number of corrigenda in this issue:—We shall hope to do better in future in this respect.

In conclusion, we beg to return our heartiest thanks to those generous supporters who, by contributions and donations, have helped to make BUDDHISM an accomplished fact. May they obtain, as fruit of the Merit they have sown, that which in all the worlds is the greatest of rewards—the hearing again of that Most Excellent Law which in this life they have helped to spread!

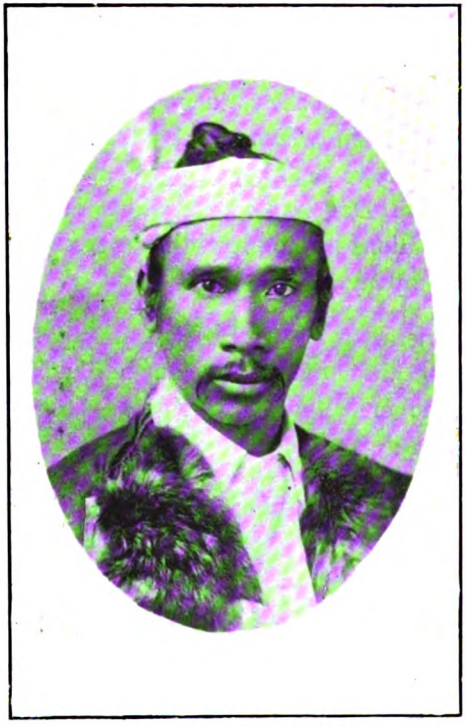
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BUDDHIST ACTIVITIES.

I. SOCIETIES.

"So long, O Ananda"—thus said the Exalted One—"So long as the Brethren shall hold these full and frequent public assemblies; so long may they be expected not to decline, but to prosper.

Mahaparinibbana Sutta. I.



U Kyaw Yan, P., S. P. B.

THE SOCIETY FOR PROMOTING BUDDHISM, of Mandalay, Upper Burma, is the largest of the local Buddhist Societies, as well as, in our opinion, the most active, as judged by the work it has done; and so we accord it the first place in our columns this quarter. It was founded on April 16th, 1900, by U Kyaw Yan and Maung Thaw, both of Mandalay, in consultation with a learned and eminent Monk, U Nanda of Eimdawya Monastery. Forty-two persons were present at the first meeting, and these elected the Revd. Nanda Thera as Nāyaka, U Kyaw Yan as President, U Khin, Vice-President, and Maung Thaw as Honorary General Secretary. The following are the objects of the Society:—

(1.) To maintain learned Monks in the requisites of life.

(2.) To promote the knowledge of the Buddhist Scriptures.

(3.) To start an Anglo-vernacular Buddhist School.

(4.) To start a Printing-press for Buddhist work.

(5.) To publish a monthly Buddhist Journal.

(6.) To look after the Buddhist Monasteries, Pagodas, Inscriptions, etc.

(7.) To train Buddhist Monks in different languages and send them abroad as Missionaries.

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Membership of the Society is open to all Buddhists, men and women alike; there are two classes of Members, Representative and Ordinary. Representatives must subscribe at least Rs. 7 per annum, and are exempt from special adhesion to the Society's Rules; Ordinary Members countribute Re. 1 half-yearly, and agree to keep the rules of the Society.

At first, as is the case with all innovations,—for the making of Societies to carry out religious objects was at that time a great innovation in Upper Burma,—there were many obstacles to be overcome. The more ignorant and conservative, laymen and Monks alike, prophesied the speedy downfall of the Society, and some few laymen appear to have done their best to persuade people not to help its work in any way. But over these difficulties, the energy and courage of the Founders soon triumphed, and the Society has now extended widely throughout Burma, numbering altogether some one thousand members.

The Society has published, since 1900, a Monthly Journal in Burmese; at the modest subscription of Rs. 2 per annum. This Journal treats of Buddhist matters, news of interest, etc., and especially is concerned with setting forth the advantages of combined religious and secular education:—a matter of the greatest importance in Burma, where the rising generation is being rapidly spoiled because of the absence of any moral or ethical teaching in the Governmental schools. The Journal, like the Society, met with but a cold welcome at first, its first number having only a score of subscribers; but, like the Society, it has proved already that it supplied a great need, even amongst a people who, like the Burmese, read so little; and its circulation is now considerably over a thousand. After the official recognition of the Thāthanābaing, this Journal will become the medium by which he will make known his wishes and decrees to the Buddhist Priesthood, as already mentioned in another place.

In Educational work the Society has, since its foundation, taken an active part; one Anglo-Vernacular School having been taken over by the Society on the very day of its formation, whilst others have since been promoted, either by the Society directly, or by Representatives who had been inspired by the good work they have seen done in Mandalay at the Society's School. At the beginning of this year the pupils of the Society's School at Mandalay were examined, with very satisfactory results, in the Buddhist Scriptures; and a gold medal presented by the ex-Mobye-Sitke-Dawmin was awarded to the foremost boy. In the local Pāli examinations, also, this Society has taken a prominent part, its members subscribing to give the twenty volumes of the Hanthawaddy

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Tipiṭaka to the Paṭhamagyaw, or first Pāli scholar of the year at each Government examination, whilst the devoted President of the Society, U Kyaw Yan, has at the same time given a gold medal.

The Society for Promoting Buddhism will, we have no doubt, still further extend its useful work, and will take a part in forming, through its five schools and, above all, its Vernacular Journal, that which is of all things most needed in Burma:—a united and intelligent public opinion on the all-important question of Religious Education.

THE YOUNG MENS' BUDDHIST ASSOCIATION of Ceylon is another institution that has been and is doing some most excellent work. The President of this Society is the indefatigable Principal of the Ānanda College at Colombo, Mr. D. B. Jāyatilaka, B. A., who also is the Editor of *The Buddhist*. The Vice-President is Mr. W. A. De Silva, and the Secretary Mr. C. S. Dissanāyaka; the objects are:—

(1.) The study and propagation of Buddhism.

(2.) The discussion of subjects relating to Buddhism.

(3.) The encouragement of the practical observance of the precepts of Buddhism, and

(4.) The promotion of unity and co-operation amongst the Buddhists of Ceylon.

The Head-Quarters of the Society are at *61, Maliban Street, Pettah, Colombo*, the subscription is Re. 1 per quarter, payable in advance.

This very active organisation has done a good deal, in the short time of its existence, to distinguish itself; its most important step in this direction being the taking over from the Buddhist Theosophical Society of the oldest Buddhist Monthly Journal, *The Buddhist*. The Journal had at that time very much degenerated, and the final touches were given to it when a young Sinhalese gentlemen with a University education was given the Editorial Chair, and evinced a yearning to cure his benighted brothers of the belief that there is no soul. This was as though the *Christian World* had come out with a series of Editorials on the subject 'There is no God:'—and the result was what might be expected:—*The Buddhist* suddenly collapsed, and would have vanished altogether, but that the Buddhist Young Men, with commendable courage, came to the rescue. Under the able editorship of Mr. Jāyatilaka, *The Bud-*

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dhist has now more than recovered its former prestige; and has, indeed, vastly improved both in matter and in appearance.

The Society holds Meetings every Saturday afternoon at the Head-Quarters; and recently a branch has been opened at Maitriya Hall, Bambalapitiya. At these Meetings an interesting procedure is followed. The subject for discussion is selected beforehand, and one or more members support a given thesis, whilst another opposes it. The subjects having been studied beforehand by at least two of the Members, a very interesting discussion generally results; and we think it would make a very interesting feature in our valued contemporary, if some of these discussions were to be reported in its columns. This system of open discussion is the best possible training for the young men who take part in it, and should, in a few years' time, bear good fruit in the direction of turning out men thoroughly acquainted with Buddhist doctrines, and eminently capable of holding their own in an argument. This latter, indeed, we have ourselves had experience, during our recent pleasant visit to the Island, many of the Members are already; and we have watched, with more than amusement, the interesting sight of a young member of this Society putting unanswerable questions to learned opponents of our Religion.

The Young Men's Buddhist Association has now before it a great and useful career: and we cannot wish it better than to say—may it fulfil the promise of its youth!

THE INTERNATIONAL BUDDHIST YOUNG MEN'S ASSOCIATION of Japan was founded by some Japanese gentlemen on the 23rd of September 1902; and we have read, with much pleasure, the very interesting first half-annual Report of this Association; which contains several papers in English of considerable merit, as well as an account of the Association's foundation and object. This latter is "to become a medium of communication between Buddhist believers and students of the various nations, and to aid their joint efforts to spread and glorify the true spirit of Buddhism." We have every hope for the success of this movement, which will surely, in the able hands of the sons of the Empire of the Rising Sun, become a great power for good. The President is the Revd. M. Shimaji, the Managers Messrs. H. Fujii and H. Ikenobu; and the Head-quarters of the Association are at *The Buddhist University, Takanawa, Tokyo, Japan.*

Affiliated in friendly union with the foregoing is the Young Men's Buddhist Association in San Francisco; conducted by the indefatigable Superin-

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tendent of the JAPANESE BUDDHIST MISSION in America, the Rev. K. Hori. This Mission is doing excellent work, and is to be particularly congratulated on its official organ, *The Light of Dharma*; which, alike in its matter and in its general get-up is the best of the three Buddhist monthlies. This Journal is to be obtained from *The Buddhist Mission, 807, Polk St., San Francisco, Cal. U. S. A.*

THE MAHA-BODHI SOCIETY was founded in 1891 by Mr. H. Dharmapāla at Colombo, with the object of buying from the present incumbent the Mahā-Bodhi Temple at Buddha-gāya :—an object in which it was unfortunately unsuccessful, and it has now devoted itself to the far more important work of Buddhist propaganda, principally in India, where it has had some considerable success. We believe the Ceylon Society is still regarded as the parent body, but the efficient head-quarters is now at *2, Creek Row, Calcutta*, where the monthly Journal of the Society, *The Maha-Bodhi Journal*, is published. We note that this Journal is still said to be edited by Mr. Dharmapāla :—this can hardly be correct, as that gentleman is now in America. Mr. Dharmapāla is the most active worker of the Society : he attended the Chicago Parliament of Religions on behalf of the Buddhists of Ceylon, and is now actively engaged in America in promoting an educational movement on behalf of the Pariahs :—a work first started by Colonel Olcott in Madras, where in the hands of the veteran President of the Theosophical Society it has already made considerable progress.

THE MADRAS MAHA-BODHI SOCIETY was founded in 1899 and has at present some 50 members. It has published a number of tracts on Buddhism in Tamil and English, and holds meetings every Sunday at the Headquarters, 22 South Beach, Triplicane. The Secretary is Mr. M. C. Singaravalu.

THE LANKA MAHA-BODHI SOCIETY has been doing very good work in the person of its representative at Anurādhapūra, Mr. W. Harischandra ; who with untiring energy has worked up a large school, besides lecturing on Buddhism in many towns in Ceylon.

Affiliated Societies also exist at Akyab, Mandalay and Rangoon.

THE SASANADHARA SOCIETY of Moulmein sends us its Report, printed in Burmese ; from which we gather that it is mainly engaged in the all-important work of Buddhist Education. The Society supports an institution termed Buddhaghosa's School, where, besides the subjects prescribed by the Educa-

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tional Department, Buddhist teaching is given. The President is Maung Khet, K. S. M., and the Secretary Maung Ohn Pe.

II. EDUCATIONAL.

As we have before pointed out (in No. 2 of our *Publications*), the best method Buddhists in the East can use for the preservation of their Religion is the adoption of Western modes of education, and we rejoice to learn that this idea is steadily gaining ground. A few such movements only can be mentioned here, owing to our lack of space.

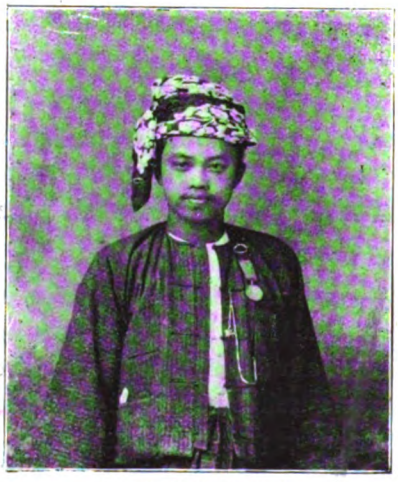
THE MAITRIYA DHARMASALA at Bambalapitiya in Colombo was opened in April, and is a new and most important departure in Buddhist work. The Westernised Sinhalese of the capital, as they mostly wear European clothes, dislike going to hear the Dharma preached at the ordinary Temples, where they have to sit on the ground. The Maitriya Dharmasāla obviates this difficulty, it being a handsome building somewhat in the style of a Church, where benches are provided, and where the Dhamma is preached twice every Sunday. We are delighted to hear that the audiences are constantly growing, and we have but little doubt that this most powerful means for preserving our Religion intact will be followed in other large towns in the Island. In addition to the weekly preachings, (which are held on Sundays at 8-30 a. m. and 6-30 p. m.), a still more important work is carried on; that, namely, of instructing Bhikkhus in English, and generally educating them in modern ideas. This work should bear most excellent fruit, for the chief cause of Buddhist losses in Ceylon is the ignorance of the Western-educated Sinhalese of the Religion of their fathers, and, more still, the lack of adaptability of the Members of the Order themselves. This last difficulty will be overcome by the methods in vogue at the Maitriya Hall; which will thus become a powerful instrument for maintaining, nay more, extending, the national Religion. The greatest credit is due to Messrs. J. E. R. Pereira and C. L. Pereira, by whose untiring devotion and liberality the Maitriya Hall has become an accomplished fact.

THE VIDYODAYA PARIVENA of Colombo continues, under the able direction of the venerable Sri Sumangala Mahā Nāyaka, to hold its place as the foremost Pāli College in the world. It attracts the best Members of the Order in Ceylon, who all are proud to own themselves its pupils in later life, and its fame has travelled far and wide, so that at present we hear there are five Japanese students attending its classes, and learning at once the Pāli language and the Pāli Scriptures.

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THE EMPRESS VICTORIA BUDDHIST BOY'S SCHOOL, York Road, Rangoon, was founded six years ago by Mrs. Hla Oung and her son, Mr. Ba Hla Oung, and now numbers over 70 pupils. There is a European Superintendent, seven teachers, and a Sayā who gives instruction in Religious matters. Under the able superintendence of Mr. Rutledge, the Head Master, the School has for some years maintained a high place at the Government examinations.

THE EMPRESS VICTORIA BUDDHIST GIRLS' SCHOOL, Canal Street, Rangoon, was originally a Municipal School, but, as the Municipality intended to abolish it, Mrs. Hla Oung, in 1897, took it over with about 60 pupils. The attendance has now increased to 300, clearly shewing the need for such an institution. This is the only Buddhist Girl's School in Rangoon; and we must confess to some surprise that Burmese Buddhists, who are generally so liberal in Religious works, should have left these two most important works practically unaided. There is, according to Buddhist ideas, no greater merit to be gained than that which is the result of promoting Religious instruction; and it is indeed strange to find, in a large town like Rangoon, that the two principal Anglo-Vernacular Buddhist schools receive so little outside support. We venture to appeal to generous Buddhists of this Town on behalf of these schools, the enlargement of which would be of great advantage to our Religion; and to ask Buddhists whose children, at great risk of losing their Religion, are attending non-Buddhist schools, to rather send them where the national Religion is taught. Donations will be thankfully received, and will be acknowledged in our pages.



Maung Thaw, S. P. B.,
Our Representative in Upper Burma.

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L'ENVOI.

The work is over, and the weary pen
Murmurs no more,—the midnight oil is spent;
Our Message uttered, now beyond our ken,
Out of the East, whence dawns the Light, 'tis sent.

Thus have we heard the Message of His Peace;
Thus have we told it,—from our Golden Fane;
Thus give it, that His Glory may increase;
So are we happy,—we shall hear again!

His Light go with thee to the waiting West,
Tale that we told in many a changeful strain:
Tale that we hold of all fair gifts the best;
Gift of the Law, with Love as thy refrain!

Our words not only! Tell afar, abroad,
The Tale that thrills our Hearts who bear His Name:
Tell as He told it,—He, the Stainless Lord,—
Not as we falter, but in Words of Flame!

ANANDA M.

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PRINTED AND PUBLISHED FOR THE INTERNATIONAL BUDDHIST SOCIETY, AT THE HANTHAWADDY PRINTING WORKS, RANGOON, BURMA.

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THE THATHANABAING.

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Namo Tassa Bhagavato, Arahato, Sammasambuddhassa.

BUDDHISM.

THE THATHANABAING.



" He is carried on a gilt litter in great state."

"AT Mandalay is stationed the Thāthanābaing or patriarch. He is supreme in all matters connected with religion, and, next to the King, is the person to whom the greatest honour is paid. He is generally made patriarch from having been the King's instructor during youth. Hence it generally happens that each King, on his accession, appoints his own patriarch, and the one in possession of the office has to retire. Great respect is paid by the King to this high dignitary of the Church. When he goes to visit His Majesty or visit other monasteries, he is carried on a gilt litter in great state. He lives in a magnificent monastery, highly decorated with carving and richly gilt; from the centre of which rises a lofty *shwe-pyathat,* (a golden seven-tiered canopy), a dignity which even is not allowed an heir-apparent to the throne."

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In these words did Lieutenant-General Fytche describe in 1878 the primate of the Buddhist Church in Burma, the Saṁgha-rāja or Ruler of the Order; a dignitary who, in his own way, exercised an even vaster authority over the Burmese people than did the King himself.

For the glory of the people of Burma has always been in their Religion, and above all in the Brotherhood of the Yellow Robe, the instructor of their childhood's days, the guide of all their lives, the repository of the Master's Teaching, their Refuge and the solace of their dying hours. Rightly have the Burmans termed their Monks *Hpongyi,* 'Great Glory'; for they have made of them the pattern and ensamplar of their lives; and, as we are told in *The Soul of a People,* 'if you would know what a Burman would be, see what a Monk is: that is his ideal'.

And to the Burman, that ideal is the most cherished in all his life, that Order is his 'Incomparable Field of Merit', wherein he may sow charity and all good deeds to the reaping of the future life. The Monk, especially the Monk of many years' standing, is still the most respected being in all Burma; vastly better housed and fed, mendicant though he be, than are the villagers who build his monastery and supply his food; saluted with the greatest reverence, spoken to only in a special language, full of terms of the highest respect.

And in return for this the Burman asks but one thing of his 'Great Glory.' That thing is purity of way and life, a perfect adhesion to at least the greater rules which the Master left for the guidance of His Brotherhood. He knows, indeed, his Monk has nothing more to give, for there is in Buddhism no priestly office, no intercession between earth and heaven that the Monk can make. But the merit of his charities depends, in this Religion, on the holiness of the recipient; and

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so the Burman expects from his 'Great Glory' only that he shall live according to the Law. And, without doubt or hesitation can it be said, the majority of those who retire into the Yellow Robe in Burma do so live; 'guarding,' as the *Path of Purity* has taught them, 'guarding their Precepts as a mother guards her only child.'

But the very nature of the Order, the ease with which its Membership could be attained—for all who ask are admitted, with but a few exceptions—made it possible that its cherished purity might be undermined. And, that such disaster might never happen, that its purity might be preserved untarnished, the Kings of Burma in the olden days, like other Buddhist monarchs from Dhammāsoka downwards, were wont to appoint a Saṁgha-rāja, a King of the Brotherhood, and to place in his hands such authority as was needful for maintaining order, for the preservation of the Vinaya Rules, for supervising monastic matters and generally regulating the affairs of the Saṁgha.

Thus it was that, appointed by the King, selected by the previous rulers, and received by ancient custom as the preserver of religious discipline, the Thāthanābaing [1] or Saṁgha-rāja gained in a sense a supremacy in the estimation of the people of greater importance than even the King who appointed him. The King's affairs were outside of Buddhism; the Thāthanābaing was the guardian of the purity of the Faith; the King was served through fear, the Thāthanābaing by love; the King's orders were carried out or not, as suited the convenience and the safety of his ministers, the Thāthanābaing's lightest instructions were obeyed to the letter, for if *his* orders went unperformed, the very Sāsana itself might suffer; and, saving his orders, what else could maintain the Glory of Burma

[1] Thathana-baing, the Ruler of the Sasana or Buddhist Religion; the 'th' is really the Pali 's,' pronounced as in English 'thing.'

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worthy yet to receive the Burman's homage and his charity; or keep it holy and pure, as it had been from the days of old? Even the children in the Temples would feel the lack of that benign authority; and the people the loss of what they cherished most in life, if the Monks should give way to laxity and idleness, and the Vinaya be no more enforced. And so the Thāthanābaing was obeyed even to the remotest corner of Burma; and his influence was felt—felt always for good—wherever the Yellow Robe was seen.

So well was this great influence for good, in maintaining authority and discipline, and in promoting education, recognized by all, that, at the time of the annexation of Upper Burma, the then incumbent was recognised as Thāthanābaing by the British Government, and continued in full exercise of his authority till his death in 1895. After that event, however, no new Thāthanābaing was appointed, the local Government holding, quite rightly, that the *appointment* of a Thāthanābaing was outside the scope of its jurisdiction; whilst it was willing to recognise, and to confirm in the ancient privileges, any person who might be appointed by those most concerned, the members of the monastic Order. As there seemed little chance of any definite understanding on the subject being attained by the Monks, the matter remained open until the visit of His Excellency the Viceroy in 1901; when, in the midst of that wonderful monument of Burma's greatest King, the Lokamarīci at Mandalay, a great Darbar was held; in which Lord Curzon explained the position of the Government in the matter to an Assembly of some 2,000 Monks. Shortly before this event an election had taken place, and the bulk of the votes thereat were divided between two of the great Theras of Mandalay. The first on the election list, the Moda Sayādaw, died not long afterwards; and then the heads of the Buddhist community at Mandalay intimated to the Local Government that, a right understanding being come to, a further elec-

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tion was unnecessary, as they were now agreed on the choice of Taunggwin Sayādaw, who had stood second in the voting lists of the original election. The ultimate result of these representations was that, after some delays, the following Notification appeared in the official *Burma Gazette* for October 24th, 1903 :—

GENERAL DEPARTMENT No. 255.—His Honour the Lieutenant-Governor will hold a Darbar at Mandalay on Friday, the 13th November, for the purpose of announcing the decision of Government to recognise the Taunggwin Sayadaw as Thathanabaing of Upper Burma.

It is difficult to give adequate expression to the intense relief and satisfaction to which this Notification gave rise, amongst Monks and laity alike, even in Lower Burma, although the latter province was not included in the sphere of jurisdiction of the Thāthanābaing. The matter had been so long in abeyance, the office of Thāthanābaing had been for so long vacant, that it had come to be very generally held by the people at large that this long-expected recognition would never take place, that the ancient authority would never be re-established. And yet it meant so much to the Burmese people. They knew that every year that passed without the re-establishment of that authority was as another decade cut from the national life of Burma; they knew that, owing to the lack of that authority, bad characters were taking to the Yellow Robe; who, free from all wholesome discipline, committed evil deeds unchecked in the very Temples of the Master; they had seen with horror Monks, in the sacred Robe itself, arraigned before the secular tribunals for crimes that, in the olden days, would have secured their immediate expulsion from the Brotherhood of the Elect; and now there was none who had the power to expel, even though a man were known to have committed all Four Deadly Sins. They knew, too, that Burma depended on its Monks for all that was greatest and noblest in the national life; that their Religion, their morality, the very education of their children, were indissolubly

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connected with the well-being of the Order; and they could not, for the most part, understand the reasons for which Government refused itself to appoint a Thāthanābaing. Some, even, knowing how little the Monks understood of the principles underlying an election, knowing how the very nature of things would prevent them from coming to an unanimous selection, saw in this very election itself only an attempt to shift the responsibility for the absence of a Thāthanābaing on to the shoulders of the Mandalay Theras,—they could not comprehend why the Government; that had inherited the powers of the Burmese Kings, should refuse to exercise one of the most important functions of their former Sovereigns.

Moreover, so long as the matter remained as undetermined, there were not wanting a few zealous adherents of certain Theras in Mandalay, who aspired after the prestige of Thāthanābaing for their own ends, who thought that it would be possible, by dint of false representations to the Viceroy and the Local Government, to secure for their nominees the coveted position. Prominent amongst these were the adherents of a Thera who, at the election of 1901, had secured but an infinitesimal number of votes; and who had, as mentioned before in this Journal, greatly entertained the Conclave by asking the Viceroy to appoint him Thāthanābaing; to which His Excellency replied, amidst roars of laughter, that he had better induce the Assembly to elect him. These people, next to wishing their nominee to gain the dignity of Thāthanābaing, desired that no Thāthanābaing at all should be appointed; and when it was announced last August that the recognition would be postponed (really to suit the convenience of the Monks themselves, who may not travel during the months of Buddhist Lent), they attributed this postponement to a feeling of uncertainty on part of the Government; and then and later did all they could, by petitions and misrepresentations of the popular opinion, to persuade the Viceroy and the Local Government

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that the Thāthanābaing-elect had not the confidence or the support of the Buddhist community. Fortunately, the Local Government was too well-informed to be deceived by these representations; but the accounts of these petitions which appeared in the local Press only added to the feeling of doubtfulness on the part of the people, as to whether the Thāthanābaing would ever be recognised by Government at all.

So it was that, when the above Notification appeared in the official *Gazette*, a wave of profound relief and pleasure passed through the length and breadth of Burma, from Myitkyina to Mergui, from Arakan to the Shan States; manifesting itself in the acclamations of the vernacular Press, and forming the main subject of conversation in the monasteries. The enthusiasm was higher, perhaps, in the Upper than in the Lower Province, for the people of the latter felt that the local Order was still left without direction; but it was remembered that the former Thāthanābaing had, in 1886, been invited to asume jurisdiction in Lower Burma also; and so it was commonly assumed that, in due course, the Taunggwin Sayādaw's sphere of action would be similarly enlarged. We were even asked by an eminent Thera of Rangoon when such extension of jurisdiction would be granted, and on our replying that we did not know, but supposed the Government would wait to see the effects of the Taunggwin Sayādaw's rule in Upper Burma, and to ascertain the wishes of the Buddhist community in Lower Burma before going further; answer was made that in this case all would doubtless be well, as the Taunggwin Sayādaw was a great and wise Monk, and that there could be but little doubt of the desire of the Order in Lower Burma to be included in his jurisdiction.

A few words on the past history and the personality of the Taunggwin Sayādaw may here not be out of place. The present

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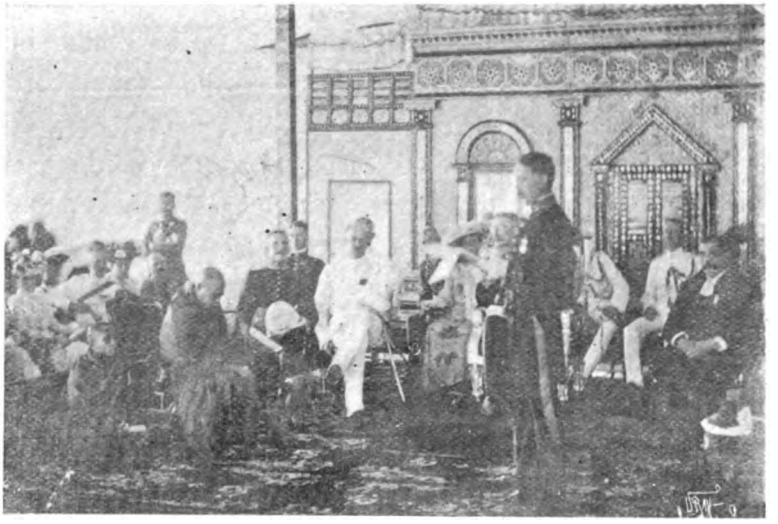
Thāthanābaing of Burma, whose name in the Order is U Visuddha[2] comes of a family of high repute in Upper Burma; his father, U Po, who held important offices in the reign of King Bagyidaw Payā, being the son of the Tsitkai of Koonakayaing; and his mother Mai Shwe Wa, the daughter of Mahā Thihathu, the Kyauksauk Mingyi. He was born on Wednesday the Fourth Waxing of Nadaw, 1206, B. E., corresponding to November 13th, 1844, the day of the Installation being therefore his 58th birthday. His father died when he was only three years old, and in his ninth year he entered a monastery as lay-pupil, under the tutelage of U Adicca. At the age of 14 he became Sāmanera or Novice, a learned and pious Thera, U Maida, being his Superior; and, under this instructor, U Visuddha acquired that keen devotion to the Master's Teaching which has characterised him ever since. In his nineteenth year he was fully ordained as Bhikkhu, and, six years afterwards, he went to Mandalay; where, in order to perfect his knowledge of the Vinaya, he placed himself under the Nissaya of the Maungdaung Sayādaw, who at that time was reputed of greatest knowledge in the Rules of the Order. When he had fulfilled ten Vassas, King Mindon Min then being on the Throne, he was given the title of 'Sayādaw' or Royal Teacher; and then first took independent charge of a monastery, the Chief Queen being his Tagāma or Supporter. In the fourteenth year from his Ordination, at the invitation of the Taunggwin Mingyi and his wife, the Sayādaw moved into and took charge of the group of monasteries known as the Taunggwin Kyaungdaik; where he has ever since remained, of highest repute amongst the people and Monks of Mandalay, alike for his holiness of life, his unfailing courtesy, and his profound knowledge of the Vinaya Rules. It was his fame in this latter

[2] Visuddha is the real name, the honorific U being invariably added to all Monks' names in Burma. But the actual name of a superior Monk is never used in Burma, such being generally known by the name of the town of their birth or of the monastery they inhabit; with the title *Sayādaw*, 'Royal Teacher' added. This title was in former days bestowed by the King; but it is now fast becoming the common custom to speak of any Chief Monk of a monastery as 'Sayadaw'.

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respect which led the Taungdaw Sayādaw, the former Thāthanā-baing, to appoint him as his Deputy, with special powers to decide differences between Monks, and to enforce proper obedience to the Vinaya Code; and there is but little doubt but that his great learning in the Vinaya was the chief reason for the large support accorded to him at the election in 1901. It is this knowledge which is most essential to one holding the high dignity to which the Buddhist Community has raised him; and now that the Government has confirmed the selection of the chief Theras of Mandalay by recognising the Taunggwin Sayādaw as Thāthanābaing, there can be but little doubt that this special knowledge will stand him in good stead; and will prove of the greatest advantage to the Saṁgha over which he rules; for, as has been well said by those of olden time, 'the Foundation of the Sāsana is the purity of the Order.' A life of holiness, dignified by a deep learning in the Sacred Law, and graced by an unassuming modesty rare in Burma, has culminated for the Taunggwin Sayādaw in his elevation to the highest dignity to which a Burman can aspire; to a position which places in his hands the destinies of the Burmese People, the preservation of the purity of their Religion, the Discipline of their cherished Saṁgha, and the education of the rising generations. That he will honorably fulfil the functions of his high estate, maintaining the noble tradition of the past Thāthanābaings of Burma, none who have had the privilege of knowing him can doubt; and the chief hope of the People of Burma to-day is this; that he may live long to carry out the work of maintaining order and promoting learning amongst his Monks; that he may fulfil the happy omen of his name (Visuddho Saṁgharn visodheyyâ'ti!) and restore, even to its pristine purity and ancient sanctity, that Brotherhood of the Yellow Robe, founded by the Master for the guidance and deliverance of mankind; which since the days of Sona and Uttara has been the pride and the glory of Burma; its Teacher and its Refuge from the cradle to the grave.

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The Chief Secretary reads the Sanad (page 197.)

THE INSTALLATION.

THE day appointed dawned at length, and Mandalay,—Royal, incomparable Mandalay, was all in readiness to do honour to the occasion,—the greatest event, in Burmese eyes, that had occurred for many a weary year. That there should be once more a Thāthanābaing, that Government should recognise and confirm him in all his ancient powers and privileges, this was a glorious thing indeed. "When the last Saṁgha-rāja fulfilled his time, we all thought there would be no more a Saṁgha-rāja in Burma," said a Mandalay Monk to us on the day of the Installation. "But now, although the English have another Faith, the Government is letting us have a Saṁgha-rāja once again. It is a good Government." And that expressed the general feeling to a nicety—it is a good Government. Just laws, good roads, equitable taxation, all these things were but as nothing in the Burman's views in comparison to this latest magnanimity; those things

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merely affected his worldly interests, this matter came home to his heart of hearts; it affected the well-being of that which was more to him than purse or life itself,—the mighty Order whose example and precept are the springs of all that is greatest and noblest in the national life.

And so, Mandalay the Incomparable was ready to render a double homage to the great occasion,—to give honour to a Government so just, and reverence to the great Thera whom its Monks had chosen, in whose hands henceforth lay the destinies of the Sāsana. The monastery of the Thāthanābaing-elect lay at one end of the town, the Mandat where the Darbar was to be held lay almost at the other, and the whole of the long five miles of route was decorated with flags and palms and long streamers that fluttered gaily in the breeze; whilst, scattered here and there throughout the town, were places where the charitable gave food and drink to all who cared to come. Especially was this the case along the roads whereby the procession was to travel, where many of the householders had set up before their dwellings temporary booths, where the thirsty might regale themselves with cool sherbets, and great Burmese cigars and piles of betel could be had for the asking. Yet another adornment was there, best of all in Burmese eyes, for all the Monks from the surrounding parts had come to add to Mandalay's seven thousand; so that, as it was said of Anurādhapura in the ancient Chronicle:—'The streets of the City were all golden with the Yellow Robes.'

Hard by the foot of Mandalay Hill stands the most marvellous kingly monument in Burma,—perhaps the most wonderful in all the world. We have read in the *Light of Asia* how the olden Kings of Ind, seeking to do honour to the Master, "carved His sweet words on rock and stone," and we know of Dhammāsoka's Edicts and of many an old-time writing that they left behind. But all of them are but as nothing beside

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this monument of King Mindon Min; who, having at his 'Fifth Great Council' had the entire text of the Tipiṭaka revised, caused the whole of the Word of the Master,—Vinaya, Sutta and Abhidhamma,—to be carved on marble tablets, and set up each one in a separate shrine, seven hundred and seventy-five of them together—that the true Text might be preserved for future ages. It was the neighbourhood of this historic monument of Burma's greatest and most pious King that had, with admirable judgment, been selected for the Installation of the new Thāthanābaing; and there, in sight of the white gleaming Pagodas that enshrine the written records of the Threefold Law, a great Mandat or open hall had been erected for the holding of the Darbar or Court of Proclamation.

The Mandat itself,—a temporary structure composed chiefly of bamboo and thatch, supported by iron columns, and open on two sides,—had been built at the cost of the Buddhist community in Mandalay, under the direction of the *Kinwun Mingyi* and his able and active Lieutenant, the *Shwe-daik Atwinwun*; and it certainly did great credit to its designers. The ceiling and the walls were covered with white cloth, relieved here and there with red,—the Burmese royal colour,—the slender supporting columns were wreathed with red, and decorated with twining palms. The hall was roughly divided into two by a broad central path, carpeted in crimson, and flanked on either side with palms; which led from the main entrance to the dais at the farther end of the Mandat. To the right of this path, on a slightly raised platform, were the seats allotted to members of the monastic Order; whilst on the left sate the Burmese laity, divided according to rank into two classes, seated on the floor and in chairs respectively. To the extreme left of the dais seated accommodation for about 200 Europeans was provided; the entire capacity of the Mandat being about 1,200.

At the end of the dividing path, raised by three steps from the floor, was the dais for the chief actors in the Darbar, on

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which were also seats for the more distinguished guests of the day. To the right was the place of the Thāthanābaing-elect; and in the centre, on a small raised platform, was the seat of the representative of Majesty, glorious in scarlet and silver. The whole dais was covered with the royal red, and was most effectively set off by a screen of beautiful Burmese mirror-work, to be seen in the background of our illustrations.

To the right of the Mandat, and forming one of its walls, was a large building in which the charitable offered their day's meal to over two thousand Monks, many of whom had been unable to procure admission to the Mandat itself. The bulk of the places reserved for members of the Order were, indeed, occupied from an early hour; every important centre in Upper Burma being represented by one or more of its Chief Theras; whilst Rangoon and Bassein, as well as minor centres in Lower Burma were well in evidence; the two former especially having contributed large contingencies of Monks.

By eleven o'clock, practically all the Burmese who had tickets of admission had taken their places. Prominent in the front rank of the seats assigned to eminent Burmese laymen might be seen the venerable *Kinwun Mingyi*, the former Chief Minister of Burma, the *Shwe-daik Atwinwun*, to whose efforts the success of the arrangements made was largely due, and other ex-ministers and members of the Burmese Royal Family; and facing these in a seat kindly placed at our disposal, was our Representative in Upper Burma, Maung Thaw.

The Thāthanābaing-elect, escorted by Maung Tun Min, Assistant Superintendent, with about a hundred foot and mounted police, and accompanied by a great crowd of Monks, arrived at the Mandat at about eleven; and, with his Secretary, was conducted to his seat on the dais. With him came U Āsabha, formerly *Gaing-ok* or Bishop of Rangoon, who took his seat in the front rank reserved for the great dignitaries of the Buddhist Church; and several other Theras renowned throughout Burma for their learning and their piety. Later came Lady Barnes and Mrs. Mallaby; Mr. H. Adamson, the

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Judicial Commissioner; and General McLeod and Brigadier-General Browne; together with others who had places allotted them on the dais; the civil and military officers, in accordance with the official Notification, being in full uniform, a circumstance which added greatly to the dignity and impressiveness of the spectacle.

Outside, the flashing accoutrements and fluttering pennons of the guard of honour formed an appropriate setting to the splendour of the scene within; a splendour that spoke volumes for the wisdom which had organised and directed the Darbar, that had realised the supreme importance of carrying out great functions of the State appropriately, of doing kingly acts as kings had ever been wont to do in Burma. It was a magnificent spectacle, well worthy of a great Government,—worthy of an occasion of such unparalleled importance in the eyes of the Burmese people, of an event which has done more to foster Burmese loyalty than any other thing could do.

Punctually at half-past twelve, the National Anthem and the roar of guns announced the arrival of Sir Hugh Barnes, Lieutenant-Governor of Burma, who, accompanied by Captain Bateman-Champain, as Aide-de-Camp; Mr. Fell, Private Secretary; Mr. Gates, Chief Secretary to the Government of Burma; Mr. Shaw, Commissioner of Mandalay; Major Strickland, Deputy Commissioner of Mandalay; and Mr. Jacobs, proceeded to the dais in due form, the assembly rising at his entrance. Never before, in the history of Burma, had the Representative of British rule been received with feelings of such heartfelt loyalty and gratitude as now; and it perhaps seemed to many of the Burmans present that a new day had dawned for the Burmese nation, when that which is in Burmese eyes of all things most important should have gained the attention and the recognition of the Government, as manifested in this stately function.

Seats having been resumed, the Chief Secretary to the Government of Burma rose, and, at the Lieutenant-Governor's command, declared the Darbar duly open; whereupon His Honour addressed the Assembly in the following tactful and well chosen words:—

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THE DARBAR AT MANDALAY.

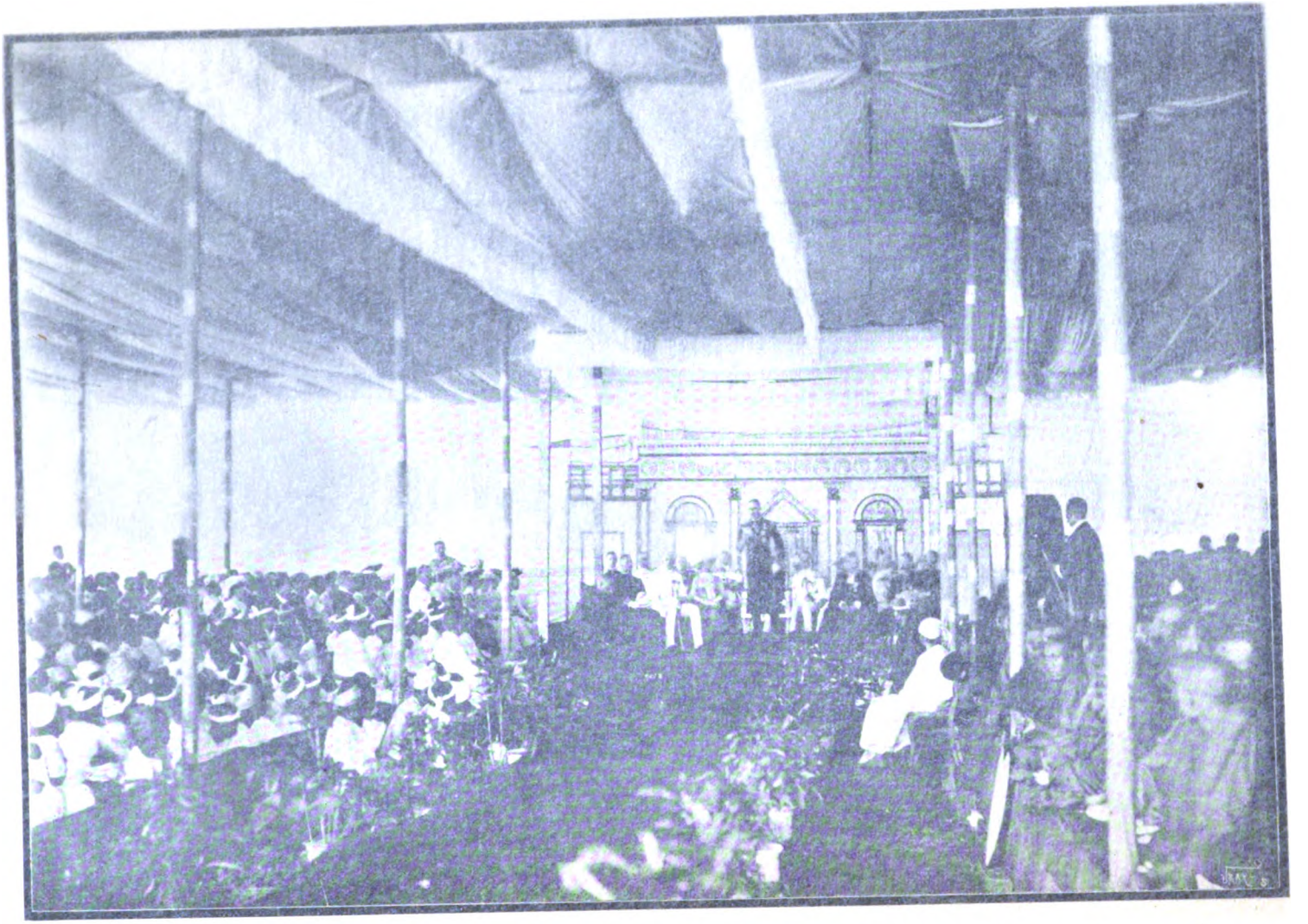
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nominate a successor or to direct the heads of the monastic
semble and elect one. To this request the Government re-

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THE DARBAR AT MANDALAY.

(The Lieutenant-Governor addressing the assembly.)

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THE LIEUTENANT-GOVERNOR'S SPEECH.

"MAHASANGHARAJA, LADIES AND GENTLEMEN,

"We are met here to-day upon a very interesting and important occasion. It is an occasion which I believe the Buddhist community of Burma has looked forward to with the keenest expectation and pleasure, for, as you are aware, it is my duty to announce publicly in this Darbar the decision of the Government to recognise the Taunggwin *Sayadaw* as the *Thathanabaing* of Upper Burma. It will probably be useful and interesting to many of those present to-day if I preface what I have to say with a brief description of the office of the *Thathanabaing*, and of the events which have led to the ceremony in which we are now engaged. The *Thathanabaing* in Burmese times was the head and chief representative of the Buddhist Religion in Burma, the summit of the Buddhist ecclesiastical system, the authority by whom the Buddhist priesthood were controlled, and to whom both they and the laity looked to preserve discipline and to insist upon purity of life and conduct within the monastic Order. In Burmese times the *Thathanabaings* were almost invariably appointed by the King, and their control in matters of doctrine and discipline was supported and enforced by the King and his Ministers. When Upper Burma was annexed, a learned *Sayadaw*, known as the Taungdaw *Sayadaw*, who had been appointed by King Thībaw early in his reign, occupied the position of *Thathanabaing*. The British Government, in accordance with its policy of toleration, allowed him to exercise his religious functions unmolested, his authority over the monks was admitted and recognized, and he continued to hold his post undisturbed until his death in 1895. After his death numerous petitions were presented pointing out the importance of the *Thathanabaing's* office, and asking the local Government to nominate a successor or to direct the heads of the monastic Order to assemble and elect one. To this request the Government re-

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fused to accede on the ground that it was their duty, and their policy, to abstain from all official interference with the ecclesiastical organisation of the Buddhist Religion. It was held that it was the duty of the Buddhists themselves to choose and appoint their own *Thathanabaing*. Owing to dissensions among the leading *Sayadaws*, to the conflicting claims put forward by rival candidates for the vacant post, and to the difficulty experienced in introducing the novel system of election, the Buddhist community were unable to agree upon the selection of a successor, and for nine years there has been no recognised Head of the monastic Order. In 1901, during his tour in Burma, His Excellency the Viceroy held a Conference with the leaders of the Buddhist community among the great group of Pagodas, the "Nine hundred and ninety-nine Pagodas," that are situated, as you know, close to the place where this Darbar is being held. That Conference was a remarkable one, and, if I may be allowed to digress for a moment, I should like to add that the circumstances and surroundings in which it was held, will not easily fade from the recollection of those who, like myself, were privileged to see it. It was said at the time that from 1,500 to 2,000 monks were present, and the sight of that vast crowd of yellow robes and eager faces among those picturesque white buildings was one that it is impossible ever to forget. There could be no doubt then, as there is no doubt now, of the genuine desire of the Buddhist community for the settlement of the important question which we are dealing with to-day. Shortly before the Viceroy's arrival in Burma an election had at last been held by the leading monks at Mandalay, at which the late Moda *Sayadaw* received the largest number of votes and was chosen as *Thathanabaing*. The Taunggwin *Sayadaw* was second on the list with an equally large majority over the third candidate. The Viceroy was asked to recognise the Moda *Sayadaw* as *Thathanabaing*. It was obvious, however, at the Conference that there were still some dissentients. His Excellency therefore informed those present that while the Government was anxious not to interfere in the ecclesiastical arrangements of the Buddhist com-

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munity, or to take sides in disputes, which concerned only themselves, he was prepared to consider the question of recognition, provided a candidate possessed of the necessary repute and qualifications was elected by a substantial majority; provided also that after election he was supported by the whole community, and provided also that he was recommended by the Local Government. In the following March, before further progress could be made, the Moda *Sayadaw* unfortunately died. The heads of the Buddhist community in Mandalay then informed the Local Government that a second election was unnecessary, and that their choice fell upon the Taunggwin *Sayadaw*, who was second at the previous election, and as the enquiries that were made from all the districts in Upper Burma shewed that his selection was suitable, and was also acceptable to the great majority of the people, the Local Government recommended that the choice of the Buddhist public should be ratified and that the Taunggwin *Sayadaw* should be recognized by Government as the *Thathanabaing*. To this proposal the Government of India was pleased to accede. This brief summary will explain to you why it is that there has been no *Thathanabaing* for some years in Upper Burma, and how it has come about that we are met together to recognize a *Thathanabaing* to-day.

"It will also, I hope, remove the impression which appears to exist in some quarters that in what we are doing to-day, the Government is making a new departure. It has been stated, for example, that Lord Dufferin refused at the time of the annexation to recognise a *Thathanabaing*. I have found no record of such a refusal. On the contrary it is a fact that the authority of the Taungdaw *Sayadaw* was acknowledged from the time that we assumed the Government of Upper Burma. Not only this, in 1886 he was even invited to assume jurisdiction in Lower Burma also, and in 1891 his recognition was formally notified to all District Officers. Moreover, in 1886, Lord Dufferin, in a speech delivered in Rangoon, promised the Buddhist community that the British Government

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would respect their Religion, would recognise the dignitaries of their Church, and would place them on an equal footing with other religious communities in India. Our action, therefore, to-day cannot be regarded as an innovation. We have recognised a *Thathanabaing* before, and the question of recognition has been in abeyance since 1895, mainly because there has been no *Thathanabaing* whom we could acknowledge.

"I should next like to say a few words as to the reasons which have led the Government to decide that it will recognize the *Thathanabaing*, who has been elected by the people, for it is important that these reasons should not be misunderstood. The first reason is that the representations made to the Viceroy and the Local Government have placed beyond question the existence of a practically unanimous desire on the part of the Buddhist community in Upper Burma for a duly recognized *Thathanabaing*. The cause of this desire is not far to seek. Apart altogether from the religious aspect of the question—with which, I need hardly say, the Government is not concerned—we must remember that there are more than 50,000 monks in Upper Burma, that there is hardly a village without its monastery, and that it is obviously a matter of high importance both to the monks themselves and to the laity, who look to them for instruction and guidance, that this large body of men should be under strict control, and that there should be a central authority to maintain order and discipline among them, and to decide disputes and prevent abuses. There are also many minor ecclesiastical dignitaries in Upper Burma such as *Gaing-gyoks*, *Gaing-oks*, *Gaing-dauks* and others, whose appointment rests with the *Thathanabaing*, and in regard to whose appointment there is likely to be frequent dispute if the central authority does not exist. The second reason is that the officers of the Burma Government are equally unanimous in holding that there are strong administrative reasons for recognizing a Head of the Buddhist Church. In the first place, the Government is directly interested in the maintenance of a high standard of conduct among the Buddhist monks; because, as

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is well known, they have in their hands almost the entire education of the young, which is conducted in the monastery schools. Secondly, the Judicial authorities have constantly urged that many ecclesiastical disputes and claims come before the Civil Courts of a nature, such as claims to the headships of monasteries, appeals against expulsion from monasteries, and so on ; which the Courts cannot be expected to deal with on their merits, and in which they have no option but to enforce the orders of duly constituted ecclesiastical authority. It is essential therefore that there should be a duly recognized authority whose orders will be final and conclusive. The formal recognition of the Government is an intimation to the Courts that this authority in future will be the *Thathanabaing*. Failing such a central authority, it will be easily understood that conflicting decisions are liable to be given by the various ecclesiastical dignitaries, and that confusion is likely to prevail in all matters regulated by Buddhist ecclesiastical law. These reasons are weighty reasons and in the opinion of the Government justify the decision to recognise the *Thathanabaing*. At the same time it is important that the Buddhist community should clearly perceive and understand the limitations of the recognition that is now given. It has been decided therefore that the recognition of Government shall be conveyed in the form of an official document or *Sanad* in which these limitations are clearly set forth. This document you will shortly hear read out to you. You will see that the jurisdiction of the *Thathanabaing* is recognised only so far as it affects his administrative as distinct from his religious functions. With the latter, of course, we have nothing to do. It is also stated that his position will not render him independent of the Courts of Justice in matters which are within the jurisdiction of the Courts ; that it is expected that he, and the dignitaries under his authority, will use their influence on the side of law and order, and will assist in the work of education ; and that the recognition given is liable to be withdrawn if the *Thathanabaing* fails to give his assistance and support to Government or countenances in any way the contravention of its laws. I have not the least doubt that,

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with tact and good sense and broad-mindedness, on the part both of the officers of Government and of the *Thathanabaing* and his Councillors, there will never be any difficulty in the fulfilment of these conditions. The main limitation is the first of those that I have enumerated; namely, that the recognition on our part of the *Thathanabaing's* jurisdiction is confined to administrative, as distinct from religious matters; and I wish to point out clearly to my Buddhist friends exactly what that means. Buddhists are such devout believers in their own Religion that once the attitude of Government in this matter is explained they will, I am sure, readily understand and appreciate it. We English, you must remember, have our own Religion, our Christian Religion, in which we firmly and devoutly believe; and though, in accordance with the wise policy enjoined by the Great Queen Victoria in Her Majesty's famous Proclamation of 1858, we abstain from imposing our convictions on others and molest no one in the observance of his religious Faith; and though we extend to all religious communities alike the equal and impartial protection of the law, and refuse to favour one rather than the other; that is the whole extent of our obligation, and no Religion but our own can claim from us anything more. Therefore, you must clearly realise that we cannot interfere in the internal affairs of the Buddhist Hierarchy, and that it is not our business to interest ourselves in the selection of its Chief. These are matters for the Buddhist community alone. You must understand that we do not appoint your *Thathanabaing*. We merely ratify the selection made by the monks themselves, and we grant our official recognition of it for purposes of administrative convenience only and because the recognition is a prerogative which the people expect the ruling power to exercise, and one which has come down to us from the Kings of Burma.

"In conclusion, Gentlemen, I desire to congratulate the Buddhist community that at last they have settled their differences

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and are practically unanimous in their choice of their Chief. I would also congratulate them on their selection; which, from all I have heard, is an eminently sound and wise one. I also desire to offer my felicitations to the learned *Sayadaw,* the Taunggwin *Sayadaw,* on his accession to his high office. Even from our point of view alone it is a position of great trust and of great responsibility; and, from the character and reputation that he bears, I have every confidence that the Taunggwin *Sayadaw,* with the help of his co-religionists, both lay and clerical, on whom rests the obligation of according him their hearty support, will worthily and honourably fulfil his important duties."

THE Lieutenant-Governor having, amidst applause, resumed his seat, the *Myo-ok* of Singaing read a Burmese version of the foregoing speech; after which Mr. Gates, Chief Secretary to the Government of Burma, rose and read the *Sanad* as follows:—

SANAD

GRANTED BY

THE LIEUTENANT-GOVERNOR OF BURMA

TO

THE TAUNGGWIN SAYADAW.

I. WHEREAS by ancient custom, ecclesiastical affairs in Upper Burma are superintended by a *Thathanabaing*;

and WHEREAS the Taungdaw *Sayadaw*, who was *Thathanabaing* in the time of the Burmese Government and was recognized as *Thathanabaing* by the British Government, died in 1895;

and WHEREAS on the death of the Taungdaw *Sayadaw* the appointment of a *Thathanabaing* remained in abeyance because the Buddhists of Mandalay and other places in Upper Burma could not agree on the selection of a successor;

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and WHEREAS the Taunggwin *Sayadaw* has now been selected as successor by an influential and venerable assembly of monks at Mandalay;

and WHEREAS there is a general wish in Upper Burma that the Taunggwin *Sayadaw* should assume the office of *Thathanabaing* and should be recognized as *Thathanabaing* by the Lieutenant-Governor of Burma:

2. I, Sir Hugh Barnes, Lieutenant-Governor of Burma, hereby declare that I recognize the Taunggwin *Sayadaw* as *Thathanabaing* of Upper Burma and I grant him this *Sanad* in testimony of the fact that I and my successors recognize and will recognise him as such.

3. This position does not render him independent of the Courts of Justice in matters which are within the jurisdiction of those Courts. Nor does it confer upon the *Thathanabaing* authority to do anything, in the enforcement of monastic discipline or otherwise, which is contrary to the Civil or Criminal Law. Nor does it exempt the *Thathanabaing* or other Ecclesiastical authorities from attendance before the Courts.

4. But, subject to these provisos, I recognize the *Thathanabaing* as supreme in all matters relating to the internal administration and control of the Buddhist hierarchy in Upper Burma, the discipline of the monastic order and the repression of abuses therein.

5. The Civil Courts will, within the limits of their jurisdiction, give effect to the orders of the *Thathanabaing* and of the *Gainggyôks*, *Gaingôks*, *Gaingdauks* and other Ecclesiastical authorities duly appointed by him in so far as those orders relate to matters which are within the competence of those authorities.

6. The Government expects the *Thathanabaing* and the *Gainggyôks*, *Gaingôks*, and *Gaingdauks* under his authority to use their influence on the side of law and order and to assist in the work of education. In consideration of the assistance thus rendered, I hereby promise to maintain the privileges at present enjoyed by religious communities in Upper Burma in respect of--

(i) the exemption from *thathameda* of all ministers, priests and teachers of religion and schoolmasters;

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(ii) the exemption from land-revenue of land which, on the 13th July 1889, belong to the site and curtilage of any monastery, pagoda or other sacred building and which continues to be used for the purpose of such monastery, pagoda or building;

(iii) the free grant of land for sites for religious edifices;

(iv) the free grant of Timber from Government forests for the repairs of pagodas, monasteries and *zayats*.

7. This *Sanad* is granted upon the condition that the Taunggwin *Sayadaw* as *Thathanabaing* shall continue to give his assistance and support to Government and shall not contravene or countenance the contravention of its laws. I reserve to myself and my successors the right to cancel this *Sanad* now granted to him and to withdraw my recognition of the Taunggwin *Sayadaw* as *Thathanabaing* should he fail to observe the above mentioned conditions.

8. In order to assist the *Thathanabaing* in the exercise of his functions, I hereby grant him an official seal and I authorize him to issue to subordinate ecclesiastics, seals approved by the Government.

A translation into Burmese of this document having been read, the Lieutenant-Governor, stepping forward on his dais, took the Sanad, wrapped in a yellow silken cloth, from the Chief Secretary, and presented it, with a few kindly words of felicitation and congratulation on his accession to his high office, to the Thāthanābaing, who had come forward to meet him. The *Shwe-daik Atwin-wun*, on behalf of the Thāthanābaing, thereupon read in Burmese the latter's reply, which was afterwards translated into English by the Lieutenant-Governor's interpreter as follows:—

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THE THATHANABAING'S REPLY.

The reply of the Thathanabaing Sayadaw Paya to the honoured laymen and His Honour the Lieutenant-Governor of Burma.

"It was an ancient and honoured custom for the rulers of the country to appoint a *Thathanabaing* and *Thathanabyus* as Heads of the Buddhist Religion prevailing in Burma, and to watch over and control, by means of the law contained in the Texts, the precepts laid down by Gotama, and the powers conferred by the rulers, the monastic body who profess the religion.

"In accordance with this custom, in the reigns of successive Burmese Kings (the rulers), watched and controlled, and appointed a succession of *Thathanabaings* and *Thathanabyus* and the Taungdaw *Sayadaw* so appointed *Thathanabaing* in the reign of King Thibaw, was permitted by the English Government to watch over and control religious matters, so that his authority continued to be recognised and maintained.

"Afterwards, from the death of the Taungdaw *Thathanabaing* onwards, the Government did not recognize a *Thathanabaing*; and other leading *Sayadaws* having died, the whole body of Buddhist Monks and laymen looked forward wistfully and longingly to the time when there should again be a *Thathanabaing* to exercise authority over them.

"While the Buddhist community was in this state of longing and expectancy, the British Government waited for the leaders of the Buddhist community to agree upon a suitable Head, and when such agreement had been reached, the British Government, as their wonted practice is, and in accordance with their custom of giving particular attention to the observance of the law of toleration, whereby they refrain from interfering with the religions and customs of all the races in the Empire, agreed to recognize the *Sayadaw* as described in the *Sanad* that I have received, and will give effect to his orders in matters relating to the control of the Buddhist priesthood.

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"Therefore, not one *Sayadaw* only, but the whole of the Buddhist inhabitants of Burma are strengthened and gladdened and feel gratitude, which words enough cannot be found to express.

"The *Sayadaw* also who has been thus recognized by Government to be the Head of the Buddhist Religion will not exercise rule in religious matters, according to his own will and pleasure. He will not disobey the ancient customs of the Religion, but will give effect to the principles and laws that ought to be observed, after consulting with the principal monks, and will observe and act according to the laws and principles of the Vinaya (precepts) and the Texts. This the *Sayadaw* openly declares.

"Under this system of administration, the monks who profess the Buddhist Religion will observe the prohibitions and precepts laid down by Gotama, eschew evil and become good monks; and following the admonitions of these monks, the laymen will be free of demerit in the present and will not transgress the laws promulgated by the Government, but will render satisfactory obedience to them.

"Thus, we believe and hope, will the advantage of Religion, and the advantage of the whole country suffer no diminition, but will progress step by step as far as is right and proper."

With this reply the day's proceedings at the Mandat ended, and, at the Lieutenant-Governor's command, the Chief Secretary declared the Darbar to be closed. With the same circumstance and ceremony that had characterised his entry, His Honour left the Mandat; having, in the morning's work, done more to earn the love and gratitude of the people over whom he rules than any English official yet had done.

So closed this memorable Darbar, the story of which will be treasured deep in the memories of unborn generations of Burmans, and will be recorded in the future histories of

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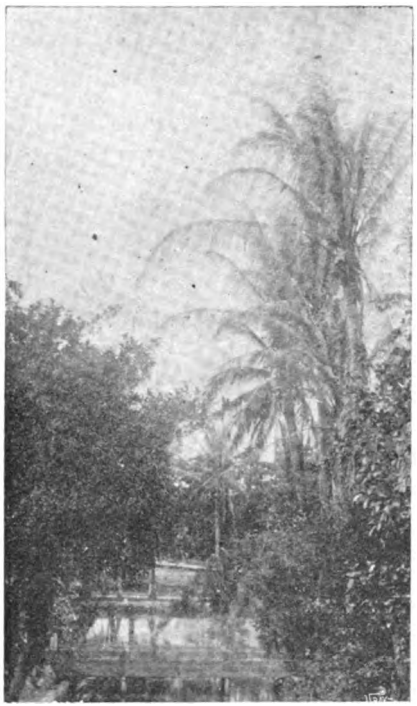
the people, after many a matter more important in occidental eyes has faded into the forgotten past. By this imposing function,—first, as we all hope, of a long series in the distant future—the Imperial Government has done more than in any other way were possible to gain the loyalty and the heartfelt devotion of the people of Burma. For, by thus exercising the greatest of the prerogatives and the most important of the functions of the bye-gone Sovereigns of Burma, Government has shewn itself to be no mere alien intruder, intolerant of all that to the Burmese nation is noblest and of best repute; but the Government of Burma in very sooth, having at heart the truest welfare of the people, tolerant of what is sacred in their eyes, and mindful of the national customs and traditions; it has acceeded to the deepest desire and the long-cherished hope of the nation over which it rules, —*Vox populi suprema lex!*



The presentation of the Sanad. (p. 199.)

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CONCLUSION.



"The Southern Palace Garden" (see p. 204.)

IT was not until some time after the officials had departed, that the Thāthanābaing quitted the Mandat, and entered the golden litter in which he was to be carried to his Monastery in state. Then a great procession formed, hundreds of yellow-clad Monks walking before and after the golden car; immediately in front of which were borne various emblems, symbolic of the dignity and powers of the Thāthanābaing, while about it were carried the white canopies that from times immemorial have been the symbols of rule and authority in the East. Maung Tun Min again led the escort of police, and in the wake of the procession it seemed as if half Mandalay was walking, chattering gaily of the day's event. It was like old times, the elders said, to see the gilded car and the white canopy of religious rule, passing once more through Mandalay's broad streets.

Slowly the long procession passed, winding like a golden river flecked with white and pink round the wide moat that surrounds the Royal City with its spire-crowned gates, stopping again and again, as it came to the more populous part of its way, where the pandals were erected; at each of

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which the householders came forth, scattering flowers before the golden car, and offering on their knees gifts to the Head of their Religion,—robes and books and cloths that were afterwards to be distributed amongst the needier Monks. Here and there, bands of Burmese musicians, playing on many an instrument unknown in Western lands, filled all the air with plaintive harmonies, with swinging rhythms and triumphal pæens; whilst singers told of the ancient glories of the Sāsana, of the wisdom of the rulers and of the new Primate of Burma, and of the people's joy; till one realised more than ever how deep was the religious feeling of this Burmese nation, how great its gratitude to Government, and how intense its happiness that there should be once more a Ruler of the Order of the Yellow robe.

Leaving the procession at the place where the Eastern Gate pierces the embattled wall of the erstwhile Royal City, we, with a young Burmese friend whom we have known for long, walked through the ways which once were sacred to the dwellers in the Palace, past where the central spire over the great King Mindon's throne yet rises proudly in the air, by palace after palace till we came to where the Royal children once were wont to play:—the Southern Palace Garden, full of mysterious caves and shady paths, and little winding streams crossed by quaint, carven bridges,—the air still redolent of all the glamour and the gloom of bye-gone days, when Royal children laughed and played under the very shadow of death; full of the subtle aroma of plot and counter-plot, of fear and triumph, sorrow and revenge,—the voiceless record sealed by dead minds and lips upon the scene of all their glories and their woes.

There, in the little summer-house which overlooks the lotus-spangled lake, we sate down to rest, for both were weary, and we had far to go before we could pass ahead of the

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procession, as was needful; and, as we watched the great pink lotuses swaying solemnly against their broad green leaves, our little friend opened his inmost heart. "Ah," he said "all this month I have dreamed of this most happy day. But it is better than I could dream, for we have now a Thāthanābaing,—it is a royal day for Burma."

So we passed on, out by the Northern Gate and through the crowded streets ahead of the procession, till we came to a great pandal built across the road in Twenty-ninth Street, opposite the house of Maung Ba, the Treasurer of the Mandalay Society for Promoting Buddhism. This the owner had very kindly placed at the disposal of our Society, and arrangements had been made for the procession to stop here whilst a congratulatory Address in Burmese was read on behalf of the Council and Members of the Buddhasāsana Samāgama. So here again the golden car was halted, and placed upon a scarlet-covered platform made ready to receive it, whilst Maung Thaw, our representative in Upper Burma, read out the Address from an illuminated scroll.

The reading and presentation of this Address occupied some twenty minutes, after which, with a few kindly words of acknowledgment from the Thāthanābaing, the procession passed on again through the acclaiming crowds. Again and yet again the guilded car was halted, gifts offered, congratulations made and flowers scattered in the way, so that it was not until the sun was setting in a crimson glory behind the seven-tiered temple spire, that the Thāthanābaing reached the end of his long journey at the Taunggwin Monastery.

Thus ended the day which had brought happiness to Burma, and now but little more remains to say. One word of counsel we would offer to our Burmese brothers, Monks and laity alike:—not to think of this day's work as being an end attained; for it is but a beginning, but the prelude to a

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new and constant effort on behalf of our Religion. Years have passed away since last there was a Thāthanābaing in Burma, and much that has been lost remains to be recovered, much that has happened needs to be undone. The old organisation of the Hierarchy has fallen into decay during those years, and much hard work on the part of the Thāthanābaing and his assistants will be necessary before the broken organisation can be repaired. It is natural, also, that some few of the Monks, left for so long without a guiding hand, will at first resent the new authority. In bringing such dissentients from the popular opinion to work harmoniously under the new *règime,* in setting on foot a new Hierarchy and a new system of right regulation of the affairs of the Order, much hard work awaits the Thāthanābaing and his supporters. In two directions we would presume to offer to His Eminence our humble suggestions:—*Firstly,* that he should lose no time in making a basis of future action by appointing under his Seal a new Council of Sudhamma Sayādaws, and in all parts of Upper Burma *Gaing-gyoks*, *Gaing-oks* and other dignitaries of the monastic Order, and that he should make these latter understand the importance of regularly reporting all occurrences in their jurisdiction which affect religious and monastic questions; and, *Secondly,* that he should make arrangements without delay for ascertaining the opinion, by election or otherwise, of the Members of the Order throughout Upper Burma as to who shall be his successor. This latter we regard as a most important point, for it is very desirable that some learned and eminent Thera, having the support of the monastic Order, should be appointed by the present incumbent and recognised by his Council as Vice-Thāthanābaing; so that, in the event—which we trust will not take place for many years—of the demise of the present incumbent, there may be no new interregnum to make of none avail all that has been accomplished under the present *règime;* but that there may be a dignitary of the Order,

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already appointed by the wish of the Buddhist Community, needing only the recognition of the Government to at once assume the reins of office, and to continue the work of his predecessor without any break.

As to the work of forwarding education, it will of course be necessary to get the ecclesiastical machinery, the organisation of the Hierarchy, well into hand before much can directly be done. But we think that indirectly a great public advantage would be brought about if His Eminence were to issue to the Monks and Laymen of Upper Burma an Encyclical Letter, representing the advantages of increased activity in the matter of education, which Letter could be printed and sent to all Heads of Monasteries in Upper Burma, and would reach the laity through the medium of the official Journal of the Society for Promoting Buddhism at Mandalay, which we understand has undertaken to publish the Encyclicals and Orders of the Thāthanābaing.

As to the extension of the Thāthanābaing's jurisdiction to Lower Burma, we have no doubt that, as we have already stated, this will be done as soon as the work of reconstruction in Upper Burma is sufficiently progressed, and Government has ascertained that it is the general wish of the Buddhist community and of the Saṅgha in the Lower Province. As to the latter matter, we think there can be but little doubt of the general feeling. Rangoon at least has already expressed its opinion on this subject, for on the 29th of November last, a Meeting of the Chief Theras in this town was held at Shwè Dagon Pagoda; when, out of the twenty-five Sayādaws invited by the Pagoda Trustees, twenty-two attended; and these, as well as some fifty influential laymen headed by U Shwe Waing the Chief Trustee, unanimously resolved that, after a suitable time has elapsed for ascertaining that the affairs of the Religion are satisfactorily progressing

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in Upper Burma, a Memorial should be drawn up and submitted to the Local Government, praying for the extension of the Thāthanābaing's jurisdiction to the Lower Province.

Finally, we have much pleasure in stating that the Thāthanābaing has kindly assented to our petition that he should become the Patron of our Society; we offer to His Eminence our heartiest thanks, and most cordial congratulations on his attainment of his high office;—may he live long to carry out the great work for the Sasana which he has now entered upon! And we would venture to express to Sir Hugh Barnes, as the Representative of the Imperial Government, the heartfelt thanks and gratitude of the Burmese people for the boon that Government has granted them, for the consideration shewn to that which is in their estimation of all things holiest and best,—the well-being of the Order of the Yellow Robe, whose teaching and whose example are the source and fountain of all that is noblest in the Burman's life.



"The Royal City with its spire-crowned gates," see p. 203.

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THE NOBLE EIGHTFOLD PATH.

BY JAMES ALLEN.

Author of "Through Poverty to Power," etc.

"There is a Middle Path, O Monks, the Two Extremes[1] avoiding, by the Tathagata[2] attained:—a Path which makes for Insight and gives Understanding, which leads to Peace of Mind, to the Higher Wisdom, to the Great Awakening, to Nibbana!"

The Sutta of the Foundation of the Kingdom of Truth.



NOBLE indeed is the Eightfold Path of Peace, which the Successor of the Enlightened Ones discovered and declared; not indeed in that He revealed it, great and noble albeit was His Life, but because of the Truth which it embodies, and of the Peace to which it leads; because it is the epitome of the Way wherein the exalted Teacher Himself walked, the Way whereby He gained Supreme Enlightenment.

Truly, it needs not a great Sage to frame a set of rules, or to enunciate a dogma. *That* even a foolish man

[1] The Two Extremes are, the worldly life immersed in the pleasures of the senses, and the practice of self-mortification.

[2] Tathāgata is an epithet of the Buddha, meaning "He who follows in the footsteps of His Predecessors in Enlightenment."

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may do. But the value to Humanity of the Doctrine of the Middle Way lies not in the fact that it was declared by the Buddha, or that He had framed it, but in that He discovered it by walking in it, by pursuing it even to its termination, the blessed Goal of Nibbāṇa's Peace; so that in that Path the noble strife and the holy achievements of the Master Himself are summed up and declared; and he who walks therein follows the Way the Buddha went, achieves as He achieved—yea, treads in the very footprints of Him who so mightily conquered.

It is the Way of Righteousness, the Path of Purity and Peace; it is the revelation of the Law of Life. Outside it all is error, passion and illusion. It encircles and at the last surmounts the Mountain of Perfection, the summit whereof is lighted by the glory of Unutterable Peace.

And so, it is not Sakyamuni's Path alone, this Path that Sakyamuni found. If there should be a Saint who knew not of the Buddha or His Teaching, who yet by perfect self-conquest had attained to the Supreme Enlightenment, that Saint would have walked in the Noble Eightfold Way,[3] and

[3] Those Exalted Ones who have won to the Supreme Enlightenment, and in this life attained Nibbāṇa, are, in the Buddhist system, classified under three heads, viz., Sammā-sambuddha, Paccekabuddha and Arahat. The Sammāsambuddha is one who, during many successive lives as Bodhisatta, has, out of compassion for the world's sorrow, gained, by the practice of the Ten Perfections, the power not only to attain the Law, but to so perfectly expound it that many may understand and follow the Way of Peace; the Arahat is one who, hearing the Dhamma as taught by a Sammāsambuddha, carries out His Teaching to the end; whilst the Pacceka Buddha, to whom the Author here refers, attains, by dint of the practice of virtue, by far-reaching charity and by earnest Meditation, to the same glorious Goal, *without hearing the Teaching of a Buddha*. But, according to the Buddhist belief, such an one has but entered the Path for his own salvation's sake; whereas the Sammāsambuddha has, during the ages of his Bodisatta lives, striven to find the Truth only for the sake of others. And the result of this different ideal is that, whereas the Sammā-sambuddha is able to perfectly expound the way so that innumerable beings may follow it; the Paccekabuddha, although he knows the way he himself has gone, is not able clearly to impart that way to others.—EDITOR.

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would have successively attained its various stages; and, were he able to expound the course which he had so diligently and strenuously followed, he would reveal and teach that self-same Path, albeit he might employ a different phraseology. For there is but one sure Way of Light, but one true Path of Righteousness and Love. The words wherein that Way is taught indeed may differ, but the Path is one; and none can win to Enlightenment and Peace save he shall walk therein.

Eight sequential steps constitute the Path, forming together a glorious ladder whereof the base rests in the mire of earth, whilst its summit is lost in the illimitable splendour of Nibbāṇa. And these Eight Steps depend on one another, forming as they do a perfect rule of life, and a succinct epitome of the Way that he must go whose feet are weary of the earthly life. And they are steps of *practice*—not matters of theory or belief—steps of right act and speech and thought, of overcoming passion and error; and each step, faithfully trodden, brings the disciple nearer to the Supreme Awakening, nearer to Liberation, nearer to the Great Peace.

What, then, are these Eight Steps, and how may a man comprehend them and achieve? Let us carefully consider their meaning. The first step is named *Right Views*, or, as Dr. Paul Carus translates it, *Right Comprehension*. Before a man can take the first step on the Path, his comprehension must be clarified. Consider what is involved in this. All wrong views are to be abandoned; all mere opinions about things must be laid aside; all prejudices must be relinquished; for he whose mind is clouded by these things cannot have Right Comprehension. Before Truth can be perceived, the right attitude of mind for perceiving Truth must be acquired; and this necessitates that deep humility of heart whereby all one's preconceived ideas, beloved hypotheses, and cherished opinions are laid without reserve upon the altar of sacrifice.

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No man can enter the Path who is not willing, nay eager, to renounce to the uttermost. He who is fond of any of the elements of self, who thirstily clings to some cherished object, or who is anxious for the preservation and perpetuation of his opinions, and who assumes a hateful and condemnatory attitude of mind towards the opinions of others, cannot, as yet, take the first step on the Path. Such a man has not yet realised the three Noble Truths, which precede the fourth—the Noble Eightfold Path. It will thus be seen that before the first step on the Path can be taken, a searching and severe preparation of mind and heart are necessary. The First Truth of Sorrow in transitoriness must be fully perceived; the Second Truth of the Cause of Sorrow in clinging to transitory things must be clearly apprehended; and the Third Truth of the Cessation of Sorrow through renouncing the clinging to perishable things must be known in its completion. The majority of men remain outside the Path because they are not willing to make the sacrifices that are necessary to enable them to take the first step. Lost in egotism, self-protection, and the cleaving to gaudy and perishable things and ideas, they see no necessity for that sacrifice of self without which the Path cannot be understood, much less can it be perseveringly walked in. Lost in the enjoyment of the pleasures of self, and in the contemplation of the illusions of self as supposed realities, men do not perceive the Sorrow which eats ceaselessly at the heart of the self-life, and therefore do not aspire to find its cause and cure.

He who broods deeply upon the ills of life, comes at last to see the aching Sorrow that attends life's changes; he who earnestly meditates upon the meaning of that Sorrow, comes at last to see its cause; and he who by strenuous effort removes from his mind that cause, is equipped to walk the Noble Eightfold Path. He is ready to renounce his desires

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and opinions—the things which men hold so dear—and to live the life of holiness.

Having thus far advanced, the man has acquired *Right Comprehension*; he sees things as they are. Being no more troubled with passions and prejudices, not seeking the gratification of desire, and having no party to defend, he is enabled to exercise that calmness of mind by which he sees things in their right proportions. He sees naked facts behind the garments of hypotheses in which men have clothed them, and by which they have become obscured; and he perceives that behind the changing and conflicting opinions of men there are permanent principles which constitute the eternal Reality in the Cosmic Order.

This condition of mind brings him to the Second step,—that of *Right Aspiration*, or as it is also put,—*Right Resolution*; for, having perceived the changing nature of all things, even of men's minds, and having acquired that glorified vision by which he can distinguish between the permanent and the impermanent, he aspires to the attainment of a perfect knowledge of that which is beyond change and sorrow, and resolves that he will, by strenuous effort, reach to the peace beyond; to where his heart may find rest, his mind become steadfast, untroubled, and serene.

Such aspiration and resolution lead to a practice of Self-discipline which excludes the fickle and changing elements from conduct. He who intensely aspires to the practice of a holy life; who, through all his sins and failures, renews those aspirations with fervent zeal, and feeds them constantly with lowly thoughts; at last comes to that place in his pilgrimage where he takes into his hands completely the power to control self. Aspiration leads to *practice*, and this, the Third step on the Path, is really the first step in practice pure and simple, namely, *Right Speech*. It is the commencement of that

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rigorous self-discipline which is the basis of the steadfast life, and without which Truth cannot be apprehended. Having reached this step, a man has preceived the Eternal Law of Righteousness, and he knows that he must bend his conduct to that Law, that he must be obedient to it in every detail of his life. Indiscretion, slander, abuse, and hard and bitter words are conditions of utter disobedience to the Great Law, and must be unconditionally abandoned. He therefore governs his tongue, and commences to utter only those words which are gentle and pure and true; fashions his conversation to painlessness and peace.

Such practice of pure and kindly speech leads swiftly and surely to the Fourth step, that of *Right Conduct*. Having eliminated the selfish elements from his speech, a man will then proceed to purify all his acts of any selfish taint. He will then proceed to do only those things that are true, beautiful, and blameless. He will now put away from him all thought of gain or reward either here or hereafter, and will cease entirely to act from self-interest. Henceforward he will never depart from compassion and love; and he will become a living Temple of stainless deeds. Impulse and retaliation he will now abandon for ever; for him likes and dislikes will cease, and he will act free from passion and bias and strife. Thus having put away all desire for recompense for acts performed, and acting only from pitifulness and love, he acquires that unerring insight, that subtle discrimination, by which he is enabled to distinguish between acts that are right, (that is, in entire harmony with the great Law), and acts that are wrong (that is, subversive of Righteousness), and he reaps the blessedness which he scatters, but does not thirst to gain or to keep.

Difficult to surmount are the two steps of *Right Speech and Right Action*, and on the way whither they lead much suf-

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fering is encountered and overcome, and many inward enemies lie slain. The putting away of self from one's speech and actions requires strength, courage, patience and power of endurance, which are developed by constant practice as the striver proceeds; and, having successfully reached the end of the Fourth step of *Right Action*, the seeker gains a lofty purity, and fashions his mind and heart in accordance with unvarying gentleness, pity and loving kindness. He passes into surroundings which are in harmony with his inward purity and sweetness, and cannot engage in occupations which are connected with cruelty, deceit or bestiality. Thus he treads the Fifth step,—viz. *Right Means of Earning a Livelihood*, and thus his whole life—both within and without—becomes blameless, pure, untainted with sin and sorrow.

Until the Fifth stage is reached, the man is preëminently a learner. As the athlete develops his physical frame and gains command over his muscles by ceaseless practice, so the disciple of Truth, during the first five stages, is developing his higher mental powers and spiritual qualities, and gaining the control of his mind; and, having accomplished this, he has now become a conqueror, and great and glorious are the victories of him who has conquered self. He is no longer solely a learner, but is indeed a master, having gained perfect control of himself; and, by virtue of such self-mastery, he has at his command always the powers and energies of the mind which he has subdued. The energies which worldly men waste in aimlessness and passion, he conserves; and wields them with a definite purpose, and with silent and masterly power. Up to this point, there has been, at times, a wavering in his purpose, with an occasional tendency to look longingly back to some worldly object which has been abandoned; but on reaching the Fifth stage, all this ceases, the mind is glorified and wisely governed, all doubts and fears are for ever destroy-

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ed, and the disciple is fully awakened and enlightened. He knows the spotless Truth!

Thus the Sixth step, that of *Right Effort*, is entered upon. The disciple has now become a teacher. Having perfectly governed himself, and wisely ordered his life, he is enabled to instruct and guide others; having conquered himself, he is a Master of Virtue; having purified himself, he understands the perfect life; being a doer of Holiness, he is a knower of Holiness; having practised Truth, he has become accomplished in the knowledge of Truth. He perceives the working of the inner Law of things, and is loving, wise, enlightened. And being loving, wise and enlightened, he does everything with a wise purpose, in the full knowledge of what he is doing, and what he will accomplish. He wastes no drachm of energy, but does everything with calm directness of purpose, and with penetrating intelligence. This is the stage of Masterly Power in which effort is freed from strife and error, and perfect tranquillity of mind is maintained under all circumstances. He who has reached it, accomplishes everything upon which he sets his mind, with entire freedom from doubt, fear, strife, anxiety and painful exertion. Sleeping or waking, walking or sitting, eating or fasting, working or resting, he does all things in harmony with the Great Law, and by his perfect obedience to that Law, has acquired the moral strength and perfect insight of a Buddha. Then does he smoothly pass on to the Seventh step, that of *Right Thought*, or, *Right Concentration of Thought*; for, having acquired the power of perfect guidance, all his thoughts are adjusted to wise and intelligent purposes. Having ceased from all thoughts of self, he now thinks the thought of Truth. As the carpenter fashions the wood to useful ends, so does he fashion the substance of thought to high and holy aims. At any moment he can bring all the powers of his mind to bear upon any subject, and comprehend, without difficulty, its entire range, with

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all the intricacies and subtleties connected with it. Thus, for him who has reached the Seventh step, there are no difficulties, for having arrived at a knowledge of the fundamental principles of his being, and therefore of the universe, he comprehends the principles of all things; having penetrated to the inmost core and cause of his own being, he stands face to face with the cause of all being, and can follow, with unerring vision, the ramifications of all the universal effects which spring from that cause. He has slain illusion; he is the knower of Reality; he is that Reality. He has surmounted all error; he is the knower of Truth; he is the Truth.

And so is reached the Eighth and last step,—*The Right State of a Peaceful Mind*; for, Truth being known in all its grandeur and glory, what is there left to grieve for? What is there to be troubled, confused, or anxious about? What is there to doubt or fear? He who has quenched the tormenting thirst for life, who has transcended all the miseries and dispelled all the illusions which spring from that thirst, stands face to face with the eternal Reality, is identified with Truth; the worlds of birth and death, of sorrow and decay can claim him no more; no more beguiled, confused and tossed about by ceaseless change, he is at rest in that which changes not.

The Noble Eightfold Path is a Path of self-conquest and self-enlightenment. The First and Second steps are stages of preparation. The mind is purged of its false hopes and fears, its egoistic opinions and ungrounded beliefs; and aspiration for the good, the true and enduring is generated and fostered. The Third and Fourth steps are stages of Practice in *Right Doing*. The intense reaching upward of the mind towards the pure, the pitiful, the gentle-hearted and true, leads at last to the putting into actual practice of purity, pitifulness, gentleness and truthfulness; and so all that is not in harmony with these sublime conditions is gradually eliminated from the character,

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and pure thoughts and holy actions become habitual. The Fifth step is a stage of *poise*, of *happiness*, which comes as a result of long self-control, of faithfulness and persisting in the pursuit of virtue. It is the period in which holy power is gathered and subserved. The sixth and seventh steps are stages of definitely directed power, and wisely ordered intelligence. The Eighth step is *Perfect Peace*, the fruit of a perfectly ordered life.

In the Eight steps there are five distinct periods or definitely marked divisions, *viz* :—One of *Preparation*, (First and second steps), two of *Action*, (Third and Fourth, and Fifth and Seventh steps), and two of *Best*, (Fifth step, and Eighth step).

Such is the Noble Eightfold Path, the end of which is Supreme Enlightenment; the consummation of which is emancipation from the thraldom of Self. It is *within*. He who searches for it with an earnest and Truth-loving mind will find it; he who finds it will walk in it; and who walks in it with humble feet and uncomplaining heart, will at last surely reach the golden shore of the Great Deliverance, and will lave his toil-worn feet in the Ocean of Bliss.

JAMES ALLEN.

London.

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THE LEGEND OF UPAGUTTA.

BY MAUNG KIN,

Barrister-at-Law.



Image of Upagutta.

THERE is a strange tradition, current throughout all the length and breadth of Burma, to the effect that one of the great Arahans of old, preserving by the power of Iddhi the life of his body, still lives, in a Palace of Bronze hidden in the depths of the Southern Ocean; and will remain alive so long as the Doctrine of the Exalted One shall be known on earth. This Arahan is named Upagutta-tissa Nāga, or, more briefly, Upagutta; and in the popular belief he appears as the Guardian Genius of the Buddhist Religion, the conqueror of Māra the Evil One, and the Patron Saint of those who seek the Way of Meditation. This belief, it should be distinctly understood, is rather a belief of the people than of the learned in our Faith; and, long as it has seemingly existed in Burma, there are not wanting able and learned Monks and Laymen, who categorically deny the possibility of the existence of Upagutta, asserting, not without

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reasons of the weightiest kind, that such belief is altogether opposed to the pure Doctrine of the Master, and is but a relic of older animistic creeds.

As the Legend of Upagutta possesses a double interest—*firstly*, to those amongst us who are jealous of the purity of the Faith we hold; and, *secondly*, to students of folklore,—I venture here to place on record the principal facts concerning this Legend; giving, first, a survey of the customs and beliefs that have sprung from it and a discussion of their validity, and, secondly, a translation of the Legend from a Burmese source, itself a translation from an extant work in Pāli, the Lokapaññati, from which the tradition, as current in Burma, is obtained.

In the Lokapaññati itself, as will presently be seen, there is no reason assigned for the miraculous prolongation of Upagutta's life. Popular tradition, however, has supplied, as indicated above, the missing motive; and, according to this view, it is held that Upagutta has chosen to remain alive throughout the Dispensation of Gotama Buddha, in order to preserve intact the Religion of the Conqueror; and to give aid to those who aspire to the knowledge of Jhāna, the States of Ecstasy which lead men to Nibbāṇa's Peace. Wherever, in the popular belief, the Buddhist Faith is waning, wherever there is opportunity for its renewed extension, then and there does Upagutta appear, always unknown and unrecognised; teaching anew the Ancient Law, or inspiring men to its further propagation. The general belief that he assists the spiritual progress of those who are practising meditation has found expression in a body of devotees, founded some twenty years ago at Akyab in Arakan, and now possessing many adherents in Moulmein, Rangoon and other parts of Burma; who practise according to secret instructions from the teachers of the sect, and commence their

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meditations with the invocation "Upagutta-mahātherena Mābadana Hari," interpreted as meaning "O Upagutta, Great Thera, bind for us Māra, and shew the Way to Nibbāṇa." This is interesting, recalling as it does the mystic mantras and dhāraṇīs of the Tibetans and Chinese; but beyond this the practises of the sect in question are (so far as can be ascertained), only developments of the well-known Buddhist methods set forth in Visuddhimagga and elsewhere.

The principal custom—one almost universal throughout Burma,—for which the Legend of Upagutta is responsible, takes place at the Full-moon of Tazoungmon, which falls about the middle of November in each year. Then, at every town and village, by creek or river or sea, little rafts are set afloat in mid-stream, containing lighted lamps in offering to Upagutta; and, very often, minature temples, with all the requisites of a Monk, are added; a custom which the Author of "The Soul of a People" well describes in the following words:—"I remember once I was going up the river on a festival night by the full moon, and we saw point after point crowned with lights upon the pagodas; and as we came near the great city we saw a new glory; for there was a boat anchored in mid-stream, and from this boat there dropped a stream of fire; myriads of little lamps burned on tiny rafts that drifted down the river in a golden band. There were every now and then bigger rafts, with figures made in light—boats and pagodas and monasteries. The lights heaved with the long swell of the great river, and bent to and fro like a great snake following the tides, until at length they died far away into the night." [1]

[1] "The Soul of a People," by H. Fielding, Fourth Edition, p. 167. See also "The Burman, his Life and Notions" by Shway Yoe, p, 226. The offering of fire-rafts, etc., to Upagutta, described above, sbould not be confounded either with the general illuminations of houses and monasteries, which are in honour of the Buddha's return from Tāvatiṁsa, or with the offerings of fire-balloons, made in remembrance of the Culamaṇi Cetiya; both of which occur on the same day as the fire-raft offerings to Upagutta.

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Another custom, fairly common throughout Burma, is that known as a *Kadaw Pwé*, which is a propitiatory rite of so obviously animistic an origin that it alone would be sufficient to cast the gravest doubts on the Buddhist origin of the Legend of Upagutta. This *Kadaw Pwé* has for its object the production of fine weather, and is generally resorted to by the believers in Upagutta's power, whenever they are about to give any theatrical entertainment or other festival for the success of which fine weather is necessary. The rite is performed as follows:—a cocoanut, two bunches of plantains, betel-leaves and betel-nuts are placed upon a stand ; and, after a petition in Burmese to Upagutta, two candles,—which must burn for the whole time for which the fair weather is needed,—are set alight in the midst of the offerings. Frequently a *Khamouk*—the large conical sun-hat, common in the country districts,—is employed in place of the stand, in which case the offerings are placed inside the inverted *Khamouk* ; inverted, it is quaintly explained, because when it rains one wears this *Khamouk* point upwards, as a protection from the weather, so, when one wants it not to rain, one naturally turns the *Khamouk* upside-down! Some,—happily a very few,—go so far as to employ an image of Upagutta ; a figure of a Monk, seated cross-legged, with head turned sideways and looking upwards, who holds in his hands the Patta or begging-bowl of the Bhikkhu. This image is ordinarily kept in the owner's house, placed either upon a gilded throne, as shewn in the illustration at the head of this article, or in a small model of Upagutta's supposed dwelling-place, surmounted by a seven-tiered gilded roof. The image is gilded to a three-fold thickness, and in an aperture in the back of it is placed a roll of thin gold-plate on which is inscribed the following verse in Pāli:—

Upagutto Mahāthero Sambuddhena Virāgatā:
Mārañca Mārabalañca damessati anāgate.

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"(It was announced) by the Passionless, the Supremely-enlightened One, that in the future the Thera Upagutta will subdue Māra together with his army." This image is sometimes the object of direct worship, the following invocation being addressed to it with the idea of preserving the worshipper from various dangers:—

Mama sise paṭiṭhito pujetvā suṇitaṁ katvā,
Antarāya vinassantu ahaṁ bhante idhan'eva
Upaguttaṁ mahiddhikaṁ rājato vā upaddavā
Sokarogavirodhāya, parittaṁ devamaṅgalaṁ.

This verse—the Pāli of which is corrupt—is interpreted as meaning:—"Placing upon my head thy image, and worshipping thee, Upagutta the Possessor of Magical Powers, may I here be delivered from all dangers, from the king, from accidents, from anxiety, disease and enmity; and may I hereafter gain the happy state of a deva." This is, of course, prayer pure and simple, and is entirely opposed to the teachings of Buddhism.

When the image is employed in the rite for stopping rain, it is immersed up to its neck in water, and the above specified offerings are placed before it. But it is very important, say the believers in Upagutta's power, that the image should be set under a roof and in the shade; for if the sun shines upon it, there will be no rain for the next three years; so greatly will Upagutta be stirred to action by the performance of his rite in the light of day! The fact that when the rite is performed in the rainy season it usually rains, has little or no effect in damping the ardour of Upagutta's followers; they calmly assign the failure to some incorrectness in pronouncing the charms or making the offerings, whilst one apparent success is long remembered by all,—failures being invariably forgotten or overlooked!

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Of minor beliefs connected with the occasional appearances of Upagutta there are not a few; chiefly confined, however, to instances when he has been alleged to have appeared. The writer was acquainted with a Burmese gentleman who vouched for the truth of the following story. On a certain Sunday, the gentleman in question visited an island near Amherst; and, being cut off by the rising tide, he was compelled to spend the night on this island. Rising next day before dawn, he knelt down to meditate before a Pagoda, and whilst kneeling he observed a Monk, his garments clinging wet, come and kneel down beside him. His devotions finished, he looked round for the Monk; but the latter had vanished, nor did any Monk at all live on the island. The few inhabitants being questioned, they asserted that the mysterious visitant was Upagutta; adding that some of them had been so fortunate as to catch a sight of the Great Thera themselves. The same belief, that Upagutta does sometimes appear on earth, was responsible for much monastery-building and alms-giving some twelve years ago in Rangoon; for someone had dreamed, three nights in succession of course, that the Great Thera had appeared to him and asserted that he would visit Rangoon on a specified date. Many small monasteries were put up, in the hope that Shin Upagutta might be pleased to take his matutinal meal therein; and the credulous invited set numbers of Monks to take their meal there that day. For, whilst it is generally understood that Upagutta never makes himself known, there is one simple way of knowing whether he has come or not:—you just invite, say, nine Monks, from different monasteries preferably, (so that they may not know each other), and if *ten* Monks come to your feast, then you may be quite sure one of them is Upagutta! Many of the credulous were deceived upon the occasion mentioned, for an extra Monk appeared at nearly *all* the temporary monasteries erected; for the young bloods of Rangoon quite entered into

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the spirit of the thing, and not a few shaved their heads and dressed themselves in the Yellow Robe, and joined the Monks on their way to the feast! The real Monks, of course, deprecated the whole affair; but, as they had to admit that the laymen made merit in inviting *them*,—albeit none in their vain expectation of dispensing hospitality to Shin Upagutta—there was not much that they could say against the whole affair; and they were, of course, blissfully unconscious of the practical joke played by the mocking youths.

Besides the actual Legend of Upagutta, as given below, there are current in Burma various minor legends as to the birth and previous existences of the Great Thera. One of these runs as follows: In ancient times, when Brahmadatta ruled in Benares, the royal house was without an heir. King Brahmadatta therefore sought counsel of the wise as to what should be done, and the Brāhmaṇas advised him to give great alms, saying that thus large merit would accrue to him, and the desired heir would be obtained. This advice the King followed, and not long afterwards a fisherman brought to the royal palace, for the King's acceptance, a female child of marvellous beauty, which he had discovered in the stomach of a fish that he had caught. As the child grew up, her beauty also grew, till the King came to love her as his own child, and gave to her the name of Macca-Devi, the Fish-Queen. Unfortunately, however, the more her beauty increased, the more did she bring to mind her remarkable parentage, for so powerful an odour of fish emanated from her person that she daily became more and more offensive to those around her. At last things came to such a pass that the King passed on her the sentence of banishment; and, (with due regard for her origin), she was placed upon a raft, and set afloat upon the river Ganges, to go whithersoever the stream might carry her. For long she floated on, absorbed in deepest grief, unconscious of whither the great river might convey her. At last

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she was called upon, from the river's bank, by a venerable Rishi, who asked of her that she should take him on her raft across the stream. This, she told him, she was unfit to do, she being a woman, and he a great and holy saint. But the Rishi, whose name was Upa, knew naught of differences of sex or caste, and insisted that Macca-Devi should ferry him across. This she accordingly did, and, as he was about to leave her raft, their eyes met, and in the same moment Macca-Devi knew that she should bear to him a child.

This she made known to Upa, telling him that she was without a guardian, and that the child should rightly be his care; whereunto he assented, knowing by his insight this was true. And so they lived together, there on the further bank of Ganges, and in due course a child was born to them, which was named Upagutta, 'The Protected of Upa;' for, in accordance with his promise, the Rishi watched over and protected the child; and, later, instructed him in all his lore. The child grew up, and, under the old Rishi's instruction, perfected himself in the Four Iddhipādas, the Bases of Magical Power, and it was he who, in later times, came, as we shall see, to the Dedication of Asoka's Cetiyas, and is to-day honoured as Upagutta Mahāthera.

There are several other legends, equally mythical, as to the birth of Upagutta, but they commonly agree in assigning to his mother a piscine origin, and all assert that he dwells in the depths of the Southern Ocean; emerging betimes from his Brazen Palace to guide or to instruct mankind. Such a rôle reminds us forcibly of the Chaldean Legend of Ea, the Fish-god, who taught all useful arts and wisdom unto men; and it seems to me that there can be but little doubt that in the legends that have clustered round the name of Upagutta, we have a distant echo of an ancient tradition, common at one time to all the Turanian races. The Legend given below, and

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all the other beliefs which have been referred to above, would seem to be an attempt to give to this ancient Turanian belief a Buddhistic aspect;—how far Buddhism can support any such belief it is now our duty to enquire.

Let us, then, consider these customs and beliefs in the light of Buddhism. Taking the customs first, we may say without doubt that the direct worship of Upagutta, as described above, is absolutely and entirely opposed to the Master's Teachings. We are taught to rely on no external being, but only on ourselves and on the Dhamma, even as the Most Excellent Lord has said:—"Therefore, O Ānanda, live ye as Lamps unto yourselves, yourselves your refuge, without external refuge! Follow the Truth as a Lamp, your Refuge in the Truth, not seeking other Refuge!"[2] Whilst the reciting of charms, and paying worship or making offerings to gods is denounced in no unmeasured terms in Brahmajāla Sutta and elsewhere.[3]

The *Kadaw Pwé* itself, as a definite act of worship, done with the idea of obtaining fair weather, would come under the same category. All such 'low arts and lying practises' are utterly opposed to spirit and letter alike of the Tipiṭaka,—they are Sīlabbata-pāramāsa, reliance on mere rule and ritual, one of the first of the Ten Fetters of the Mind.

Apologists for the belief in Upagutta's miraculous longevity rely on the passage in Mahāparinibbāṇa Sutta in which the Buddha is represented as saying:—"Whosoever, O Ānanda, has thought out, developed, practised, accumulated and ascended to the very heights of the Four Paths to Iddhi. . . . . he, should he so desire it, could remain in the same birth for a Kappa, or for that portion of the Kappa which has yet to run."[4] Upagutta,

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[2] Mahāparinibbāṇa Sutta, II.

[3] See Dialogues of the Buddha, by Dr. Rhys Davids, p. 16 *et seq.*

[4] Buddhist Suttas, p. 40.

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they say, was an Arahan, he was perfect in the Four Paths to Iddhi, and therefore, according to the dictum of the Master, was able so to preserve his life. But, as opposed to this idea, we are told in Milindapañha that 'Kappa' in this connection means the duration of a man's life, [5] *i.e.*, the term to which he would live according to the course of nature, if not killed by accident, or overcome by disease. Further, we must not take a passage, and draw from it conclusions as to its meaning, without considering its context, and its agreement with the Dhamma in general. [6] That the meaning of 'Kappa' in this passage really is as stated in Milindapañha, is obvious from the same chapter in which the passage occurs; where the Buddha declares himself to have deliberately rejected, not 'duration of life for a Kappa,' but 'duration of natural life' (Ayusañkhāro). [7] Again, in the same Sutta, the Teacher says to Ānanda:—"How, then, Ānanda, can this be possible—whereas anything whatever born, brought into being, and organised, contains within itself the inherent elements of dissolution—how, then, can this be possible, that such a being should not be dissolved? No such condition can exist!" [8]

Finally, the idea that Buddhism is in need of any Guardian Genius, or that Buddhists should look for help in the practise of meditation to such Genius, is refuted, almost in the Master's last words. "It may be, Ānanda, that in some of you the thought may arise 'The Word of the Master is ended, we have no Teacher more.' Not thus, O Ānanda, should ye regard it. The Dhamma and the Vinaya which I have set forth and laid down for you all, let them, after I am gone, be unto ye as Teacher. [9]" We may therefore sum up by saying, that there is

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[5] *Questions of King Milinda*, part I., p. 199.

[6] See the Four Great References, in *Buddhist Suttas* p. 66, *et seq.*

[7] *Ibid*, p. 54.

[8] *Ibid*, p. 96.

[9] *Ibid*, p. 112.

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no authority whatever in the Buddhist Scriptures for the alleged belief in Upagutta, or sanction for the honour paid to him; but that, on the contrary, this belief and these practises are utterly opposed to the teaching of the Tipiṭaka, and can only be regarded as relics of the earlier animistic beliefs and practises which prevailed in Burma before the advent of the Most Excellent Law.

And that this was the case was also, not long ago, shewn to be true in Upper Burma. In 1898, there was living at Monywé a Thera, named Ariyavaṁsa Adiccaraṁsi, held in the highest esteem both for his learning and his holiness; and to him a Bhikkhu of Monywa propounded a number of questions on the Dhamma and Vinaya, one of which was this very question as to the correctness of the popular belief in Upagutta. The answer given distinctly states that the stories of Upagutta are not supported by any reliable authority;—the learned and curious may find the answer in full in a Burmese work known as the Samanta-cakkhū-dīpanī. The story in the Mahāvaṁsa relating to the dedication of the 84,000 Cetiyas by King Dhammāsoka is to the effect that, after the 84,000 Cetiyas had been erected, a great festival was organised, to which the King, "decorated with all the insignia of royalty, and surrounded by his ministers mounted on elephants and horses, with all the pomp and power of state, proceeded as if cleaving the earth," to the Asokārāma. There the assembled Saṁgha, with the aid of their Iddhi or magical powers, caused the King to see, at one time, all the 84,000 Cetiyas. Here is obviously the same kernel of facts as that which serves as a background for the Legend of Upagutta, and yet, although the story told in the Mahāvaṁsa lacks not of the marvellous itself, there is no mention of Upagutta, or anything at all resembling the tale told of this dedication in the Lokapaññatti. The Dīpavaṁsa again, mentions the dedication-feast of Dhammāsoka's 84,000 Cetiyas, in the following terms:—"The Bhikkhus by the greatness of

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their magical powers levelling the surface of the earth, producing the miracle called the World-show, made visible the 84,000 (consecration-)festivals, worthy of veneration. The King, standing on the Asokārāma, looked over the whole of Jambudīpa; by the Bhikkhus' magical power Asoka saw everything." (Oldenberg's translation).

If such a story as that which appears below had been known to the compilers of the Mahāvaṁsa or the Dīpavaṁsa, it is certain that it would have been included in the accounts of this Dedication.

Practically the sole authority, then, for the Legend of Upagutta, is a Pāli work called Lokapaññatti, from which is taken the Burmese account of the Legend, translated below. This Lokapaññatti is a work of doubtful authenticity. According to our Piṭaka-thamaing, it was written in Ceylon at an unknown date either by a Monk named Asamaghosa, or by an unknown author. In it, the Legend is given essentially in the same form as that which appears below, and the wide vogue which the belief in Upagutta has amongst the Burmese people is without doubt due to the fact that the story from the Lokapaññatti is retold in the *Yāzawin-gyī*, the Greater Chronicle of the Kings of Burma; a work which may be regarded almost as a classic of Burmese literature, and which was formerly the chief work studied by the people.

But in the year 1830 the authority of the *Yāzawin-gyī* was undermined, and the Legend of Upagutta was one of the traditions it contained which were subjected to the severest scrutiny. In that year the *Hman-nan-yāzawin*, or 'Royal Chronicle of the Glass Palace' "was compiled at Ratnapūra, (Ava). All such learned men as could be got together were assembled in the palace under royal orders to revise the old *Yāzawins* with a view to emendation and enlargement. A good deal of research was brought to bear upon the task, and as faithful

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a record as possible made of social, political and religious events in relation to the history of Burma from the earliest times. The *Hman-nan-yāzawin* received the stamp of authority and thereby superseded all previous histories—the *Early Yāzawin, Middle Yāzawin, Great Yāzawin* and *New Yāzawin*. It gives a comprehensive survey of the history of Buddhism in Burma."[10]

The learned authors of the *Hman-nan-yāzawin* relate the Legend of Upagutta as given in the Lokapaññatti and in the *Yāzawin-gyī*, and proceed to examine its authenticity. The following is a summary of their judgment :—The authenticity of the Lokapaññatti is open to suspicion. It is a work which has not been recognized by any of the Five Councils.[11] The legend is not supported by any of the recognized religious works. The story to the effect that Upagutta transformed himself into a tiger, a garula, etc., is altogether absurd, and is in direct opposition to the teachings of the Buddhist Religion. It has been declared by the Most Excellent Lord that vikuppaniddhi, the power of transforming oneself into a garula, a tiger, or the like, should never be exercised by any Bhikkhu. It is not usual for even an ordinary Bhikkhu to transgress this rule ; and it is difficult to imagine how an Arahan,—which Upagutta is represented as being—could so far disobey the Vinaya. An Arahan would rather lose his life than do such a thing. According to Parājikaṇaṭṭhakathā, the Thera by whose magical power the 84,000 Cetiyas of Asoka the Great King were successfully completed was named Indagutta, and it is not said that this Indagutta subdued Māra, either

[10] *Buddhaghosuppatti*, by James Gray, p. 9.

[11] We Burmese reckon *Five* Councils ; the Fifth being that held by the great Burmese King Mindôn Min at Mandalay in 1859. At this Council, composed of learned Theras from all parts, the Text of the Tipitaka as obtained from many different sources, was subjected to the most careful comparison and scrutiny, and the result of these labours was engraved on 775 tablets of marble, each being set up in a separate shrine at the Lokamarici near Mandalay Hill, where they still remain, and together constitute perhaps the most accurate recension of the Tipitaka in the world.

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as related in the legend, or at all. There is no authentic mention of Māra in connection with the dedication of Asoka the Great King's Cetiyas at all. And the learned authors of the *Hman-nan-yāzawin* conclude by declaring the legend to be a fiction.

But this authoritative pronouncement had not the desired effect; for, notwithstanding it, the ignorant could not shake off a belief which had so firmly taken root in the minds of successive generations. Later, unfortunately, the belief in Upagutta gained a further accession of popular support from the publication of two works by a Thera of Kyithè near Prome, commonly known as U Kin, who was held in high respect and reputed learned. The two works are *Mahāvaṁ-vathu* and *Ñiṇaṭṭhappakāsanī*, the first was a Burmese version (*not* a translation) of the Mahāvaṁsa, and the second, a collection of legends relating to Gautama Buddha. In both works the Legend of Upagutta, as culled from the Lokapaññatti, is given without any comment whatsoever; and the re-appearance of this popular myth in works by one so highly esteemed as was U Kin, seemed, in the eyes of the uneducated, to be an endorsement of its authenticity by the Order; although, of course, the more learned amongst the Monks are well aware that the story is opposed to the teachings of the Tipiṭaka. How unfortunate this apparent endorsement was, tending as it did to support a puerile and un-Buddhistic belief; how well-deserved was the censure of the authors of the *Hman-nan-yāzawin*, and how far the tradition is from the pure Doctrine of the most excellent Lord, may now best be determined by the reader himself by a perusal of the actual Legend.

THE LEGEND.

Sirīdhammāsoka, the great and pious King, reigned in the City of Pāṭaliputta in the Middle Land. At first a misbeliever,

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he was converted to the Good law by Nigrodha Sāmanera, and subsequently came to entertain for the Doctrine of the Perfect One an affection and a faith that had no bounds. He caused to be built a great Monastery, named after him the Asokārāma, capable of accommodating 60,000 Arahans; and to this number he daily ministered, supplying them with food, clothing, and all the requisites of a Monk.

Visiting one day the Monastery, he requested the Arahans to assemble at an appointed place and receive an alms from him. They consenting, he gave them alms and asked the Saṁgha "What, O Venerable Ones, is the Doctrine of the Master, and what is its extent?" Moggalliputtatissa Thera, Chief of the Assembly, replied, "The Doctrine of the Perfect One is divided into three chief divisions, with minor sub-divisions; and altogether consists of 84,000 discourses or Dhammakkhandas." Hearing this, a great affection for the Enlightened One and for His Law at once arose in the Great King's heart; and then and there he resolved to build 84,000 Cetiyas, one in each of the 84,000 cities of his vast dominions; and this resolution he forthwith made known to the Assembly. Thereupon the Chief of the Assembly informed the great King that King Ajātasattu had caused to be buried somewhere in the city of Rājagaha that portion of the Bodily Relics which had fallen to his lot after the Mahāparinibbāṇa of the Great Being; and that he should find these and deposit them in the Shrines which he had resolved to build.

The Great King thereupon ordered a diligent search to be made for the Relics; but, although many were the Cetiyas that were opened in the hope of finding them, the search proved fruitless; and the Shrines opened were thereafter restored to their former condition. Thereupon Sirīdhammāsoka the King caused to be sent an elephant, laden with a thousand pieces of gold, about the city; with a herald who proclaimed aloud

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that whosoever could point out the spot wherein the Relics were buried, should receive the thousand pieces of gold.

On the seventh day of the proclamation, a female Arahan came forward, and announced that she was acquainted with the hiding-place of the Relics. She indicated a site, beneath which, after due excavation, the Relics were found, to the infinite joy and satisfaction of the Great King. These Relics he caused to be distributed, and a portion of them was deposited in each of the 84,000 Cetiyas which he subsequently caused to be built. He also had made 84,000 wells, and an equal number of tanks.

On the completion of the 84,000 Cetiyas, wells, and tanks, it was ordained that a great Festival of 'Offering Lights' should be solemnized in honour of their dedication; which Festival was to continue for seven months and seven days. But a fear assailed the Great King's heart that Māra, the Wicked One, might seek to interfere, and might make of no avail the stupendous preparations for so great a feast. Thus was he impelled to approach the Saṁgha of the Arahans at the Asokārāma, in order to invoke their assistance in the celebration of the Festival, by restraining the Wicked One during the time of its duration.

A meeting of the Saṁgha was convened, and the King's request to restrain Māra from interfering with the Festival was passed on from one Monk to another without a favourable reply being received; till on the third day of the occurrence an unusual event took place. The King of the Nāgas, (a supernatural being in the form of a snake), paid a visit to the Saṁgha at the Monastery; and, having made due obeisance to the Saṁgha, took a seat on one side at a becoming distance. The King of the Garuḷas, (a mythical bird that is the sworn foe of Nāgas), passing at that time high aloft in the sky, perceived the Nāga King in the Assembly; and, thinking to de-

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stroy his helpless foe, soared downwards from the heights of heaven towards the Asokārāma.

The Nāga King, seeing his enemy, took refuge between the feet of a Monk, and besought the latter to save him from the attacks of the dreaded Garuḷa. This Monk, however, owing to the weakening effects of age upon his magical powers, was unable to render any assistance; and out of compassion he besought the others, one after another, to rescue the unhappy Nāga from the swiftly-approaching Garuḷa. But none of them—so great is the magical power of Garuḷas—could do anything to restrain the monster; till, at the very moment when the great bird was about to seize the Nāga, a young seven-year old Sāmanera, who had many times been fruitlessly requested to exercise his power, suddenly caused a wall of adamant to rise out of space between the Garuḷa and his desired prey; so that the former turned away defeated.

The Chief of the Assembly praised the young Sāmanera for his powers, but at the same time rebuked him, saying:— "O Sāmanera, it was only after repeated requests, and at the very last moment, that you could be persuaded to exercise your magical powers, and overthrow the Garuḷa's cruel designs. In our opinion you deserve punishment at our hands for this your heartlessness and disobedience." The Sāmanera replying, "I will accept any punishment the Venerable Ones may be pleased to inflict," the Saṁgha ordered that he should repel and subdue Māra, should the Wicked One come to destroy the great Festival which King Sirīdhammāsoka had resolved to make in honour of the dedication of his 84,000 Cetiyas, wells and tanks. "O Superiors," returned the Sāmanera, "I am not gifted with the power of subduing the Wicked One. May I name a Thera who is greater than I, and who not only has that power, but of whom it was predicted that he should conquer Māra on this particular occasion of rejoicing that is shortly

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to take place ?" The Bhikkhus, consenting, exclaimed, "Sādhu, Sādhu ! Excellent Sāmanera, name such a Thera. Where does he reside ?"

The Sāmanera addressed the Saṁgha as follows:—"O Superiors, this Therā is Upaguttatissa Nāga by name. He lives in a Brazen Palace with a seven-tiered turret surmounting the roof, which palace he created for himself by means of his Iddhipāda in a hollow which he had created in the water of the Southern Ocean; he eats nothing, and passes all his time in the exercise of the Four States of Jhāna. The occasion of the prediction of our illustrious Buddha was when the Perfect One went to Rājagaha, accompanied by His faithful and devoted Ānanda, to beg His food. A number of boys were playing in the roadway with dust. One of them was Piyadassi, son of a wealthy man of that city. When this boy saw the Blessed One he was glad and happy; and, bowing down before Him, fell at His feet and made an offering of a handful of dust. The Blessed One received it in His bowl. As alms-giving is productive of innumerable rewards, the Great Master cast forward His prescient gaze into the future and considered what would be the reward the boy Piyadassi would receive for his meritorious deed. Perceiving that innumerable and great would be the merits to be derived from the gift of the boy, the Happy One smiled. Ānanda saw this, and enquired the reason. The Master replied :—'This boy will, as a reward for this gift of his, be re-born in the Country of the Gods; and, after his term of life there, will be re-born as one of the one hundred and one sons of King Bindusāra of Pātaliputta in the 218th year of My Sāsana. His name will be Asoka. Possessed of supernatural strength he will become King after his father. Riches, pleasures and honours will be his lot in the greatest abundance. He will have boundless faith in My Teaching and will make an enormous offering of alms; and will dedicate his great gifts by solemnizing a Festival during

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a whole period of seven months and seven days. The mischievous Māra will interfere with and try to prevent the success of the Festival. Upaguttatissa Nāga Thera will, by his power of Iddhipāda, effectually restrain the Wicked One from doing harm. Such was the prediction of the Great One, O Superiors."

At this the Monks were glad and joyous beyond all bounds; and, exclaiming "Sādhu, Sādhu," they despatched two Arahans to bring Upagutta before the Assembly. These arriving at his abode, by the sound of their speech made their presence known to the Great Thera. Upagutta then rose from his meditation; and on being informed of the object of their visit promised to attend the Assembly and requested them to depart. The Monks accordingly repaired to the Vihāra; and on their arrival there they found Upagutta in the midst of the Assembly, to their surprise, wonder and amazement. The Saṁgha rebuked Upagutta thus:—"Shin Upagutta, you have not attended the Assembly of Bhikkhus for the purpose of performing the rites of Uposatha and Pavāraṇā; you do not take interest in the affairs of the Saṁghā; you care but for your own happiness and are mindful only of your salvation. We hold that you should be punished for your neglect and inattention. For a similar offence, our Master once rebuked Kappina Thera." Upagutta consented without demur to submit to any punishment that might be prescribed, and desired that the Saṁgha should acquaint him with its orders in this matter. The Saṁgha decreed that he should assist Sirīdhammāsoka in bringing the forthcoming Festival to a successful issue, by combating Māra the Wicked One; whereupon Upagutta gave his solemn promise to assist the King in that wise.

Thereafter the great King came to the Monastery, and inquired if a person who could defeat Māra had been found. Shin Upagutta was pointed out to him as such a person; but

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the King, seeing in him only an old Monk of repulsive appearance, greatly doubted his powers. Without saying anything, he returned to his palace and resolved to test the power of the Thera. The next day Upagutta went to the palace to receive his food at the hands of the King. He received the food in his bowl, and was on his return journey to the Monastery, when the King set a mad elephant at him. Perceiving the fact, the Thera, without looking back, caused the elephant to be petrified by means of his magical powers. The King and his ministers, seeing this marvel, were struck with wonder and amazement; and no longer doubted the power of Shin Upagutta to subdue the Wicked One. The King then approached the Thera and asked to be pardoned for what he had done; explaining that he had ventured to order the iniquitous act for the sole purpose of ascertaining the extent of the Thera's powers; and that he was not actuated by any unworthy motive. Upagutta freely granted his pardon; and, by a new exercise of Iddhi, caused the elephant to come to life and return to his stable. At this the populace marvelled and rejoiced beyond measure.

The King issued a proclamation that the Ceremony of Dedication would take place on the seventh day and last for seven months and seven days and that the people should take refuge in the three Most Precious Things,—the Buddha, His Law and His Saṁgha; keep the Eight Precepts; and offer up lights to the Cetiyas, and the Relics of the Master they contained. On the seventh day King Dhammāsoka, surrounded by an innumerable army, set out for the Monastery with all the pomp and power of state. The great city of Pāṭaliputta was, on that occasion, equal in grandeur to Tāvatiṁsa the abode of the King of the Nats. At the Monastery were assembled innumerable Monks and laity. Within the radius of a league and a half of the Monastery the space was decorated with festoons of lamps; wreaths of fragrant flowers hung everywhere

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in abundance, and the rejoicing people caused all the city to resound with every description of song and harmony.

At last, at the direction of the Great King, the Monks and laymen each and all lighted the lamps; when Māra, wishing to extinguish the light offerings, caused a great whirlwind to arise. But, by the power of Upagutta, the wind took a new direction and failed to touch the lights. Māra then caused a shower of sand, intending thus to smother the lights, but this too was unsuccessful owing to the power of the Thera's Iddhi. Then a shower of pebbles, a shower of stone slabs, and a shower of sparks successively came; all being ineffectual. Defeated and disappointed, the enraged Māra was unable to restrain his fury; and, transforming himself into a bull of immense size, he attempted to rush into the midst of the lights. Herein, however he was also foiled; for Upagutta, assuming the shape of a Tiger, pursued him, roaring horribly. Māra, undaunted and undismayed by his defeats, thereat appeared as a seven-headed serpent; but was again defeated by Upagutta, who pursued him in the form of a Garula. Yet Māra persevered and came again in the guise of an Ogre of vast size, holding a spear of the length and thickness of a palmyra tree. Upagutta taking shape as a bigger Ogre yet again defeated him. Māra then had recourse to trickery; and appeared in the form of a handsome youth who came and stood before the Thera. But the latter, undeceived, hung to his neck a dead dog far advanced in putrefaction; and, making a resolve that no one should have the power to remove it, let him go. So inconvenient and unpleasant was his burden that the Wicked One was compelled to go successively to the Six Abodes of the Gods, and ask them to relieve him of the loathsome thing; but,—so great was the power of Upagutta's resolve,—none could release him; and even Sakka, the Lord of all the Gods, could only advise him to return to Upagutta, and to beg forgiveness of the Great Thera.

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So the Wicked One returned to Upagutta and humbly craved forgiveness; adding,—"O Great Thera, pardon me! I own I am defeated. Do you take this dead dog off my neck." Upagutta acceded to his request; but thereafter, leading him to a mountain close by, he with his monkish Girdle bound Māra to the rock, so that he could not escape, nor do any mischief during all the days of the Festival.

On the successful termination of the Festival, Māra was heard to murmur thus, "How grateful am I to the Illustrious Buddha! Formerly I had fought and tempted Him in order to discourage Him in His struggle for Buddhahood. He, the Perfect One, never did me any harm, even of the slightest kind. But this Arahan Upagutta is cruel and fierce, and has punished me mercilessly. Formerly, I desired in a future life to attain either to Buddhahood or Arahatship; and to that end did I perform innumerable good and meritorious deeds. It is now my wish, my deep and earnest desire, that, as a result of my former good deeds, I may in the future become a merciful Buddha and not an Arahan. Cruel and fierce are these Arahans," Upagutta, hearing this, approached Māra and addressed him:—"Māra, do not blame me. It is because of me that you now wish for Buddhahood; your wish, I assure you, will be fulfilled. Such also was the prediction of the Blessed One. Friend Māra, you had the good fortune to see the Perfect One. I have a fervent desire to see and worship the image of our Master even as He was, surrounded by His disciples. Will you, who have seen Him thus in very life, by the exercise of your Iddhi shew me the likeness of the Master as He was?" "Mahāthera" replied the God, "I will gladly grant your request. Only one thing I must ask you,—promise that you will not pay homage to me when I have thus assumed the Teacher's Form." And to this Upagutta agreed. Māra thereupon bade the Thera and the Saṁgha follow him; till he was seen to enter a great forest that was by the town. Next moment from the wood came

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forth the Image of the Perfect One,—resplendent with the thirty-two Greater Signs and adorned with the eighty Lesser Signs of a Great Being; seated as in the deepest meditation, with eyes half-closed, and the Six Rays of Glory shining about His head; with Sāriputta and Moggallāna on the right and left; surrounded by hosts upon hosts of His disciples. Beholding this most marvellous apparition, Upagutta's heart was filled with ecstacy, and, as though forgetting the promise he had given Māra, he knelt down and made the Threefold Prostration before the miraculous Image of the Buddha. But thereupon the voice of Māra cried out of the midst of the Vision "O Upagutta, O Great Thera! wherefore, breaking thus your promise, do you make obeisance to me?" Upagutta Thera answered "It is not unto thee, O Vasavattī, that I do obeisance, but unto Him, the Most Excellent Lord, whose Image, surrounded by the Great Disciples, I now behold before me." And thereafter the Vision vanished, and Māra and Upagutta returned to their respective abodes; the one to reassume his ancient rule over the highest of the Heavens of Sensuous Delights; the other to his Brazen Palace in the deep waters of the Southern Sea, where still, by virtue of his magic power he lives, practising ever the mystic Meditations.

Such is the Legend of Upagutta, the foundation on which has been built up the current belief in the miraculous origin and existence of the Great Thera. I have endeavoured to shew that this belief is not in any way supported by the Tipiṭaka or other reliable authority; and that the customs to which that belief has given rise are absolutely opposed to the Teachings of the Master. And I shall deem the labour spent upon this article repaid indeed, if but a few of my countrymen shall endeavour to make headway against this popular superstition,—a superstition unworthy of the followers of the greatest of the world's Religions, a relic of the bye-gone days of darkness and

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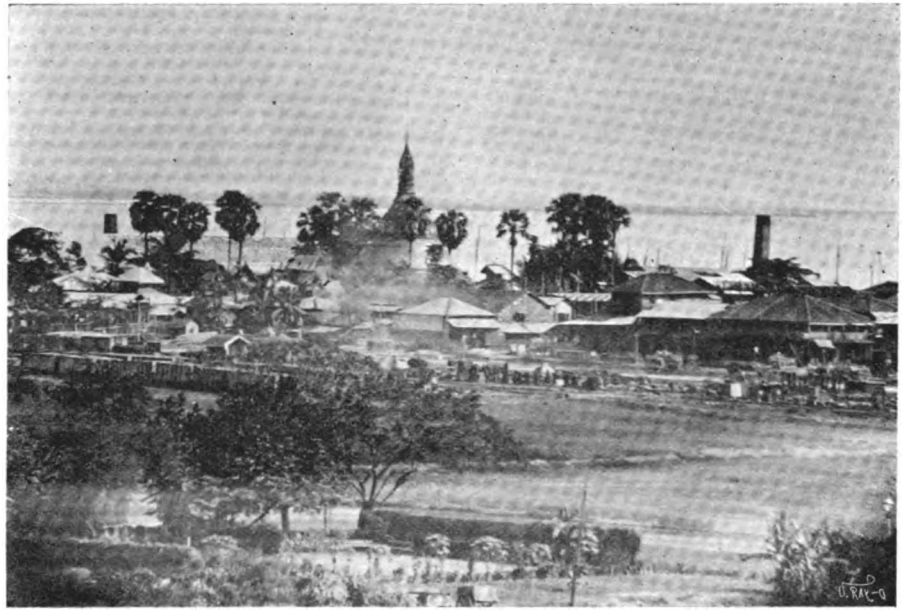
of ignorance which were in this land before the advent of the Most Excellent Law.

One thing alone remains to say, lest what I have written should be misunderstood by those who know naught of the Burman's life and ways. Widespread albeit is this belief, and prevalent albeit amongst the people are the customs and the rites to which I have referred, yet none, even amongst the most enthusiastic believers in Upagutta's power and existence, ever presume to place this legend on a level with the great Teaching of the Buddha. Often, when seeking for the information on which this article is founded, I have pointed out to my informants the discrepancy between this legend and those Teachings; and have always found that their acceptance of the former was of a very different nature from their reliance on the latter. The belief in Upagutta rather takes the place of a half-way house between Buddhism and Nat-worship, which latter every Burman fully understands is a thing altogether outside the national Religion. Yet the belief exists; and that it should do so is surely a reproach to us, the followers of that Great Teacher who has charged us:— "Live ye as lamps unto yourselves, yourselves your Refuge, not seeking any other Refuge. Follow the Truth as a Lamp, your Refuge in the Truth, not seeking any other Refuge!"

MAUNG KIN.

RANGOON.

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"There still it stands, gracing the entrance to the Port of Rangoon." (See p. 248.)

BOTATAUNG PAYA.

BY E. H. SEPPINGS.

ON the left bank of the Hlaing, or Rangoon River as it is now commonly termed, a little above the junction of its turbid waters with those of the Pazundaung and Pegu rivers, stands a Pagoda of unpretentious dimensions, known to residents of Rangoon as the Bo-ta-taung Payā, or the Pagoda of the Thousand Chiefs or Leaders. For many, many years, this Pagoda wore a neglected look. It was apparently deserted by all except the few faithful, who lived near by, and who supported the monks or *Hpongyis*, resident in the monastery or *Kyaung* built alongside it. Whether the sides of this Pagoda were ever covered with gold-leaf before recent years is not known. It received an annual coat of lime wash and it appeared clean and

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comely, despite its unusual girth, until the monsoons set in; then the heavy rains would carry away its whiteness and Bo-ta-taung would wear again a dingy, mournful aspect as of old.

The Bo-ta-taung Payā has not been mentioned by any of the travellers of the early years of the last century. In those days the Pagodas in Rangoon were innumerable. The two roads which led from Rangoon Town to the foot of the great Shwe Dagon were lined on either side with Pagodas and Monasteries, all of which have disappeared since the taking of Rangoon in 1852; except perhaps the Signal Pagoda, at the entrance to the site on which the European Infantry barracks have been built; and a Pagoda standing in the compound of a private dwelling-house on Pagoda Road, nearly opposite the Hall erected as commemorative of the fiftieth or Jubilee year of good Queen Victoria's reign.

There are a few old Burmese folk who will venture to say that Bo-ta-taung Payā would have shared the fate of the many Pagodas which have disappeared had not the British cause to remember the spot; for in the second war, at the very commencement of hostilities, many an Englishman fell between the site on which Bo-ta-taung stands and the hill on which towers Shwe Dagon. The Burmese say that a thousand Bos (an appellative given by the Burmese to Europeans, since they proved themselves to be really chiefs or leaders) lay pierced and torn by the guns of the Burmese troops, after the repeated and determined charges made by the English to gain the heights of Shwe Dagon. And history [1] records the losses during the three days' engagement as "comparative ly heavy; three officers killed (one of whom was returned as mortally wounded) and thirteen wounded, and fifteen warrant and non-commissioned officers and rank and file killed and one hundred and fourteen wounded. The loss on the men-of-war

[1] Spearman's Gazetteer, Vol. I, p. 365.

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was two killed and one officer and twenty-three men wounded." A cenotaph erected by brother officers and friends on the east of the Bo-ta-taung Payā gives the names of many of these unfortunates, while other head-stones mark the last resting place of some not named on the cenotaph. Sad memorials of lives that are past, and of a time which every true Burman must wish as wiped out of remembrance; for they awaken recollections of evils which dwelt among his own people, evils which made his forefathers often sink down, feeling beaten, helpless and hopeless. Those forefathers, ignorant but patriotic, thought the coming of the English to be but the advent of greater evils; to-day they know better and are resigned, once again happy and content.

The story most commonly told now of Bo-ta-taung Payā is that it was built by the Burmese armies collected to meet the English on the first declaration of war. But this is not correct, for independent English authorities all tell how unprepared the Burmese were at Rangoon. A few rounds from the cannon on board the English war-boats silenced the feeble attempt made by the inhabitants to return the fire, and in twenty minutes the English were in possession of a deserted town. Bo-ta-taung Payā then stood at a turn on the road which led out of the eastern face of the stockade surrounding the town, and, winding round to the north past the Signal Flag-staff Pagoda, joined the eastern entrance to the Shwe Dagon. This road is known as *Hsan-dau-gyo-lan,* or the road by which the eight hairs of Lord Gotama deposited beneath Shwe Dagon were taken; and Bo-ta-taung probably marks the landing place of the relics,—so some say, but the Thamaing tells another story.

The sorrows of the Royal Houses of Than-lyin and Ok-kalaba have been well-nigh forgotten. They occurred long, long ago, when the Talaings were in possession of the land, and long before the Burmese under King Alaungphra punished them for alleged treacherous and disloyal conduct, by pro-

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scribing the Talaing language and forbidding it to be taught. Before that time Talaing elders recited the story of these sorrows to eager ears with whom the world was young, and mothers crooned it in songs over cradles; Talaing lads in despondent moments sang snatches of the loves of Mway Loon and Min Nanda; and love-lorn lasses dreamed of them when all the world around seemed dark and dreary. Within a hundred years the Talaing language has been almost forgotten and its songs and tales have been lost, so fearful were all, both Burman and Talaing, of the ban under which all things Talaing were placed.

But all these sorrows of song and curse are things of latter days. The Pagoda stood there in 1852, and was there in 1824 when the British first took Rangoon to resign it a year or so later to Burmese rule. Thousands of years before these events, the sea ran over places which to-day form dry land on the southern coasts of Burma. Over this great ocean the Compassionate One came in company with Rahandas to announce the Law to the people of this country. He then foretold that the sea would recede and the cities rising thereon would be the seat from which other nations would receive the Law as delivered by Him. On His return journey, He pointed out to those who were with Him a sand-bank on which a couple of Hintha[2] birds were resting, as the site around which would rise great cities. The sand-bank seemed but a streak in the azure ocean lost where the blue above blended with that of the waters beneath,—only the Hintha birds in their golden plumage standing on a strand of silver.

The Hintha birds lived there and raised their broods, and the land grew up around them, and beautiful it became as verdure clothed it. All was fair and peaceful till covetous man, espying the flocks of Hintha birds, sought to make the land his

[2] Pali *Hamsa*, the Brahminy goose.

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own. Then came strife, and the Hintha birds deserted the place; and the land was parcelled out among the descendants of man.

In later times Princess Suvaṇṇa Devi resided at Than-lyin (Syriam), and she, knowing sorrow, died. When the last offices were being performed, it was found that the child to which she had hoped to give birth had been in some way miraculously kept alive, to be a solace to the sorrowing prince of Than-lyin. The father named the little baby-girl Mway Loon, that is, 'Born in Sorrow,' and he had a palace built for her on a hill overlooking the city of Than-lyin. There every care was bestowed on her by nurses and many attendants, who were under the constant watch and supervision of two officers appointed specially for the purpose by her father.

Now there lived a Prince at Okkalaba, a city of the land stretching westward of Shwe Dagon to the Irrawaddy, and he spent much of his leisure hours in sailing a golden boat up and down the Hlaing. During one of these trips he caught sight of Mway Loon, as she walked the gardens clothing the sides of the hill on which her palace stood; and like all princes of the golden time, he straightway fell in love with her. Min Nanda—for such was his name,—made known the keen affection he felt for Mway Loon, and he was well received by her and by her father. Min Nanda visited her often, coming and going in his golden boat; and just when all things seemed well, when life seemed so full of promise, joy and happiness that Mway Loon had come to regard her birth as the only instance in which real sorrow had touched her world, news came that Min Nanda had passed away to the country of the Nats. A stormy wind and a strong current had wrecked his boat; and the deep, cold, yellow waters of the Hlaing had sucked his body down, and 1,000 Chiefs were out seeking to recover it. Mway Loon, born in sorrow, but reared in the fulness of happiness, knew now that

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another great grief had fallen to her lot, a grief too great to bear; and, hearing of that sad news she fell, and passed quietly, peacefully away. Dying here in sorrow, waking elsewhere in happiness, for she joined her lover in the Country of the Nats.

The Prince's body was recovered, and, being brought ashore near to the spot where it was found was burned upon the river bank, even as he would have wished, in sight of Mway-Loon's palace and the wood-clad hills where they had wandered hand-in-hand; whilst, on the further shore, all that remained of fair Mway Loon was given to the flames. And, as the sorrowing mourners watched on either bank of the wide river by the funeral pyres, the smoke from these ascended, each bending toward the other till, high in the heavens, they were blent in one and melted in the blue; so that men understood how mighty was the love these two bore unto each other, whom even Death could not avail to separate.

And there, upon the spot whereon the Prince was burned, in memory of that love which even the elements bore witness to, the mourning parents and the Thousand Bos built the Pagoda as a lasting monument. There still it stands, gracing the entrance to the Port of Rangoon; surrounded now by busy factories that partly hide the distant hill on which the palace of Mway Loon the beautiful once stood; yet ever telling, to those who know its story, of a love that the broad waters could not conquer, or grim Death destroy, a love so great that even the wandering winds remembered and obeyed.

E. H. SEPPINGS.

RANGOON.

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ON THE

PALI AND SANSKRIT TEXTS.

BY T. W. RHYS DAVIDS, LL. D., PH. D.

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THE question of the relationship between those Buddhist texts which have been preserved for us in the Pāli, and those preserved in the Sanskrit languages is one of great historical importance. It is also one that cannot be fully answered until we have the texts before us in full, or at least in numbers approaching to completeness. We now have, thanks to the labours of the Pāli Text Society [1] during the last quarter of a century, a fairly complete view of what the Pāli Texts are, and (what is often of equal importance) of what they are not. But the Buddhist Sanskrit Texts

[1] The Pali Text Society, which owes its inception and much of its vitality to the devoted labours of our Author, was founded in 1882, and has its Head-quarters at 22, Albermarle Street, London, W. Since that date it has issued from time to time a Journal, full of valuable information as to Pali philology, etc., and has produced in Romanised character the greater part of the Buddhist Scriptures. For particulars of this Society, which has done so much to make known to the Western world the real nature of Buddhism and its Scriptures, see the advertisement immediately in front of our Frontispiece.—EDITOR.

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available to European scholars are the merest fraction of the whole, and can be reckoned, if we count only substantial books, on the fingers of one hand.

Any conclusions put forward in the following pages must necessarily, therefore, be provisional. But it has been suggested to me that it would be acceptable to the readers of this Journal to state, in a popular way, what is at present known on the matter. And as the discussion will touch upon several points of very great interest in themselves, it has seemed advisable to endeavour, so far as the conditions permit, to do so.

At first sight it would seem that, Sanskrit being, philologically speaking, the older dialect of the two, the Sanskrit works must be older. It is so in the case of Latin and Italian. Italian is, very largely, simply Latin pronounced easily, so as to escape the difficulty of enunciating clearly compound and final consonants. Latin *pectus* thus becomes Italian *petto*. Exactly analogous is the philological relation of Pāli to Sanskrit. Sanskrit *putras* becomes Pāli *putto*. And there is no doubt about the respective ages of these forms. In each case the fuller forms are of course the older. Cannot we say the same of the literature?

It would be very satisfactory if the answer were so simple. It is unfortunately far more complicated. Even in the case of Latin we should have to be guarded. All Italian books are later than books in classical Latin. But some Latin works of the first importance—Bacon's, for instance, and Spinoza's and Lessing's—are later than the most famous Italian ones. We must distinguish, as Thomas Aquinas would have said (in Latin, by the way). So also had I been writing on this subject a century ago, I should probably have used Latin. The first book published in Europe on Pāli (Professor Fausböll's

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edition of the Dhammapada) was published in Latin. And yet it is dated less than half a century ago.

A somewhat similar, though not exactly identical, state of things existed in India. We must distinguish. If by Sanskrit be meant classical Sanskrit (the Sanskrit of the Manu and the Epics and the plays,) then Pāli is far older than Sanskrit. If by Sanskrit is meant the language of the Vedas (and it is never used in that sense in India), then Pāli is far younger than Sanskrit.

This looks complicated. It is really simple enough. The apparent confusion has arisen from an ambiguous use of the word Sanskrit. If this be avoided the main difficulties of the problem disappear.

When the Aryans came into India they spoke the dialect of which abundant evidence has been preserved for us by the learned Brahmins in the Vedic hymns they carried so faithfully, for so many centuries, in their memory. In its earliest forms, it is true, the Veda shows us the dialect as it was when already strongly charged with un-Aryan elements, both in orthography and in vocabulary. No one has yet attempted to decide what is the percentage of such foreign elements. And it is just possible that they may have been acquired before the Aryans arrived in India, though it is far more probable that they were acquired afterwards. For nomad tribes fighting their way through to a new country have not then so much opportunity for converse with others as they have after they have become settled in their new homes.

However this may be, whatever the quantity and the source of these foreign elements, we find, at the beginning of the history of language in India, the conversational dialects of the Aryans on the one hand, and of their Dravidian and Kolarian neighbours on the other; and the literary language of the Aryan poets preserved for us in the Vedas.

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This last cannot have differed much from the spoken dialect of the Aryan peoples. The long compounds which form so marked a feature in the later purely artificial literary language are wanting. And the separate words are such as could have been used in human speech. It is true we find in the poems such phrases as 'ukthaśushmānvrishabharāntsvapnasastān' all written as one word. But that is merely due to the pedantry of the grammarians. It is as if we were to write 'Newcrossstationenlargementbill' all as one word. 'Uktha śushmān vrisha bharān su apnasas tān' looks very different, and conveys a much truer idea of what the language was really like.

Even so it will be noticed that, like all very ancient tongues, it is not easy to pronounce. To enunciate 'uktha', giving clear expression to the 'h' (not like the 'th' in English), or 'śushmān' so as to show clearly the difference between 'ś' and 'sh', requires a greater force of all the vocal organs than we moderns are accustomed to use.

From the Vedic times, the Aryans pushed on very gradually into India. They did so mainly by three routes:—one along the spurs of the mountains where the rivers were most easily crossed; one across the central plains to where the Ganges and the Jumna unite; and one down the East bank of the Indus to Sovīra, and thence westwards to Avanti. Much of this progress was no doubt opposed very little, if at all. The country was immense. The population was sparse. On the other hand there were previous settlers in the forests and along the rivers. And there must have been many a fight between Aryan and Aryan, and between Aryan and non-Aryan clans.

These were by no means wars of extermination. Even in the Vedic hymns themselves, we have evidence of alliances, of native chiefs ranking on a par with the Aryan nobles, and

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fighting with them against Aryan foes. The Dravidian civilization was not markedly less advanced than that of the Aryans. There were alliances and intermarriages. There was a constant intercommunication. And all this had its influence, of course, through the centuries, upon the language.

We cannot, as yet, trace the full details of the story. But when Buddhism arose, (certainly five centuries and probably more) after the date of the Vedic hymns, the language had advanced, as some would say, or had degenerated, as others would say (the two terms are merely different views of the same set of circumstances), just as Latin, long afterwards, advanced, or degenerated, into Italian. The causes of the movement were similar, and the result was similar.

No one, from Afghanistan down to Bengal, spoke Vedic in the ordinary concerns of life. The living language everywhere was a sort of Pāli. "Many of the old Vedic words were retained in more easily pronounceable forms. Many new words had been formed, on analogy, from the existing stock of roots. Many other new words had been adopted from non-Aryan forms of speech. Many Aryan words which do not happen to occur in the Vedic texts had, nevertheless, survived in popular use." [2]

Based as they were on the same elements, both Aryan and non-Aryan, adjoining dialects of this universal form of speech (the Hindustani of the period) were mutually intelligible. Merchants travelled throughout the whole of the extensive territories, and made their bargains with the residents in each. Political exigencies contributed to the formation of a *lingua franca*. The dominant power was then Kosala, occupying the countries now included in the United Provinces, with a few others to the East and North. The capital was Sāvatthi

[2] Rhys Davids *Buddhist India*, p. 211.

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on the lower slopes of the Himālayas, and its officials had to make themselves intelligible to the peoples throughout its vast domain. Wandering teachers travelled to and fro and discussed with the settled scholars and philosophers in the different localities all kinds of subjects of intellectual interest.

Now what was the language thus used for commercial, administrative and cultured intercourse? The natural reply would be: No doubt the Kosala dialect. But there is an alternative which requires explanation.

Whilst the living speech was passing through the development above sketched out, the sacrificing priests preserved, in their memories, the old Vedic hymns. Long before Buddhism arose, the living speech had moved on so far that the Vedic dialect was no longer understood. The priests then composed commentaries—not, of course, for the use of the people (they were most jealous to keep all knowledge of the mysteries of the sacrifice concealed from the people),—but for their own use. Some of these commentaries are still extant. They are written in a language as far removed from the vernacular on the one hand as it is from the dialect of the Rig Veda on the other. It is clearly a scholastic form of speech, intended for use only by the priests and their pupils. But it also, like the vernacular, bears evident traces of development. Its oldest portions are most nearly akin to those of the Vedic literature that are younger than the Rig Veda. And it is estimated that it was in use from about 800 to about 500 B. C. During the whole of this period it was just as much a dead language as Latin was in the Middle Ages in Europe, or as Pāli was in Ceylon when the commentaries were written there. But it was also just as much a living language as these others were, and it was probably spoken in conversation by the pupils in the schools, though those very same pupils used a sort of Pāli in their daily intercourse outside the schools, and a few of the most

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educated people outside the schools would also have understood it. And in later times, after 500 B. C., it still continued to be used in the same way, developing, though of course not with the same rapidity as an ordinary living language, through the centuries.

Could this dialect, which we may call Brahmanic as in the older period it was the language of the Brāhmaṇas, and was always the language of the Brahmins,—(we might also call it Scholastic as being the language of the schools)—could this dialect, the representative, at that time, of the Sanskrit of to-day, have been the *lingua franca* during the 5th and 6th centuries B. C. ?

Here the evidence of the inscriptions comes in to help us. We have many hundreds of inscriptions all over North India. They are proclamations and public notices put up by all kinds of people, from kings down to artisans. The oldest ones are all, without exception, in the vernacular, in a sort of Pāli. But from about the first century B. C. downwards, there begins a very curious phenomenon. At first in a district extending southwards from Kashmir to the Doab, and afterwards in constantly extending circles over larger and larger districts, we find used, in the inscriptions, forms and words taken from the Brahmanic dialect. These appear, in larger and ever larger proportions, in the vernacular inscriptions, until at last, in the fourth and fifth centuries A. D. the inscriptions cease altogether to be vernacular.

It is then that, for the first time, we meet the expression *Sanskrit*, 'the completely formed,'—that is, the dead language used in the schools uncontaminated by any colloquialisms. It has taken just about eight centuries from the time when all public notices were given in the living speech to the time when all public notices were given in Sanskrit. About half-way between the two, in point of time, we find that curious jargon, half

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vernacular and half Sanskrit, which may be called mixed Sanskrit, or mixed vernacular, according as it approximates more nearly to the one or to the other.

Now it is in this jargon that the oldest Buddhist Sanskrit Texts are written. Conforming accurately to the general course of the history of speech in India, they go on from that time improving, as the priests would say, or degenerating, as the adherents of the vernacular would say, till they come to be written in regular Sanskrit. The oldest Buddhist Sanskrit work in regular Sanskrit is of the middle of the second century after Christ. This is exactly the date also (and the fact is most suggestive) of the earliest known inscription of any length in regular Sanskrit.

It is needless to say that it is impossible to set out in an article the details of this long history of speech in India. But the main result is certain. At the time when mixed Sanskrit came into use—that is to say, long before Sanskrit was used for public communications to laymen, and long after Pāli had been so used—the Buddhists of the time began to give utterance to their views in texts written in the so-called Buddhist Sanskrit.

In no simple instance known to us did they translate from Pāli into Sanskrit any one of the canonical books. Out of sympathy with much that was in them, they naturally preferred to write new books which would give better and more consistent expression to their newer views. They refer, however, to older documents, and even reproduce in words of their own, and often with additions, passages that are still extant in the older form. There are cases in which these reproductions of theirs suggest a better reading in a word or phrase of the older document.

It is not surprising that these newer books should have been written in a semi-Sanskrit dialect. The authors, very pos-

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sibly, were glad to avoid the associations of the older works in Pāli. And the main home of the school of thought to which they belonged lay precisely in those regions, from Kashmīr down to Mathurā, which were also the main home of the cultivation of Sanskrit grammar, and also the very places where we find the earliest and the strongest incursion of Sanskrit forms in the inscriptions.

Already in 1880 I had pointed out the main distinction in doctrine between the newer school and the old. The old ideal was Arahatship, the attainment in this life of the emancipation of Nibbāṇa. The ideal of the new school was Bodhisattvaship, the attainment, in some future life, of Buddhahood. The old books deal with the Noble (or Aryan) Eightfold Path and the other twenty-nine Bodhi-pakkhiya-dhammā, the details of that system of self-training, the object of which was the gaining of the Insight of the Arahat. The new books ignore these, or scarcely mention them. They deal mainly with the Pārāmitās, the ten qualities necessary to becoming, in some future life, a Buddha. These are not mentioned in the Nikāyas. And there are many other developments in doctrine and in phraseology, growing in degree, and in importance, with every interval of date.

The Buddhist Sanskrit Texts are the best authorities we have for the history of this curious and interesting development, so important to a right understanding of the history of India. This is more especially the case from the time of Kanishka onwards. It was in the Kushan domain, under the influence of the Tartar invasion, that the development in great part took place. And it is precisely the question of Kanishka, and all that it includes, which is at the present time perhaps the most important puzzle that awaits the solution of scholars.

The relation these Texts bear to the Pāli Canonical Texts is in many respects, but not in all, similar to the relation borne by

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the works of the Christian Fathers to the New Testament. In all cases they are younger; the oldest of them a century or so, the most famous of them several centuries younger. The ideas to which they give expression, the words they use, are both later. When more of them have been made accessible to scholars in critical editions we shall be able to determine, with a greater approximate certainty than we can at present, their relative dates as compared one with another. And this will have to be done mainly by two lines of enquiry—in the first place by a study of the gradual development in doctrine, and secondly by a study of the details of the dialects they use, compared with the details of the dialects as used in the inscriptions. This is the task that lies before the students of Buddhist Sanskrit. And it will be successful in result only if the history of the development of thought, and of speech, in India as a whole, be constantly, during the enquiry, kept in view.

T. W. RHYS DAVIDS.

LONDON.

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ON THE

PROCESSES OF THOUGHT.

BY SHWE ZAN AUNG, B.A.

"Strictly speaking, the duration of the life of a living being is exceedingly brief, lasting only while a thought lasts. Just as a chariot-wheel in rolling rolls only at one point of the tire, and in resting rests only at one point; in exactly the same way, the life of a living being lasts only for the period of a single thought. As soon as that thought has ceased the being is said to have ceased." Visuddhi-Magga, VIII.

WE learn from the Abhidhammattha Saṅgaha or Compendium of Philosophy that there are fifty-two different Mental Properties (Cetasikā), classified as Meritorious, Demeritorious and Indeterminate; and these, in varying combinations, give rise to the Eighty-nine States of Consciousness, which cover the entire field of mental experience. The consideration and investigation of these Eighty-nine Consciousnesses occupies a large portion of the voluminous Abhidhamma Piṭaka, and of course cannot be adequately dealt with in a brief essay; but I propose here to detail the mechanism of one section of these Consciousnesses only, as giving an idea of Buddhist psychology, and setting forth the nature of the processes of thought as expounded in the Abhidhamma Piṭaka.

We must first bear in mind the fact that the object of the profound analysis of the Abhidhamma is in general to shew that each state of consciousness is no simple modification of the mind-stuff, and above all that there is no Soul or Ego which is apart from the States of Consciousness and their percipient; but that each seemingly simple thought is in reality a highly complex compound, constantly changing and giving rise to new combinations, and that the very thought of self-consciousness or egoity is itself but a more or less common element in the

[1] Translated by the late H. C. Warren in his *Buddhism in Translations* p. 150.

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multifarious mental processes which go to constitute the various States of Consciousness.

If we take as our example the First Automatic (Asaṅkhārika) Thought of the eight Appetitives (Lobhamūla), and subject this to analysis according to the methods of Buddhist psychology, we will find that this class of consciousness is accompanied by Happiness and associated with Erroneous Views, and that it springs into being automatically in dependence on a sight, sound, smell, taste, touch or former mental state, and is therefore classified as a Joyful, Erroneous, Automatic Thought (Somanassahagata-diṭṭhigata-sampayuttasaṅkhārika). We will further find that it is compounded of no less than nineteen Mental Properties, each themselves compounded and varying according to the cause of the Thought under discussion; which Mental Properties are grouped as follows:—Seven Universals (Sabbacittasādhāraṇa) common to every act of thought; Six Particulars (Pakiṇṇaka) common to some; Four Universally Demeritorious, (Sabbākusalāsādhāraṇa), common to all evil thoughts, and Covetousness as well as Error. Such is the complexity of a single Thought, such as, for example, will be aroused by the sight of some familiar object.

It is only of late years that it has come to be recognised in the West that for no two consecutive moments is the fabric of the body the same; and yet this doctrine was taught by the Buddha twenty-five centuries ago. 'Nadi soto viya'—like the ever-changing torrent of a river—was the Buddhist idea of existence, and this theory of the ceaseless change or flux of things, the *Aniccadhamma*, applied alike, in the Master's Teaching, to the body (wherein it was said to occur by the continual replacement of atoms, Paramāṇu), and to the mind. In the latter, indeed, the flux was held to be more rapid, the impermanence more marked; so that, as the Buddha taught, it were more true to speak of the body, which at least persists for a few fleeting

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years, as Attan, as a permanent Soul, than so to regard the Consciousness, which endures not the same for two consecutive instants of time. Life,—especially the life that we term conscious existence,—is like the torrent of a river indeed, which still maintains one constant form, one seeming identity; though not a single drop remains to-day, of all the volume that composed that river yesterday.

Life, then, in the Buddhist view of things, is like an ever-changing river, having its source in birth, its goal in death; receiving from the tributary streams of sense constant accretions to its flood, and ever parting to the world around it the thought-stuff it has gathered by the way. When the mind is entirely vacant, as in the state of dreamless sleep, the total of its existence is termed Bhavaṅga, the Current of Being; and this is like the current of the river when it flows calmly on, unhindered by any obstacle, and neither receiving tributary waters nor parting with its content to the earth. And when that current is opposed by obstacles of thought, when it is perturbed by tributary torrents of the senses coming from the world without, then what we term the States of Consciousness arise; and, because of the similarity of these states, because of the Illusion which blinds them to the Truth, men are apt to think of all the Stream of Life as one enduring Soul or Ego, even as they think the river of yesterday identical with that of to-day.

To every thought there are three stages,—genesis, (Upāda), development (Thīṭi), and dissolution (Bhaṅga); and each of these stages occupies an infinitesimal division of time called an Instant (Khaṇa); so that to every thought there are three Instants, in which successively it becomes, exists, and disappears. These three Instants, the nascent, static, and cessant, together form one mental Moment (Cittakhaṇa), the period occupied by any separate act or state of mind.

Now, of the Eighty-nine States of Consciousness alluded to

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at the commencement of this article, some are Causal (Kamma); some are Resultant (Vipāka); and some Ineffective (Kiriya); that is, looked at from the point of view of energy, some are latent or potential, some are in course of manifestation as work, and some are static.

From the moment of conception, which is a Resultant of the past Kamma of the being conceived, the Current of Being is set up in the form of a series of sixteen Bhavaṅgas, having as their object the past existence; and these give rise to the Faculty of Representative Cognition (Manodvārāvajjana), capable of reflecting on the new existence; which in turn is followed by a series of seven Cognitives, accompanied by a strong desire to live the new life (Bhava-nikanti-lobha-javana). Consciousness then loses itself in Bhavaṅga, the Stream of Being, until its current is interrupted by some thought-obstacle or sensation.

Suppose now that a visible object (Rupārammaṇa) is cognised. It first comes in contact with the Stream of Being at the nascent instant of a Bhavaṅga-moment and the Stream of Being, carrying with it, so to speak, the sense-impression, completes its three stages without marked perturbation, as the latter has entered the stream with a velocity comparable to that of the stream itself; so that but little change is caused, and the calm flow of the stream is not perturbed. Then the inertia of the object comes into play, it as it were sinks into the stream and impedes it, with the result that the latter begins to vibrate, as a spinning top when its velocity is falling. This vibration of the stream mounts for one thought-moment, and in the second the vibration attains to such a pitch that the proper movement of the stream is destroyed; wherefore these two thought-moments, during which the vibration (Bhavangacalana) mounts, are called Bhavaṅgupaccaheda, the cutting-off of the Stream of Being, for with them the latter ceases to flow as such.

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Attention, Manasikāra, is now aroused by an effort of thought (cetana-viriya), and is fixed on the pure Sensation (Samphassajavedanā), which is then referred to the Eye. This recognition of the localisation of sensation is Saññā, Perception; and following upon it in the case taken Cakkhuviññāṇa or Eye-Consciousness comes into full play;—the full realisation of the fact 'There is a Seeing'.

The attention is next directed to the outer cause or object of this Seeing, when the Sampaṭicchana or Receptive Faculty accepts, as it were, the impression, with the knowledge that it is caused by the external visible object. The Santīrana or inquiring Faculty next investigates its attributes, and following upon this the Voṭṭhapana or Assimilating Faculty notes and generalises them. After this assimilation, the Cognitive Faculty, Javana, identifies the object, ordinarily for seven thought-moments; and, last of all, the Retentive Faculty or Tad-ārammaṇa registers, during two thought-moments, the results of the entire process, so that the knowledge of the perception is memorised for future use. Consciousness then once more loses itself in the Stream of Being, until a new thought-obstacle or sense-impression once more invades the Bhavaṅga and perturbs it, when the whole complex process is once more resumed. In waking life, of course, these processes follow each other with hardly a break, passing through the brief moment of Bhavaṅga only to take up another and yet another thought.

An illustration from the *Visuddhimagga* may here be given to make clearer the processes involved. A man, lost in the deepest sleep, is lying at the foot of a mango-tree, his head covered with a cloth, on a calm day. A momentary breath of wind stirs the branches of the tree,— a mango is shaken from its stem, and falls beside the sleeping man. The sound of its fall rouses the sleeper, and he removes the cloth from his head, in order to ascertain what had awakened him. He

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sees the newly-fallen fruit, picks it up and examines it. Apprehending it to be a ripe mango, he devours it, and then, replacing his head-covering, once more resigns himself to sleep.

The dreamless sleep corresponds to Bhavaṅga, the unperturbed current of the Stream of Being. The striking of the wind against the tree is comparable to the thought-moment during which the object entered the Stream of Being and passed down with it, without perturbing it. The swaying of the branches in that wind represents the rising vibration of the Bhavaṅga-stream. The falling of the fruit corresponds to the Bhavaṅgupaccheda, the cessation of Bhavaṅga; the waking of the man to the awakening of Attention; the removal of the head-covering to the full consciousness of Sight. The picking up of the fruit is as the operation of the Receptive Faculty; its examination recalls the function of the inquiring Faculty. The simple classification of the object as a mango corresponds to the action of Voṭṭhapana, the Assimilating Faculty; the placing the fruit in the mouth to Javana, Cognition; whilst the swallowing of the last morsels resembles the Retention or memorising act, after which the mind returns into Bhavaṅga, even as the man falls asleep once more.

The above description of the processes involved in sensation and thought, whilst generally resembling the usual processes, only actually applies to the course of a very vivid impression (Atimahantārammaṇa). In a vivid impression the vibration of the Bhavaṅga does not commence till after *two* whole moments, or, in a still less vivid impression, till after three Bhavaṅga-moments; whilst in both these cases the Retentive Faculty does not operate, or operates but slightly. In a slight impression (Parittārammaṇa) there are four lapsed Bhavaṅga-moments before vibration sets in, and two thought-moments of Assimilation, not followed by cognition; and as the impression is slighter and slighter, the object flows with the Bhavaṅga-stream for five to nine thought-moments without

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perturbing it. There are also six classes of 'very slight impression' (Atiparittārammaṇa), in which the cessation of the Bhavaṅga-stream is followed immediately by its resumption, without any process of thought at all; in these six classes the object continues in the Bhavaṅga-stream for from ten to sixteen thought-moments before vibration sets in. In the case of the Atiparittārammaṇa the sense-impression is so weak that it is not even transmuted into Sensation, but remains a simple unperceived irritation of the nerves.

Thus we see that there are altogether fifteen classes of reaction to each of the lower senses, the Pañcadvāravīthi, or Five Door-ways. In representative or reproductive thought it is the sixth sense or Mind which is the door and path, and the process is as follows:— The impulse comes in through the Manodvāravīthi, flows with the stream for one to five thought-moments before awakening vibration in the Bhavaṅga, according to its intensity, and then arouses the Faculty of Representative Cognition (Manodvārāvajjana). Later, the Javana, whereby it is re-cognised, is aroused for seven thought-moments, and lastly the Retentive Faculty records it as before. This is the process with a Clear Idea, (Vibhutārammaṇa), —with a Vague Idea (Avibhutārammaṇa) six or seven lapsed Bhavaṅga-moments obtain, and Cognition is not followed by Retention. The same processes occur in the case of Internal Intuition (Suddhamanodvāravīthi), with the distinction that here a formerly-existent mental state is not reproduced, but an entirely new mental state is awakened.

Such is a general view of the rise, fruition and disappearance of thought as set forth in Abhidhamma; and, with details slightly varying as the period of latency and the faculties awakened, the above description may be taken as generally covering the mental phenomena attendant on the rise of sensation, the memory of a sense-impression, or an intuitive idea.

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One great modification of these processes occurs at the time of near death, namely that then, owing to its weakness, the Cognitive (Maranāsannajavana), takes place only five times, (*i. e.*, occupies only five Mental Moments, for each Mental Moment is a separate process) instead of the usual seven.

From this brief description it will be seen in what sense the text from the Visuddhi-Magga, which I have placed at the head of this article, holds good. For if we are to regard any of the mental functions whatever as our Self, as the Soul, then we find on examination that such a self can be in no wise eternal or enduring, for it only lasts for the infinitesimal period of time occupied by the rise, fruition and disappearance of a single thought. And, says the Buddhist, if we except all form, all sensation, all perception, the Saṅkhāras and all the processes of consciousness, what is there left to which the name of Self or Soul can be given? Surely nothing, and our being is as truly a component, an ever-changing congeries of mental and other phenomena, as is the flame of the lamp, or the flowing of the river. And the object of the abstruse investigations of the Abhidhamma is simply this,—that by such constant analysis, by such continued introspection, we may perceive at last the third of the Three Great Signs reigning in ourselves as it reigns in all nature without,—that there is here no Soul, nor any enduring Principle in life, but only an unceasing change, wherefrom Nibbāṇa is the sole escape.

SHWE ZAN AUNG.

THARRAWADDY.

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Photo by] READY FOR THE BEGGING ROUND. *[P. Khoe, Rangoon.*

(*Facing p. 267.*)

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IN THE SHADOW OF SHWE DAGON

(Continued.)

II. THE GOING-FORTH FROM HOME.

The Prince made answer, "Unto this I came,
And not for thrones: the Kingdom that I crave
Is more than many realms—and all things pass
To change and death. Bring me forth Kantaka."

Light of Asia, Book IV.



"Looking, in his royal raiment, every inch a Prince" (p. 273).

THERE was an unwonted state of bustle and stir in the big house of Maung Maung, the rich paddy merchant of Pazundaung. For more than a fortnight all manner of preparations had been going on, the women-folk had been busily employed in making princely raiment of gorgeous silken fabrics, heavy with gold and silver thread; half-a-dozen artizans had been hard at work constructing a temporary seven-roofed façade before the house, whilst others had converted the great room which opened on the street into a miniature palace, resplendent with rich embroideries and hangings, with a royal dais in scarlet and gold at the farther end.

Now, on the day before the festival for which all these preparations had been made, the house was crowded with friends

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and relatives; messengers, bearing trays piled with packets of pickled tea, were running in every direction; and every one was talking at the top of his voice, so that it was very clear that some unusual rejoicing was at hand. Before the house a temporary stage had been erected, and the best company of players in all Burma would that night give a representation of the Vessantara Jātaka,—the story of the last existence on this earth of Gotama Bodhisatta before that memorable final life wherein He gained Supreme Enlightenment, and became the World's Deliverer, Bridler of Hearts and Teacher of the Gods and Men.

Meanwhile, the cause of all this turmoil, the broker's only son, sate in a little room upstairs, busily conning over the *Shin-kyin-vut*, the Book of the Duties of a Novice. He was a little boy of twelve years old, known as Maung Nyun, or Brother Topmost Height,—and for the last ten days he had hardly quitted this room, and had been always under the watchful eye of one or other of his parents. Now his father, a keen-faced, kindly-looking old gentleman, with a white fillet bound about his iron-grey hair, was sitting with him; and those who had known Maung Maung only in business hours—the best paddy-broker in all Burma he was said to be, and quickest at a bargain—would have smiled, had they been able to see his present occupation. For he, too, was poring over the *Shin-kyin-vut*, trying to carry back his thoughts to the bye-gone time when this day had come for him; and at intervals he would recite, with the greatest gusto, the sonorous Pāli of the Threefold Refuge or the Ten Precepts; Maung Nyun obediently repeating the words after him, till he had got each accent and each tone correct. One thing would have seemed strangest of all to an outsider,—the father no longer spoke to his son by name, or used the familiar speech of a superior; he addressed him as Maung Shin Laung, or as we might say 'Your Immanent Holiness;' and when betimes old custom was too strong for him, so that he lapsed into the common usage of name

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and pronoun, he would hastily correct himself, with a half-apologetic air in which tenderness and deference were quaintly mingled.

For all this there was, however, good and sufficient reason. For, on the morrow, the Full-moon day of Wāzo (June-July) which ushers in the Buddhist Lent, Maung Nyun that was to take another name and enter into another life; for four months he would leave his home and wear the Yellow Robe as Novice, and there is an old saying in Burma "To the Future Novice even the King must pay respect." Under Burmese rule this principle was religiously followed, even by the Kings themselves; and there was an ancient edict, promulgated anew by each successive Sovereign, to the effect that the Future Novice, of whatever rank, was entitled to wear the full insignia of a senior Prince of the Blood-royal on the day of his initiation; in memory of that Prince who so long ago quitted in royal robes His palace and cast aside His earthly greatness, that He might find the Truth and gain Deliverance for the world. So it was that the old father spoke to the child in a new deferent speech; and sometimes, as he used the unfamiliar words, tears of happiness would fill his eyes. He had waited so long for this son, that had come to comfort his declining years; and now, to-morrow, he would see him in the Yellow Robe, and take the Precepts from his own child's lips. After that, he thought, after that he could die in happiness, having done what it behoved him to do in the householder's life, and seen his son enter in very truth upon the Life that's Right.

Very carefully, during the past few days, had little Maung Nyun been watched and guarded, for the Burman always remembers how the envious Māra strove to prevent the Great Renunciation of the Prince Siddhattha; and the Nats, Māra's servants, are like to do the *Shin-Laung* mischief, if he should venture near their haunts in forest, lake or river. So, for nearly a fortnight past, the child had lived within the house, his

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lightest wish considered; and, after all, he had not been unoccupied, for there was all the Duty of a Novice to be learned by heart, and his mind was busy with serious thoughts of the new life he was to enter,—the life which would give him his Humanity, and seal him as a true follower of the Great Teacher for evermore.

Hitherto, the Order of the Yellow Robe had been to him a thing beyond his life—a thing apart and holy, owning all the reverence of his loyal little heart, but too sacred yet to have entered the pale of his experience. Now the great day was near when he should himself enter that mighty Brotherhood, and wear the Yellow Robe the Master wore; live on begged food as He had lived; and learn the lore He taught,—the knowledge that should make him worthy to be called a man. It was a solemn time for little Topmost Height, full of earnest thoughts and high imaginings; and the laughter of his sisters in the room below sounded strange and alien in his ears, as though it echoed from another world,—from a world he seemed already to have well-nigh left, the Ocean of Existence from which to-morrow he was to seek a Refuge and a Way to Peace.

The day wore on, swiftly the messengers returned and went again, till all Maung Maung's numerous acquaintance had been bidden to the feast. The young men of the quarter also had been notified of the coming Ordination; for, as will be seen, they had a prominent part to play in the next day's proceedings. At the big house, preparations innumerable were going on,—all manner of delicacies were being cooked by Maung Nyun's sisters and a host of busy volunteers; mats were being prepared to seat the audience at the coming play; whilst in one corner of the lower room sate the mistress of the house, sewing with her own hands oblong patches of white cloth together in the form of the Three Robes of a Monk, which afterwards would be dyed in a great cauldron of seething yellow that was boiling

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merrily in the compound of the house. *Her* son, she said, should wear no common bazaar-made Robes, so long as her hands were able to sew and dye for him.

Night came, and with it all the glories of the house were opened unto whoso cared to enter, and the Future Novice was the centre of an admiring crowd. Presently, at eight o'clock, the droning pipes announced the beginning of the Jātaka-play, and all hastened outside to where in front of the stage and all about it, mats had been laid upon the ground to seat the audience; and here, in the central seat of honour, Maung Nyun sate with wistful eyes, and watched the unfolding of the great Jātaka whose lesson is that Charity is greatest of all fair virtues in the world. To the child, as to all Burmans, no realistic setting was necessary that he should enter into the spirit of the ancient drama. As with the Greeks of old, an immemorial hereditary training of the mind supplied the scenery, and, as the play developed, the common bamboo stage changed form and vanished, giving place to the wonders of an oriental palace, all ablaze with gold and gems; to the haunting beauty of the primæval forest, all instinct with life; or to the silence and the peace of the hermit-prince's lonely cave. He heard the Bodhisatta, Prince Vessantara, make his great resolution to give all that any suppliant should ask of him, even to his own life, that he might utterly fulfil the Dāna Pārāmita, the Perfection of Charity which alone could bring to him the Truth he sought for the deliverance of all the worlds; and in his childlike imagination the Prince's head already shone with the Six Colours of the Buddha-glory. He saw the cunning Brahmans plotting at the distant court how they might overwhelm Vessantara's country, and how, hearing of his vow, they came and asked the Prince for the white wish-giving elephant that protected the kingdom from all harm. He trembled at the wrath of Vessantara's kingly father, when he discovered his son's too generous gift; and wept with the people of Jetuttara when the Prince, followed

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alone by Maddi and his two fair children, left the city as a houseless wanderer, rather than break his vow of utter charity to all. Night and the wondrous tale marched on together, till to the child it seemed as though his own personality was gone, and he was living in that ancient day 'when Brahmadatta reigned in Benares';—rejoicing with Vessantara's twin children as they played in the glorious forest, weeping with them when the cruel Brahmin Sucaka wrested them as a gift from the generous Prince, who even in his forest refuge could not refuse a suppliant, but must give all, that the power to save mankind might be attained. And then, the story melted all away, melted into happy dreams that were no part of the drama of Vessantara, but yet seemed sequel to it,—dreams where in the little sleeper seemed caught up into Tusita Heaven where the Bodhisatta waits; where the calm awful visage of Metteyya, the Buddha that shall be, smiled on him from the midst of an uncounted army of the Purified. The passionate protest of the Princess Maddi, the awful thunder of the voice of Sakka, Lord of all the Nats, the loud acclamations of the Prince's people when after all his trials he returned to his kingdom, fell for the little sleeper on deaf ears; and, when the play at last was ended, and the false-dawn gleaming in the Eastern sky, the father carried him, still sleeping and still smiling in his sleep, into his room; where he dreamed on till all was ready for the day's festivities.

When, presently, he woke, the sun was shining brightly, standing already clear of the topmost plumes of the tall cocopalm that stood behind the house; and, with a thrill of pleasure, the child remembered how the greatest day in all his life was come. From the room below rose the soft harmonies of the bamboo dulcimer, mingled with the vibran tones of pipe and drum; the day's festivities had already started, and there was a murmur as of many voices from the guests who awaited his coming. Hastily, ablutions made, he knelt down at the

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window where the spire of Shwé Dagon gleamed golden in the distance; and, ere he had risen from his knees, his father and an old Sayā, learned in the intricacies of Court dress, entered the room and bade him happiness that day. Then the Sayā helped him to dress in the rich clothing that had been prepared, shewed him how a Prince should walk and sit and bear himself; and, after this brief lesson he was led downstairs, his entrance being heralded by a great clash of music, followed by a sudden silence in which he took his seat upon the dais, looking, in his royal raiment, every inch a Prince.

They set before him a low scarlet-covered table, on which were placed a sword in gold-chased scabbard, the *Salwé* of twelve strings, a Burmese decoration derived from the Sacred Thread of the Khattiyas, and worn only by those of high rank; a Prince's Crown, and other insignia of royalty. With these, amidst much muttering of Sanskrit mantras, the ancient formularies for the consecration and investiture of a Khattiya King, the hero of the day was duly invested by an ancient Brahmin; and then, sitting thus throned in royal state, his friends came forward and offered their congratulations to the wistful little Prince; whose thoughts were far away from all this pageantry,—lost in the contemplation of the life he was so soon to live.

In solitary state he ate the meal prepared for him,—the only meal that he would eat that day; and then a great shouting without announced the arrival of the young men of the quarter,—most of them his friends—whom an immemorial custom made his guardians for the 'Journey Forth from Home.' A white pony, gorgeously caparisoned, in memory of White Kantaka, the Prince Siddhattha's steed, was brought up to the door, and this he mounted, whilst a long procession formed. First came the elders,—nearly all his father's friends were there,

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talking gaily of the days when *they* had 'Gone forth from Home.' Next came Maung Nyun on his white pony, surrounded by his playmates and the younger men, two of whom walked by his side bearing the great long-handled golden umbrellas spread wide on either hand above his head, whilst two others, closed, were borne behind him. Then, at a meet interval, came the Shin-Laung's sister's and their girl-friends, clad in their brightest silks and gay with gold and gems; and, last of all, in slow-moving carriages, the boy's mother and a few old ladies,—relatives and friends,—who followed in the wake of the procession but a little way, then passing onwards to the Temple, that all might be made ready there.

To the martial strains from pipe and drum the princeling of a day and all his following passed round the quarter; pausing again and again at the door of relative or friend, when the householder would come forth and congratulate the Future Novice, and offer gifts in honour of the great occasion. These gifts, according to old custom, are the perquisites of the young men; for the hero of the day is soon to take the Yellow Robe, when he may not even touch a coin. So the young men and boys generally appropriate the offerings, except when the parents of the Future Novice are not well off, when they go towards the expenses of the festival.

Here and there, as they stopped by the road, one or other of the boy's playmates would sing the songs always used on these occasions. One would chant his praises as a just and wise Prince, likening him in turn to all the lights of heaven. Another,—this was a general favourite,—taking the part of an imaginary sweetheart, would sing the song that Nanda's sweetheart sang when on his wedding-day the Master called him to His side,—the song wherein she cried to him soon to return to her, and find in human love and royal state a great

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happiness than ever the Homeless Life could give. Then another, on the Shin-Laung's behalf, would reply, telling in song how vain is earthly love, how fleeting as the morning mist its beauty and its joy; how greater than a Universal Emperor is he who has conquered but his Self,—how the Homeless Life was the sure way to that proud conquest, and its sweet Goal the Deathless Peace.

And thus with music and with song they passed, till they were come nigh to the low wall which marked the sacred enclosure of the monastery; and then the clamour ceased, as the Future Novice halted at the gate. Here he dismounted, and, handing his crown and sword to the best-loved of all his playmates, in memory of the Prince Siddhattha's gift to Channa, entered the rest-house where the folk came to meditate on holy days; and there sate down awhile to receive the last farewells of all his friends. "Good-bye", they said "Good-bye, dear Maung Shin. Good-bye,—and come back to us soon again". For he was going on a long, long journey, was Brother Topmost Height,—a journey far beyond the World of Men. And from the monastery near by a solemn sound of chanting rose and died away,—the elders were taking the Eight Precepts kept on holy days, and their answering murmur "I go for Refuge to the Buddha" swept like a sigh across the Temple grounds.

Presently, all was ready, and the child, still in his princely raiment, passed, hand in his father's hand, to the inner room of the Temple; where a great crowd was gathered, seated on mats in every available corner of the wide hall. At one end of the room was a dais whereon the Monks were seated, and behind them, raised on a platform to a man's height from the ground, a large white alabaster image of the Master smiled inscrutably out of the gloom above. Through the centre of the kneeling crowd they passed, up to the very edge of the

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dais; to where the Chief Monk of the monastery was seated, his eyes downcast, attentive to his rosary, as though he were living in a world which had no part in all the ways of men. Just in front of him, upon a lacquer-ware support, were the Eight Requisites of a Monk,—the only things that he may truly call his own:—an almsbowl, wherein to receive what food the charitable offer; a strainer for the water he may drink, lest by its lack he should take the life even of the meanest insect; a needle wherewith to repair his robes; a razor, girdle, and three Yellow Robes,—the Robes that Maung Nyun's mother had been so busy over the night before. Besides these there were a few extra requisites, permitted to the recluse:—a mat to sleep on, some books for study, a great palm-leaf fan as shelter from the sun and worldly sights, and a rosary for meditation—the total of the things this child, reared in the lap of luxury, might use during the period of his noviciate.

Father and son knelt together before the Thera, and, after due obeisances, the former recited in Burmese a short preamble, in which he begged that his son might be received as pupil in the monastery. Assent to this being given, he tenderly placed in his son's hands the Yellow Robes; and then a sudden silence fell upon the crowd, for the moment was come when the sacramental words should be uttered, and it was meet that all should listen, lest a syllable should be omitted, or a single accent misplaced.

And then the child, kneeling, with the Robes held before his forehead, thrice repeated the venerable Pāli formula,—the very words that had resounded in the Great Teacher's ears in ages past, when men had sought at His hands the Ordination that should lead them to the Way of never-ending Light:—

"As a Refuge from the misery of re-birth's unending round; as a means to the attainment of Nibbana's Peace, granting me thy compassionate aid, O Holy One, taking these Yellow Robes, let me renounce the world!"

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A sudden happiness lighted the Monk's worn countenance, as, for the first time since the people had come that day, he raised his eyes and looked full into the postulant's expectant face. It is always a great event in the calm life of the Bhikkhu when a new pupil comes to take the Robe; and few of the elder Monks there are but understand that in the teaching of their pupils lies the development of a new life, the moulding of a destiny, and the preservation of the Faith. Also, this coming novitiate was one in which the Thera had especial interest, for Maung Maung was his own younger brother, and he too, had long looked forward to the day when he should receive his child into the Sacred Brotherhood. Leaning forward, he took the proffered Robes, and, holding them in his hands awhile, spoke a few words in Burmese on the joy and sweetness of the Holy Life, —telling how the scent of Lotus and of Jessamine penetrates only where the breezes may convey it; whilst the glorious perfume of a well-lived life pervades all quarters, and fills the whole wide world with happiness and bliss.

This little discourse ended, they placed red grains of rice between the Future Novice's clasped palms, who, making again the Threefold Prostration at the Thera's feet, prayed yet again :—

"As a Refuge from the sorrow of re-birth's unending round, and as a means to the attainment of Nibbana's Peace, granting me thy compassionate aid, O Holy One, give me those Yellow Robes which thou hast taken, grant unto me the living of the Holy Life!"

A second and yet a third time the sacred words rang clear and true through the great silent hall, and then U Pandavan, —such was the Thera's name, placed in the child's hands the Yellow Robes, and set the girdle about his neck, in token of the binding obligation of the vows for which he craved.

And then everyone began talking all at once, for every syllable had been uttered perfectly,—the application had been

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made and granted, and Maung Nyun was now empowered to take upon himself the Yellow Robe.

Led by his father, the boy now left the Temple, passing to the far corner of the monastery grounds to the old well, with carven posts and drawing-bar, which was to be the scene of the final transformation. In his wake followed most of the women-folk, eager to secure mementoes of Maung Nyun,—that soon would be Maung Nyun no longer,—and these all ranged themselves in a living ring about him, his father, mother and near relatives within. Then, with a great pair of scissors, his mother cut off the long hair that is the pride of Burmese youth; and, keeping the best tress for herself, judiciously distributed the rest amongst the clamouring throng. This done, the princely dress was set aside, and, clothed only in a bright new silken cloth, his remaining hair was shorn away with his own razor, and he was bathed with jar after jar of clear cool water, new drawn from the well, in token of the purity that one should have who seeks to enter on the Holy Life.

Then, whispering to himself the 'meditation on the Robes,' the erstwhile Prince arrayed himself in the yellow dress, and, perched aloft on his father's shoulder, lest even a speck of dust should soil his feet, he was carried back in triumph to the temple, ready at last for the coveted ordination.

When all again were seated, and silence was restored, the child, kneeling once more before the Chief Monk thrice intoned the final petition :—

"As a release from all the Sorrow of repeated lives, I beg of thee, O Holy One the Ordination: granting me thy compassionate aid, give me the Threefold Refuge and the Ten Precepts of a Samanera."

"Glory," chanted the Thera,—and at the word the kneeling worshippers bowed lower yet, hands clasped and lifted up in adoration,—"Glory be unto him the Exalted Lord, the Holy One, the Perfectly Enlightened Buddha!"

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Thrice the boy's clear voice repeated the ancient Adoration; and then, by Monk and child alternately, the Threefold Refuge, which is the *Credo* of the Buddhist, was thrice proclaimed:—

"I go for Refuge to the Buddha, the Supremely Wise,
I go for Refuge to the Law of Truth,
I go for Refuge to the Sacred Brotherhood."

A momentary breathless pause ensued, for now the words should be uttered which should give the Ordination to the postulant; and then, following the Thera, the child intoned the full Ten Precepts of a Sāmanera:—

I solemnly undertake the Precept of abstention from the taking of life.
I solemnly undertake the Precept of abstention from theft.
I solemnly undertake the Precept of abstention from inchastity.
I solemnly undertake the Precept of abstention from false and evil speech.
I solemnly undertake the Precept of abstention from spirits and strong drink.
I solemnly undertake the Precept of abstention from eating at a forbidden time. [1]
I solemnly undertake the Precept of abstention from dancing, singing and shows.
I solemnly undertake the Precept of abstention from adorning the person with garlands, perfumes and unguents.
I solemnly undertake the Precept of abstention from use of high or broad seats. [2]
I solemnly undertake the Precept of abstention from the acceptance of gold and silver.

"The Threefold Refuge and the Ten Precepts of the Novice ever guarding," concluded the Thera, "Mayest thou by Earnestness attain Deliverance!" And a great cry arose from all the kneeling throng, for the Going-forth from Home was consummated, and a new Member of the Sacred Order born. "Sādhu!" [3] they cried, until the roof re-echoed it, and "Sādhu!" yet again; as the new Novice, at the Thera's invitation, climbed up upon the dais sacred to the Yellow Robes. "Thy name is Nyāna, Little Brother" said the old Chief Monk as the child knelt before him. "Take thy place there amongst the Novices".

One thing alone remained to be done,—to render homage to the new Member of the Order. So, as Shin Nyāna took his seat at the end of the line of Yellow Robes upon the

[1] Which for a Member of the Order is any time afternoon; it being held that food then taken conduces to impurity.

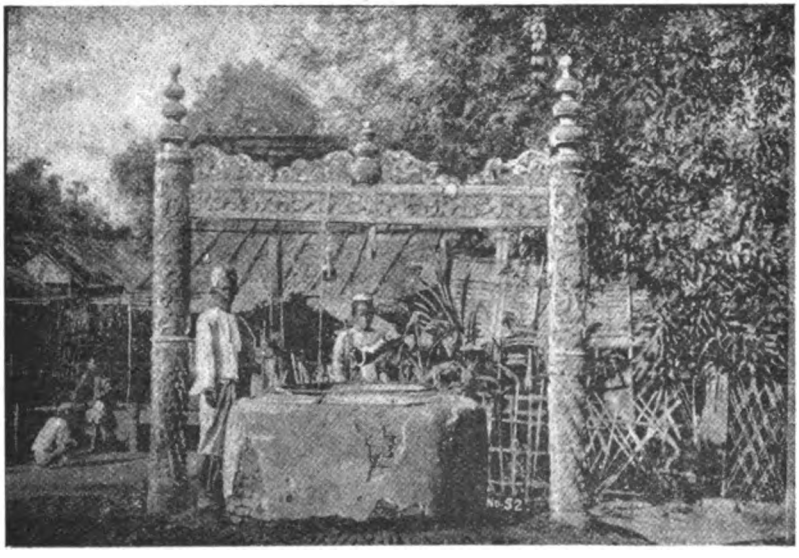
[2] Which in the East would imply the assumption of superiority.

[3] "Sadhu", 'it is excellent', 'well done!'

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dais, his father, followed by all present, making the Threefold Prostration, humbly and in broken voice begged of him the Threefold Refuge and the Five Precepts ; and, these duly given, at last the long day's work was at an end.

Soon the laymen all had left the Temple, and Shin Nyāna now was left to taste the strangeness of another life,—a life with scarcely a familiar face to cheer him, with all its ways as yet to learn. In spite of gentle advances from his fellow-pupils, and of kindly admonitions from the Chief Monk at eventide, the child felt utterly alone, lost in an alien world, as though he had indeed taken new birth that day; and when night came, and he lay down in his Yellow Robes beside the open door to sleep, it seemed to him that all the world as he had known it had passed away forever, leaving in his life naught that was familiar or loved. Only the silent stars that flamed aloft seemed like an echo of the life gone bye;—*they* had not faded with his world that day, but still were reigning, still enthroned on high.



"The old well, with carven posts and drawing-bar" (see page 278)

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III. THE FIRST DAY IN THE TEMPLE.



"Proficient in all the duties of a Novice." (See p. 283.)

LONG before dawn next day Shin Nyāna woke,—woke from a happy dream of yet another visit to Tusita Heaven, where all the air seemed throbbing with manifold sweet harmonies in honour of the Bodhisatta,—harmonies that, as the boy awoke, blended and mingled into a new strange melody. For a while he wondered at this music, deeming himself at home; and then, when realisation of the new life he had entered came to him, it was no longer with the feeling of aloneness which had so filled his heart the night before. It was the music of the Nats indeed, this sound that had awakened him,—the chiming of the bells upon the temple eaves, mingled with yet a sweeter melody from the lofty spire of Shwee Dagon. The Devas of the Morning Air were telling on the golden bells the story of the Master's kingdom over the hearts of men;

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and, to the little recluse who thus for the first time heard them ringing through the night, it was as though they spoke, out of the darkness, straight to his own heart in intimate companionship. He too, like them, was now devoted to the service of the great and noble Teacher; and it was his to make of all his life a harmony of love and good, to give the world a little of the message that the Temple Bells were telling, there in the darkest hour before the dawn.

Suddenly, from the adjoining Temple were the great image of the Master smiled beneath its seven-tiered pyramid, a big clock boomed out the hour of four; and, hardly had the last echoes died away before the vibrant note of the *Kaladet*, the wooden drum that serves to call the inmates of the Burmese monastery, awoke the sleeping Novices that had lain, through the hot tropic night, each on his mat by one of the many doors of the room. Quickly they rose and began to set the monastery in order for the day, whilst one, told off as little Nyāna's mentor, shewed him where to wash and how properly to arrange his Robes, to sweep his corner of the monastery, and be ready when the *Kaladet* should beat for the Assembly. This soon it did, and then Monks and Novices assembled together in the Temple, and, each one as he entered bowing first to the Image of the Master, then to the Superior, and lastly to the Sangha in general, all took their places in order of seniority. The Novices recited their Ten Precepts, and then together with the Monks chanted the Four Contemplations,—on the right usage of Robes and Food and Dwelling-place and Medicine. This was followed by the Metta Sutta, invoking Love on all the beings in the Temple and in the world without, and when at last the morning devotions were finished, the Eastern sky was already crimson with the dawn.

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Then, after another hasty lesson from his little mentor, how to arrange the Robe over both shoulders for outdoor wear, and how to bear the begging-bowl, and to receive an alms therein, Shin Nyāna was hurried out into the sanded space before the Temple, where Monks and Novices were drawn up in a line and waiting, ready for the begging-round.

Soon the little procession started, the younger Monks of the monastery in front,—for the Thera was too old to go himself,—next the Novices, Shin Nyāna at the end, whilst beside the line of Yellow Robes marched two small 'Sons of the Temple,' bearing a tray for curries slung on a bamboo placed athwart their shoulders; for in Burma only plain cooked rice is placed within the begging-bowls, all other offerings being placed in little dishes on the tray carried by the Temple boys.

They passed out into the town without, and, pausing here and there where there was food to give, received in silence the proferred gifts; and, as they went, the new recluse's heart beat high, for it was thus, he recollected, that the Great Teacher Himself was wont to beg His food. Ere long the bowls were filled enough, and they returned another way to the Temple, where, after a slight repast, the lessons of the day began. For our small hero, these to-day were simple enough, for he had yet to learn aright the due deportment of a Novice, and the morning passed in lessons on dressing, walking, and receiving offerings. He learned at last how for himself to arrange the Robe for outdoor wear, to carry the great palm-leaf fan that serves as a protection from rain and sun, and to hide from the ascetic's view too worldly sights; and, when the *Kaladet* sounded the Second Assembly, he was proficient in all the minor duties of a Novice.

Once more the inmates of the monastery came together in the Temple, and then followed devotions as before, save that

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the Precepts were not then recited, and another hymn took the place of Metta Sutta. These ended, the Thera and the Monks partook of the meal, offered by the Novices on low round lacquer stands; and then, when Monks were finished and departed, the Novices, not without appetite, ate of the good fare provided by the large-hearted Burmese folk. It is an old saying that, although the village may be starving, there is always food to be obtained in the Temples of Burma.

Dinner finished, there were bowls to be washed and set aside for the morrow, the Temple and the Monastery once more were swept, and then came half-an-hour's relaxation, when, hand-in-hand with Vimala, his small instructor, Shin Nyāna wandered in the shade of the tall mango-trees in the Temple grounds. They were now sworn friends, these two, and talked much of the life about them, of its hardships and its joys. Shin Vimala had lived for nigh upon a year in the Holy Life, and it was to him a matter of great and constant debate whether he should not decide altogether to live the life. He was very quick at his lessons, and had already shewn himself, at the Pāli Examinations held under the auspices of a beneficent Government, first of many students of his standing; and it was greatly in his heart to devote himself completely to the work of learning, so that, later, he might gain the proud title of *Patamagyaw*, first scholar in the year out of the whole of Burma; and in his turn become a teacher of the Good Law. Little Nyāna was hardly of the same opinion. It was very good, he said, to become a Novice and enter the Order for a while,—it would be dreadful, having taken birth in favoured Burma, if one did not do so. But *always*,—that was quite another matter. It would be very difficult to always live as a Monk must live, and then his father and mother who so wished that he should be a great man in the world . . . . It would be very difficult. "But," said the child to his new bosom-friend, "If you become

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Patamagyaw, and I go back to the world, let me be your lay-supporter, Holy Brother,—and I will build you a beautiful Monastery and Temple, and will come and learn the Law from you when I am old."

Then again the *Kaladet* beat for lessons, and those who had been learning in the morning went to the Thera's room and recited their tasks by heart,—which duty done, the Thera called Shin Nyana to his room, and spoke to him long and lovingly of the work that lay before him. "See," the old Monk said, "See how the palms are growing in the grounds outside. That one"—pointing to a tall areca-tree straight as an arrow shot from heaven,—"That one, when it was very little, was guarded and tended night and day. It was when I was a Novice like yourself, Little Brother, that I planted the seed from which the great tree grew; and, because I cared for it and tended it always, it grew beautiful and strong, and now that I am old gives me its fruits for daily use. But over yonder,"—and the boy's eyes followed his gaze, to where in a corner of the grounds grew a miserable stunted barren tree, "Over yonder thou see'st the product of neglect. That tree had none to tend it, and so the cattle ate its leaves when young, and the stones cramped its growth, so that it grew deformed and evil. So is it with the hearts and lives of men. Guard them with holiness when young, water them with the sweet Law of Righteousness; and, like the palm I tended, they will grow upright, great and strong; till they become a blessing to their fellows, giving fruit of their love, and pointing like a finger to the heavens above. Neglect and overlook them, let ill associates rob them of their tender freshness, and the sad stones of sloth and negligence impede their growth; and they will grow an evil in the world, sorrowful to look upon,—their lives, like that poor stunted tree, in vain. Little Brother, which will you make of your life? For it is you who now can mould it as you will. I can but tell you

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of the Way,—it is for you to walk upon it; strive then always so to apply the Teaching of the Most Excellent Lord, that your life may be great and noble and full of love; for these are the fruits that He has taught us how to cultivate and bear."

And then he placed in the child's hands his own worn rosary, a hundred beads and eight, strung on a silken thread; and shewed him how to use the rosary in meditation, taught him the Nine Virtues of the Holy Order, and the Three Great Signs which underlie all life. "It is all Fleeting, Little Brother,—Fleeting and Sorrowful and without a Soul, this life we live. Keep my gift always, and, when you use it, think upon these words, for by much usage you will come to understand; and then, then you will be near the Peace." And the little Novice, half comprehending and half awed, ran to show his new friend the new treasure he had gained.

That evening, as the sun was sinking in the West, Thera and Monks and Novices went forth together, to offer worship at the Great Pagoda. They passed up the broad steps before the Southern Entrance, where the leogryphs keep watch and ward, up the long flights of steps lined by many a little stall; and, as they went, the stall-keepers, seeing the Thera, would come forth and offer flowers and scented incense-sticks, that he and his disciples might not go empty-handed to the Shrine. And there, kneeling before the symbol of the Master's Passing-away, flowers and lights in hand they chanted in unison the old sweet Pāli hymn which begins:—

To all the Buddhas of the Worlds to come,
To all the Buddhas of the days of yore,
To all the Buddhas of the passing age
I turn in adoration evermore

No other Refuge is there for my heart
Alone is He my Refuge,—He the Best!
Through Truth, the Might of Truth in these my words
I seek the Victory, Nibbana's Rest!

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Day melted into night as still they knelt there, telling in ancient rhythm of the Master's heart-enthralling speech, and how He lived and loved all things that live; so that at the last even the high Gods wept, for "All too soon the Exalted Lord has passed away, and all too soon the Light of all the World has died!" And to the Novice of a day the air grew resonant with other voices, as though the Spirits of the Great Pagoda added their witness to the wondrous tale, till all the holy place seemed stirring, thrilling with life invisible, beyond the thought of man. Then, of a sudden, all that volume of chanting fell away from him, and a strange silence seized upon his heart, and lo! the kneeling figures in the candlelight, the decorated Shrine, the smiling Buddharupas vanished, and for an instant fear came over him, for only the silence and the darkness reigned. And then there shone upon the child's inner vision light such as earthly eyes have never seen, past all the glory of the sun and moon, and star;—not twilight nor yet day nor dawn, but Light, Light added unto Light; till mind could not achieve or bear it, till shadow of sense and thought and life were lost in its effulgence and their very memory perished in the void; till there was no more a universe, no more of This and That, but only the living Light, the Joy Unnameable; only the Silence, and the Deathless Peace.

* * * * * *

Then, swifter than thought, the Vision vanished,—again the sudden darkness and strange fear seized on him for an instant and then passed. He was falling,—falling past stars and galaxies and streams of unborn worlds, and a voice called to him, as it were out of the immemorial past "Come back, come back." Suddenly, the whirling stars were stilled, and seemed to range themselves in some familiar form,—and then he saw that he was still sitting in the shrine before the Great Pagoda, and the Monks were moving slowly off, and Shin Vimala was calling him to come back to the Temple.

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Half dazed he followed, holding his friend's warm hand as in the semi-darkness they clambered down the precipitous steps. Shin Nyāna said no word till they both lay down in the homely monastery to sleep,—it had seemed somehow a desecration to put what he had seen in words. Then it occurred to him that this dark secresy was disloyal to his new friend, and, crawling over to him in the darkness, he whispered "Holy Brother, I have seen." . . . "Hush" said Shin Vimala "Hush, I know. I saw it in your eyes as they were finishing the hymns to-night. But never speak of it,—there are no words to say." "You are always wise," the child replied, "But tell me, you have seen, dear Holy Brother? Tell me how often?"

For some time there was no response, till the boy feared that he had given offence to his friend. But then a whisper came "Once, only once. And I have tried so often since. . . . . But perhaps, if I live always in the Order, then, perhaps, I may see it again!"

(*To be continued.*)



Southern Entrance where the leogryphs keep watch and ward." (*See p. 286.*)

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TRANSMIGRATION.

By ANANDA M.

Say not 'I am,' 'I was,' or 'I shall be';
Think not ye pass from house to house of flesh
Like travellers who remember and forget,
Ill-lodged or well-lodged. Fresh
Issues upon the Universe that sum
Which is the lattermost of lives.

Light of Asia, Book VIII.



NEXT to the very difficult question of the true significance of the word Nibbāṇa, which I essayed to a little elucidate in the last number of this Journal, there can be no doubt that, of all the doctrines of the Buddhist Religion, the one which is least comprehensible to Occidental students, the one which has given rise to the greatest number of misconceptions, is that for which we are compelled, for want of a better expression, to employ the very inadequate word 'Transmigration,'—the passing over of the Kamma or Doing, the Saṅkhārā or Tendencies, the Character or the Destiny, of one being to another at the moment of death or birth. So much has this doctrine proved a stumblingblock for Western students, that those who have understood it not at all have seen in it a proof that the Buddha taught that doctrine which of all others he most strenuously denied; the existence in man of an immortal Soul, which, like the

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Jivātma of the Vedanta Philosophy, passes at death from one corporeal frame into another, itself unchanging and eternal; even as a man, casting from himself the worn-out raiment of a day, clothes himself in new vestures, yet is himself in nowise changed. Others, better comprehending the Buddhist doctrine, yet going to the other extreme, have supposed that the true teaching of the Master was that at the death of a man, that man himself, as an individual, a separate entity in the Ocean of Existence, perished for ever, whilst of his Doing naught survived save the effect his life and speech and thought had had on all his fellows; even as, in common imagery of speech, we say that Shakespeare is immortal and yet lives amongst us, in that his marvellous works still dwell within our hearts, inspire our minds and mould our actions; though of the man himself nothing whatever yet endures.

To most Occidental minds, indeed, this Buddhist doctrine of Transmigration appears either as a mystification or as a paradox, and for this fact it is not difficult to account. We are so steeped in the soul-theory, it has held so large a part in our education and in our heredity, that it is difficult for us to follow, at first consideration at least, any hypothesis concerning future existence in which, at the very beginning, the existence of a Soul is denied. "How, asks the Western student of Buddhism, "How, if there is no Soul, no permanent entity which passes over from life to life, no re-incarnating Ego or Self in man, how can we understand this saying, that a man's character and his destiny are but the fruits of his thoughts and words and actions in unnumbered past existences? How can we reconcile with such a doctrine the statement, so often put forward in the Tipiṭaka by the Teacher at the termination of some story of the past, that He Himself was such a person in the tale that He had told, and Ānanda or other of His disciples was such another; how can we reconcile it with the tales so common even now in Buddhist lands,

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tales of past lives remembered, and their details confirmed; or yet again with the fact that one of the meditation-practises of Buddhism has for its aim the gaining of this very faculty of recollecting, that we may learn therefrom a lesson, lives that are hidden from us by the veils of birth and death? How can these things be, if indeed there is no Soul or Self that has passed over, that can remember its past experiences and former lives, even as we now remember the scenes and doings of our childhoods' days?"

That such questions should arise at all is, as we have said, an instance of the hold the soul-theory has over the mind of man. We are so apt to centre all our thoughts and actions in an imaginary Self within us, that the great lesson of Buddhist Psychology 'This is not Mine, this am I not, there is no Self herein" seems, till we have given it some thought, as but a paradox at best; and all our hopes and notions of the future life are founded on this Self, as something that shall endure, after the life we know has passed away. So strong, indeed, is this our human thirst for life, that the idea of an undying principle within is perhaps the widest-spread of all principles of religious belief, and it is mainly on the ground of this soul-theory that the great conflict between Revealed Religion and Science has been and will be fought, the adherents of the various Religions other than Buddhism fighting to the last for the hope of a future life so dear to man; whilst, step by step, Science, by clear and irrefragable proofs, is analysing this same 'Soul' into the various mental elements of which it consists, and seeking to prove that all we know of man, character and mind as well as this corporeal frame, ends with the life of the body that maintained it, and leaves behind, at death, only a few decaying ounces of brain-stuff; —out of the total of the life of man, heir to immemorial ages of evolution, only this piteous clay, food for the fire and the worm.

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Buddhism, true to its doctrine of the Middle Way, steers its clear course between these two extremes; maintaining, on the one hand, with our latter-day psychologists, that that which we name 'Soul' is but a collection of mental phenomena and faculties, and, as such, fleeting and transient as are all things phenomenal; but, on the other, teaching that the Kamma, the Doing of each individual life survives the disruption of the mind that wrought it, and, till Nibbāṇa's Peace shall be attained, continues to manifest itself in countless lives; death being but the gate of birth, and birth the prelude to another death. And it is just this Middle Doctrine that is to the Western mind, reared in another school of thought, so difficult to comprehend or hold as true. If you believe in a living Soul, a Ghost that hides behind these walls of flesh, looks through our eyes in seeing, and uses the brain but as we use a subtle mechanism; then for us of the West the way seems clear to talk of future life,—it is this Ghost which has left the body at death, and when the Seer and the Actor has gone, how should there be more a Seeing or a Doing? And, on the other hand, if, with clearer vision and with truer comprehension, you grasp the fact that to speak of Vitality or Life apart from all this bodily mechanism is, as a great scientist has aptly put it, like talking of the 'Horologity' of a clock, by way of explaining its going; then it seems to us as though, when the bodily mechanism has run down and all its functions fall asleep in death, it were in vain to talk of any future life; for what power shall gather yet again the atoms of the dewdrop into one, when once the radiance of rising sun has seized upon it, and it has melted in the morning air? Thus it is that the Buddhist hypothesis seems strange to animist and scientist alike,—to the one, because, it denies the existence of any Soul to pass; and to the other, because it maintains that the forces of a life yet hold together and persist as one, when Death has broken up the mechanism that produced

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them, and the winds have flung every particle that once composed the living organism wide over the land and sea.

'Na ca so, na ca aññ o',—'It is not he, and yet is not another',—this is the Buddhist statement of the extent of the persistence of identity between the man just dead and the being who, according to Buddhist ideas, springs into life in this world or another, at the very instant of the other's death. It is the first part of this statement, with its denial of identity, that seems impossible to the vitalist; the latter part, with its inference of a continued individuality, that the psychologist is unable to accept. Let us consider these two positions from the Buddhist standpoint, and see whether there is any common meeting-place between the two.

Two men are standing by the shore of a great lake, and are watching the waves upon its surface; that, starting far away upon the horizon, seem to draw near and nearer, and break at last in foam before their feet. Both are watching the same phenomenon, and yet to each it bears a different meaning. One has no knowledge of the laws of nature, but possesses a fund of what he terms good common sense; and,—for his eyes tell him that this is so,—to him there is a distant mass of water, which, impelled by the moving air that fans his face, travels from the horizon towards him, retaining always its identity and shape; and, if you ask him what a wave is, he will tell you it is a mass of water that moves over the surface, by the power of the wind. The other has the trained mind of the scientific observer, and is acquainted with such few of the laws of nature as in the last few hundred years have become known to men, and to him the moving wave carries a very different meaning. For he knows that really there is no motion whatever of any mass of water in his direction, that at each point upon the surface of the lake the particles of water are only rising and then falling in their places, and that each particle in its turn, is

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passing on its motion to its next neighbour. To him there is no translation of matter, as to the other, but only a translation of force. In other words, the first man sees a motion of something material, and, owing to his ignorance of natural laws, mistakes the evidence of his sense for fact; the other, having a dynamic, and not a material conception of the phenomenon, sees only the translation of a portion of the universal energy, as it were individualised momentarily into a wave.

We know, of course, that the latter man, the man with the dynamic conception of the universe, is right; we know that there is no translation of water from place to place, but only the transference of an oscillatory force. Let us apply this lesson to existence. Let us grant for the moment that the two men we have spoken of are gifted with the power of seeing, not the heaving waters of an earthly lake, but the surging sea of conscious life,—the power of looking back through past existences, till the mental vision fades on the far horizon of past eternity. Then the man of common sense will say of a certain wave that it itself is one enduring and unchanging thing, a separate portion of the waters of existence, retaining its identity, whilst its position and its surroundings change with each moment of the passing hours; he will have the point of view of the vitalist or of the Vedantist, and will believe in the existence of a Soul, itself unchanging and unchangeable, passing through the universe from place to place in time, yet never altering in its changeless individuality. But the instructed man will see only the translation of an individualised force; he will know that of the life which sprung into existence in the distant past, no element remains the same for even a two succeeding moments; and that the wave upon life's ocean which now mounts into being in one place is *not* the same as that which but a moment previous sank to apparent rest, inasmuch as it has no particle in common with the previous life; yet *is* the same, inasmuch

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as it is the result of the passing-on of the Character, the Mental Forces, the Doing or Energy of that other life. 'It is not he, nor is it yet another,' and, as we take it, the precise difference between the founders of the Vedanta and the Buddha was as that between these two men in our simile,—both have been looking with the Higher Insight on the same phenomenon,—the one has held that vision all-sufficing, proof of the Soul's existence and immortality; the other, with clearer knowledge, has perceived the actual truth, that nowhere is there an enduring Soul, but only a transference of Character, the fruit of mental Action in the past. The Vedantist has seen Substance, an enduring Principle, an Ens; the Buddhist only Qualities, themselves in all their elements ever changing, but the sum-total of their Doing passing steadily on, till the wave breaks upon Nibbāna's shore, and is no more a wave for ever.

This is the Buddhist's answer to the animist, to him who, whether in high or low, in gross or subtle, imagines the existence of an enduring principle in man, a Soul which passes on from life to life, as the wave seems to pass from point to point of the sea. And to those who would maintain that it is difficult to conceive how the Character of one being can at the moment of his death in any way endure as such, or cause the existence of a similar individual; how, in a word, the *individuality* of the forces can persist after death, instead of being distributed throughout the universe, to these a similar analogy may serve to explain the Buddhist idea.

In the fierce radiance of a distant star a score of different elements are flaming, each tiny molecule of each tilting and trembling in its own peculiar way; and each, as it swings to and fro under the impact of the surging Æther, is sending forth a series of vibrations, the total of its Doing, the effect of its work upon the universe. Can either time or space avail

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to quench the individuality of one single wave, or take one flaming line from out the spectrum of each element? *Not even when the star itself has faded into dissolution.* But yesterday we beheld, flaming with a new glory in the skies, the light of Nova Persei, kindled anew by some tremendous conflagration; we read its message from the gulfs of space, and identified many a different element in its spectrum; and yet that outburst happened nigh upon three centuries ago, and Nova Persei may now be dead and cold. And could we travel with a greater velocity than that of light away from that dead star, once again might we behold that strange upheaval, and yet again and again, far off and farther off, we might learn the secret of that conflagration, learn the identity, nowise unchanged by time or space, of each separate element that took part in that bye-gone cataclysm. The mechanism that gave rise to all that complex quivering of the Æther might indeed have ceased to operate ten million years, yet were our velocity great enough, our instruments perfect enough, our vision keen enough, we could again and again read that message flung wide into the abysses of the infinite, we would know that hydrogen had flamed out in that star, albeit it had died unnumbered centuries ago. And if the story Nova Persei told us still is telling somewhere in the depths of space, and will be telling for so long as time shall endure, or the ocean of the Æther extend; if, centuries and milleniums after that conflagration is at end, the Doing of each element that took part in it still preserves and may record its individuality, how shall it seem strange that the vastly more complex Doing of the life and thought of man should similarly survive; and still be able, given the necessary mechanism, to reproduce, on earth or elsewhere, the Character and the Nature of what had once been a man?

For what is it that we really mean when we speak of a particular man? Surely, not the mere matter of his body,—

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that we know is changing every minute as he lives and breathes. Not, also, Buddhism says, any enduring Soul within him; but the sum-total of his tendencies, his mental and other faculties; in a word, it is the Character we call John Smith. And, for us conscious beings, that Character is made up for the most part of certain energies, mental and other; and, when we analyse these energies further, we must conclude that they affect the universe arround him, in a fashion altogether peculiar to himself, in exactly the same way as the molecule of hydrogen affects it; *i. e.*, we may suppose that the ultimate of John Smith is a particular very highly complex vibration in the Æther. To put it more crudely, the human body is a machine, and the total of its energies may be estimated, like that of any other machine, by the fuel (in the form of food) needful to keep a man in health. When we calculate this to heat-units, we find that the total energy may be set down as roughly half a horse-power. Where, in the body, does that energy go? Largely towards carrying on the vital functions, and to doing any physical work in which the man may be employed. But there is one organ, the most important of all, namely the brain, which does no work that we can estimate directly, and yet it absorbs a large amount of the whole energy of the man. We may fairly take the amount of deoxidised blood that comes from any organ as a rough measure of the work that organ is doing. Of the total blood-supply of the body, quite a fifth is used up in the brain; and, as the returning blood is if anything more deoxidised than usual, it is certain that the brain has somehow absorbed roughly a tenth-horse-power for its functioning. Setting aside the very liberal allowance of half of this for the control-centres of the lower functions, we still have at least a twentieth of a horse-power, expended on what we know as thought, the perceptions and cognitions that make the peculiar Character of the man.

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Now a twentieth of a horse-power is a large amount of energy. Still following purely physical lines, let us conceive that some part, perhaps the most, of all this output of energy, finds its expression in the man's perceptions, in what we call Thought in general, from the cognition of a simple sensation up to the most complex act of reasoning. Whatever Thought is, we must presume that it either results from, or is anyhow accompanied by, molecular changes occurring in the structure of the brain. This would follow from the deoxidisation of the blood coming from that organ, and from the fact that when a man is doing hard mental work the cerebral blood supply is much increased. But all molecular changes with which we are acquainted impose strains upon the Æther, which result in setting up some sort of vibration in that medium. So we may regard thought as consisting in, or accompanied by, certain characteristic vibrations in the Æther; which we may conclude are vastly more complex than those, for instance, which iron gives off when it is intensely heated. On this view, even during life, a man is, so long as he is thinking and perceiving, constantly emanating a series of vibrations peculiar to himself,—as characteristic of him in their totality as the spectrum of iron is characteristic of that metal; and, had we a subtle vision and a spectroscope capable of perceiving and analysing those vibrations, we should be able to identify our friend John Smith so long as he lived and affected the Æther in his own peculiar way. It may not even be many years before the substance is discovered which will react to these thought-emanations, even as selenium reacts to particular waves of common light; and then, like many another seeming far-fetched theory, the dream of thought-transference may become an actual fact.

John Smith, then, in a sense is immortal; nay, every thought he thinks is deathless, and will persist, somewhere in the depths of infinity, ages after his form has crumbled into

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dust. But it is not this part of his energy that results in the formation of a new being when he dies,—that is another matter; and, still further following this simile, I shall endeavour to shew how it may happen. At the same time it must of course be understood that it is only a simile,—or rather one way of putting things, looking at the universe as composed of Substance, whether we call that Substance matter or Æther; whilst the actual view of the Buddhist is that it is a mental state that we call matter, and that apart from the conception of it there is no form or matter or substance at all.

We may then consider the moment of John Smith's death. During his life he has not alone been setting in vibration the great ocean of the Æther, he has most of all been affecting, with every changing thought and mood, his own mental structure, as summed up in the fabric of his brain. So that, at the moment before his death, all his life, nay, all the life of all his ancestry, and, as we Buddhists would say, also his own past lives, is as it were existing pictured in a definite and characteristic molecular structure, a tremendously complicated representation of all that we have meant by the term John Smith; but which, unknown to him and unperceived by all, is really the outcome of the ages,—the ages when John Smith was in the making, the record of the thoughts and doings of unnumbered lives. Each tiny cell of all the millions which compose the grey stuff of his brain may be likened to a charged leyden-jar, the neeve paths radiating from it thrill betimes with its discharges, carrying its meaning and its message through the man's whole body, and, through the Æther, even to the infinitudes of space. Each cell is as it were provided with its own laboratory of appliances, its resistances, insulators, switches, and through these, when it is functioning normally, its total discharge is prevented, so that never at any time can more than a fraction of its stored-up energy be dissipated,—no more than the busy blood-

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corpuscules can repair at once. And every separate cell of all those myriads has stored up in it a tremendous energy, a portion of all the energies, the passions, the desires, the hopes, the noble aspirations, that together go to make the marvel that we name a man.

And then Death comes; and, in the moment of its coming, all that locked-up energy flames on the universe like a new-born star, for through the wondrous laboratory that we call the brain a sudden final cataclysm has shattered all the subtle apparatus; and, the restraining and inhibiting appliances having broken down, each little cell is utterly discharged. Imagine a being whose eyes were sensitive to the range of vibration known as thought, and he would see the man's death as we saw Nova Persei,—a sudden conflagration in the galaxies of mind, revealing, could one but analyse it in some psychic spectroscope, the mental record of what was once a man; and, like the story of the stellar cataclysm, speeding on and on through space, so that the observer on a distant star might now be watching at the death of Newton or of Rameses the Great.

Now, setting aside the question of the possible existence of a substance opaque to our thought-vibrations, there is but one way which we know whereby the waves produced by a man's death might be arrested and their energy absorbed. If we have a flame, giving off, let us say, the yellow light of sodium, that light will, barring the presence of an opaque object, go on to all eternity, except and unless it comes to a layer of sodium vapour, *i, e.*, to the one substance in the universe which is similar in structure to the molecule which emitted it. Then a very strange thing will happen,—a thing so strange that we have no clear and simple explanation for it, although we know that it will always happen. *For the sodium vapour will absorb the sodium light*, and probably every element in suitable physical state will absorb the rays that

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element itself gives off when heated to a higher temperature,—a phenomenon well manifested in stars of the same type as our sun, where the elements in the gaseous envelope about it all take up light of the same order as that which they emit at higher temperatures, giving a continuous spectrum crossed by black absorption-lines.

What has become of the energy they thus absorb we do not know,—only that, as energy is indestructible, it must be somehow still existent, presumably in the substance that has absorbed it, locked up and latent, may be, yet still there. And we may perhaps see in this absorption a type of what occurs at a man's death, and the secret of the springing-up of a new life in dependence on the first.

For what substance can in this case present so similar a structure to the dying brain, save only the brain of a child or being at that instant born, which by its physical heredity is akin to the brain of the man who dies? And it is some such action that we Buddhists think does really occur. Our books teach us, indeed, of the existence of innumerable worlds, and of six great divisions of existence in our own little world. But, as the nature of those worlds is different, and as man necessarily resembles man more than any other creature, we may confine our considerations to the world of men alone. Somewhere, at the moment of a man's death, there is being born a child of parentage such that the little brain can respond to and absorb the Character of the dying man;—a brain that, without just that sort of stimulus, will never be galvanised into individual life. The man dies, and his death perturbs the Æther in the very complex way characteristic of that man;—and, at the same instant, almost, a new-born child, hovering then very near to death, receives the impact of the death-wave, and its brain thrills to a new life; the heart and respiratory centres suddenly are galvanised into action,—the new-born child

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draws breath and lives, or, as our Buddhist Scriptures put it, 'the new lamp is lighted from the dying flame'.

This image may serve also as an explanation of another difficulty, namely, the part that heredity plays in the theory of transmigration; and how is it that the Buddhist teaching on this matter maintains that when a good man dies it will be as a child of virtuous parents that his re-birth Kamma will re-act; how learning of a special nature is thus carried over, and in short, how the new life presents a group of menta and moral characteristics in every way similar to those of the past life. We may see this clearer from a consideration of what syntony implies. If, here in Rangoon, there is an apparatus for producing the ætheric waves discovered by Hertz, and so adjusted that it produces waves of but one special wave-length; and if all around there are receiving appliances in which ætheric waves will close an electric circuit and so repeat a signal, yet these appliances are tuned or syntonised so as only to respond to other waves; then there will be no response in all those instruments. But if at Mandalay or at Calcutta there is a receiving appliance nearly syntonised, then that appliance, distant though it be, will respond to the waves produced,—the local electric circuit will be closed, and the existence of the wave made manifest. So, we may take it, is it with the passing-over of the forces of a man at death. There might be a hundred children being born at that moment in the town around him, but if he were, say, a profoundly learned man, and all these children were born of parents having no similar heredity, then that man's death-wave would affect none of these; but would pass unabsorbed until it came, perhaps to a far distant child, having, by virtue of a special heredity, a brain capable of responding within a small range near to that learned sort of death-wave. And in like manner with all sorts of men; some few, with lives and instincts but little above the brutes, may at their death only

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evolve such waves as can stimulate some animal to life; whilst others may so have lived that only a higher birth than that of man can fulfil the nobler life they led.

Thus, in this theory, the phenomena of heredity are accounted for,—it is only where a suitable heredity exists that the death-wave can thrill the new-born brain to action, just as the rightly syntonized apparatus alone can respond to the etheric wave. And, of course, in following this analogy, it must always be remembered that the child's *life* does not come from the action of the death-wave on its brain; the latter serves but as the etheric wave acts, in closing the circuit of the coherer;—it is the *instigator* of the life, but not its cause; it acts on cells all perfect, ready to respond and thrill to life, in the same fashion that an etheric wave will act in starting an arc or spark between two terminals, themselves at a difference of potential incapable of bridging the gulf that lies between them. The actual structure of the brain, the blood, the body and the latency of life are all, of course, the direct progeny of the parents; but, according to our ideas, there is needed something else than these, the subtle energy needful to start that mechanism into individual being; and that, we think, can only come from what, in my simile, I have termed the death-wave,—from the Kamma of a being who at that moment has expired. Where the appropriate stimulus in this respect is lacking, then, although brain and blood and body are all perfect, although the latency of life is there, yet there can be no galvanising into life, and the child never lives; or seems to carry on vital functions for a few seconds only, as it were automatically, without ever waking into individual life.

And now, before proceeding further, a few words of caution may be necessary, lest what I have written should be misunderstood. As I have already said, the hypothesis that I have been giving is intended only as an illustration, as one

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way of looking at what from another aspect may appear in quite a different light. Personally, it seems to me that some such mechanism as that I have suggested may serve to temporarily bridge over the gulf of our ignorance of the passing-over of a life. To present a thing as a physical possibility is, to my mind, a far more satisfactory way of working than to go beyond the laws of physics; for once this is done, the theory is a possible working hypotheses no longer, but has entered into the realm of mere speculation or faith. If we adhere to physics in our hypotheses, we have the great advantage of knowing that, given certain definite conditions, such-and-such results must certainly ensue; we can to a certain extent test our hypotheses, and can follow them out with a fair degree of logical correctness. And the reason of this lies in the fact that the physical sciences are founded on the mathematical correlation of phenomena, and in so far as they are mathematical they are expressions of *relative* truth. But, of course, it must always be remembered that we are not acquainted with a material universe at all,—the collection of phenomena to which we give that name is in reality a collection of *mental*, not material, phenomena; and when, for example, we speak of a cubic centimetre of water as weighing one gramme, we are merely expressing certain relations in our own minds; and we have no proof that there is any Thing-in-itself, outside and beyond our minds, to which our statement always applies; or indeed that there is any universe, or time, or space, or other conditionings, outside of the limits of our own consciousnesses. When we dream, for example, there is apparently a universe, and time, and space;—sometimes a different sort of time and space to that with which we are acquainted in the waking life; but nobody but a hopeless animist imagines that he goes in dreams to a new sort of world where the conditions are different,—it is of course merely a change, not in the universe outside us, but of the mental uni-

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verse, the States of Consciousness within. In so far, then, as the physical sciences supply us with a means of illustrating and clarifying our ideas, and of expressing certain relationships in the form of relative truth, their use is both legitimate and necessary; but we must not be led away by the idea that the universe of which they treat is a *real* universe, a Thing-in-itself outside of our own minds, for this we have no possible means of ascertaining. It is the mental phenomena, and the mental phenomena only, which we cognise, and the relations of which we determine; and all our science is but the expression of certain laws, relations, and limitations of our own minds. If an order of beings existed, gifted with an intelligence similar to ours, but with a different structure in time and space, the laws of the universe deduced by such beings would be entirely different to those which we have arrived at; still more different if the intelligence itself were of a different order altogether.

And this is really the view taken of this question of Transmigration in the Buddhist Scriptures. All question of a physical machinery is ignored, and the sole thing dealt with is the transference at the moment of death of the Saṅkhāras or Tendencies of the individual. And the actual *manner* of this transference is said to be incognisable,—we can only get a glimmering of the fashion in which it occurs by the use of similes, such as the standard one given in the Buddhist Books of the new lamp being lighted from the dying flame, or such more elaborate images as I have employed in the foregoing pages. We see, in a word, the phenomena, and at that all our knowledge ends. We have considered in what manner this passing-over of the character of an individual *may* take place, and must now pass on to the discussion of the arguments in support of the Buddhist statement that it *does* take place at all. This statement is, for the majority of mankind at least, a pure hypothesis,—as much a hypothesis, for

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example, as the existence of the Æther of modern physical science. Nobody, using those mental faculties and senses which are common to all mankind, ever has had any direct testimony as to the existence of the Æther at all; and yet we take the Æther as a convenient working hypothesis, because what we mean by that term offers an explanation for otherwise obscure phenomena, and fulfils the requirements of the several sciences. We have, then, to enquire whether there seems to be any need of a theory of Transmigration to account for certain phenomena; and whether that theory will cover the known facts about human births and deaths.

We may conveniently divide these arguments into four heads in progressive order of importance as follows:—(1) the argument from experience, (2) the argument of Moral Law, (3) the argument from the insufficiency of heredity to account for the observed conditions, and (4) the argument from vital statistics.

As regards the first of these, not much is to be said, for the simple reason that such experience can, for the most part, be convincing only to the person experiencing it. Briefly it is to the effect that certain persons allege themselves to be able to remember events of their past lives,—a faculty which may be natural or may be acquired by the practice of a special mental training given in Visuddhi Magga and elsewhere. This does not, we must hasten to add, imply anything mysterious or magical,—it is simply an extension of the ordinary powers of memory, and the discussion of these practises must be reserved for a future issue of this Journal. Of course such cases are entirely without value except where the statements can be shown to be outside the normal knowledge of the percipient, and to be founded on facts with which he could not have become acquainted in the normal course of things. In Buddhist countries, it is no very unusual thing to have children gravely claiming to have had such-and-such

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a name, and to have lived in such-and-such a place, in their previous lives; and occasionally these claims are in a sort of fashion substantiated.

Such children are in Burma called *Winzas*, and it is no uncommon thing for a sort of rough test to be carried out by taking a *Winza* to the scene of his former life, when it is said that he or she can generally identify his former dwelling and friends, and can state facts known only to the dead person and one other living man. These *Winzas* are so relatively frequent in Burma that their existence is commonly taken for granted; the power of remembering the past life is generally stated to disappear as the child grows up, though we have met adult *Winzas* who still claim to remember the past. In a future issue we may give some of the best-authenticated of these cases, but for the present it will be best to proceed directly with the enumeration of the arguments advanced in support of Transmigration.

The argument as to the Moral Law is a species of *argumentum ad hominem*, and is cogent only with those who believe in the existence of a Moral Law in the universe. It may be stated thus:—Here in our human life alone we see men and women born in all manner of different positions, in every species of environment, with possibilities for good and evil the most diverse; and the question naturally arises, to what previous cause can the diversity of these conditionings be assigned? The answer on the lines of this argument will be that if there exist a Moral Law in the universe, then, as we know that no effect is produced without a cause, these differences of position and opportunity are the fruit of a moral condition in the past, *i. e.*, in a past existence; and to account for them in a manner compatible with human ideas of justice, etc., the theory of Transmigration (or equally the Hindu idea of Re-incarnation) seems the only tenable hypo-

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thesis. For, on that theory, if a man is suffering now, it is because he has done evil in past lives, and *vice versâ*; and so the apparent injustices of life are apparently set aside. We see, in effect, this 'Moral Law' working in the lives of men,—how certain forms of wrong-doing carry with them an inevitable penalty of suffering, and it is not difficult to understand the Buddhist position that a man who apparently goes scatheless in this life has so far damaged his own mind by his mis-deeds that he will certainly suffer in after lives, for all the evil he has done in this; for it is his mind alone that starts the forces which go to build the future life. The difficulty which many have in conceiving a Moral Law,—for all the Laws we know act equally on good and bad alike,—may be lessened if this view, that a man by doing 'evil' harms his own mind, be accepted; and Morality will then take a place higher than mere sentiment can give it, as a species of science of mental hygiene.

As to the argument from heredity, we know that the ascertained facts of life can only be imperfectly solved on this ground. If heredity were an absolute law, then all the children of the same parents,—or at all events all twins,—should have exactly the same mental abilities. We know they have not, we know that every individual child is different; and the Buddhist accounts for this fact by saying that heredity is only a little part, and that each child has really the Kamma of its own past lives as the foundation of its character,—that the heredity of a man only acts in so far as his own Kamma is concordant with it, by the process of selective absorption set forth in our physical analogy. Apart from trivial variations, the theory of heredity pure and simple is quite unable to account for the remarkable instances of sporadic genius which occasionally occur; cases of children born of illiterate parents who, even in early childhood have manifested the most remarkable talents, such as a wonderful memory, a capacity for

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mathematics, music, for the sciences. The theory of Transmigration, and that theory alone, would seem to cover all these phenomena. It is not a sufficient explanation to set them down as due to accidental variations, for there can be no such thing as accident,—that to which we assign that name is only a cloak for our ignorance of some unknown law. The law which will explain the divergences from heredity is the law of Transmigration.

Now we come to the final argument, that from vital statistics, and here, for the present, I can give but the barest outline of that argument, leaving the facts to be dwelt with in a separate paper in future, for the matter is one of special importance. Briefly, it may be stated thus. In civilised races there is less tendency to extremes of individuality than in semi-civilised, and we may take it for granted that many of the mental characteristics, say of a Londoner, are common to most Londoners; and different to those, say, of a Parisian. With such accentuated characteristics, it is natural to expect, on the theory of Transmigration, that the dying Londoner will tend to take re-birth as a Londoner, and not as a Parisian. But if the majority of dying Londoners actuate a London birth, then, balancing off the normal rise in population, we will expect to find that any variation in the death-rate of London will be accompanied by a similar variation in the birth-rate. And this,—as I shall show for various towns and countries in a future issue of Buddhism, is an almost invariable rule. The divergencies from the average of London death-rates and birth-rates are synchronous,—a fact which can only be explained by the theory of Transmigration; for it is impossible to suppose that the conditions which cause a rise of death-rate can be suitable for causing a rise of birth-rate also. Especially this syntony is noticeable in the case of catastrophies which unusually increase the death-rate. When the Black Death swept over Europe it was everywhere followed by an unusual rise in the birth-

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rate, and double and even triple births were very common. The same is true of wars. When the Franco-Prussian war in 1870 raised the French death-rate considerably above the normal, it was followed by a sudden rise in the birth-rate; and the noticeable thing about this rise was that the male births were far in excess of the female,—a fact which would exactly fit the theory of Transmigration, and which can be accounted for on that theory alone. It is only men who are killed in modern warfare, and according to Buddhist ideas such men as would be killed in battle would be the sort of men that would take re-birth as men, and not as women. Many other similar instances must be left to a future occasion,—suffice it now to say that, as a general rule, there is a syntony between the death and birth-rates; a syntony which, in our opinion, can only be accounted for by the Buddhist hypothesis of Transmigration.

We have now taken a general survey of all that is implied to Buddhists in the word transmigration, and it only remains to consider what this Buddhist theory really amounts to. The first thing that will probably occur to the Western reader is, that there is here nothing at all of personal immortality. We are immortal, in the Buddhist view only in so far as we are a portion of the forces of the great Ocean of Existence. All life is one in very truth, and that which to-day our ignorance calls 'I' was yesterday the force that flamed in a bye-gone star, and will to-morrow be speeding outwards to eternity; entering here a new life and there awaking in a distant alien mind the thought that once was ours; life flashing as light from star to star, and nowhere an end of it, nowhere a beginning, so long as Thought, Thought that has built the Universe about us, shall endure. Thus, in the Buddhist view of life, there is no conception of personal immortality,—'Abbhantare jivo n'atthi',—'there is no future life',—for life as we have known it is but a little ripple in the Ocean of Existence, which yesterday was not, and to-morrow shall be no more for ever.

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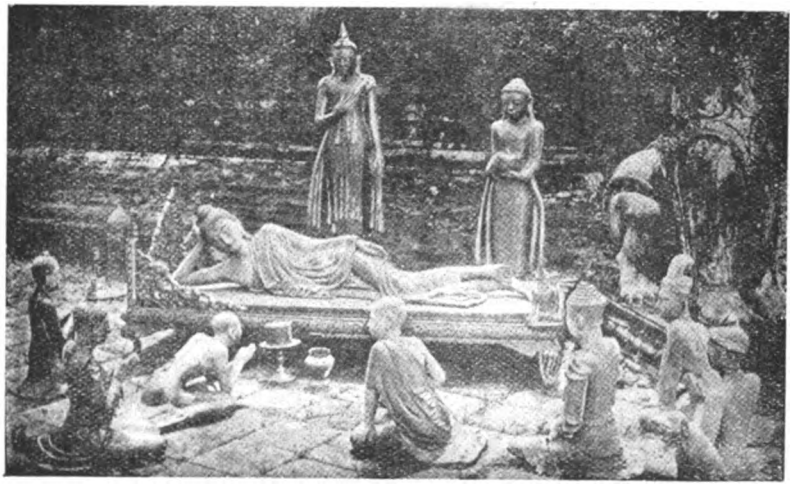
And if to those trained in another way of thought, if to him who has cherished the chimera of self-hood till all the universe were vain without his personal and continued life, if to such an one the Master's teaching should seem dreary and forlorn, yet to the true Buddhist otherwise appears this solemn lesson of the mystery of life. For him it is great and heart-inspiring, this doctrine of the transmigration, and the secret source of all true happiness; to him who knows himself as Master of Eternity,—the Moulder and the Fashioner this day of a new and grander life to come;—what matter if another should enjoy the fruits, so long as he may have the privilege of sowing them?

And so his hopes and aspirations, free of the sad and selfish dream of personal immortality, are fixed, not on the future, but on the life he lives,—the one life over which he has in very truth control, which he may make grander and more pure and noble than it came to him from bye-gone immemorial lives. To live in love with all that lives, not seeking or not earning for to-morrow's guerdon; to make of his life an oasis in the desert of self-desire; to strive ever, even here and now, after true Love and Wisdom and the Perfect Peace;—this is for the Buddhist the supreme ideal, the glory of his Dhamma and the hope of all his ways. All else—all thought of future gain on life for self, is but a mockery and delusion. As something real and true, as Buddhaghosa tells us, there rises in us the thought 'I am' 'I was' or 'I shall be.' And it is all illusion, the dewdrop deeming itself a permanent and separate entity, though the waters which compose it lay yesterday in the ocean's depths, and with the dawning light will rise and melt into the wandering airs. But if this universal life be ever changing, sorrowful, and without a Soul, there is still, our Religion teaches, an End and a Cessation. Thought is the Creator of these worlds, the Builder

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of this earthly tabernacle, the Maker of Illusion; and to him who gains the victory over Thought comes in this life the Unutterable Peace. He is the Victor who here and now has triumphed over Ignorance; who has overcome all Passion, Hatred and Illusion, and has passed where nevermore the woes of earth can come. To him is joy beyond all joy we know, the joy of Liberation from this vanity of life; who knows that for him re-birth is finished and his toil at end; and that, when Death shall claim his body, there will be no more of Change or Sorrow or Delusion, even as the Master has said:—

Decay must come to all that is,
Impermanent the Elements of life!
What has been born must cease to be;
Surely in Cessation alone is Happiness!



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OURSELVES.



The birthplace of "Buddhism." (see p.317).

IN greeting for the second time our Readers, Members, and supporters in general, we are happy to be able to state that our Journal,—a work which was undertaken by our Council with some misgivings on account of the heavy expenditure involved,—has, at least so far as Burma is concerned, justified its existence, even on financial grounds.

It was our belief that a Review, written in the English language, would find but little support in Burma, where that language is but little spoken; and we therefore looked rather to England and America for help; knowing, of course, that it would be long before a Journal, printed and published in the East, could hope to make much headway, or to gain many supporters in the West.

The outcome has shewn that we entirely miscalculated the position, and underestimated both the generosity of our Burmese brothers, and their desire for helping forward the spread of their Religion. Many Burmans, indeed, who are unacquainted with the language in which BUDDHISM is written, have, since the issue of our first number, become subscribers to the Journal or in other ways have accorded us support, on the ground that if they cannot read the Review themselves, there will be others who can, to whom they can give it; and that in any case it is good to help a work which has as its object the furtherance of the Most Excellent Law.

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In order further to comply with an increasing local demand, we have now, at the suggestion of our energetic Sub-Representative for Pegu, Maung Chit Su, created a new class of adherents to the Society; these will be known as Associates, and will receive a Certificate in the Burmese language; will contribute a reduced fee of Rs. 8 per annum to the Society's finances, and will receive only such of our Publications as may be produced in Burmese. We have now in hand the first of such Burmese Publications,—a vernacular account, illustrated, of the official Recognition of the Thāthanābaing, which forms the subject of our present Editorial.

Several important changes have taken place in the *personnel* of the Society during the three months that have elapsed since our last issue. Of these the most important is the acceptance by his Eminence the Thāthanābaing of the chief office of Patron,—an acceptance which affords us special gratification, particularly in view of the fact that our support is so largely Burmese. Our Burmese brothers, indeed, seem bent on making a national affair of our work, and it is only right that the recognised Head of the Burmese Sangha should become the Head also of a Society, the object of which is to spread the Religion over which he rules, in the land that has, in so brief a time, risen to support that work in so substantial a fashion.

Next in order comes the very gratifying news that, thanks to the kindness of Professor Lanman, of Harvard University, we have now a Representative in the United States of America, in the person of Mr. Albert J. Edmunds, the author of a metrical translation of the Dhammapada, known as "Hymns of the Faith". The American nation is one which, in our opinion, is perhaps the best of all fields for the promotion of those ideas for which our Journal is founded; on account alike of the general freedom of its people from conservative prejudices, and their capacity for grasping what is essential in new ideas. It is therefore a matter of great pleasure to us to have gained a Representative so able in that country,—we offer our most cordial greetings and thanks to our new Representative, and wish him every success in his most important work. Friends in the United States who may seek for information concerning the Society's aims and work will henceforth please direct their enquiries to Mr. Albert J. Edmunds, 3231, Sansom Street, Philadelphia. We regret that this information did not reach us early enough to enable us to

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insert our new Representative's name on the List of Officers given in our Supplement.

We regret to have to announce the resignation of Dr. Karl E. Neumann, as Honorary Member and as Representative for Austria. Dr. Neumann has taken serious offence at the amount of editing we found necessary in the case of the translation of Majjhima Nikāya 63, which he was good enough to contribute, at our request, to our last number. Dr. Neumann is of opinion that we should have published this translation exactly as we received it; a view in which we would entirely concur, had the Austrian scholar been writing in his mother-tongue. As it was, we found it necessary to resort to the original Pāli for an explanation of many curious idioms the learned Doctor employed, in order to make the translation intelligible to an English reader. In making these necessary alterations, we were at pains to adhere, wherever the structure of the English language would allow, to the original phraseology, *e. g.*, where the original had 'train your training' as the equivalent of the Pāli 'Bhāvanaṁ bhāvehi', we read 'pursue your training' in place of the more obvious English rendering of, 'practice your meditation'. We greatly regret that Dr. Neumann should have taken up this attitude, but have no option but to accept his resignation, which the Council has accordingly done. We should add that Dr. Neumann wishes us to state that we were misinformed in referring to him as Pāli Professor at Vienna, and that he holds no such official position at all,—an error on our part for which we offer our apologies.

In order to further our work in Burma, we have called into being, as will be seen in our Supplement, Sub-Representatives for various towns in Burma; and we shall be glad to hear from any friends in towns yet unrepresented who may be willing to become our Sub-Representatives, and extend the knowledge of our work in the towns in which they live. Sub-Representatives must of course themselves be Members of the Society.

We have now to apologise once again for the lateness of our present issue, which, before these lines can see the light, must be nearly a month later than the published date. This new delay has been chiefly due to our own constant ill-health, a result of the unusually cold weather we have been having this winter in Rangoon. Also, the work involved is really too heavy for one person to efficiently carry out, and, had it not been for the kind assistance rendered by a local friend, to whom we are

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indebted for our *Reviews* and a large proportion of our *News and Notes* this issue would have been still more delayed. The remedy for this state of things lies in the direction of the formation of a proper Editorial Staff, and, primarily, in the appointment of a Sub-Editor; and we shall be very glad to hear from any Englishman or American who is willing to undertake such a post. Applicants should state age, experience in journalistic work (this, or at least a knowledge of proof-correcting is an essential), and remuneration expected. A good knowledge of Buddhism is of course necessary, and samples of literary work on Buddhist matters, either published or unpublished, will be a useful aid in forming our selection. Communications on this matter should be sent to the Editor at Headquarters.

The increasing amount of office-work involved by the extension of the Society since the appearance of the last issue of Buddhism has now been met by the appointment of an Acting Manager, Maung Ba Than, to whom all business communications, complaints, etc., should be addressed; and we feel sure that, under his management, the business of the Society will be transacted with more accuracy and promptitude than has been the case hitherto, when the whole of this work devolved on one of our Honorary officials, whose few hours of leisure were devoted entirely to the most onerous and tedious department of our work.

One other special need we have to call attention to,—the need of literary contributions. For such we are willing to pay, as set forth in the *Supplement*, and our friends, in East and West alike, cannot help us better than by assistance of this sort. Hitherto, we have had to arrange in advance the subjects of our articles; and the failure of a single promised article has several times involved a great deal of hurried work. We need to have always in hand a large stock of good material,—such articles as treat of most of the subjects with which we deal can generally appear in any issue,— so that we may exercise a fair selection, and avoid any possibility of delays in future.

Dr. Rhys David's valuable article on *Pali and Sanskrit Texts*,—for which we offer our best thanks to the Author,—unfortunately arrived too late to take the position at the beginning of this issue which the importance of the subject merited. Our thanks are also due to the Author of that valuable little work *From Poverty to Power*, for the excellent article he has kindly contributed to our present issue.

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We have to place on record our thanks to the kind friends in Pegu and in Mandalay, who, on our recent visit to these towns in connection with the installation of the Thathanabaing, made us so welcome that we regret we do not possess that enviable faculty of the Hindu Gods, who are, we are informed, able to be in several places at once!

In our last issue, we stated that we would give a representation of the little monastery close by Shwé Dagon, where BUDDHISM first saw the light. This now appears at the head of this article, and we think we are not going too far in suggesting that this is perhaps the strangest birthplace of any Journal in the world. If it was strange, it was not less inconvenient; for there were many little Yellow-robed Novices that lived there, ardent after knowledge of the Good Law,—and the way of acquiring that knowledge in Burma is to shout the sonorous Pāli of Vinaya, Sutta and Abhidhamma as loud as healthy young lungs can manage. It is a very good way of learning things by heart, but it did not tend to the editorial peace,—even the constant loud asseveration "May all living things find Happiness by virture of these words!" somehow failed of its proper effect on the journalistic consciousness. Kindly supporters quickly came to the rescue, however; and now, thanks to these, there is a new Editorial Office for Buddhism; in full sight of the Great Pagoda, and exactly adapted to our needs.

Our full-page Illustrations in this issue, as well as many minor ones, have their explanation in the articles to which they refer; and so it is unnecessary to explain them further here. A few, however, are not referred to in the articles in which they appear, and of these we will therefore give a brief description. The large standing figure on p. 209,—the original is more than life-size,—is a representation carved in wood of Metteyya Bodhisatta, the future Buddha; who, according to the prophecies of the Sacred Books, will re-appear on earth two thousand and five hundred years from now, and will enlighten all mankind with His Doctrine of the Law of Love. This Bodhisatta is always represented *white*, it being believed that the Coming Buddha will be of a white race; and it was a distorted echo of this belief (succinctly stated in the Buddhist Scriptures) which led to the favourable reception that enabled Lieutenant-Colonel Waddell to gather so much valuable information concerning the mysteries of the Tibetan priesthood. (See his ***Buddhism in Tibet.***)

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The Pagoda we have placed at the head of Dr. Rhys David's article on p. 249 is the celebrated Pupphārāma Dāgaba at Kandy in Ceylon, which stands in the grounds of the second largest training school and Pali College in that Island:—an institution which has done much indeed to promote the knowledge of those Scriptures whose age and authenticity our Author so ably discusses.

The small Buddharūpa on p. 289 is from the sacred city of Anurādhapūra in Ceylon, and is not less than eighteen centuries old,—a solid monolith of hardest granite, or of course it would not have endured so long. Doubtless this image, like many another scattered in the jungle on the site of the ancient capital, was once enshrined in a great Temple, splendid with gold and ivory, like those described in the old Chronicle of the Kings. Now all the glory is departed, wood-work and brick alike lie crumbled into dust,—only the enduring granite of the once-worshipped image survives there in the jungle; uncared-for save by the English Archæologist who disinterred it,—survives, to bear witness to the vanished glories of a bye-gone age. There is, to us, something utterly pathetic about these isolated images at Anurādhapūra,—and it is to us difficult to comprehend how the modern Singhalese can leave these reproachful relics of their glorious past to the more tender care of the Government Archæologist. The whole of the great ruins of Anurādhapūra, from the broken jungle-covered Cetiyas to the ruined tanks and fallen pillars, are eloquent of an unutterable neglect. The Monastery of the Brazen Palace, the pride of Lanka's greatest King, so splendid in its day that it was popularly supposed to have been made after the design of Vissakamma, Architect of the Gods, is now but a dwindling forest of stone pillars; and of the great Peacock Palace nothing remains but the enduring granite,—only the steps, the flooring, and a few poor pillars of stone,—where once the great King reigned in the heart of his capital, in the days when Anurādhapūra and its environs alone held a greater population than now the whole of Ceylon can boast. There is no place in all the world, we think, that to one who knows its ancient history recalls more terribly the sad lines of the old Tent-maker of Naishapūr:—

> They say the Lion and the Lizard keep
> The Courts where Jamshyd gloried and drank deep:
> And Bahrám, that great Hunter—the Wild Ass
> Stamps o'er his Head, but cannot break his Sleep!

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Perhaps, now that the ancient Capital is to be made more accessible by the new railway, the Buddhists of Ceylon will combine to do something at least to preserve the Cetiyas and Buddharūpas, to clear the former of the jungle that covers them, and to surround the latter with appropriate shrines.

The tail-piece to *Transmigration* on page 312 is a representation, copied in part from an ancient carving at Kusināra, of the closing scene in the Great Teacher's life. There are several fine examples of this work here and there in Burma, but the best that we have seen as yet is that at the Shwé Zedi Temple in Akyab, where there are many more of the smaller figures (representing Ananda, Subaddha, and other disciples) than appear in our present illustration.

Finally, we have to offer our cordial thanks to all our friends, whose generosity has now placed our Journal, financially at least, on a firm basis. We regret that it has been necessary to raise the price of last number, but the edition is by now nearly sold out; we have added another thousand to our present issue, which will place us on a better footing in this respect next time. Some five hundred copies of our first number were sent gratuitously to the Press, Libraries, Universities and other institutions in the West, so that the real work on which we are engaged has already been put well in hand.

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AS OTHERS SEE US.

WE have received from many parts of the world, both from private individuals and from the Press, many kind congratulations on our new venture. We must beg these correspondents to accept our apologies, if we answer them through the pages of our Journal rather than personally. Their congratulations are not the less a matter for deep gratitude on our part, but the work involved in bringing out BUDDHISM is at present so great that we have but little time left for personal correspondence. Amongst these kindly expressions of sympathy the one which has most affected us is that from the Very Revd. Sri Sumangala, the veteran High Priest of Ceylon, whose work has done so much to promote Pāli Scholarship, and to elevate and purify the Sangha in Ceylon. We are proud indeed to have won the approbation of so eminent a scholar and so distinguished a Member of the Order of the Yellow Robe. Other kind messages, not less appreciated or valued, come from Dr. and Mrs. Rhys Davids, from Dr. Paul Carus, Professor Lanman, and many others, to all of whom we tender our heartiest thanks.

Besides these many private expressions of good-will and sympathy, we have received not a few notices of our first issue in the public Press; and these also, for the most part, have been most kindly in their attitude, even when, as is of course the case with the majority of Journals in Western lands, they have found it necessary to dissent from our views in some directions. We thank our contemporaries for their kindly expressions of sympathy and for their criticisms; and, as some of these latter are founded on slight misconceptions, or touch on matters that it is advantageous for us to further explain, we take this opportunity of answering some of our reviewers, and further explaining the matters on which they touch.

The "Theosophical Review."

The sternest of our critics is, quaintly enough the English organ of the Theosophical Society or Universal Brotherhood, which devotes a large number of pages in its November issue to a criticism of our attitude on the very important question of the Soul-theory, the impropriety of our holding Buddhist

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ideas on this subject seeming to be the only feature of our Journal which calls for any lengthy comment from our reviewer's pen. In fact, he goes so far as to insinuate that the Buddhist theory of Anatta, of the complete absence of a Soul or anything permanent in man or elsewhere in the Ocean of Existence, is *not* Buddhism; and gravely informs his readers that when the Buddha instructs His followers to comprehend "This is not I, this is not Mine, there is no Self herein," even of the highest phenomena of consciousness; that what He *really* meant was to urge them to seek the more strenuously after a very big Self corresponding with the Ātman or Brahman of the Hindu philosophies. We have, we must admit, often wondered at the unwearying reiteration with which, in almost every part of the Buddhist Scriptures, the Master insisted on the complete absence of a Soul anywhere,—whether 'high or low, great or small, material or subtile, far or near',—we have wondered at this seemingly unnecessary repetition, and have thought that the people of the Great Teacher's time must have been singularly obtuse when they needed so much reiteration of this point. But that mystery is now cleared up for us, when we find that to some minds one of these very categorical denials of the existence of a Soul, a Self, 'even to the very highest limits of consciousness' can itself be taken as implying that the Buddha meant to point out the existence, and to stimulate men to the search after, that very Self the existence of which He was then denying. And as, in this and other respects, the review under consideration tends to spread misapprehensions concerning our Religion, we shall deal with it in detail, with the view of giving the Buddhist answer to the Theosophical,—or should we say Brahminical?—position taken up by the writer of this criticism.

Noumenon and Phenomenon.

Our critic begins the serious part of his review by objecting to some passages in our introductory article *The Faith of the Future*, from which he accurately deduces the statement of our position 'There is no Noumenon behind Phenomena.' He then, very kindly, tell us that he has studied a little Philosophy,—always a meritorious thing to do,—and that the result of his studies in this direction lead him to believe that Noumenon means Reality,—which was, singularly enough, the exact meaning we had intended to convey by this word. Now as our Theosophic friend has already insinuated, in the opening pages of his review, that the doctrines of

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Buddhism as set forth in our Journal are an invention of our own, and not, as we would put it, an attempt to express the Teaching of the Master in modern phraseology, it will perhaps be best for us to quote from our Scriptures on this score. We read, (Dhammapada v. 279):—

"Sabbe dhammā anattâ" 'ti, yada pannāya passati,

Atha nibbindati dukkhe: Eso Maggo Visuddhiyā.

Here the word 'Dhammā' has precisely the connotation of our modern meaning of the word 'Phenomena,'—at least of those modifications of consciousness which we call phenomena; and 'Atta' has exactly that meaning which is implied in our 'Noumenon.' Then this passage will read "'All the Phenomena are without a Noumenon' (or Ātma),—whoso by Wisdom shall thus realise, he becomes wearied of the Sorrow of Existence; and this is the Path to Holiness (a synonym of Nibbāna)." Is that a sufficiently clear statement of the Buddhist position, or does it also imply that the Buddha wished by these words to convey a meaning exactly opposite? Surely not, and just exactly the radical difference between Buddhism and all other Religions is this: the others have all held that the Noumenon, the Real, lies behind—that is, is in some way involved in—the Phenomenal; that the Universe is, as it were, the evil dream of Brahman or the creation of God, and that hence the Brahman or God lies behind, acts as the soul of, so to speak, every phenomenon; a view which Buddhism constantly and strenuously denies. Our critic then asks, "why cannot he take Noumenon as synonymous with God, or the Good, or the Self, or Brahman, or Nibbāṇa?" and we reply, If we sever the word from its historical connection with Phenomenon, and regard it as meaning simply the Real,—*Not* a self, not any Being or person at all,—then we shall be quite right, according to Buddhism, in referring to Nibbāṇa as the Noumenon. Only, in so doing we must be careful to remember the above passage (one constantly recurring in the Tipiṭaka), and to understand that that Noumenon of which we speak is in no way involved in Phenomena,—not even as the Saksi, or Witness behind all doing. It is because the word Noumenon *is* thus involved, in the mind of students of philosophy, that we prefer not to use it as a synonym of Nibbāṇa.

We are next informed that we are out of touch with Modern Science, in this denial of the Noumenal; by which we presume it is to

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be inferred that Science now has gone back to the Phlogiston Theory, or something animistic with a Spirit in it. As we still receive periodicals and publications issued in the interests of science proper, we are glad to be able to reassure our Readers,—no such calamity has yet occurred. And, we may here add that curiously enough there is a review in this very same issue of the Theosophical Review—that on Mr. Carl Snyder's *New Conceptions of Science*,—which from the reviewer's remarks, would appear to indicate no such appalling degeneration on the part of the latter-day scientist.

Nibbana and Brahman.

Our critic goes on to say, that it is a mark of sectarianism to say that Nibbāṇa is not Brahman. Yet it most certainly is not. As we pointed out in our essay on *Nibbana*, the Hindu conception of Brahma-Nirvāṇa corresponds with that of the Buddhist Fourth Arūpa-vimokkha. And wherein lies the difference? In that the Nibbāṇa, the Way to which was taught by the Buddha, is a *Finality*, is Niccaṁ, changeless; which, according to the Brahminical teachings, the Brahman certainly is not. For we are told in the Hindu Scriptures that once only the Brahman was, and that, by a process of evolution, all this universe came out of that same Brahman. Then the Brahman changes, being at one time Brahman pure, and at another Brahman *plus* the universe. Moreover, as we understand the Theosophical teachings, after one has attained to the Nirvāṇa of the Hindus,—after the whole universe has got there—it will all, in a future 'Mahāmanvantara' revert again, and produce a new Universe, which, having climbed up the same tedious path of evolution will again return to Brahma-nirvāṇa, and so on *ad infinitum*. This, to a Buddhist, who wishes to escape for ever from the Universe, to find the Real, to be no more the plaything of the forces of nature and the bond-servant of Self-hood and of Sorrow,—this is a most dreadful idea. It is, indeed, exactly what would, in our estimation, happen to one who had so exalted his idea of Self-hood that by it and by meditation he attained to the Arūpa-Brahma-loka. For a period incalculable would he endure there; yet, after all, Kamma would exert its sway upon him, and he would die as an Arūpabrahmaloka Deva, his Saṅkhāras giving rise to a being according to the nature of his unexhausted Kamma. To put it another way; you say that the Universe came forth from Brahman, and that at one time naught save the Brahman was. Then 'In the beginning Desire arose in it, which was the primal germ of Mind.' Where did that desire come from, if

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the Brahman was the All, and the Unchangeable? Did it not come from Kamma, from the remaining Saṅkhāras of your past Universe, which had *not* attained to the Eternal, inasmuch as, after a sufficient while, they returned, primarily in the form of Desire? Again, if the Brahman was the All, and was perfect, then what was the object of this emanation of a Sorrow-filled Universe? If there was, as hinted in Theosophical works, some vaster perfection towards which the Brahman could evolve by this so pitiful descent into matter, then it was not the All—there was some greater light beyond it, some perfection it had yet to gain; and, if it were perfect, liberated, if it were what we Buddhists name Nibbāṇa, then nevermore could passions or desires 'invade its safe eternal Peace',—for the Nibbāṇa which the Omniscient Lord declared to us is in very truth the Other Shore of the Ocean of Being, wherefrom to this poor darkling life of earth is nevermore return.

Animism. We are next taken to task for employing the word 'Animism' with respect to 'high beliefs', to 'over-beliefs', and in particular to "philosophical Brahminism, and the reality called Atman or to any form of truly theosophical thought". We are really very sorry that this word should give offence,—which was far from our intention in employing it,—but really we think the offence lies rather in our critic's mind than in the actual meaning of the word. Animism, as we understand it, is a term implying belief in a living Self, a Soul, a Being, behind the various phenomena of nature and of the mind. It is true that that term is applied to crude notions and superstitions, as our critic tells us; but that does not seem to cast a slight upon such 'over-beliefs' etc., as fall under its category. The brutal sacrifices of Durga-puja are called a religion; but are Buddhists, to whom these sacrifices are so horrible, to be annoyed because their glorious Dhamma is also called a religion? Surely not, and as the word 'Animism' includes *all beliefs* which see a living being (call it Higher Self, or Supreme Self, or any other sort of self you will) behind all phenomena, whether physical or mental, we do not quite see why believers in that Self should feel annoyed when Vedantic and other philosophies are classified under that term. They *do* believe in a 'thing which lives' behind the phenomena existence, why, then, object to being called Animistic? And, moreover, these 'high beliefs,' etc., are actually and historically the outcome of the earlier animistic beliefs,—first the purely animistic gods of the Vedas, living and drinking and fighting like men; next the extraordinary mixture of

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magnificent philosophy and quaint superstition found in the Upanishads; and, lastly, the perfected Vedanta as set forth by Sankarācarya and his followers. The Paramātman of the Vedanta, the Supreme Self of the entire Universe, is the natural and necessary outcome of the belief of the prehistoric savage who, when the lightning carved a hole in the ground, could only, as Max Müller tells us, describe this phenomenon by saying "The Digger digs." That "Digger" stuck in the minds of his descendants (for it is by words we think), and it took the insight of a Buddha to discover for us the fact that there was no Digger at all (save in the thinker's mind), but only a phenomenon, a Digging; rising, not, as the savage thought, from the action of the Digger; but from a manifestation of natural forces, one link in an infinite series of causes and effects. Incidentally, we may here point out to our reviewer that Buddhism has not, as he states, 'ever taught the existence of gods—of disembodied entities', for the devas of Buddhism all *have* bodies—even the so-called Formless Brahma gods have bodies, as stated in Kathāvatthu and elsewhere, only those bodies are very subtle. These gods, again, whether they be animistic relics or real entities, are of not the least importance in Buddhism, and are generally introduced, when they appear at all in the Tipiṭaka, to 'point a moral or adorn a tale'; the part they play is mostly that of a buffoon, or of a *deus ex machinâ* who comes in at an opportune minute to save the situation. When an English writer makes use of the expression, *deus ex machinâ*, is he supposed to believe in the real existence of the handy personage so-called in ancient plays? We believe, certainly, in the existence of other sorts of beings than men and animals; but not in *disembodied* beings; nor is that belief at all an essential part of Buddhism; for, if such beings exist, all we really know about them is that like everything else in the Saṁsāracakka, they are Impermament, subject to Sorrow, and Without a Soul. (Anicca, Dukkha, Anatta).

Cui Bono?

And now our worthy reviewer waxes warm, and launches forth into a little tirade. "What again", he cries, "What again about the Buddhist notions of hell? What indeed about the whole scheme of Punarjanman or Palingenesis, (if you object to the term reincarnation as 'animistic'), and of the Siddhi or psychic power of remembering such past births'? What remembers? Analyse it all away to distraction if you please; splutter over 'animism' if it suits you;

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but practically if we are nothing but a 'concatenation', a 'nexus', a 'continuum' *only in appearance*; what *is* the good of it all?" Now we are really very grieved that our modest efforts to propagate the Good Law—that Law, we may remind our critic, followed at least in name by the two Founders of the Society, in the official organ of which this 'Eirenicon', as he calls it,—appears, should have so far annoyed the reviewer that he should deem it necessary to use language so little appropriate to a Student of Philosophy when discussing a great Religion. According to Buddhism, that which passes over from life to life is, as explained elsewhere in this Journal, only the Doing, the Kamma of the being that was; and the being in this very life *is* only a continuum, a nexus, a concatenation; as again and again expounded by the Buddha Himself. As to the petulant final question "What *is* the good of it all?" We answer, Who ever said there *was* any good in it all? The very fundamental proposition of Buddhism is that all possible forms of existence are full of Ill, of Sorrow; and the one ideal of the Buddhist is to escape from this ceaseless whirl of Sorrow to Nibbāṇa's Shore of Peace. And why, in a Journal professedly non-sectarian, the organ of a Society which affects to entertain an equal respect for *all* Religions, Buddhism should thus be singled out for a deliberate attack on its fundamental doctrines, we admit it is difficult for us to comprehend. For,—as we think our critic must know as well as ourselves, it is this very theory of the nexus, the continuum, which is the basis of all the Master's Teachings,—at least, so far as we, His humble followers, have been able to understand them. The Theosophical Reviewer may perhaps be much wiser in our own Religion than we whose lives are given to the search for Truth after its methods, and the Great Teacher may have meant always the opposite of what He said. Our hearts indeed are not yet free from Moha, the Illusion, and we have dared but to repeat His Teaching, '*thus even have we heard*',—yet still it would seem needless for a non-sectarian Editor to attack our Religion; and we must confess to some surprise at such a treatment coming from such a quarter.

Finally, we are asked, if we maintain there is no tradition of esotericism in Buddhism, to account for three treatises, printed by the late Madame Blavatsky under the title of *The Voice of the Silence*. We are told that Professor Max Müller was unable to answer this question when challenged to do so. Perhaps the learned Doctor had some business he considered more important to attend to, than to answer irrelevant queries.

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As we have more time at our disposal, we answer, that we might as well be requested to account for *The Vision of Mirza*; which has about as much to do with Buddhism as the work in question. A work in which the reader is invited to "Behold the hosts of souls" is, by reason of that fact alone, stamped as a work outside the pale of Buddhism, for our critic seems to be blissfully unaware that the doctrine of Anatta, (in the Mahāyana works Anātmakam) is as much an integral part of so-called "Northern" Buddhism as it is of "Southern". The founder of the Mahāyana, Asvaghosa, in his work the *Sutralankara*, [1] descants at length, just as does Buddhaghosa and other authors of the Theravada School, on the non-existence of the Soul or Ego; [2] and the belief that Northern Buddhism accepts the idea of a soul has arisen from a mistaken translation of the Chinese word '*shin*' as 'soul', a meaning which it does not possess.[3]

Another view. In agreeable contrast to the foregoing criticism, stands the very kind notice that appears in the *Theosophist* for October; from which we judge that the opinions expressed in the *Theosophical Review* are not shared by all Theosophists; and that the Reviewer of the latter paper prefers seeking out our good features to discanting on our failings, whether real or imaginary; a courtesy for which we would express our cordial thanks. A very different tone also appears in the review of BUDDHISM which appears in *The Open Court* for November, from the closing paragraph of which we venture to quote, containing as it does a valuable lesson which many might well take to heart:—

"What shall Christians think of this re-awakening of Buddhism? Shall they be alarmed for the sake of their own religion? We think not! We believe that the awakening of a greater interest in any one religion can only help to bring out the truth, whatever the truth may be . . . . The more earnest the pagans are, the better it will be for Christianity. The Buddhists begin to learn from the Christians, and if there is anything good in Buddhism let the Christians learn from the Buddhists."

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[1] A translation of this work from the Chinese, by M. Huber of the Ecole Francaise d' Extreme-Orient will shortly appear, when we shall give extracts showing the views of Asvaghosa on the subject of Anatamakam.

[2] See S. Beal's *Buadhism in China*, p. 191.

[3] *Ibid.*, p. 186.

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Wise words these, which might well be borne in mind by many a devoted follower of the Christian religions.

"Buddhism Militant."

We next pass on to what is perhaps the most flattering notice that we have received, and one which, as it contains several enquiries that may occur to many Western readers, we shall consider in detail. Our reviewer, in the Midland Herald, under the heading *Buddhism Militant*, opens thus:—

"I must call attention this week to a matter of much greater moment than fiscal disputes or party wrangling, to what is perhaps the most important event of this year, or of many years, namely, the appearance of the first number of *Buddhism* . . . . I heartily welcome this excellent magazine, so well got up, and containing matter beyond all price."

After this very complimentary opening, the *Midland Herald* proceeds to say:—

"We may welcome it as a move of happy omen and great promise that the East should hold out a helping hand to her younger brother of the West. But though, or because, I so welcome this move, and because I wish it well, I will make bold to offer one or two little criticisms."

This he accordingly does, the first suggestion offered being that all Forms and Rules tend to cover up the truth. This is of course exactly the position taken by the Founder of Buddhism, and, if we accept a few functions relating to the admission to Membership in the Monastic Order, etc., there are no forms or rites known to Buddhists,—save, of course in China and Tibet, where the religion has become corrupted.

The next query relates to a matter which certainly does need some explanation. "It seems to me," says our Editor, "that a decided drawback to some parts of these articles is that so many words are used which we cannot understand. It is necessary to use these strange words?" and our kindly critic goes on to cite the use of "Ill" in *The Threshold of Buddhist Ethics*. He suggests that "evil" would do as well, and enquires "Why a capital 'I'?" The reason is this. In presenting Buddhism to the Western reader we labour under a very great difficulty. Religious thought in East and West has proceeded on lines very far apart, with the result that a particular religious meaning has grown up around certain words, till they have become as it were

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technical terms implying a given religious outlook. The word which Mrs. Rhys Davids in the article referred to was endeavouring to interpret for the Western mind is the Pāli *Dukkha*, meaning sorrow or suffering; and, by the process of the assimilation of speech to thought, it has come to the Buddhist to mean very much more, to be one of the fundamental technical terms of his Religion. The suggested word 'evil' has in the West a similarly technical meaning,—on Western lines, of course. It involves and implies, to the Western thinker, the Christian idea of sin, a something opposed to right and good,—an idea which does not exist in Buddhism at all, which holds all that a Christian would regard as 'sin,' as well as all other manifestations of this *Dukkha*, are only the result of Ignorance. To the Buddhist, no man is 'sinful' in the Christian sense; he is merely more or less ignorant of the great Laws of life, and more or less suffering in consequence. Then to use the word 'evil' as a translation of *Dukkha* would be, in the majority of cases, to convey a totally wrong impression to the Western mind. So it is necessary to employ a word that has no such misleading connotation, and to mark it out in some fashion as a word having a special technical meaning. Mrs. Rhys Davids uses 'Ill',—we ourselves generally employ 'Sorrow' or 'Woe.' And we employ capitals simply to indicate that the word in question *is* a technical term, to give it an especial weight in the reader's mind, so that it may stand out with an especial meaning. That special meaning may be, and no doubt is, sometimes difficult to gather; but the same must be said of any system of philosophy or religion or even of a science,—the technical terms have first to be mastered, before much progress can be made. Merely to reproduce the Pāli word would be quite unintelligible; and so, for English readers, we are compelled to employ such words as have no special connotation in Western religious thought, and to indicate their special nature by an initial capital. Our critic further objects to our use of capital initials in pronouns referring to the Buddha, telling us that it makes him "suspect some unworthy attitude, something of the 'Lord, Lord' religion, something of superstition." To this we can only say that we can see naught of an unworthy attitude in the intense reverence in which we Buddhists hold the person of our Master. It is a *free* reverence—not the 'lively sense of future benefits' of the Dictionary,—for, as our reviewer will have gathered, we do not pray for benefits to Him. It is the spontaneous reverence which springs from

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unalloyed gratitude,—He taught us the Way of Life, how should we not revere Him and how not adore,—holding Him different to other men, and marking our love and our respect even in little things, even in such as are here objected to. If our custom in this respect seems strange to some, we would ask these to remember that the thing which they resent is but a little symbol of our love for the Great Teacher, whose personality we thus endeavour to make prominent in our Reader's minds,—unlike the names of other men.

One other important criticism is made by our reviewer, namely, that he is disappointed that we Buddhists should welcome Government aid in the support of our Thāthanābaing. Perhaps the article on this subject in this issue may a little clear up this matter for him; but in any case he must remember that East and West are not the same; and, if he were here and understood the position more fully, it might be clearer to him why we do so welcome that recognition and that support.

For much that is interesting in this review we must refer our readers to the original article, which appeared in the *Midland Herald* (published at Bilston, Staffs), of October 24th last. Our thanks are due to the Editor of that Journal, as well for his very complimentary remarks, as for his useful criticisms.

An Ethical Opinion.

South Place Magazine, the organ of the South Place Ethical Society, also has a most cordial welcome for our Journal, and in the course of a notice of our first number under the caption of *A Voice from the East*, makes some weighty remarks on the subject of religious movements in East and West.

"The ludicrous notion" the writer commences "that used to form the basis of missionary appeals in the mid decades of the last century, that the peoples of the East were thirsting for the Gospel of Christ, or that particular form of it favoured by the little sect appealing for funds at the moment, will only survive in regions where thought and knowledge are well kept at a distance. Those who have known the East by way of commerce or administration, have quite another tale to tell, a few having even suggested that the West has more to learn from the East in the matter of religion, than the East can ever have from the West . . . Keen-witted observers in Eastern lands, to whom the intercourse with others has revealed the deficiencies of the West, with its sordid aims and lop-sided progress, have been genuinely concerned at what they see. They are beginning to

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think that missionary effort is much more required, and ought to flow, in the other direction.

This appears to be the reason for establishing a new Review . . . . intended to bring before the peoples of the West the principles of Buddhism, the Society believing that those principles . . . would do much to promote the general happiness. Nor is that belief so vainglorious as it may look to anyone prejudiced against it by exclusive Christian teaching; for when we read the programme of effort . . . the nobility of its whole purpose, its charity of tone, and its long insistence on the ethical side of any religion that is to command the future, commends it to all."

Then our Reviewer, after quoting from our pages, proceeds to point out that this "is exactly what we of the Ethical Movement have been striving, not perhaps without some little measure of success, to inculcate of late", and closes his remarks with the following pregnant observation:—

"Buddhism has been sneered at in the past as "a goldess religion." Yes, that is just it; the abundance of thought, of sacrifice, of wealth, that in other faiths have been poured on the laps of the Gods, have in this fructified in humanity's service. What wonder, then, that such a faith is professed by five hundred millions, that its progress is a calm, bloodless triumph, and that in these latter days it is able to offer its sweetness and light to soothe the fretful unhappiness of the West."

Other Notices. Our space does not permit us to further quote at length from the many kind notices that we have received. The *Daily Chronicle* writes sympathetically of our Journal, but thinks that we have undertaken a "vast and hopeless task," and that we "might as well hope to convert the people of England to the wearing of Burmese costumes as to make any headway with the vast but dumb creed which wholly rejects the idea of a Supreme Being, and maintains profound silence upon the origin of Sin." This is a not uncommon argument, or rather illustration; and to it we would reply that whereas differences of clothing are necessitated by differences in climate, we are not so far aware that Truth is similarly variable; or that it depends for its recognition on latitude and longitude. It is a vast task, truly, this one in which we bear a small part only; but that it is not a hopeless one Time, severest of all judges, will declare; for what there is great and true and noble in our Religion will endure, even despite its

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silence on the origin of 'Sin.' Why the absence of this Semetic conception should so profoundly bar the progress of our religion in the West the reviewer does not tell us; and we would point out to him that the Buddhist view that all 'sin' has its birth solely in ignorance, is one that is steadily gaining ground in the West.

We have also to acknowledge the receipt of congratulatory notices in *La Revue* of Paris; in the *Bulletin de l'Ecole Francaise d'Extreme-Orient*, published at Hanoi in French Indo-China; in the *San Petersburgskia Wiedomosti*, of St. Petersburg, the *Hongkong Daily Press*; and the *Indian Mirror* of Calcutta; from the *Echo*, *Reynold's News*, *Christian*, *Commonwealth*, *Nature*, the *Literary World* and the *Review of Reviews* of London, and from all the local papers. For the generous welcome which has been accorded us we return to all our cordial thanks; and would add that we are always thankful for honest criticisms, for it is thus that we may render our Journal more acceptable to all,—more worthy of the work that lies before us; and which, recognising fully our own shortcomings, we have ventured to undertake.

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REVIEWS.

AS A MAN THINKETH. *By James Allen, the Savoy Publishing Company London, 1903*:—This is another of Mr. Allen's useful, helpful manuals, and is well designed to effect its object—to stimulate not onlo thought, but to bring men and women into action in perceiving "the Truth that—'they themselves are makers of themselves' by virtue of the thoughts which they chocse and encourage." The book does not tell us *how* these things are, the author *knows*, and he merely records "the result of meditation and experience." This justifies his being given thoughtful consideration. He does not bore his reader with theory, and in the limits of some fifty pages he records simply yet impressively the use and abuse of thought;—apply thought rightly and we may hope to ascend towards perfection; apply thought wrongly and we descend "below the level of the beast." Mr. Allen merely uses popular language here, for, we think, he will agree that in thought the beast does not descend as low as some men do. We have in a previous notice of Mr. Allen's books said that his writings are "full of the very spirit of true Buddhist teaching" and the book before us bears evidence of being very full of things which could be matched with tenets from the Master's utterances centuries ago.

Mr. Allen is led to his conclusions because he recognises "the Great Law which is absolutely first, and which cannot therefore give good for evil, evil for good." And he tells us that we get out of harmony with ourselves, and indeed with the Universe, because "men do not attract that which they *want* but that which they *are*." It is only when we commence to search for the hidden justice which regulates our life, and adapt ourselves to this regulating factor, that we progress and get in tune with all things. "Law, not confusion, is the dominating principle of the universe; justice, not injustice, is the soul and substance of life; and righteousness, not corruption, is the moulding and moving force in the spiritual Government of the world." Here again Mr. Allen uses popular language, for it is only in such terms that most people may be stimulated into action. Further use of this language is in evidence in his chapter on "Visions and Ideals" which opens with the sentence: "The dreamers are the saviours of the world". But his use of terms stands out clear when he cites instances such as these: "Columbus cherished a vision of another world, and he discovered it; Copernicus fostered the vision of a multiplicity of worlds and a wider universe, and he revealed it; Buddha beheld the vision of a spiritual world of stainless beauty and perfect peace, and he entered into it."

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He urges all to set before themselves lofty ideals by which to build our lives and which we will ultimately become.

The little volume is divided into seven chapters, each complete in itself, and beginning with Thought and Character, which latter is defined as the complete sum of man's thoughts. We are led higher and higher, step by step, to see the effect of thought on circumstances, on health and the body, its continuation with Purpose, and the heights thought can attain in visions and ideals, and in that state of serenity, when " a man becomes calm in the measure that he understands himself as a thought-evolved being."

To the methodical and devotional this little book will be very welcome, as each chapter offers much food for meditation and reflection. All is stated, as we have said, in popular language, without the use of technicalities; and therefore the work may be easily adapted to a chapter being read each morning, and its contents applied to tracing the effects of our thoughts on ourselves and on others. S.

ASTROMONY WITHOUT A TELESCOPE ; *by E. Walter Maunder, F.R.A.S.* " *Knowledge*" *Office, 326, High Holborn, London.*

To dwellers under tropical skies, this book is of special interest, as it reveals the treasures to which ready access may be had out in the open, on clear, bright nights; and brings within the reach of all additional means of passing time usefully at least, if no greater object is sought. Under the purer skies of Eastern climes, the general observer can, with the help of Mr. Maunder's work, read aright the mild beauty of the moon, the vivid sparkling of the stars, and that intense darkness which appears to the naked eye as unoccupied space. *Astronomy without a Telescope* is of permanent value and none can rise from it without feeling that he has in some measure approached that sublimest of ideas, extension. The poet, artist, and philosopher approach this idea in imagination, but to the observer with the naked eye, the stellar firmament is a reality, whose members come to us from regions of invisibility, and some of which discover themselves to us only during a scanty portion of their course. To every beyond there is still a beyond, but Mr. Maunder does not call on us to take any flight of imagination, nor does he puzzle us with any intricate calculations. All he gives are plain facts, and he repeatedly impresses his readers with the necessity of pinning themselves down to practical work. To quote his own words :—" It is an old saying, of the truth of which we are often reminded by our daily experience, that what is everybody's business is nobody's business.

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Work which some one is obliged to do, or is paid to do, gets done. Work, too which is only open to a few to undertake also generally finds that some of that few will undertake it. But that which is open to everybody and yet to which no one is appointed, no one is driven, hangs fire and is left undone."

In his Preface, the Author points out that in the widespread attention which improvements in the size and efficiency of astronomical telescopes has attracted during the last quarter of a century, and in the vast fields of interest which these improvements have opened up, there is some danger of the fact being overlooked that there still remain "fields for which the primary instrument of all, the unassisted human eye, is still available; and to which it alone is adapted fields which even yet are far from being exhausted." He tells how he awoke to a recognition of this fact, and entreats the help of those who will combine the pleasures of admiration with ordered observation. The book is well illustrated with the labours of other well-known workers in the "first and grandest of all the sciences," to whom the Author acknowledges his indebtedness for help in giving the public this "Guide to the Constellations and Introduction to the Study of the Heavens with the unassisted Sight"—objects which the book truly and faithfully fulfils.

The book is not without interest to the general reader as well as to the student. We are taken step by step and shown how there is work for every grade of instrument which bring distant objects near, from the human eye and ordinary opera and field glasses, till we reach the 36-inch refractor of the Lick Observatory; and we are informed how very limited is the scope of the last named instrument. Every grade of improvement, every increase in efficiency, diminishes the view over which the unassisted eye can work, and so leaves us without that broad grasp of field so essential to "definite branches of astronomy in which the telescope is not only unnecessary, but more than that, it is a hindrance."

As an incentive to work, we are introduced to a modern Tycho, Chandrasekara, a recluse of Oude in India, who has, independently and on his part originally, with the naked eye re-discovered the lunar evection, variation and annual equation, which found no place in earlier books of Hindu astronomy. Like Ferguson, the shepherd boy, who, lying on his back in the fields, sought fellowship with the stars, measuring their relative distances by means of beads upon a thread, so Chandrasekara devised his own instruments. In these and like instances, we recognise the truth stated by Mr. Maunder, that it is not the instrument but the man at the eye-end, who is the most important factor in all things.

S.

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THE October number of *The Light of Dharma*, the organ of the Japanese Buddhist Mission at San Francisco, Cal., contains, as is usual with this well-arranged Journal, some valuable and instructive reading, amongst which we would call especial attention to an anonymous paper on "The Ethical Side of the Material" which, whilst, only too brief, is full of profound thought. A very accurate and important paper is that by Daisetsu T. Suzuki, on "Individual Immortality" as regarded from the Buddhist standpoint. There are also valuable essays on "The personalities of Buddha as taught in the Mahāyana School," by the Editor, the Revd. K. Hori, and on "Hinayana and Mahāyana" by P. K. Kaluphane. The number closes with some well-written and interesting Reviews and Notes. The Editor and management of this Journal are to be congratulated on the steady standard of excellence which it maintains.

Will the Editors of the *Buddhist* and the *Maha-Bodhi Journal* please take note that we cannot give a synopsis of these Journals unless we receive them?

The *Theosophist* for October contains a lengthy review of Asvaghosha's "Awakening of Faith in the Mahāyana," (London, Kegan Paul, 1900) translated from the Chinese. The November and December numbers are both very interesting reading, and contain a paper on "Modern Views of matter" by Sir William Crookes, F. R. S., which is, as usual with the great Chemist's works, pregnant with deep Ideas. We miss from the December number the usual instalment of Col. Olcott's "Old Diary Leaves," which is one of the most fascinating features of this Journal.

Knowledge for December contains a very interesting article by E. W. Maunder, F. R. A. S., on Dr. Wallace's new work, "Man's Place in the Universe." Dr. Wallace had previously contributed some articles on this matter to the *Fortnightly Review*, in which he had taken up the following extraordinary attitude:—(*a*) that our sun, and hence our earth, is in the exact centre of the Universe (by which Dr. Wallace means the Galaxy), that (*b*) *ergo*, the earth is the only place in the Universe suitable for the development of conscious existence (1), and that (*c*) therefore the idea of the mediæval Christian, that all the Universe was made for man's benefit, the sun and stares to give him light, etc., is literally and actually true! A more perfect example of *non sequitur* we have never heard, and Mr. Maunder of course does not waste time

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over demolishing this quaint 'argument.' But in previous articles in *Knowledge* he did proceed to shew that Dr. Wallace's statements as to the sun's central position in the Galaxy were entirely without foundation, and in the book under review this is admitted, and the sun is more properly assigned to a place nearer the circumference of the Galaxy, although the fact that on its satellite the earth, and on this alone, can conscious life exist, is still maintained. Did Giordiano Bruno indeed die in vain? We think not, nor do we imagine for a moment that modern civilisation will ever retrograde, as Dr. Wallace would seems to desire, to a pre-Copernican acceptation of untenable theological dogmas.

The *Light of Reason*, a monthly Journal 'devoted to the expounding of the laws of being and the higher life,' edited by Mr. James Allen, has also reached us; it contains much invaluable reading, is gracefully written and well gotten up.

The *Hibbert Journal* for October is as usual deeply instructive, the Revd. C. F. Dole's paper 'from Agnosticism to Theism' being perhaps the most noteworthy contribution; though it is hard to select one paper for notice out of such uniformly good material for thought as the *Hibbert Journal* always provides. A very interesting account is also given of a 'working mechanism of the Universe', in a review of Osborne Reynold's Rede lecture.

BOOKS RECEIVED.

WE BEG TO ACKNOWLEDGE, with many thanks, the receipt of the following works:—

PALI PALM-LEAF MANUSCRIPTS.—Mahāvagga and Cullavagga, in Burmese Character, from Bengala Sayadaw, Rangoon; Pālimuttakavinayavinicchaya, in Sinhalese Character, from Revata Thera, Kamburugamuva, Ceylon; and Petakopadesa, in Burmese character, from Vicara Thera, Mandalay.

PALI PRINTED WORKS.—The Hanthawaddy Press Tipiṭaka, in twenty volumes, from Mrs. Hla Oung and friends; Parajika and Pacittiya Atthakathās, from Ma On Me; Aṭṭhasālini, and Sammohavinodanī, from Ko Pe Aung, Ma So Tin; Pañcappakaraṇa, from the Pyi Gyi Mundyne Press; Visuddhimagga, from Dr. Rost, and the Kammavāca, from H. E.

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The Thāthanābaing ; all in Burmese character. Dhammapadaṭṭhakathā, parts 1 to 5, in Sinhalese character, from E. R. Guneratna Mudaliyar, Galle Ceylon.

WORKS IN EUROPEAN LANGUAGES. Childers' Dictionary of the Pāli Language, from Mrs. Hla Oung; Grammar of the Pāli Language, from Dr. Tha Do Aung; The Udāna, American Lectures on Buhddism, Buddhist India, Lamaism, Buddhist Psychology, and Buddhism in China, from Dr. Rost; From Proverty to Power, and As a Man Thinketh, from Mr. James Allen; The Soul of a People, Fourth Edition, from Mr. H. Fielding Hall; Die Reden Gotamo Buddho's, Three Vols., from Dr. Karl E. Neumann; Astronomy without a Telescope, from Publishers; A German Buddhist, from Dr. A. Pfungst; Studio Geologico del Monte Vulture, from Dr. Giuseppe de Lorenzo. Rajasekara's Karpura-Mañjarī, from Prof. Lanman.

JOURNALS.—Knowledge for October, November and December; The Theosophist from January 1902 to December 1903; The Hibbert Journal, for October; Bulletin de l'Ecole Francaise d'Extreme-Orient, from January 1901 to October 1903, The Light of Dharma, from June 1902 to October 1903; The Light of Reason, from May to November 1903; The International Quarterly, June to September; La Nuova Parola, for October and November; Ost Asien from June to December; La Revue, for October; San Petersburgskia Wiedomosti, from September to December; South Place Magazine, November and December; and the Journal of the Royal Asiatic Society, for October.

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NEWS AND NOTES.

Ancient Monuments Preservation Bill.

In our previous issue mention was made incidentally of certain acts which we felt compelled to stigmatise as "acts of discreditable vandalism." These had special reference to monuments and relics, not only of archæological value, but of special interest to the natives of Ceylon, especially Sinhalese Buddhists.

It gives us much pleasure to learn now from the Proceedings of the Council of the Governor-General of India, dated the 23rd October 1903, that the Hon'ble Sir Denzil Ibbetson moved for leave to introduce a Bill, to provide for the preservation of ancient monuments and of objects of archæological, historical or artistic interest, and we give the matter as fully as our space will admit. In the course of his speech the Hon'ble Sir Denzil Ibbetson pointed to the enormous impetus the study of the material remains of the human past has received in Europe during the past three-quarters of a century—"If, indeed, the science may not be said to have sprung into existence in Europe." He showed how almost "every nation with any pretentions to civilisation has recently taken measures to conserve its ancient buildings, and to protect from dissipation, loss or injury the archæological material contained within its territories, and has founded or enlarged museums in which objects of archæological interest are collected and displayed for the information of the intelligent and for the study of the learned." The work of excavation has now become a science; and we learn further from the speech that even Turkey and Crete have legislated on this matter; and in Greece the law declares that 'antiquities possessed by private persons, either in their collections or situated on their property are considered as national property;' and that the Government will step in and repair any ancient building which its owner may neglect, in which case the building becomes the property of the public. In Italy no old picture may be sold without the permission of the Government and no antique or artistic object may be taken out of the country without permission.

"My Lord," continues the speech of the Hon'ble Member of the Council, "India is surpassed by few countries in the beauty, the importance and the interest of her ancient monuments, or in the matter of archæological material which she possesses. There are very many buildings in this country of which the whole Indian people may be justly proud; there are some which the world could ill afford to spare. As at any rate one of the cradles of the Aryan race,

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India's early history possesses an absorbing interest for European as well as for Indian scholars; while the fact that the genius of her people has never turned in the direction of history, renders us peculiarly dependent upon survivals from the past for information regarding events previous to the Mahomedan invasion. Yet India alone, or almost alone, among civilized countries, has made no legislative provision for the protection of her priceless treasures." This is a frank confession of the great neglect of which the Indian Government is guilty,—a neglect all the more surprising when we learn that "the principle upon which such legislation must rest is indeed not unknown to the Indian statutes, since section 23 of Act XX of 1863 expressly recognises the right of Government to 'prevent injury to and preserve buildings remarkable for their antiquity, or for their historical or architectural value.'" And now comes a more open, straight-forward acknowledgment of gross neglect. "But no effective provision has yet been made for the performance of this duty." And who is to blame? "As long ago as 1898 proposals for legislation were made to Lord Elgin's Government, and the Secretary of State was asked to supply us with information as to the law on the subject in European countries; but it was not till 1900, when Your Lordship took the matter up, that any real progress was made."

This is but another of the many acts for good which His Excellency, the present Viceroy has performed. Had Lord Curzon not interested himself in the matter, well, another thirty years or more would have perhaps gone by before any one would have thought it necessary to move the Secretary of State for the information required. And India—and in this term Burma is included—would suffer and loose much more of value, the hand of the Vandal would work without remorse and obliterate the few remaining records of India's past.

"Bare-faced and dishonest Vandalism."

Our antiquities stand in great need of protection for, as the Hon'ble Sir Denzil Ibbetson tells us, "nobody is interested in their preservation. Irreparable injury has in many cases already been done by such neglect, nor is the injury always merely passive," and he cites an instance which is said to have occurred in 1899, when some foreigners visiting Pagān "not content with removing detached objects of interest, chiselled from the walls unique tiles and frescoes illustrative of events in the life of Buddha, many of which they destroyed in the process, but some of which they succeeded in carrying to Europe. This was no doubt an exceptional instance of barefaced and dishonest vandalism; wanton or ignorant disfigurement of ancient monuments is by no means uncommon." We quite

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agree with this latter remark, and in those in which the speaker points out that "no one of us but has seen such objects in the hands of private individuals, where, in the absence of all definite information concerning them, they degenerate into mere curiosities; while many of them are taken out of the country or even disappear altogether."

Yet, what was done in connection with this "barefaced and dishonest vandalism?" Two years later, that is, in November 1901, we learn from the Report on Archæological work in Burma for the year 1902-1903, the Deputy Commissioner, Myingyan, printed and circulated the following notice:—

"Whereas much damage has been done in the past to the shrines, pagodas and edifices at Pagan by visitors, who collect curiosities, and by traders, whose object is gain, it is hereby notified that on no account whatever, may any fresco, image, carding, plaster, tile, brick, plate, or anything forming part of or belonging to the shrines, pagodas, and edifices of Pagan be removed, damaged or interfered with. Durwans have been appointed to the charge of these buildings, and they have orders not only to protect the properties in their position, but also to see that any person who does damage does not escape. The police, too, have been directed to arrest persons, who steal from the Pagodas, and to prosecute them. Any person who is detained by the police for carrying off curios will have no reason to complain, and will have but himself to thank.

Recently a party of foreigners came to Pagan, and removed certain frescoes, carvings, &c., Their luggage was detained and searched. The stolen things were recovered, and the party was expelled from the Province."

Mr. L. M. Parlett, I.C.S., the Deputy Commissioner, deserves our best thanks for his endeavour to prevent further damage and destruction, but every one will recognise the weakness the circular exhibits in the omission to refer to any particular law or definite punishment. To tell the globe-trotter, who is our greatest vandal, and who is determined that he shall carry a relic from every place of note he visits, that he is under the watchful eye of a durwan, liable to detention, and has himself to thank for any inconvenience caused,—to tell him these things is but to raise a smile and increase conceit, for the globe-trotter has learnt long before reaching Burma, the weaknesses of the durwan and the value of a tip.

Apart from these things there are discrepancies between the statements made of this instance. The Hon'ble Sir Denzil Ibbetson, tells us the stolen property was successfully carried away to Europe. Mr. Parlett's notice states definitely that the luggage was detained, presumably in Burma, and searched and the stolen things recovered. Now which is correct? It would be satisfactory to learn that the frescoes, carvings, &c., have been carefully restored to their places at Pagān.

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But again, why should such a circular issue and be made applicable to Pagān only? A visitor to the Mingun bell near Mandalay, last January noted with much regret the number of headless images with which the Pagoda near the bell is strewn; while the inside as well as the outside of the bell is disfigured, probably by visitors, who seem to strive their utmost to efface all things in scrawling their names and the dates of their visit in every colour the paint-pot admits,—paint-pots which they must have brought with them expressly for this purpose.

The Government would do well to have notices posted up in all hotels and other public-places warning against acts of vandalism; and immediately the Bill passes into law (which we hope to see soon, for the Council has agreed to its publication in all local official *Gazettes* and in the *Gazette of India*) to have the penalty clauses, largely circulated as hand-bills throughout the country.

Globe-trotters, sight-seers, or travellers are not the only destructive agents. There is the trader, whose object is gain; the engineer and his contractors whose object is economy; the villager, who digs "for bricks with which to build his houses, or for soil impregnated with nitre to spread upon his fields;" or even worse, as the Hon'ble Sir Denzil Ibbetson states, "the enthusiastic but ignorant amateur, who destroys in his well-meaning but misguided efforts, evidence which, in competent hands, might have been of the utmost archæological value." To cite other instances of destruction, we may only briefly refer to the red clay entablatures of Thaton, of which Mr. R. F. St. Andrew St. John, M.A., M.R.A.S., an officer who helped in some small way while doing all in his power to preserve ancient monuments, writes as having been seen by him in a mutilated condition, but which had probably disappeared as Dr. Forchhammer had not mentioned them in his report. Some entablatures in terra-cotta obtained from Pegu and Thaton are spread around the lower floor of the present Phayre Museum without any information regarding them. The ruins at Syriam and the neglected pagodas on sites of the old towns of Lower Burma, as Twante, Tarokmaw, Kabaingywa, and Zaing-ganaing where massive bricks, glazed tiles ornamented with the heads of animals, large stone tables on which is engraved the history of the town, and a host of other sites, all need attention, protection and care, but none of these find a place in the List of Buildings of Archæological, Historical or Architectural interest given in Form A prefixed to the Government Archæologist's Report for 1902-1903.

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The Resolution by the Government of Burma on this report records that, "Mr. Taw Sein Ko has been working under difficulties in the past, owing to the want of a proper staff of expert assistants, but some relief has now been afforded to him by the appointment of an Archæological Surveyor." But why afford him some relief only? Why not employ a sufficient and competent staff at once, and have all that remains rescued? After which the Government may apply its shears as it may deem best. It is next to useless to ask an expert to work with an insufficient, probably inefficient staff. He may accomplish something single-handed, it is true, but that is not all that is required. There is much of detail which the expert can confidently entrust to his assistants while he applies himself to the solution of the larger problems with which his science teems. With Lord Curzon and Sir Hugh Barnes guiding administration, we hope to soon see the Government Archæologist given all the assistance he needs, for inspecting and reporting on sites to be conserved and where excavations may be carried on. This done, the actual work of collection and reading of inscriptions can be taken up in order of urgency and interest.

Want of Chairs and Seminaries of Oriental Learning in England.

When Burnouf more than fifty years ago gave the world *L'Histoire du Buddhism Indien*, it was hailed as an epoch-making work in our knowledge of Buddhism, and to-day we find ourselves in possession of a work which will revolutionise all future literature touching on the rise and growth of religious and especially philosophic thought in India. We refer to Dr. Rhys Davids' latest work, *Buddhist India*, which we shall review in our next issue. Since Burnouf's time much information has been added to our knowledge of the great Religion, Buddhism; and most of what has been written is due to the indefatigable labours of a patient few; but there are fewer still who strive to collect all available material and present the world with a comprehensive view of the whole. The latter task is exceedingly laborious, and is beset with such dangers and temptations of speculation and conjecture, that both heart and nerve are neded to bravely face it. The world glibly styles these brave, patient workers 'scholars,' and there remains content that it has done its duty by them. As a nation we English love to boast of our intellectual progress, quite forgetful of the fact that these advances are made because a mere handful of men and women give up ungrudgingly all their leisure to indulge in what are often spoken of as 'hobbies.' These scholars are left to carry out their studies as best they may, their patient re-searches unrewarded; they are driven to maintain themselves in other walks of life, and to give us "in scraps of time rescued, with difficulty, from the calls of a busy life," the treasures we use as stepping-stones in

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climbing the heights from which we prouder proclaim: "Behold, how learned are we!"

Professor Rhys Davids needs no meed of praise;—long ago he established his position as an authority on matters relating to Buddhism and Pāli literature; and the book he has now given to the world is in no way behind any of his other works. It bears further witness to the wide range over which his studies have extended. From coins, inscriptions and manuscript he has succeeded in gathering material sufficient to describe connectedly the conditions of ruler and subject in the days of Buddhist supremacy in India. He points out somewhat modestly how the inherited materials of records of the earlier periods of Indian History lie "still buried in M.S., and even so much as is accessible in printed text has been by no means thoroughly exploited. Scarcely anything, also, has yet been done for the excavation of ancient historical sites." There is neither want nor absence of materials. To what there is the poverty of the subject due and how may this defect be removed? Professor Rhys Davids affords an answer. "The remedy lies, to a very great extent in our own hands. We might so easily have more. We do not even utilise the materials we have." He recognises within the evil lies, and made up his mind "to speak out quite plainly, it is not so much the historical data that are lacking as the men." True, but still he has not, we presume to hold, spoken out plainly enough, and it is because we are impressed with this fact that we have referred especially to the manner in which the world treats its scholars. Rhys Davids continues: "There are plenty of men able and willing to do the work. But it is accepted tradition in England that the higher education may safely be left to muddle along as best it can, without system, under the not always very wise restrictions of private benificence. One consequence is that the funds have to be administered in accord with the wishes of benefactors in mediæval times. The old studies, theology, classic and mathematics, have a superabundance of endowment. The new studies have to struggle on under great proverty and difficulty. There is no chair of Assyriology, for instance, in England, and whereas in Paris and Berlin, in St. Petersburg and Vienna, there are great seminaries of Oriental learning, we see in London the amazing absurdity of unpaid professors obliged to devote to the earning otherwise of their living, the time they ought to give to teaching or research. And throughout England the state of things is nearly as bad. In all England, for instance, there are two chairs of Sanskrit,—in Germany the Governments provide more than twenty—just as if Germany's interests in

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India were more than ten times as great as ours. Meanwhile our Government is supine and placid, confident that somehow or other, we shall muddle through; and that this is no business of theirs."

It is this want of support, especially of State support, which compels us to 'muddle along' through fifty years what might be ours in five. In last paragraph we give another instance of 'muddling along.' Laws may stay the hand of the Vandal from further obliterating the records of India's past as written on her ancient monuments, but naught will stay the hand of the reaper under whose scythe our scholars fall faster than they would, if they were not driven to seek, as 'unpaid professors' an earning otherwise.

A French Orientalist in Burma.

Burma has recently been honoured by the visit of a young French Orientalist, M. Ed. Huber, *pensionnaire* of the Ecole Francaise d' Extreme-Orient, an active and important body of Orientalists having its head-quarters at Hanoi in French Indo-China. M. Huber is an able linguist and an ardent philologist, and during his stay in this country he visited the majority of the known sites in Burma where inscriptions are known to exist. He spent some time at Pagān, and, we understand, has made in that town the discovery of an inscription of great interest philologically; which will no doubt appear in due course in the official *Bulletin* of the above-named school. We understand that M. Huber will return next year, possibly accompanied by M. Finot, the Director of the Ecole Francaise d' Extreme-Orient, in order to prosecute further his studies in the Môn language, etc. We shall be very happy to welcome him back to Burma.

Might we venture to suggest that, should M. Finot, who is the head of this most important body of *savants*,—one, moreover, under the direct patronage of the French Government, visit our shores, that it would be a courteous and appropriate act for our Government to extend to him its hospitality, at least to the point of assigning an officer of the Archæological Department to conduct him to the various places of Archæological interest in Burma? The English delegates to the recent International Congress of Orientalists, held at Hanoi in 1902, enjoyed the hospitality of M. Finot and of the French Government; and it would only be fitting that, should M. Finot visit British territory, the Local Government should shew that Great Britain also can exercise hospitality towards men of learning; and that, although Burma can boast of no such

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great organisation for the promotion of knowledge as that of the Ecole Francaise d' Extreme-Orient, it can still relieve its guests of the weary and tedious business of finding for themselves the archæological monuments they came to see.

Ethics and Education.

A matter which we would commend to the serious consideration of the local authorities, and to all who have the well-being of Burma at heart, is the lamentable lack, in the present system of Anglo-Vernacular education, of any provision whatsoever for the inculcation of those principles of morality which should form the basis of every well-considered educational scheme. And the result is very sad, manifesting itself as it does and as it must continue to do until some alteration is made, in a visible and ever-increasing degeneration in the truthfulness, the uprightness and the honesty of the men who have been passed through the educational mill. Readers of the first edition of *The Soul of a People* will remember how the Author of that graceful work expressed surprise at one manifestation at least of the old-time virtue of the Burmese race :—" Nothing, I think, was more striking than the universal confession of criminals on their arrest. Even now, despite the spread of lawyers and notions of law, in country districts accused men always confess, sometimes even they surrender themselves." This passage also appears in the new Fourth Edition, but appended to it is the following ominous footnote :—" This was written in 1896. In 1902 it is very different. The increase of all forms of perjury and false evidence is universal." Six years has sufficed to make a change of such portentous meaning in the character of the people of Upper Burma apparent even in the courts of law! So much for perjury, and, on other scores also, there is constant evidence of the degeneration of Burmese virtues and Burmese uprightness. No one can study the criminal statistics of Upper and Lower Burma without being struck by the fact that it is in Lower Burma, the Province which has been the longest under British rule, in which Western Education is most disseminated, where every species of violent crime is most rife; and on every hand there are complaints of increasing corruption amongst the minor officials, Burmans with a Western education.

And the reason is not far to seek. It is a recognised fact in every civilised country that children are not, so to speak, born honest; but that the moral faculties, as much if not more than any others, require

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careful training by proper educational means. When you take a race and find that a section of it is steadily degenerating in its morality, you may be certain at once that that section is being improperly educated; in exactly the same way that you might deduce the causes of a decline in mathematical ability. And this section,—the portion of the Burmese community which is acquiring an English education, is, extraordinary though it must appear to a thoughtful man, entirely without any moral training; or, worse still in such a position that what little idea of right or wrong is native to it is entirely undermined.

To a boy who wishes to get on in Burma only one course is open,—he must learn the English language, which opens the way alike for commercial, clerical and civil employment. To obtain such an education he must either go to one of the many schools founded and supported by the various Christian missionary bodies, or to an Anglo-vernacular school under the Educational department. In the former, of course, every effort is made to inculcate the principles of morality,—these are primarily religious schools, and of course moral instruction is one of their first cares. But that instruction not only largely fails of its effect, but in many cases, on account of the way in which it is presented, does positive harm. The boy at his home has learnt some little of his parent's Faith,—this Faith is only too often represented at the missionary schools as a false and 'heathen' teaching; whilst at the same time an attempt is made to instil those moral precepts, so many of which are common to Christianity and to Buddhism, into young minds, quick to draw inference and to arrive at conclusions. The result is what might be expected,—the idea is arrived at that all teaching of morality is absurd; and in this way the religious ideas of the majority of pupils become so hopelessly mixed up that when they leave these schools they have, for the most part, very little religion at all. The alternative is, to obtain the Western education in the Anglo-vernacular schools; and here, strangely enough, the most vital portion of education is utterly neglected,—the pupils are taught Algebra and Euclid and all manner of useful knowledge; but of morality, of honesty, of truthfulness, of all those faculties whose cultivation makes of a child a worthy and a valuable citizen of the State, nothing at all is taught; in a word there is no religious instruction in these schools.

And yet that instruction would be very easy to introduce, for the position of affairs in Burma is very different from that of other provinces

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of the Indian Empire. Here the bulk of the children in the schools are Buddhist,—there is no other Religion in such a position in Burma as to make the introduction of Buddhist instruction—which of course would be purely voluntary—a matter of hardship to members of another Faith. It is Buddhist money that supports the present schools, and it would be no injustice, nor favouring of one especial creed as against another, if a little portion of that money were expended in religious instruction. We are not, of course, proposing that Buddhism, as a defined Religion, should be taught in the Anglo-Vernacular schools, but only the Buddhist presentment of those principles of ethics which form the underlying basis of all the great Religions of the world. It is a principle recognised in the national schools in England, and, we believe, in every civilised country, that moral instruction must be given; and, if it is just and right to give that instruction in Christian guise in England, where the population is Christian and it is Christian money that supports the schools, then it is equally just and right that such instruction should be given in the schools of Buddhist Burma in a Buddhist guise. And, unless the occidental education is to be regarded as a means, not of elevating and advancing, but of causing the utter deterioration of the Burmese people, this is what, sooner or later, will have to be done. It is useless to say that the Burmese should provide religious instruction for their children in their homes, out of school hours; firstly because they lack cohesion and a comprehension of the importance of education in this direction, and, indeed, until the recent Recognition by Government of a Thāthanābaing, many of them supposed that the Government wished to destroy their Religion, and that it would fare badly in the examinations with a boy that was over-zealous in religious knowledge; and secondly because the boys are already over-burdened with studies, and to take from them their small leisure would be going too far. But if provision were made for religious instruction, and it became a part of the curriculum of the Anglo-Vernacular Schools, then there would be no trouble at all; and, apart altogether from the question of whether the Burmans, who pay for these schools, have a right to be considered, a very serious menace to the well-being of this Burmese nation would be set aside, and an advance towards real education would have been made; which in no long time would manifest itself in an improved subordinate civil service and a reduction in crime, in the diminishment of perjury and in the general betterment of the people of Burma. It is a great

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thing and a noble to undertake the education of youth,—better work no man ever set hand to,—but if that education be lacking in every element of moral and ethical instruction, then it were better far to have altogether abstained; for Euclid and Algebra and all these things will never do more than to rear a nation of more than usually dangerous savages. Civilisation does not consist in knowing these arts and sciences, but primarily in the extension of that ethical basis of life which is able to make of that knowledge, not a curse, but the greatest of all human blessings.

Pali in the Collegiate School. We are very glad to learn that instruction in the Pāli language is, after February next, to form a part of the curriculum at the Rangoon Collegiate School. It has long been felt as a great disadvantage by the students at the College that in the Collegiate School there was no instruction in Pāli; and the Director of Public Instruction, whose interest in the promotion of Pāli learning is well known, is to be congratulated on this new departure; a departure that will tend to greatly promote the study of all that is best in the literature of Burma; and will reduce the work of the senior students in the Rangoon College.

Ceylon News. We are very glad to be able to report that Mr. Harischandra, who in our last issue we mentioned as being under trial for rioting and sedition in Ceylon, has been fully acquitted on all the charges made. At the same time we regret to learn that a similar good fortune has not attended the other persons charged, and intense dissatisfaction is felt by the Buddhist community in Ceylon at the very stringent sentences passed on others accused of complicity with these riots. We do not wish to be accused of condoning the offence of which these rioters are said to have been guilty,—such methods are totally opposed to all Buddhist teaching,—but we do think, considering the long provocation to which the Buddhists of Ceylon have been subjected, and the total disregard of all legitimate representations of their grievances, that these sentences are too severe; and we trust that the new Governor of the Island may see his way to endearing himself, at the outset of his career, with the greater portion of the people over whom he rules, by exercising the prerogative of mercy, and reducing these sentences, in view of the extenuating circumstances which undoubtedly exist. As regards Mr. Harischandra, the verdict of the Courts has fully cleared him from all

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suspicion of complicity in these riots, which, in fact, he did his best to quell; and it is, indeed, a singular instance of ingratitude on part of the Local Government that he should ever have been brought into Court at all. We congratulate Mr. Harischandra most cordially on his triumph over this iniquitous persecution; and trust that he may long live to carry out the excellent work for the benefit of his fellows and the furtherance of our Religion that he has begun; unhindered by further demonstrations of the gratitude of the Government of Ceylon.



Maung Me Oung.
Our Sub-Representative at Maulmein.

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BUDDHIST ACTIVITIES.

THE MAITREYA HALL at Colombo continues to do excellent work. Some twenty-five Bhikkhus, Sinhalese and Burmese, attend the school for Monks which has been started there; and a teacher, specially engaged for the work, gives them a good grounding in English, and the rudiments of an education on Western lines. The School is rapidly gaining in popularity amongst the Bhikkhus, who are quick to see the advantages to be obtained from the course of instruction followed. Unfortunately, the lay Buddhists of Colombo do not appear to have grasped the great importance of this work as quickly as their Bhikkhus; and there are more applicants for studentship at the School than can be admitted by the Trustees in the present state of the finances at their disposal. We would urge upon our brothers in Ceylon the extreme importance of this work, alike for the preservation of their Religion and for the advancement of their Sangha. Financial help is urgently needed to allow of the extension of the curriculum, the supply of books, etc., and one teacher is hardly able to cope with the present work. Enquirers and intending subscribers should communicate with the Trustees, at Maitreya Hall, Laurie's Road, Colombo.

The MAITREYA HALL was applied for during October by the Director of Public Instruction, and was willingly lent by the Trustees, for the holding of the Government Examinations in Pāli, Sinhalese, and Sanskrit. These Examinations are a new departure on part of the Government, and are undertaken with a view of fostering learning, both amongst Monks and laymen; and the Local Government is to be congratulated on having at last embarked on this very important work.

The MAITREYA HALL continues to be of great service to the cause of Buddhism on Sundays, when it is open to the public for the preaching of the Dhamma. The Local Buddhists are now beginning to realise the advantages of this new departure and the attendances are steadily increasing.

MR. DHARMAPALA is still engaged in doing excellent work for the Dhamma in the United States of America, and we send him, from that East from which he is a voluntary exile, our cordial congratulations on his untiring efforts on behalf of our Religion.

Reports of several other Buddhist Activities to hand must be held over till our next issue owing to want of space.

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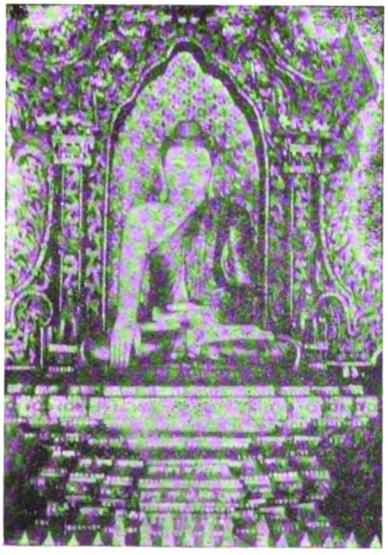
Namo Tassa Bhagavato, Arahato, Sammāsambuddhassa.

BUDDHISM.

THE LAW OF RIGHTEOUSNESS.

"Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure."

Light of Asia, Book VIII.



THERE is one conception which is common to all the great Religions of the world; common, not to the Religions alone, but also to every system of Philosophy that has inspired the lives and ways of men; a conception which, in some form or other, underlies the thoughts and guides the actions of the great majority of mankind:—the belief in the moral responsibility of man for all his good and evil actions; the belief that certain thoughts and words and deeds are right and others wrong; the belief in some manner of retribution for the evil, and in some secret power that rewards the good deeds that a man has done. Diverse as the standards in this respect of the various Religions necessarily are, we yet can trace this root-conception in every creed; it is, indeed, this innate idea of the existence of

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a Moral Law which is the basis of all the world-religions, and the value of these to humanity lies in the measure to which they have set the following of a pure way of life above all theologic dogmas, in the extent to which they have maintained and taught that sacrifice of the individual desire and aim to a wider and a grander ideal which is the underlying principle of every teaching of the Law of Righteousness.

And in this doctrine of the Moral Law, as in all human ideals, we can trace a constant process of advance to true nobility, an evolution ever reaching further towards the goal of selflessness. First the ignoble fear of the ill-doer that his deeds were marked by some supernal Being, who would visit upon himself, whether in this life or in another, the ill that he had compassed secretly; and then the natural corollary to this belief, that the same Being that awarded punishment for evil also might reward the secret good:—the 'Threats of Hell and Hopes of Paradise,' that form so large a part of the teachings of the world's Religions, dimly expressing only, behind the appeal to base self-interest, the existence of a Law of perfect Justice, the true foundation of which was in a higher realm of thought. Next came the wider reading of the Law wherein the conception of self had broadened into national feeling and patriotism, which prohibited evil and inspired the good as retrogression or advance in the welfare of the nation, or, going yet further, of the whole race of men; and, last of all, the impersonal ideal of *Noblesse Oblige*,—the understanding that wrong-doing should be abstained from only because it is evil, good wrought for sake of right alone, and not for any thought of low self-seeking, not for any hope of a reward to come.

In this our latter age of deep and earnest enquiry into the causes of things, into the nature of the world in which we live, much, necessarily, of the older and unreasoning acceptance of bookish ethics has passed away;—it no longer seems to many to be a

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sufficient reason for regarding a definite act as right or wrong, that such act was commended or prohibited in a moral code stated to have been dictated by a divine or semi-divine Being so many thousands of years ago. Mankind has begun to emerge from the nursery-days of its intellectual up-bringing, and the *ex cathedrâ* 'must' and 'must not' of the theologic schools fails daily more and more completely to satisfy the legitimate demands of the intelligence of man. It is felt that, to be worthy of acceptance, a system of ethics must rest upon some securer basis than the *fiat* of a hypothetical Being; it must propound some more reasonable mechanism of causation than the voluntary interference of such a Being with human affairs; it must conduce to some apparent and useful end or aim,—a goal to be attained and an ideal to be achieved, not in the distant future past the gates of death, but here and now, here in the life we live; and, that it may satisfy the demands of the more advanced thinkers of our race, it must be founded on some nobler basis than that of mere self-interest, lest our abstention from wrong-doing be but dictated by craven fear of punishment, and all the good we do degenerate to merchantry, our love and virtue but as wealth, garnered to be bartered for personal happiness to come.

Such a system, in the highest and best sense of the word, is that expounded in the Buddhist Scriptures; and we shall endeavour to set before the reader the main outline of the Buddhist ethics, to shew the reasoning which underlies that system, and to indicate its value, rather to mankind at large, than to the individual. And if we say, the ethics of Buddhism, we must be taken to mean Buddhism almost in its entirety; for in a Religion which denies the existence of Soul and God there can be no theology, and all the dogma that exists in Buddhism is but a reasoned deduction from the phenomena of life. It is, then, on the value of its ethics that Buddhism must stand or fall,—it is its teaching of the

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Law of Righteousness, its exposition of the mechanism of moral retribution, that entitles it to serious consideration; by this alone it can be rightly judged, its message gathered and its purpose seen.

At the beginning of any enquiry into the nature of a system founded, as the Buddhist ethical system is founded, on a logical basis, it is necessary first to ascertain the real nature of the concepts with which that system deals,—in other words, we must first arrive at correct definitions of the subject-matter of our enquiry. The science of Ethics, as we conceive it, is concerned *firstly* with the nature of Good and Evil, Right and Wrong; *secondly* with the effects of right and wrong actions, etc., considered as causes; and *thirdly* with the mechanism of these causations. And in the preliminary enquiry as to what constitutes Right and Wrong from the Buddhist point of view, we at once arrive at a conception which is wholly at variance with the views of other religious systems, with the exception of the Vedānta and a few other of the great Indian Philosophies. This variance may perhaps be best expressed by the fact that, in Buddhism, there is no word which can accurately be translated as 'Sin' or 'Evil,' in the sense in which these words are generally understood in the religious systems of the West, *i. e.*, in the sense of a positively-existent essence or quality opposed to the nature of Good.

Buddhist psychology, in effect, is a science which deals with the States of Consciousness, in a sense which regards the States of Consciousness as constituting the Universe; and in very truth, it is an obvious fact that what we name the Universe is only the sum-total of our collective States of Consciousness, the total of our percepts and concepts; and in all our ideas about the existence of the Universe we are dealing, and dealing only, with the modifications of our own sensuous and mental modes.

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Good and Evil, then, if they are to find a place at all in the Universe as regarded from the Buddhist point of view, must be regarded as particular modifications of the States of Consciousness; and it is thus that they are always considered in the Buddhist Sacred Books. "Kusalā dhammā, akusalā dhammā, avyākatā dhammā,"—The Good, the Evil and the Indeterminate States of Consciousness,[1]—the opening words of the first book of the Abhidhamma, sum up and include, for the follower of the Buddha, the Universe in its entirety; the Universe, that is, not 'in which we live and move and have our being;' but rather that which has its being in us, and is component altogether, as far as our knowledge of it extends, of our own ever-changing Mental States, of which alone we have direct experience, and which in effect are what we name 'ourselves;' for, as another passage from our Scriptures runs:—'All that we are is the result of what we have thought, is founded on our thoughts, is built up of our thoughts.'[2]

Good and Evil, then, are particular modifications of the States of Consciousness; and when we come further to enquire in what these modifications consist, we are met at once with another conception altogether different from the root-idea of the Semitic Religions prevalent in Western lands. For, in Buddhism, the Semitic idea of 'Sin,'—a something tending to taint men's actions for the worse, a principle of evil,—is wholly absent; and the words which we have above translated

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[1] *Dhammasangani* I. 1. For the detailed exposition and classification of the three Modes of Consciousness referred to, see Mrs. Rhys Davids' *Buddhist Manual of Psychological Ethics*, where the text and annotations of *Dhammasangani* is given in full, together with an admirable Introduction dealing with the matter of the work.

[2] *Dhammapada* I. I have preferred to adhere to the translation given by Prof. Max Müller in *Sacred Books of the East*, because although doubtless the Commentator is right when he says that the Dhammā in question are the four Nāma-Khandhā, exclusive of Rūpa, yet to the Western student that statement would be lacking in the vivid definiteness that characterises it to a Buddhist; whilst the translation given conveys to the Western mind exactly that completeness which, in view of the absolute interdependence of Nāma and Rūpa, the passage possesses for the Buddhist. The two stories given by Buddhaghosa in illustration of Dhp. 1 and 2, are entirely dependent for their application on this or a similar rendering of the opening lines of the verses.

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'Good' and 'Evil' really mean 'Skilful' and 'Unskilful' respectively. And a good, or skilful thought, may be defined as one which causes happiness; an evil or unskilful thought is one which will produce pain or suffering. It is, therefore, primarily Ignorance—ignorance of the natural laws which govern our mental states—which is the cause of what we name 'Evil;' it is always 'by not understanding' that we come to have evil thoughts, to speak ill words, to perform evil actions; for could we realize first the pain and sorrow they would cause, such would never be committed. The child sees the glowing coals of fire, and, not understanding the inevitable effect of fire upon its fingers, seizes upon a red-hot cinder and is burnt;—that is Akusala, unskilful or evil action, born of the child's ignorance of the nature of fire, and of his desire, born of that ignorance, to possess a new and shining toy. Had he but realized at first the inherent nature of fire—to burn and cause him pain—he would not have had that desire; least of all would he ever have done that foolish and unskilful act. That act is evil, because it causes pain,—in this case pain which is felt at once, felt by the doer of the unskilful deed. It would have been equally evil, equally unskilful, from the Buddhist point of view, had the child taken the cat's paw instead of his own to do the deed,—for this would also have been a cause of pain and suffering; and if the child might at that time have felt no pain, yet; as we shall later see, it was himself, in the long run, that he was harming; harming to a greater extent than he harmed the cat.

If, then, the real root-cause of Evil is but ignorance, as the Buddhist thinks; the great cure for every evil is the removal of all taint of ignorance from all our thoughts; and in order to effect this removal we must first comprehend the particular nature of the Ignorance we seek to overcome. Here we come at once to the common basis of the Buddhist systems of ontology and ethics: it is in a sense this Ignorance

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which has made the world in which we live; this Ignorance which has been the cause of all the suffering in all the worlds;—only our 'not knowing and not understanding' which, as the Master taught us, has been the cause of all our wandering through the pain-filled Ocean of Existence.

Only not knowing and not understanding. That is the secret cause of sorrow, the parent of desire,—it is the Origin of Evil as the Buddhist understands the word. Could but one flash of wisdom lighten the murderer's mind as he lifts his knife or sets his finger to the trigger, no blow would follow and no ill-deed be done; or could the thief perceive aright, desire would vanish from his heart—for Self and thought of Self were ended then. And with the ending of the phantasm of the Self all else of Ill were ended;—what evil or what cruelty of man but has sprung only from that chiefest of illusions, Self, from that sad separateness of thought which,

> "... Crying 'I' would have the world say 'I',
> And all things perish so if she endure?"

There are three chief forms which this dire Ignorance, Avijja, takes in the hearts of men,—Craving and Passion and the Belief in Self; the craving that inspires the thief, the passion which instigates the murderer, and the belief in self which is behind the other two; and, in the application of the Buddhist ethics, these are to be conquered by right understanding and by this alone. By understanding the Three Great Signs or Characteristics of all existence, by meditating on them till their inmost meaning is realised and known. For whoso knows the secret of Anicca,—how all things, high and low, subtle and gross alike, are ever-changing, passing without cessation into other forms;—for him all Craving vanishes;—how should one, knowing even himself as fleeting, covet some other creature of the dying hours? And whoso comprehends the Sign of Sorrow,—how all creatures suffer, suffer but by their Ignorance,

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and in their fleeting agony commit ill-deeds;—how should he harbour hatred, knowing himself alike not free? And, last and of the three the greatest; whoso shall comprehend the non-existence of the Self, who by clear Insight shall perceive aright that life is one and one alone, that only the Veil of Moha veils from the ignorant the Truth,—that ant and man and God, all this vast universe that seems about us is but the vision of a dream,—that there is here no Self, or yet no other than Self;—how should aught that is of the Evil overcome him, or Craving or Hatred rule his mind?

And so, it is primarily in the understanding, and, later, the realisation of these Three Signs—Anicca, Dukkha, Anatta—Transition and Sorrow and the Absence of a Soul, that the Buddhist seeks to overcome his Ignorance; for, Ignorance conquered, there is no other cause of Evil. So it is that, as pointed out in a former article in our Journal[1], the Buddhist system of Ethics depends on its ontology; and we shall now go further into the nature of these three branches of the Tree of Ignorance;—Lobha, Dosa and Moha, Craving and Passion and the Delusion of the Self; and how they may, according to the Master's Teaching, be overcome and conquered by deep meditation and right understanding.

At the beginning of the Noble Eightfold Path which for the Buddhist is the Way to Righteousness and Peace, stands Sammādiṭṭhi, Right Comprehension; a word which is so important in its connotation to the Buddhist that it has come, in Ceylon and elsewhere, to be taken, when applied to a man, as meaning one of the Buddhist Faith. And this Right Comprehension is defined in the Buddhist Scriptures as meaning chiefly the understanding of Anatta, the doctrine of the non-existence of a Soul. In the intellectual appreciation of this fact lies, as we have

[1] See *On the Threshold of Buddhist Ethics*, by Mrs. C. A. F. Rhys Davids; BUDDHISM Vol. I, No. 1, page 39 *et seq.*

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realisation of the absence of a Soul, is the crowning point of all Buddhist endeavour; the Goal of Arahat-ship, the gaining of deathless glory of Nibbāna's Peace. And so we will take first the corresponding mode of Ignorance; the belief in the existence of any permanent Soul or Ego; and see if we can understand the bearing of this belief on the question of the cause of Evil, and to what extent its abandonment may be likely to promote the well-being of Humanity.

In what we may call the Lower Selfishness,—in the desire for personal possession and enjoyment, however derogatory it may be to others; in the passion for Self-preservation; in the petty selfishness of daily life, we can trace clearly and simply the ill-effects on man and on his fellows of mere earthly selfishness as it is commonly understood; we can see in it the cause of perhaps the greater part of human misery; the cause, too, of much of the suffering that man, whose strength and knowledge should avail to make him nobler, yet continues to inflict upon his brother the brute. But there is a deeper manifestation of the delusion of Self, which we may appropriately term the Higher Selfishness—a delusion which, albeit to some minds immeasurably grander than the low self-seeking of the daily life, is yet more powerful for evil than the baser passion; a delusion which has been responsible for every crime committed in Religion's name, for every persecution which man has wrought upon his brother in the name of God;—the belief, namely, in the existence of an immortal and unchanging Soul, a Higher Self in man, which, after his death shall yet endure, and reap the harvest of the deeds the man has done. It was this Higher Selfishness, this apotheosis of the greatest curse of humanity, which, in its sad craving for self-existence, would see self's dire illusion carried even past the gates and the relentless peace of Death; this Brocken-spectre of the mind of man, which whetted the destroying sword of the Prophet of Arabia and his fanatic followers; which operated

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in the horrid secresy of the Inquisition's dungeons; which fanned the flames of the religious hatred which deluged the Western World with blood;—the dark belief that cruelty abhorrent to the mind of man might be acceptable in the sight of God; that sword and stake and rack might win for murderer and torturer a glorious place in Heaven hereafter;—the dream of immortality inspiring man's heart to every darkest abomination, if only he might haply win life and glory for himself in a fancied world-to-come;—the dream that taints the highest and the noblest deeds of man with the dark dye of selfishness, and makes of all his charity and of all his virtue but a trading for a future joy.

Far be it from us to imply that all the actions of the many great unselfish ones who have laboured for Humanity and yet believed in their own immortality have been dictated by the sorry selfishness of this belief, or have regarded all their wisdom and their love as but a bargaining with God or Destiny,—far from it, for man indeed is mostly better than his creeds. But we do think that, wherever that ill delusion of the Higher Selfishness exists in man, there is his altruism tainted,—unconsciously perhaps, but tainted yet;—tainted somewhat with the idea that *he* shall reap the good fruits of his charity and love, win for himself a grander future life, himself inherit somewhat of the good that he has done. And so it is that to us of the Buddhist Faith the character of such a man as the great English politician, Charles Bradlaugh, who looked for no future past the gates of Death, and yet worked gloriously for liberty and good, is grander by far and nobler than that of any greatest martyr of the Theistic creeds, who, if they have silently endured torture and persecution, or gone singing to the flames, have been upheld and inspired by what to us seems only selfishness:—the hope that they might gain a life of bliss beyond.

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And this is the Higher Selfishness,—the misbelief of the Attavādin, the Believer in the Soul;—fondest delusion of the heart of man, the renunciation of which is the first step upon the Noble Eightfold Path. To realise that we ourselves are but as transitory waves upon the Ocean of existence,—that all the good we do, the love we have, the wisdom that we garner and the help we give is wrought but for the reaping of the universe, wrought because Pity is the highest Law of Life,—this is in Buddhism accounted the true beginning of all righteousness,—unselfishness that gives all, whilst knowing yet that it shall never reap the gain.

To this enunciation of the final reading of the Buddhist doctrine of Anatta there will be many that will object; saying that this is not the Buddhism of the Buddhist peoples, whose works of Merit are all wrought for the sake of self, looking for future bliss and recompense of good in lives of happiness hereafter; for much indeed has been written by opponents of our Religion on this very point, seeking to shew how all the Buddhist's acts are done for sake of self alone; that the chief idea of the Buddhist as we know him is the gathering of Merit and the avoidance of the penalties of sin; and that the 'Threats of Hell and Hopes of Paradise' form just as prominent a part of Buddhism, judging from the practise of the Buddhist peoples, as of any other of the world's Religions. And this is true in a certain sense, though not perhaps to the extent that some have sought to prove; but it is true only in measure of the extent to which the Buddhist peoples have failed to grasp and live up to the Master's Teaching. For there is a threefold division of that Teaching, and, in accordance with his aptitude, man understands the greater or the lesser truth. The lowest type of man is like a dog, understanding only the meaning of the whip you shew to him, capable only of being frightened out of evil-doing by the 'Threats of Hell,'—and to him Buddhism appeals, because

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it says, 'If you do evil you will suffer punishment: you will go to a state of suffering, and will so live till all the evil you have done has been requited.' This we may classify as the first stage of the Teaching;—the higher cannot appeal to this poor man at all, because his chief moving sentiment is fear for self. Next comes the man who has passed out of this stage,—it is not fear of punishment that appeals to him, but selfish craving after happiness; and to him the second portion of the Buddhist Teaching comes home 'Do good, and you will gain fair recompense in Heaven hereafter'. So he does good, and, in the doing of it, as we shall later see, his mind grows wiser and somewhat of his Ignorance fades away; until at last he is able to understand and accept the final Teaching, the understanding that comes by purification of the mind;—that there is no Self at all to reap reward or punishment,—albeit reward and punishment will surely follow good and evil,—but that evil is to be abstained from, and the good performed, only for love's sake, out of pity for the later lives which shall inherit the Doing, out of compassion for the world to come. And, each in its order, each statement of the Law is true. That heaven and that healing hell will surely follow, and do surely exist;—but he is wise indeed who understands that Hell and Heaven alike are but himself,—the greater or the lesser Ignorance that reigns within his mind. To him who clearly sees this Absence of a Soul, these things are lessons of the past; for, with that Right Understanding all conception of himself as suffering or happy vanishes;—seeing herein no Self at all, he can no longer work for his soul's benefit; and all his piety and his love take on a new and grander aspect,—he is the Builder of a future which no illusion of himself can inherit, and the one Law of all his being is uttermost Compassion, his life lived only for love's sake, lived only to alleviate the sorrows of the world.

And not a little of this tremendous ideal has really

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penetrated to the great masses of the people who follow the Buddhist Religion; and the Merit-making of the average Buddhist is by no means such a selfish matter as some would wish us to believe. These point to the Pagoda-builder as the type of spiritual self-seeking, and tell us that this man is building this Pagoda solely for his own Merit, that he would rather spend a lakh on building his own Pagoda than put one brick to the repairing of another man's; because, they say, he would think that that other man would reap the benefit of his repairs. The fact is true,—but no deduction could be further from the truth. The pious Burman, for example, likes to build his own Pagoda, quite new and nice; and he very seldom thinks of repairing one made by another. But he has by no means an idea in this so selfish as some would have us hold. His own action is dictated in the greater part by his devotion to the Teacher whose Memory he thus wishes to commemorate; and say, if there is one who is dear to us, to whom we seek to make a present, would we care only to patch up some bye-gone donor's gift to symbolise our love? Would we not rather make a gift quite new, more worthy of the recipient? Surely,—and this is precisely the idea which actuates the Burmese Pagoda-builder; he likes to make a *new* gift, and cares not if he impoverishes himself in so doing.[2] As to the charge of selfishnesss so often brought against the pious Buddhist, those who know the facts understand to what a great extent this charge is baseless. The Buddhist believes

2. There is another reason, not commonly understood by Occidentals, which accounts for many of the ruined religious edifices that are so common in all Buddhist lands. This is the Buddhist doctrine of Anicca,—how all things, even to the fairest virtues and the greatest charities, must in themselves be evanescent, even as the merit good deeds bring) itself must fade away with time. Better, perhaps, than any other object-lesson, the shrine in ruins brings home to the Buddhist this great teaching of his Religion; and so it seems to many to be a futile, if not actually an irreligious thing, to attempt to arrest the inevitable hand of time, or to render permanent any work soever wrought by human hands. We of the West, with our great ideas of the value of human labour and of money, are only too apt, applying our own standards, to regard all this as shocking waste; but we should take into consideration rather the ideas which lie behind that apparent wastefulness than the fact itself; for, truly it is these ideas which alone are of importance;—the works of man all perish in the dust, whilst the great ideals that inspired their builders blossom and bear new fruits from age to age.

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that Merit, like the merchandise it is, can be given away; and there is no Religious work ever dedicated in a Buddhist land but what the donor, in pouring out the Water of Donation, invites all living beings in the three wide worlds to share and partake in the Merit of his gift. Thus far have even the common run of Buddhists in Buddhist lands grasped the great final teaching of unselfishness that is the crown and summit of the Buddhist creed.

And now, returning from this long digression, let us consider in what way this Moha, this Delusion of Selfhood,—cause, as we have indicated, of so much of the great world's suffering, may be conquered and overthrown. How may we win that deeper wisdom of the true enlightenment, which shall teach us that all we thought was Self was but a delusion of our minds; how may we enter on the life that is not lived for Self, but for the love of all the world,—the world whose suffering we may lessen or increase, according as we live well or ill therein? Only, answers the Buddhist, only by knowing and by understanding; by penetrating with the sure lamp of Wisdom into the darkness of Self's delusion; by seeking out, in deepest Meditation, the real nature of the world in which we live, the nature of this Self after which we must continue still to crave, until the Light of Wisdom dawns, and all the Veil of Nescience is rent aside. Do we still dream the world is good, that aught of it shall endure for ever, or that it was wrought in the mould of mercy and of love, fashioned by some mightier Self, that the lesser might benefit and attain a deathless perfect life? Then let us look upon the world and see if this can be. Had all this Universe been wrought by some great Self, had it been wrought but by the lesser love and pity of thy human heart, could it then be, as it most surely is, full of all manner of cruelty and ignorance and woe? Would it not be, like to the God or Self that made it, bountiful, eternal, sure;—even as like gives ever rise

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to like, flower blossoming to flower in ever sure causation? If in mans' heart of hearts there reigned this Self, come from eternity and but a pilgrim on its changeless way, could there be in his nature aught of folly or of evil, or any limit to his wisdom and his love? Nay, surely; and all the wide world's agony with its unnumbered voices teaches to whoso dares to hear that there is no Greater Self behind this grim phantasmagoria of life; not the less surely than our own incompetence, our weakness and our ignorance and woe, tells us that we too, like all the units of this universal life, ourselves are only a becoming and a swift transition,—Impermament, and born to Sorrow, and Without a Soul.

Then, turning from the phenomena that our ignorance names external and subjective, to those we deem internal and subjective,—analysing, in deep introspection, our own hearts and inmost beings,—here, too, we find the same sad lesson; —sad till we have learned and mastered it, when at last it grows to be the source of all our happiness. Here, too, we find but change and instability, where we had looked for the Unchanging and the Real. How many of our hopes, our aspirations or our proud ideals remain as we had hoped and dreamed but yesterday; or which of all our great desires or high ambitions shall endure even for the little span of our poor human lives? Which, rather, of them all,—of all the hosts of thought-things we have once identified with our Self,—which of them all were worthy to endure for ever, which was untainted utterly with any baser thought? And, looking yet deeper, till we can watch the rise and fall of the thought-processes, swift ripples on the troubled surface of the Lake of Mind, we see at last how, rather than say '*our* thoughts, *our* wishes, *our* desires,' we should understand our Selves as but a little part of these, till, like a new Copernicus measuring the motions of the Galaxy of Thought, we find this erstwhile central and immobile Self, which once we dreamed these stars of thought

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shone but as lesser lights to guide and serve, is of itself a lesser satellite and servitor,—swayed in its orbit truly, but unswaying these.

And so we learn at last the secret of Anatta, seeing the Self thus transitory and ever-changing; wrought but of thoughts that rise and pass in swift succession; component of the very stuff that dreams are made of; and, learning this, we cease to serve and worship that offspring of our Ignorance. Then, only then, our hearts become enfranchised, and then alone our lives are given unto good; then, comprehending how our acts may sway the lives of others, generations yet unborn, and multiply their sorrows or augment their peace,—then do we turn from hatred to compassion, from cruelty to love, from ignorance to knowledge;—how shall we sin against these worlds we are creating, or dower with pain and suffering the future lives that are to-day the offspring of our minds?

And, as it is with this chief child of Ignorance, Moha, the Delusion of the Self, so is it also with Dosa, Hatred. When we have learned that Noble Truth of Sorrow, learned in deep meditation on the world about us how all must come to death and are doomed to Woe, Hatred is surely vanquished, giving place to Love:—for who should hate, once he has understood and known? *Tout comprendre, c'est tout pardonner,* and, could we learn the hidden cause, the ignorance, the greed, the little-understanding wrath that prompts the action of the man we deem our enemy, how could we hate back in return, who also are not free from ignorance; or cherish aught but pity unto one so deeply suffering that he yet could hate?

So, also, seeing all things impermanent, Lobha, Craving, dies from our heart and deeds. Only to-morrow what is now the object of our desire will pass away; only to-morrow we

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ourselves will in so far have changed that that desire itself has faded from our hearts, giving place unto another and yet another, —each craving giving birth to yet another grief; even as one outcast upon the ocean drinks in his folly of its bitter waves,— only to crave and drink again, till death shall come and bring him peace. But when this Impermanence is realised and known, Craving itself dies out,—for all this thirst after possessions depends on the illusion that these may be held and kept for ever,—that the pleasure of their owning will not pass away; and, above all, on that same greatest of delusions, the belief in a living Self, an Ego or a Soul to have and hold its own; even as the Master has said:—

> "Sons have I, and mine this pelf,"
> Thus the Foolish One is deeming:
> He himself hath not a Self!
> How, then, 'Sons' and 'Wealth' is dreaming?[3]

And so, it is by Meditation,—by deep and earnest thought upon the mystery of his being and the nature of the Universe he sees about him,—that the Buddhist seeks to overcome the Evil in his life;—by illumining, with the light of a profound understanding of the Universe without him and within, all that old ancestral darkness of Ignorance, whereof the home and citadel is the Belief in Self. And,—because so much in all our lives is founded on and guided by this sad belief,—to him who realises its utter falsity, there comes at first a great and awful blank in life, a grief well-known to all who have in any sense attained:—wherein all good and useful object in the Universe seems lost to him, for the Soul for which his life has heretofore been lived, has passed away for ever, and with it all the army of his former hopes and aspirations, in so far as these were founded on that conception of the Self. It is the darkest hour in all the evolution of a man, this realisation that the Self that he has striven to perfect and work for is no more than a delusion;—but it is also the

3. Dhammapada, v. 62.

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darkest hour which goes before the dawn;—for soon that darkness passes, giving way to the light of a deeper and surer Wisdom, wherein he sees unfold before him the glorious vision of a new and grander life;—a life lived for all, compassionating all, in love with all the world; a life of tireless and unceasing effort, lived no longer for that vain phantasy of Self, with all its darkling egotism and its manifold disillusionings; but only for the greater world of the Not-self about him,—the world whose sorrow he can lessen and whose burden he can lighten, to the extent to which he can illumine with compassion and with wisdom the life that once he deemed his own.

Such, then, is for the Buddhist the true Origin of Evil,—Avijja, Ignorance,—with its three chief manifestations of Craving, Hatred, and the Belief in any sort of Soul; and such is the means,—by Meditation, winning at last to comprehension, of the Truth,—whereby he seeks to free his being from the Source of Ill. Evil is born of Ignorance, and brings forth Suffering; Good is that which brings us nearer to Release; and, if we follow and apply this theorem to the thoughts and as acts considered Right and Wrong in Buddhism, we shall see how the whole of the Buddhist system of practical ethics is founded on this conception,—founded on a logical deduction from the nature of the Universe and its Laws; and, further, we shall comprehend the working of the Law of Righteousness,—how Evil brings its own inevitable punishment, and Good itself is agent of its own reward.

The first part of the Buddhist ethical system,—that which deals with the avoidance of acts definitely considered as Wrong, may, for all practical purposes, be considered as summed up in those Five Precepts which are binding on every Buddhist, Monk and layman alike. These Five Precepts are:—Not to kill, not to steal, not to commit impurity, not to use

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false or cruel speech, and, last but not least, to abstain from the use of any intoxicant. These, or similar prohibitions, are, with the exception of the last, common to all the great Religions of the world; and they are rated in Buddhism itself as of such pre-eminent importance that the recital of a solemn obligation to preserve them intact is, with the Three Refuges, the formula of admission of a layman to the Buddhist Church, and the precursor of every religious act, whether it be the offering of charity or the practise of personal meditations and devotions. In some respects, indeed, Buddhism has gone further than most Religions in this matter of prohibitions; for, as might be expected in a Religion where Theology and Pneumatology play no part, Ethics takes in it the foremost place. Thus we find, for instance, that it is *all* life that is sacred in the Buddhist's eyes,—not human life alone; that harsh and cruel speech, as well as deliberate falsehood, are regarded as a sin; that not only drunkenness, but even the moderate partaking of intoxicants is absolutely prohibited; for, in the Buddhist's eyes, these prohibitions are founded on the existence of enduring Laws, and the infringement of any of them brings its inevitable punishment, in proportion to the extent to which that Law is broken. Circumstances only alter cases in degree; if you do evil in the taking of human life, you do evil if you destroy a life less highly organised; and, in this case, you will suffer in future in proportion to the evolutionary advancement of the life destroyed;—less for the killing of the caterpillar than of the cat, less for cat than cattle, most of all for man; for, ages before the time of the great Evolutionists of the West, the Buddha had discovered the central fact of Evolution:—all life is one, and all killing is an evil deed.

Now at first sight, such a series of statements as that suffering is involved in the breaking of any of these Precepts in any degree may seem to many to be purely arbitrary, to be an *ex cathedrâ* pronouncement founded at the best on utilitarian

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ideas; if not on a mere sentimental dislike on the part of the Founder of Buddhism of the particular acts here prohibited as evil deeds. This is far from being the case. Each one of these prohibitions is the application in our human lives of some great Law of nature,—of some Law that governs in the Mental World as surely as does gravitation in the physical universe; and the whole might be described as a system of mental hygiene, the laws of which, arbitrary at first sight, are seen on examination into their causation and effects in life to be founded only on the clear and logical deductions of science. And it is most important,—especially in this age of intellectual advancement,—that this should be thoroughly understood. If you say to a reasonable man "If you drink water out of the river, unfiltered and unboiled, you render yourself liable to enteric and cholera," he is like to disregard such an injunction,—it seems so arbitrary a statement, and there seems so little connection between the infringement of that rule and cholera, that he is unlikely to follow that advice. But if you go further, and explain the existence of bacteria to him, you supply the missing link in the chain of causation; and the very intelligence which forbids his acceptance of your injunction so long as it seems merely arbitrary, bids him to follow it, so soon as he has grasped the reason why.

We are, then, forbidden in Buddhism to take life, to rob, to commit impurity, to lie, to drink intoxicants: and we are threatened with the penalty of future suffering if we shall disobey these rules. And why? To understand this we must remember what has gone before,—how 'evil' for the Buddhist is that which brings suffering in its train; and how the world we live in, and the destiny we bear,—its meed of pleasure and of pain,—is made in the greater part of the mental Doing we inherit; just as the world a man inhabits in his dreaming is component in the main of the thoughts and actions of his daily life.

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Now a little consideration will shew that the infringement of any of these Precepts, of this hygiene of the mind, involves suffering, and that in more ways than one. Take killing for example, and we all see at once how its infliction causes pain to the thing killed,—a little further consideration will shew us how that suffering comes home, too, to the one that kills. Let us suppose, for example, that you kill some creature out of wanton carelessness; say, walking in the road, you crush an ant that you have seen. Then, according to our Buddhist doctrine, there is a punishment inevitably attendant on that deed. If you cut your finger, in a certain measurable space of time you suffer pain; and, incidentally (and herein perhaps lies the secret of the object and utility of pain) you learn to be more careful with your knife in future. But, if the Buddhist ontology be followed, it is only your Ignorance (in the technical sense, of course) that makes you to distinguish between the Self and the Not-self; and you have hurt yourself in exactly the same measure that you have hurt the ant that Moha makes you think something else than you. You have, as it were, imposed by that act of carelessness a stress upon the Universe, and the inevitable reaction will surely follow;—only, if you kill some nerve cells of your own body that reaction, the pain of it, will come home swiftly, in perhaps quarter of a second or less; while, if you kill another portion of yourself, the ant, it may take a longer while, for, by the doing of it you have *hurt your own mind,* you have further increased that Moha, that illusion of the Self, the Ignorance that made you careless of the suffering you inflicted, merely because you thought it inflicted on another than yourself. Worse, if the ant have bitten you, and you have killed him in revenge, for then to Moha you add Hatred to your life; or if he ate your goods and you killed for this, for then you multiply your craving and do evil for an ant's meal of gain; and it were better for you to grasp with your own hand

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a red-hot coal, and quickly suffer for your ignorance, and have done with it; than to use another's hand to do the grasping, and, by your cowardice and cruelty, to inflict, not only suffering upon your victim, but a double misery on yourself;—the penalty, first for the pain that you directly cause, and, secondly, for the worse violence you commit upon the subtler structure of your own mind and life in which you have augmented the threefold offspring of Ignorance, and thereby cast out the life you deem your own yet further from Nibbāṇa's Peace. Because you have so augmented the evil your nature, because you have increased its Hatred and its Self-delusion, you have damaged yourself far more than all the violence of pain or death could hurt your victim, for there is no greater suffering than Ignorance, and it is the Ignorance of byegone lives which is the chiefest cause of whatsoever suffering we now endure.[4]

Killing, then, harms the killer, because it increases his own Craving, Hatred, or Self-delusion; and it is easy to apply this reasoning to the other acts prohibited, and see the mental causation operating for evil in them all. If you steal, you increase your Craving; if you commit impurity, your Passion and Desire; if you lie or use evil speech, you magnify your Hatred and Self-delusion; and, lastly, if you drink intoxicants you tend to multiply all three; for in all the world there is nothing that more increases Self-delusion than the use of intoxicants,—be the amount taken ever so small,—or anything that tends more to the breaking of the other precepts, to lying, and inchastity and murder, as criminal statistics teach us only too conclusively.[5]

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4. If, however, one has killed without knowing that one was killing, and without carelessness as to whether one killed or not, then, according to Buddhist views,—Ignorance not having been increased,—no ill effect will follow, as is well illustratred in the story of Cakkhupala Thera, in Buddhaghosa's Commentary on Dhammapada v. 1.

5. Cf. the article on *Alcohol and the Mind* in the present issue of Buddhism, p. 411 *et seq.*, and also note on *The Curse of Alcohol* p. 551 *et seq.*

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And, conversely, when we come to consider those things which are held Good in Buddhism, the fulfilment of which constitutes the second step in the Path of Righteousness, we find that here, too, all is founded on the same conception of the Universe; and that the acts prescribed as right and goodly for a man to do are just those things that most tend to reduce that threefold offspring of Ignorance, and thereby to diminish the world's suffering and open the Way to Peace. First of them all,—and here again we are on common ground with most of the great Religions of the world,—first of all comes Charity; and, just as the sins prohibited in the Pentalogue do evil in a two-fold manner, so Charity effects a two-fold good:—good to the recipient, whom that charity relieves of suffering, and greater good to the giver, because his Ignorance is thereby diminished in two ways. Say you give a meal to one that is an hungered; you have diminished thereby your own Lobha, the Greed that would inspire you to keep that food for yourself; and, secondly, you have reduced your self-delusion, for the very compassion that dictates your gift is but a manifestation of the recognition that, in some little-understood fashion, this poor man that wants a meal is not other or apart from you. And, inasmuch as by thus attenuating Ignorance, a man diminishes the forces in his being that work for evil; and, in the process of transmigration it is the total of the good and evil forces that create a happy or a sorrow-laden life; so we say that Charity,—that Love, and Reverence, and Gentleness, and all fair virtues that our Books inculcate, themselves are harbingers of new and happier destinies,—for Character is Destiny, and that which is to-day but an ideal and an aspiration, will, if the Conservation of Energy hold good in the noetic world, as we believe it does, to-morrow have blossomed in a life wherein these things are hopes and dreams no longer; but part of the very fact and nature of the Universe those bye-gone thoughts have made.

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Such is a brief outline of the Buddhist conception of the Law of Righteousness, of the origin of evil, and of the way whereby evil brings its own punishment, and good its own reward;—a system of ethics founded on a reasoned argument from the known facts of life to what must surely follow, if the universal laws we see in operation in the world about us shall continue to hold good also in the Kingdom of the Mind. If you admit the Buddhist argument, that all the life we live is but the result of thought, then, surely, it is true and certain, this Law of Righteousness that reigns beyond all lesser laws. But, setting aside all question of Ontology, one thing stands true and clear, so long as this our human race shall live,—that, were this system of the Buddhist Way of Life accepted of all men, and followed, after their ability by all, then the greater portion of the suffering and strife of this sad world were but a bye-gone memory to-morrow; for all the woe that springs from Greed aud Craving, the anguish born of Hatred and the torture of Desire were passed out of the lives and hearts of men for ever.

Surely that day will come, though Sorrow, servant of Nescience, be tardy in the teaching; yet some day it will come, that day after which Humanity has striven since first our human kind passed by the Rubicon of the brute, and the Survival of the Fittest, which is the brute's great law of life. Self-seeking for the brute,—for Man the Sacrifice of Self; the world's thrones for the weak and foolish,—Self-empire for the Strong and Wise; Hatred grown into Love, and all the darkness of Ignorance illumined by the Light of Lights, which is the Law of Uttermost Compassion:—thus shall it be on earth when the Great Law shall have at last worked out the Destiny of Man:—in that supremest Day when Love and Wisdom shall have conquered all Humanity, and openedfor all feet to tread the Way to the Illimitable Peace.

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Monastery near Wingaba, Rangoon

"SEEING THINGS AS THEY REALLY ARE."

BY C. A. F. RHYS DAVIDS, M. A.,

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MATTHEW ARNOLD knew nothing of the life and *logia* of Gotama the Buddha as revealed to us in the Pāli books. Hence whenever he touched on Buddhism he, like Humpty Dumpty, 'had a great fall.' Yet he surely only needed to know the Dhamma to become in sympathy with the Buddhist, so largely do his ideals run in line with the teaching of the great Indian Sage.

That he lacked this knowledge need not be entirely a matter of regret to those who are interested in making Buddhism better known in the West. In so far as his thought

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has influenced, and still does influence our age, he is both disclosing how the times are ripening for an appreciation of Gotama as a great philosopher, and he is also quickening the growth of that appreciation.

In one of his essays he wrote that 'what a remarkable philosopher really does for human thought, is to throw into circulation a certain number of new and striking ideas and expressions, and to stimulate, with them, the thought and imagination of his century or of after times.' His illustrations of this dictum, which refer to Spinoza and Hegel, are perhaps not very happy or just. But he has himself left us not a few ideas and 'winged words' which we shall not willingly let die; and among these are some that might well have been inspired by Buddhist teaching. His ironical comment on the 'passionate, absorbing . . . ignoble . . . almost blood-thirsty clinging to life,' of his *bourgeois* countrymen readily recalls many a similar description of Bhavarāga and Pañcasupādānakkhandesu chandarāga,—the passion for existence and the passionate desire for the five factors of mundane life. His general description of the '*not ourselves*' calls up an echo of the refrain 'This is not I, not mine..,' and no word is oftener applicable to the manner of Gotama, when meeting the spiritual wants of all sorts and conditions of men, than the *epieikeia*, or 'sweet reasonableness' wherewith Arnold characterizes the Christ, however much he may, through lack of knowledge, have refused to see any *epieikeia* in Buddhism.

Of his poems, *Resignation* might well have been written by a Buddhist, and the famous line of another poem:—

'Who saw life steadily and saw it whole'

might stand for the finely expressed pith of such verses as the

'Sabbalokaṁ abhiññāya, sabbaloke yathātathaṁ:
Sabbalokavisaṁyutto, Sabbaloke anūpamo!'[1]

1. Aṅguttara-Nikāya, Uruvela-Vagga; Iti-Vuttaka, Catukkanipāta, 13.

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'He hath discerned all this life o' the world,
The How and Thus in all;
Himself detached from all, by all unswayed. . .'

as well as of many other similar descriptions of Arahat or Tathāgata.

A still closer resemblance, this time not wholly a mere concidence, lies in his insistence on 'disinterestedness,' or as he explicitly calls it, 'the Indian virtue of detachment,' as the most essential attitude of all serious and lofty criticism of thought and life. Like the Buddhist virtue of Upekha, this was no offspring of cynical indifference, but was due to the intellect keeping itself emancipated from all bias and compromise.

It is in connexion with this effort to raise the ideal and mission of criticism in the national literature, that Arnold speaks of it as an 'endeavour to see the object as in itself it really is'—or, 'things as they really are.' The phrase and its context lay latent in memory till I saw how, throughout the discourses of the Buddhist Suttas, the refrain:—'Yathābhūtaṁ sammā paññāya passati,' (or jānāti)—ran like a thread of gold; calling up Arnold's expression, as I have elsewhere admitted.[2] The reader who is unacquainted with the Sutta Piṭaka has but to turn to Dr. Neumann's translated Sutta in the first number of BUDDHISM to see an example, the refrain being rendered 'thus even in accordance with reality, with perfect wisdom must it be perceived.'

It is impossible to reproduce 'Yathābhūtaṁ' in English, let alone other languages, with the terse emphasis of the Pāli. 'According to fact' is very nearly literal.[3] 'Truly,' is more concise. The word 'Bhūtaṁ,' meaning in its *relatively* literal

2. *Psychological Ethics*, lxviii.
3. In his *Reden Gotamo's* Neumann has *der Wahrheit gemass*—according to truth.

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sense' come-to-be,' or 'become,' was used both in Pāli, and latter in Sanskrit, to mean fact or truth. Parallel to this is the use, in classic Greek, of *genomena* and *gignomena*—things happened or become—to mean fact, or true matter. But in English, 'truth' is very subjective as compared with 'Bhūtam,' and fact, literally a thing done or made, is very anthropomorphic. Personally I prefer Arnold's forcible periphrasis—used as is evident without any metaphysical allusion—of 'as in itself it really is,' or the simpler 'as they really are.'

It is true that whereas Arnold was treating of 'the critical perception of poetic truth,' the Buddhist refrain is associated with problems of philosophy and ethics. If we consult one only of the Nikāyas—the Saṁyutta-Nikāya—for the things which it behoved the earnest student or Sekha to discern 'Yathābhūtaṁ,' we see that these included:—

The general nature of the external world and the fact of its impermanence, *i. e.*, the fact of its coming to be and passing away;

The nature of the compound called a living person, and the fact of his entire impermanence, both bodily and spiritual;

The non-existence of a permanent transmigrating soul;
The universality of cause and effect;
The nature, genesis and limitations of sufferings;
The nature of good, both one's own and others;
The nature of moral and intellectual emancipation;
The culture making for that emancipation;
The import of Nibbāna; and
The best teacher (for all these problems).[4]

4. The above is given in greater detail in my Index Volume to the Saṁyutta-Nikāya under 'Yathābhutaṁ' Pāli Text Society, 1904.

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These be grave matters, turning us from the consideration of 'poetic truth' as such—'most volatile, elusive and evanescent'—to grip the dread realities of life and the limits of knowledge. I am far from desirous to force the comparison between a mighty and pregnant phase of early Indian thought and the thought, relatively insignificant, if to English minds more familiar, of a modern Oxford scholar, whose fine native insight had been trained in the usual Semitico-Hellenic culture, improved by an abnormal infusion of European literature. But in justice to this writer, who in his own way worked nobly to stimulate the Sekha and scourge the Puthujjana—the Philistines about him—I will bring the comparison one step further before leaving it.

For Matthew Arnold, the literary criticism which tried 'to see the object as in itself it really is' was no narrow matter of bookish treatment and style. His critic was one who 'with the immense field of *life* and literature lying before him' made 'the disinterested endeavour to learn and propagate the best that is known and thought in the world.' Now 'whoever sets himself to see things as they are; will find himself one all very small circle.' For 'the mass of mankind will never have any ardent zeal for seeing things as they are; very inadequate ideas will always satisfy them. On these inadequate ideas, reposes the general practice of the world.' And how was his critic to attain to this clear vision of the truth of things? He was to divest the mind of all 'individual fancies,' all bias 'to go off on some collateral issue,' or to become entangled with practical considerations of the passing hour. The one thing needful in his seeing was 'simple lucidity of mind,' and again 'free play of the mind on all subjects which it touches.'

Now it would be easy, did space permit, to find several parallels in the Piṭakas to every one of these sayings. Within present limits it must suffice to affirm that the lucidity, sanity,

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self-control and concentration which were Arnold's intellectual ideals had a worthy and striking prototype in the chief methods of ethical training inculcated by Gotama, and that the coincidence in their aims is well shown by their virtual coincidence of phraseology, especially in this expression Yathābhūtam 'as in itself it really is.'

So far, too, as I can learn, the expression is specifically and uniquely Gotamic. 'Yathābhūtaṁ' does not occur at all in the Upanishads, early or late. Nor does it appear in such of the Jain Sutras as have have been edited, although there are passages where it might well have occurred to the compilers, had the phrase been traditional in their doctrinal diction.[5]

It occurs at least once in the Mahābhārata,—and that is the only reference in any work quoted in the great Dictionary of Boehtling and Roth. I do not course mean that the founders of Buddhism, or the compilers of the Piṭakas coined the word, any more than they coined the corresponding term 'Tathābhutaṁ' —a far rarer term. But I contend that the use and repetition of the phrase, especially when truths or practice reckoned of the first importance are being set forth, is a very noteworthy feature in the exposition of early Buddhist ethics.

It cannot justly be passed over as a mere gag of the catechumen's art. It should be considered in connexion with the advance made by Buddhism towards a scientific philosophy from the mythological fancies of its age. That advance consisted in the attempt at a positive analysis of the external world, and of the subjective experience of man, into a series of phenomena proceeding as natural effects from no less natural causes. It ignored anthropomorphic beliefs in over-ruling

5. *e*, *g*, in the Ayāranga Sutta;—"void of greed . . , he knows he sees. Who sees the peril, knowing the highest . . . overcoming one sees. Considering the excellent doctrine he who sees is set free. Thoroughly knowing . . he avoids sin. The sage discerning the twofold [karma] . . . ," and several other passages, though not so many as the reader of the English translation only might suppose.

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spirits. In early periods, to use Leslie Stephen's words, to explain is to fancy, and to take fancy for a perception.[6] And it is precisely because Buddhism refused to take current fancies for perceptions and went straight to the facts of life and mind, that its ideal of wisdom as consisting in seeing and understanding 'things as they really are' merits special attention.

There is no doubt an abundance of fairy lore pervading its literature, and Gotama professed no scientific agnosticism when consulted by the curious as to the potentialities for rebirth, in various other worlds, of this or that individual life which had just ceased to be. But I see nothing of all this mixed up with his doctrine of natural causation or natural law, nor anything of current mythology dragged in to explain living processes, or suffered to affect his ethical methods. We can best estimate this advance by comparing the charming fancies in the earlier Upanishads *e. g.* as to how the First Cause—Ātman or Brahman—sends various gods (already fading into mere emanations of himself) into the mouth, nose, eyes, &c., of man to become speech, breath, sight etc. ; with the accounts of sense-process, scattered through the Nikāyas and formulated in the Dhamma Saṅgaṇi. The former reading is poetical, no doubt, but mythological. The latter is prosaic, no doubt, but, so far as it goes, scientific. In it, animistic agencies are eliminated. There were spirits of course. But they no longer made the laws of nature, or usurped the place of conscience. They had become negligeable quantities.

European teachers are apt to quote Greek philosophy as the prototype of all earnest and unfettered thought, in that it had no scruple as to what ought or ought not to be discussed, but inquired simply what could be settled and how to settle it.[7]

6. *English Utilitarians*, Introduction.

7. Cf. *e. g.* G. C. Robertson, *Elements of General Philosophy*, p. 36.

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And this, in view of mediæval and modern Church-ridden philosophizing, is relatively true. Socrates philosophized in public places and was put to death. But in the shelter of their academies, and even in public so long as they threw in frequent references to the Gods and to *to theon*, seekers after truth might say and write much as their best insight prompted. But when the veil of ignorance still separating East and West is quite torn away, this claim on behalf of Greek thought will be confronted with that of a rival system, which sought after truth with an honesty and with a freedom not inferior to that of Hellenic tradition.

But there is another claim made for that tradition which a wider historical perspective may possibly modify in the near future. The question is in a way associated with our phrase 'Yathâbhûtaṁ.'

A distinguished English physicist, lecturing recently on the newly-found marvels of Radium, invested his subject with a picturesque background by quoting Heracleitus as the first evolutionist. As the first, that is I presume, to teach that the universe was not composed of so many ultimately irreducible elements, but of elements which, according to some definite sequence, were mutually transmutable. Thus the universe, according to the Ephesian teacher, was not so much a cosmos of things that are, as of things that are becoming—coming to be and passing into something else.

Now if the earlier among the dates assigned to Heracleitus and Gotama respectively be taken as the truer hypotheses, and if Gotama can be said to be in any way a prophet of evolution, then the interesting question arises whether the latter was not after all the 'first evolutionist.' According to those, the most generally accepted dates, Gotama would have 'flourished' some

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70 years before Heracleitus, *i. e.* before B. C. 504. If the latest date for Gotama be accepted, then Heracleitus precedes Gotama by some 40 years. If Zeller's later date for Heracleitus—B. C. 478 be accepted, this brings us to the latest date assigned as that of Gotama's death, making the latter precede Heracleitus by half a lifetime. Or, ignoring these later dates, we may even include those teachers of the neighbouring Milesian School who anticipated Heracleitus—Anaximander and Anximenes—and yet find Gotama preceding the latter by about half a century and the former by about half a generation.

Now we must still, in the absence of good evidence, be content to believe that the traditional oriental travels of Greek philosophers did not bring them as far as the valley of the Ganges, and that therefore Greek thought alone can claim to be the ancestor, in the direct line, of modern science.[8] But we may still, from the wider perspective of the history of human ideas as a whole, pursue the inquiry:—if Gotama did precede Heracleitus, did he too hold theories which, had they been put forward in Asia Minor instead of in India, might be now quoted as forerunners of the theory of evolution?

The striking parallel between his use of the figures of flame and stream, and the theories of flux and fire attributed to Heracleitus has, once for all, been finely set forth by Dr. Oldenberg in his *Buddha*. But there is a world of difference between ethical metaphors and physical hypothesis. Heracleitus often spoke 'darkly' in parables, but his speculations on the nature of cosmic processes were understood as inductions claiming to be true. That *kinesis*—movement, motion—was the normal state of everything in the cosmos—a view held more or less by all the

8. The great Atomists of Thrace (who also travelled) were no doubt the definite and effective starting point, nearly a century later, of our scientific tradition, but this does not affect the present inquiry. It is almost certain they knew the Milesian and Ephesian views,

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Greek physical or Pre-socratic philosophers except Parmenides and his school,—is not explicitly enunciated in the Piṭakas. But the real interest, for the history of science, in the Heracleitean treatment of universal motion, was in its involving the mutation of beings, or forces, or elements into different kinds (*e. g.* of fire into water, and air, and back again). Of the four modes into which Aristotle divided motion—transference, change or mutation, decay, growth—it was the second (*allōiōseos*) with which the Heracleitean hypothesis is mainly concerned.

Now Gotama was not concerned with speculations on the nature and constitution of the physical world. The traditional philosophy of his generation was full of such pre-scientific romancing, dating from long before Thales of the West Asian movement of thought. But he put it aside, much as Socrates did nearly a century later, and had no theories to give instead, on the resolution of elemental matter or forces into each other, or into one basic element. In his school the Elements of Things, Dhātuyo, were taught as mutually distinct, and, of these; the four or five main constituents of sensible form (our 'four elements' of popular usage) were said to be 'No upādā,' or irreducible. He turned, with the newer thought of his age, from the romancing to the *romancer*. The analysis of the living human being as a congeries of endowments or forces, Indriyāni, reacting on contact with the External—this was the basis of his philosophy. 'Motion', for Gotama, had its chief significance under those last two aspects of the Aristotelian division, namely growth and decay (*anxesis*, *phthisis*). We find him frequently alluding to change (aññathābhāvo, vipariṇāmo,) but the law of change, chronic and universal though it appeared, was by him constantly regarded under the time-aspect of 'Impermanence'; and also under the organic, biological aspect of a Coming-to-be, genesis, arising, waxing, developing; and of a Passing-away, ceasing, declining, waning dissolving.

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Type, species, element—these, putting aside the whole theory of rebirth[9]—were so many constants. To this extent then Gotama is no pioneer of evolution as the Pre-Socratic *Phusikoi*, with their prophetic romancing, can be said to be. In Gotama's doctrines, on the other hand, this conception of being as process or becoming was more closely grasped, or at all events more searchingly felt after than was the case, so far is we can judge, among the Greeks. His Law of Impermanence, —'Sabbaṁ aniccaṁ'—for the general hearer doubtless meant simply 'All things pass away.' But where pressed home to the Sekha it involved more. Under it to say of a thing, 'it is' meant not so much, 'it is undergoing process' as, 'it *is* process',— or a group of processes. At a given moment an individual, bearing a given name, is not. That is, the so-named compound or congeries (Sambhavo) of processes has not become so associated as to set up the appearance (Pātubhāvo) which we call life. At another given moment, certain antecedents happening, this group of processes is set going. He, she, it lives, but the very living, including the mental living, is a series of happenings, becomings, processes of contact with the world-procedure without, and distinguished as feelings and as cognizings, and leading to active impulses.[10] All are viewed as temporary process, notwithstanding the adopted but misleading term *Skandha* (heap, aggregate), with its statical implications. There is Samudayo, Uppādo, *i. e.*, genesis; there is, it may be, Ṭhiti, *i. e.*, station, continuance; there is Nirodho, Atthaṅgamo, *i. e.*, ceasing. There first and last are essential. The middle phase is accidental, contingent.

And there is nothing beneath all these phenomena of happening that we find Gotama calling the Substrate, the One,

9. For the purpose of comparison with Greek concepts.
10. Sankappa, Sankhārā.

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or Being as it really is. Vedāntic thought affirmed this, both before and after Parmenides of Southern Italy; and, from regarding Brahman as 'The manifold source of things becoming and become,'—

Tam visvarūpaṁ bhavabhūtamodyaṁ.[11]

Developed, later on, the denial of the possibility of any real becoming whatever.[12] Of this there is no echo in Gotama. So little did he hold that 'to see the object as in itself it really is' meant the postulating a substrate 'Thing-in-itself,' permanent, unchangeable, unconditioned, that his doctrine of knowing things 'Yathābhūtaṁ' consists before all in discerning that they are Bhūtam, become.

The capacity of regarding things, even the apparently most statical and permanent, under this aspect was made by Gotama the criterion of a right grasp of his philosophy.[13] The doctrine was formulated under three heads:—This (whatever it is) is become. This has its specific conditions (*lit.* sustaining force—Āhāro). This ceases with the cessation of those conditions. It is well illustrated in the case of Viññāṇa, the cognizing process or mind generally. Gotama insists that this is no permanent statical being, but 'arises' only as a consequence of certain antecedents, and 'ceases' when these cease. To one who could grasp this view the Atthitā, or Beingness of things, as well whether being were 'one' or 'many,'[14] became questions having no real significance, The doctrine of the Middle Way, the regarding all being as process or becoming, according to natural law, was held sufficient to clear away all these wordy puzzles.

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11. Svetāsvara Up. 6, 5.

12. Isa Up, 12- 14; and the still later Mandūkya-Kārikā, Cf. Deussen, *Sechzig Upanishad*, pp. 527, 586 *foll.*

13. One possessed of this right grasp is called *Sankhatadhammo*—One who has computed or reckoned up either the Dhamma, or phenomena, things. Samy. N. II, 'Bhutam'; *Sacred Books of the East*, x, p 191.

14. Sabbaṁ ekattaṁ . . . . puthuttaṁ.

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It was a remarkable effort to see things as they really are by breaking through the barriers of words that had become shibboleths, and pressing up to the actualities they so imperfectly expressed. The more so, perhaps, in that Gotama lived too early to discern the mighty Fetter of the Myths of the Word.

How his doctrine, simply expressed in the Piṭakas, fructified in the psychology of the Buddhist Schools, and called forth technical terms for more precise formulation, has been provisionally set forth by Professor de La Vallée Poussin in his interesting study 'Dogmatique bouddhiste, *(Journal asiatique*, Sept.—Oct., 1902.)

That Gotama showed the genius of a great pioneer of thought in thus feeling out after what is termed a dynamical conception of things—after a world-order of becoming, process, sequence, force—has already been pointed out.[15] I have only echoed what has been said, with slightly fresh connexions, and with a special purpose. I have connected this dynamic conception with some of the actual terms in which it was taught, either originally, or subsequently. And I have still to bring it into line with the doctrine of evolution.

I do not wish to exaggerate the significance of the term Bhūtaṁ in connexion with the theory of Becoming. It is certainly not without suggestiveness that, of all modern metaphysical systems—that are built largely by word-architecture—the only one that exploits the idea of Becoming is in a language, which alone rivals the Greek, and the North Indian

15. *E.g.* by Spence Hardy, *Manual*, 391; Rhys Davids, *Buddhism*, ch. iv; *Hibbert Lectures* ch. vi; *American Lectures*, ch. iv; Oldenberg, *Buddha*, II, ch. 2.

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of long ago, in possessing an adequate synonym for Bhavati and *gignomai*. I refer of course to Hegelianism and to *werden*. Our own 'becoming' is a miserable supplanter of our strong Saxon *weorthan*, and is weakened by its other implications. The Latin linguistic family has not lost, because it never had, a worthy synonym. Let any one take up a German-Latin dictionary, and see the number of segmentary words brought together to fill out the broad and simple import of *Werden*:—*fit*, *fiet*, *facturum*, *erit*, *actum*, *versum est*, *creatur*, *mutatur*, *oritur*, *evasit*, *contingit*, *accidit* and so on!

And it is one of the ironies of history—greater than that of the Arnold coincidences given above by the degree in which it concerns a greater than Matthew Arnold—that Hegel did and could acquire only that most superficial and apocryphal knowledge of Buddhism which appears in his historical writings. He who, in his word-philosophy, reconciled Being and Not-being under the greater concept of *Werden*, and who, in his philosophizing on things, that is, in his histories, saw them 'gradually and on an immense scale discovering themselves and becoming' [16]—if only this man could have discovered a debt to Gotama as he could and did to Heracleitus!

Nevertheless, even though the word Tathābhūtaṁ [17] does convey the sense of 'become,' and even though, for a cultured Buddhist 'bhūtaṁ' as 'true,' 'real' meant doctrinally something had come to be, rather than 'that is,' and 'bhava;' meant becoming rather than existence; 'bhūtaṁ' in 'Yathābhūtaṁ,' may very well have conveyed nothing beyond an assertion of genuineness or accuracy. The only Commentary on the phrase just now accessible to me—Buddhaghosa's Papañca-Sūdanī on the Anaṅgana-Sutta—paraphrases 'Yathābhūtaṁ,' etc., thus:—

16. Arnold's remark, in another connexion, in the preface to *Literature and Dogma*.

17. *Majjhima Nikaya* Mahāhatthi padopama-Sutta.

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'Evaṁ yathāva sarasato pi jānāti'—'he knows it precisely even in its essence (*lit.* taste).' And so too of course Bhūtāni, creatures, and Mahābhūtāni, the elements, were used even by trained students without philosophical implications. But when instead of the more usual 'Samudayo,' or 'arising,' we find 'Bhūtaṁ substituted, and used in association with 'Yathābhūtain,' the latter term may well have gained a special significance. 'It is become! dost thou see this? It is become! dost thou see this?'—'Master, it is become! and thus by right wisdom does one see it as it really is' (or) 'as become.'

We can, I repeat, never reproduce in ourselves the exact flavour of the words. More profitable than the attempt to do so is it to note the truth of which it reminds us. And that is, that we still 'know by right wisdom' only in so far as we see things, not as we fancy they are, or wish them to be, or by imposing on them traditional word-meanings, but as in themselves they really are. And further that the only adequate knowledge of them as they are is the seeing them as they have come to be.

Finally it is permissible to regard Evolution in the widest sense of the term. Beneath the discoveries which have broken down the older biological facts of 'species as immutable productions,' [18] and upset the chemical standpoint of yesterday which deemed the transmutation of elements impossible, [19] there is the wider fundamental conception underlying the evolutionary method of thought. If the accuracy of that generalization is granted, namely,[20] that all things in the universe exist in process, and therefore it is impossible to isolate phenomena from

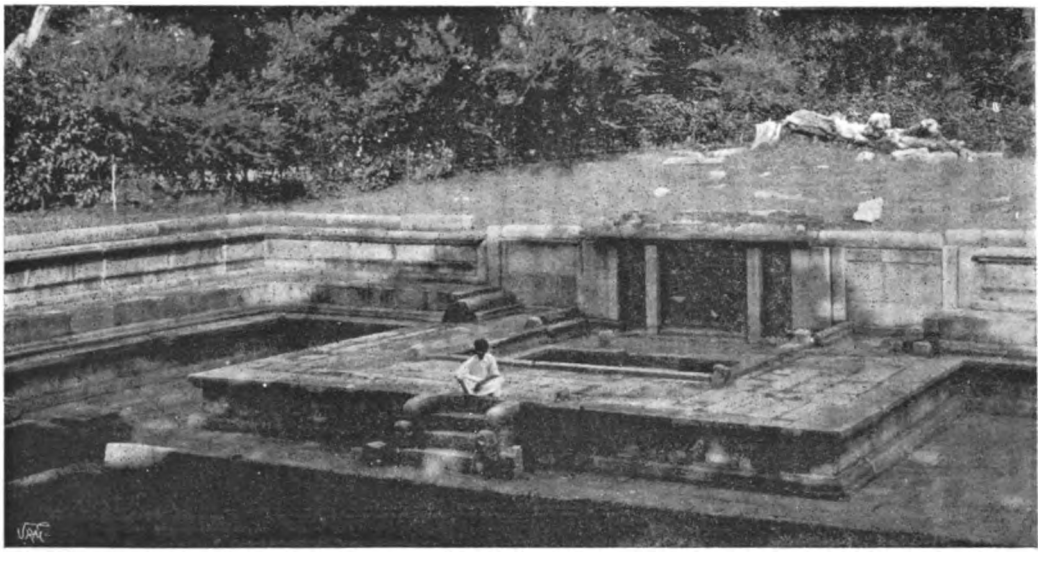
18. Darwin, *Origin of Species*, Introduction.
19. Madame Curie, *Century Magazine*, January 1904.
20. J. A. Symonds, *The Philosophy of Evolution*, Essays, I.

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their antecedents and their consequents, then does Gotama shine out across the centuries with a lustre at least equal to and at least co-eval with, that of the Ionian thinkers as a Pioneer of Evolution.

C. A. F. RHYS DAVIDS.

NALANDA, LONDON.



Ancient Pokuna or Bathing-tank, Anuradhapura.

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"The cool sweep of sand in the monastery enclosure." (See p. 396.)

EDUCATION IN BURMA.

IT is admitted alike by English and Burman expert and lay opinion that educational methods under our auspices have been disappointing in results and that improvements of some sort are necessary. A not infrequent reproach anent the Burman of the present generation is, that he lacks the courteous deportment of his forefathers; children are alleged to be unruly and refractory, young men unsteady, and a small minority inclined to tergiversation, a disregard of the laws of *meum* and *tuum,* violence, and profligacy. Apart from the moral aspect of the question, it is to be feared that the standard of literacy was higher under Burman rulers than it is under the present system. Mr. Eales, in his Census Report for 1891, remarks that the standard of literacy in Upper Burma is higher than that of the Lower Province; and this report was drawn up at a time when the Upper Province had come under the English system so recently that any alteration in the figures due to outside influence was inappreciable.

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The causes for this are many and involved. Mr. Arnold, when Sessions Judge of Moulmein two years ago, addressing parents at a school gathering, took them roundly to task for allowing their children to have their own way. He more than hinted that the refractoriness of young Burmans is due to culpable laxity on the part of the parents in allowing them to have their own way. But the matter is not so simple as this.

My object in this paper is to sketch roughly from the point of view of an official with only general knowledge of the subject, the present position of Vernacular and Anglo-vernacular Education in Burma, their defects, the possible causes of those defects, and remedies which might be applied.

It may be considered that I have exaggerated defects, overlooked advantages, and made unnecessary and unpractical suggestions. But I am only concerned with defects for it is these alone that need rectification, and the dreams of the present are the facts of the future.

By Vernacular Education is intended the Education of the children in the village schools of the country. In Burmese times there was no system of lay teaching. It was the use and wont of every Burmese boy to spend a period, free of all charges for board, lodging or tuition in the monastery of his village. During his first years until ten or twelve he learnt to read and write and to do simple arithmetic as a *Kyaung-tha*. He then assumed the Yellow Robe, and for some years more or less was employed as a *Koyin-galē* in the study of his Religion, and in reading the semi-religious, semi-secular works in which that Religion abounds. In the same monastery would be older students who were qualifying for the Monkhood proper, *Upazin*; and at the head of it would stand one or two Hpoongyis or Monks of long standing. The monastery supplied its own teachers and often its own books also. It was complete in itself as an educational entity, bringing primary, secondary, and

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special education together under one roof, and so deepening the utility of each branch.

Since the annexation, a system of lay schools has come into being in Lower Burma. A young man, who has passed the vernacular sixth or seventh standard, settles in a village; collects pupils at a small monthly rate, and is visited in due course by the itinerant teacher and controlled to a certain extent by the Education Department. Monastery schools have fallen off largely in numbers, other causes than the establishment of lay schools operating to produce this retrogression. But it is quite certain that the lay schools have not increased to an extent to counterbalance this falling off. The lay schools do not possess the monastic influence, their surroundings are unattractive, and they are not free. Further owing to the immense paddy trade of the country and its increasing ramifications boys are put to work at an age when formerly they would have been still in the monastery. The richer class of boys too are affected by a decadent spirit which permeates anglo-vernacular schools and which seems to have its rise in that depreciation of the Buddhist religion and Burmese language, which is a feature of some Missionary schools; and which, combined with ignorance on the part of their teachers of all matters outside a very narrow circle, leads many a boy to despise all education, and to consider all Englishmen fools until experience in after life enlarges his views.

Let us see what is thought at present of the young Burman villager. The elder men complain everywhere that they have lost and are losing control of their sons; that children now-a-days are both disobedient and disrespectful to their elders (faults unheard of under the old *règime*) and that they are unstable and untruthful. A comparison of Upper with Lower Burma bears this out. English residents are unanimous in preferring the Upper Burman (who has not yet lost the virtues of the old system) in every capacity to the Lower Burman (moulded in

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the new methods.) One typical instance alone of the change, or difference, in the standard of truth and honour will suffice. In Upper Burma in a maintenance case a denial of paternity and responsibility is unheard of; in Lower Burma it is usual. Eliminating the factor due to the litigious character developed by English law, and presuming that both Provinces were once on a level, this shows a vast lowering in the standard of truth and honour in the second and third generation under British rule.

A direct cause of this general deterioration in moral principle is the absence of moral surroundings in the average lay school. The master holds his school in the lower floor of his private house. He teaches from twenty to seventy children in a space insufficient to accommodate three Englishmen. The earth-floored room—if room it can be called—is often below the level of the road, a yard or so away; and is perhaps separated from it by an open drain which forms the playground of the children out of hours. The schoolroom is in a fog of dust during the dry weather and noisome and stuffy at all seasons of the year. There the children shriek their lessons during the day, and thence they are dismissed to run about the streets till garnered in at night by their parents with those infinite pains which lay the seeds of future disobedience.

Contrast this with the cool sweep of sand in the monastery enclosure, with the long shady walks in the monastery gardens, and the lofty and cool zayat where both voice and spirit are attuned to harmony with the quiet around; where study proper alternates with the performance of domestic tasks for the community and with play under the best conditions of space and shade; where, after a day of complete and careful supervision, the children lie down to sleep at night in a dormitory warmer and cleaner than their own homes, with perhaps the calm face of a colossal Buddha watching over their slumbers. I do not

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speak of religious influences—I regard the ethical influences alone. Such gutter schools as I describe are worse than none. They carry no recollections with them but the sordid ones of the streets; they can inculcate no principle of self-restraint or loving service; they are an unmitigated factor for evil, and should be ruthlessly suppressed.

I do not condemn all Vernacular lay schools; but I consider the larger number should be condemned, and that even in the best of them the necessity of modelling the premises on those of the monastery has not been sufficiently kept in view.

A sanded or plain earth playground surrounded with trees should be considered essential to every lay Vernacular school whether in town or village. And the conferring of a grant, where grants are given, should be made dependent no less on the careful up-keep of the playground and school premises than on the teaching. Where Vernacular schools are assisted by the Education Department it might lay down rules as to the size of floor-space and playground per child, and it should do all in its power to encourage the construction of graceful and detached buildings on Burmese lines instead of hideous barracks modelled on standard plans of the Public Works Department.

Vernacular schools should be free. In sanctioning and perpetuating a system of payment for popular education, we are introducing a new and unjust principle, a principle that we have repudiated in England.

The Vernacular system should be Burmese, and not English: the children should be taught to read their own Jātakas, and the higher forms should be taught to understand the Burmese Pāli with which these books are interlined. What object has education to a jungle Burman except to form his character? And can Burmese character be moulded by studying the history or geography of Europe or standard readers garbled under European supervision? It may be said that to

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reform vernacular education on the lines suggested would be to teach the Buddhist Religion under State supervision and so depart from an impartial attitude. This objection is scarcely worth discussing. The question is one of ethics, morals and usage. A Burman should be taught Burman ethics, morals and usage; and it is possible for sensible and instructed persons, without religious bias, to separate these factors from the teaching of any particular 'theology' implied in Buddhism, if I may be permitted the use of the word in reference to a Religion without a God.

The disobedience to the authority of parents, which is so alarming a feature in the present state of things requires to be specially dealt with. A Buddhist religious training reduces this disobedience to a minimum. Subordination to authority and especially to parental authority is one of the unquestioned foundations of all life in the East. There is no such thing as righteous anger among Buddhists. Solomon's aphorism about sparing the rod is unknown to them. It is against all tradition for parents to beat their children. In England when the child leaves the stage where the correctional rod has influence, he enters on the stage where filial disobedience may deprive him by will of all share in his parents' property and make him an outcast: in Burma each child's share is fixed by law. It is true that there are provisions under which a child guilty of disobedience or misconduct may not inherit but these are so uncertain and special that they have no influence upon the community.

The evil goes beyond mere disobedience and truancy. Cases where boys rob their parents or wantonly commit other breaches of the law are increasing; and such cases place the parents in a poignant dilemma. To report the matter to the Magistrate or Police may result in the ignominy and humiliation of a protracted police enquiry and prosecution and culminate in

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the boy being branded for life as a suspicious character, and bound over to come up for sentence when called upon (whenever it appears that the District returns are not up to the mark), not to speak of the liability to be arrested on suspicion for any offence perpetrated in his immediate neighbourhood. When petty offences are committed by minors, therefore, the parents do their utmost to shield their children and to burke enquiry—with a most disastrous effect on the morals of all concerned.

There is one possible measure which would check filial disobedience and disrespect. To empower *Thugyis* to inflict on boys between the ages of 10 and 18, a specified number of stripes not to exceed ten as a measure of scholastic discipline on a requisition signed by both parents. The mere knowledge that such powers existed would be sufficient to keep most unruly lads in order: the powers would be seldom exercised, and never without good reason: the punishment would be duly entered in the *Thugyi's* books, and the usual report forwarded to the Myook.

I now turn to Anglo-vernacular schools. The immediate object of these schools is to furnish a supply of persons sufficiently qualified in English for the administration and industrial development of the country; and incidentally to open up to those few who are capable and willing, the hysterical delights of a Calcutta course; and to a lesser few the mysteries of European science and culture as taught in English Universities and Inns of Court.

They do not serve their main object to the degree that might be expected. There is in many parts of Burma a great difficulty in getting properly qualified clerks of any sort, in spite of the fact that the pay of a clerk in Burma is comparatively better than in most other countries. I have been told that the policy of the Education Department is to discourage boys from becoming Government clerks. I can scarcely believe it; but if

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it is so, the Education Department stands in a totally false position, and is itself responsible for much of the cavalier treatment that it receives at Burman hands.

Masters in Anglo-vernacular schools have a very poor opinion of the Burman character. They say that a Burman boy will lie glibly on the slightest provocation,—and, what is worse, that his parents will aid and abet him by supporting his falsehood and misleading his master; that a boy leaves or plays truant for the faintest possible reason or for no reason at all; that even the better boys develop profligate habits and rapidly fall away ere they have well attained their teens.

But this opinion, so far as it affects the general Burmese character, or the ordinary habits and morals of the schoolboys, requires to be largely discounted. What opinion would an Englishman who scarcely knew French have of a school of French boys whom he had to teach in English? Would not they, too, prevaricate; would not their parents, regarding the alien master with suspicion, back up their children? And what opinion would the parties each hold of the other? In a school where there is practically no religious or ethical sympathy or teaching how can the master control or even understand the morals of the boys? Though valueless as a criterion this analogy is worth much attention as shewing the difficulties and dangers of teaching under present methods.

The remedies I would suggest for the defects I believe exist are as follows:—

I.—The *raison d'etre* of the Anglo-vernacular schools should be clearly defined, and having been clearly defined, should not be varied by any individual officer with ideas of his own on education.

II.—The masters should be carefully chosen for some antecedent knowledge of the Burmese language and character.

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When a master may teach Burmans for years without possessing even the small amount of knowledge of the vernacular required for the Higher Standard Examination, he is likely to be played upon by every child of nature that he meets.

III.—Anglo-vernacular schools should admit only boarders; otherwise the master has no proper control.

IV.—They should be moved out of the Towns. There are plenty of sites easy of acquisition with rolling turf and trees—necessary adjuncts of a school—to be found. This is a reform upon which too much stress cannot be laid.

V.—Every boy should be put through the whole ten Burmese Jātakas and other standard Burmese works, and Pāli should form an integral part of his course. A knowledge of Pāli is essential for the due understanding of law, literature or custom in Burma; and is necessary before the relations of Burma with India can be understood. Latin is taught in most schools in England but English books are not interlined with Latin quotations, nor are the English legal codes, and treatises on law, metaphysics, ceremonial, or medicine, in Latin. Pāli however bears this relation to Burmese, and is the key to the legends of the country revealing their local origin and history. The Anglo-vernacular Burman is cut off from all this by his one-sided teaching and the depreciation arising from the same. His usefulness as a citizen or as an official is impaired; he learns to turn away from those invaluable stores of Buddhistic thought and knowledge which European scholars are eager to possess.

I have received the following notes on this subject from a Burman of experience, and incorporate them here in order to give also the Burmese point of view.

1.—*Monastery Teaching.* Formerly a *Koyin-galē's* course lasted for three years; the years being known as the year for

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his *parents*, the year for his *teachers*, and the year for *himself*. These titles are sufficient to indicate the care with which principles of subordination were formerly inculcated. Latterly a single WA (period of three months from Waso 15th to Thadingyut 15th) has often been considered a sufficient period for the training of a novice.

Since the advent of the English, this period has been reduced very generally among Anglo-Vernacular schoolboys, to seven or ten days only, to enable the boys to keep the attendances required by the Department before promotion, and the custom has spread to boys who do not attend the schools.

II.—*Vernacular Lay Schools.* Formerly Vernacular Education was encouraged by placing Assistant Government Teachers remunerated by results grants, under indigenous, unqualified school managers. Some years ago by calling for independent certificated managers, the Education Department led the paid Assistant Teachers to start independent schools, in which a small fee was paid by every pupil for the subsistence of the teacher. These payments, a distinct innovation in the country, were most unpopular with parents, and if enforced would have led to the withdrawal of most of the boys; but by the rules of the Education Department the payments of every scholar must be shewn and those who fall into arrears expelled. Placed on the horns of this dilemma the managers resorted to wholesale and universal cooking of accounts, with depressing consequences to themselves. The Department believed its teachers to be well-off, whereas their monthly takings did not amount to half the figures in their books; also the managers seldom realised the full amount of the results grant which was the main object of this deception: there was and is a *pro rata* deduction based on the amount of fees taken *as shewn in the accounts,* to bring the total results grant of the Province within Budget limits. This uncertainty of income has led to teachers

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taking the first opportunity to engage in other occupations where regular pay and prospects were assured: most of the old hands have seceded in this way.

The parents of boys attending vernacular schools very naturally inferred that these schools were intended to train boys for Government Service and that the career in life of the successful pupil was assured. They slowly came to understand that even if a boy had passed the Vernacular VIIth Standard he had little chance of employment as a clerk unless he had some knowledge of English. Then there was a rush to Survey schools and a proportionate decrease in Vernacular schools. When this was realised—not before much mischief had been done—a Circular was issued directing that all boys must have passed the Vernacular VIIth Standard before they could be admitted to the Survey school. This restriction was unworkable in many districts because the required number of boys who had passed the Vernacular VIIth Standard was not forthcoming. Add to this that the objected schools were taken from the Director of Public Instruction and placed under the control of the Land Records Department and it will be seen that the history of Vernacular Education in the past has not been such as to inspire any general feeling of confidence.

The system of itinerant teachers is stated to be of use in disabusing the people of the idea that English Vernacular Education leads naturally to Government employment and to have very little else in its favour. An itinerant teacher spends most of his time accompanying his superior officers on tour. He has a very large number of schools in his circle and can only impart spasmodic and ineffective instruction in each. He is more of a Sub-Inspector than a teacher.

III.—The word *Theology* in connection with Buddhism has been objected to; I used this word of set purpose to make my meaning clear.

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IV.—It is suggested that the following books of moral training should be adapted and adopted in Vernacular schools.

(*a*) *Mangala-sutta.* The thirty-eight beatitudes. This is the first book used in all indigenous schools after the *Thinbongyi.*

(*b*) *Sigalovāda Sutta.* The parts containing:—

(i) The *five duties* to parents, children, wife, pupils, teachers, elders, masters, servants, friends.

(ii) The *Six faults* of gambling, going about at unusual hours, drinking, attending *pwes*, bad friendship, and indolence.

(*c*) *Dhammapada.* For higher classes.

This is a suggestion which I think might be seriously considered.

It may be objected by the uninstructed, biassed or designing, that the above is an insidious suggestion made for the purpose of introducing Buddhist teaching under State control. This I emphatically deny. As a Christian myself and an official in this country I have some knowledge of both sides of the question, and am implicitly confident that most other Christians are in agreement with me. Unless we the rulers of the country give some moral teaching in the schools we have established, the people will either learn to despise morals or despise us. Again without some moral teaching it is impossible to mould a good citizen. There is thus a two-fold reason for teaching morals in our schools: the teaching of morals is quite a different thing from the teaching of religion, and in teaching Burmans we must make use of Burmese men, materials and modes of thought. To excise all morals from our *recognised* teaching is to lead the people to suppose that it is an English principle that any vicious course is permissible so long as it is not found out. This is the logical outcome of making punishment on detection the only authorised guide to behaviour in

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our schools. And this alone would account for the increase in perjury, chicanery and immorality among the class which comes in contact with Europeans.

VI.—Lately, Burmese has been adopted as the medium for answering questions in the lower forms of Anglo-vernacular schools: this change was I believe the fruit of experience in India and not in Burma.

This half-and-half system does not seem a wise one. Considering in the first place the extreme difficulty of mastering the language, and in the second place that it is impossible to give thorough instruction on Western lines to the average Asiatic without denationalising him, it would appear better to draw a hard and fast line between schools in which English and Burmese are the mediums. Smatterings of English and Burmese Education are of no practical value, and merely lead to an interesting combination of ignorance and conceit.

To conclude with three notes of general application. The first point is that the principles on which the Colleges and Universities of India are based are totally opposed to those of the Public Schools and Universities of England. These in their foundation were based on the importance of ethical training, and have been so based from their inception. Without the ethical training involved in self-discipline, based on religious and ethical principles; without co-ordination in the expression of these principles—as in common worship; again, without a seclusion of the student from external influences to allow these principles to sink into his mind and this self-discipline into his character, our English institutions would never have been productive of the results of which as a race we are proud: lacking these essentials Indian institutions never can be so.

The second point is the influence of material surroundings in the formation of character. Principles of economy

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lead to a certain form of construction for a jail or a barrack. To construct a school on the same design is to halve its ethical value. Again we are considering school and colleges for Burmans, not for Englishmen. Burmese architecture and design must therefore be paramount, and Burmese dress enforced; or else new influences will be introduced at variance with the domestic life of the pupil and that of his forefathers; and will sub-consciously delay and disturb the process of formation of character in the Burman.

Some time ago I saw a most interesting scheme adumbrated in connection with Australian education. It was pointed out that certain English public schools had been founded in connection with certain colleges (as for instance Eton and King's College, Cambridge.) And it was suggested that similar schools should be instituted in Australia similarly attached to particular Colleges in the English Universities.

The school would draw its staff of masters principally from the *alumni* of the parent College. It would be administered by a board consisting of a certain number of Fellows of the College, who would spend a fixed number of years in residence at the school. The fellows would have no direct teaching to do. They would devote their leisure to the same pursuits as they would have followed had they remained in England; to that higher direction which should be immediate, but which should not be in the hands of the teaching staff. The boys of the school would go naturally to the parent College for their final training.

Such a system (which is merely the revival of the old system now fallen into decay) could be pursued with infinite advantage in India. The scheme might be extended.

In the first place there is a great advantage to all concerned in pursuing primary, secondary, normal and higher education in closely connected institutions. In the second place

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there is no reason why religious teaching should not be given in schools provided equal facilities are given to all religions.

I look forward to a great assemblage of buildings, containing the common-room where the fellows deputed from English colleges and the heads of the hostels would meet on common ground: the library, lecture-rooms, class-rooms, and theatre common to students of all creeds; the hostels for school-boys and collegians, race by race or creed by creed; the chapel, church, mosque, and Buddhist monastery; where, at stated times, each religion would be preached and taught to its followers in manner due.

Such an institution, by its wealth of forms of architecture alone would refine and broaden character. Shut in behind its high gates from outside distracting influences; its inmates, from boy to professor, would learn true contentment, self-reliance and self-restraint; religious tolerance, self-respect and respect for others: each student, well grounded in the history of his own race and religion, would learn that other races and religions should not be despised. The masters trained in the institution or in the parent College would be instinct with the spirit of the place. In England its students would find a rallying-place and home within the parent College halls. The influx and efflux between English College and Indian School would form a true and noble bond of union between East and West, of incalculable value in increasing mutual knowledge and respect.

[If we might venture to condense the foregoing instructive and suggestive article into a sentence, we should say that its main thesis was that true teaching is, and from the nature of the case must be, an organic and not a mechanical process. The ears of some who believe too implicitly in the saving grace of "standards" and "grants" may begin to tingle when they reflect on the rowdyism and other ugly social phenomena of our time. No education is worth the name if

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it does not inspire the pupil with the desire to know, if it does not correlate the knowledge imparted to him with something which he already knows or feels about his own life and its surroundings. This is the language and the method of Socrates adapted to the ideas and conditions of modern life. Socrates put the matter paradoxically when he said that all knowledge is implicit and that the function of the teacher is to render it explicit in the pupil's mind. The paradox embodies a certain element of truth; but we may suggest a sounder analogy in pointing out that the teacher is really engaged in the process of introducing the pupil to the august matron called Knowledge. As soon as the necessary preliminaries are accomplished by teaching the child the language of its proposed acquaintance—that is, the three R's—then the pupil is to be encouraged to learn not this thing or that, but things in general—beginning, however, with the things which surround the child, which touch its life, and appeal to its feelings and experience, and gradually working outwards to the larger things and relations which are at first beyond its ken. It is no use teaching it about constitutional history by beginning with some cut-and-dried formula about the Witenagemot and its relation to the modern Legislature. All this is nothing but "words, words," as Hamlet says, to the child; and the child may learn the words by heart, but will never attach a definite and personal meaning to them. But, if we begin at the other end with something that appeals to the child's own personal experience, we shall get to the Witenagemot in the end, and if the child's curiosity has been sustained and its intelligence quickened it will learn something worth knowing. We should prefer to see the child drawn to an appreciation of constitutional history by such a question as this:— "If your father got drunk or thrashed another man, what would happen to him?" "He would be taken up." "By whom?" "The policeman." In the policeman the constitution is concrete to

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the child, and out of the policeman the whole constitution may be evolved, if the child's curiosity is constantly kept alive and its intelligence gradually developed by finding that each successive stage of the evolution really has some direct relation, personal or historical, to the facts and fortunes of its own existence. Other lines of knowledge may in like manner be pursued; always starting, however, not from some abstract statement in a book which the child may or may not understand; but from some concrete circumstance assimilated by the child and made its own by direct correlation with its own personal experience. It is true that the method is liable to abuse in incapable or tyrannical hands. "W-i-n, win, d-e-r, der, "winder," said Mr. Squeers, "now go and clean 'em," or words to that effect. Mr. Squeers' orthography was certainly not up to Anglo-Vernacular school standards and his method was characteristic of Dotheboys Hall. But, if he could have spelt "window" correctly, and brought his pupils more gently into personal contact with its panes, he would have inaugurated at least as rational a method of teaching them as that of cramming them by rote with the dreary pages of a spelling book. There is, perhaps, nothing very new in what we have said; but there is a great deal which presents a sufficiently startling contrast to modern educational methods. We can quite conceive a mode of education in which reading books should be drawn up suited to the exact circumstances of the surroundings of the children to whom they are given, approved by the authorities; and a selection made by the local managers most adapted to the circumstances of their school. There should be avowedly an explanation of such things as the child is in the habit of seeing, and such books should always begin from the child's power of observation. They might even go so far as the explanation of the processes connected with the industries which are followed in the neighbourhood. These, as contrasted with existing methods, are somewhat revolutionary views. We should prefer

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to call them ideal; perhaps even, in present circumstances, Utopian. But we lose nothing and gain much by keeping a sound ideal in view, even if we cannot at once attain it. At any rate, it is hard to gainsay the main proposition that no system of education is sound which does not at least try to establish a definite relation between the child's mind and the world by which it is surrounded. They are not much ahead of us in this respect in the mother-land, if we may judge by the following. A child wrote down as follows a sentence from the Church Catechism :—"To anner and a bay the King and all that are pet in a forty under him." This is what comes of appealing to the memory of the child and not to its intelligence. Is it quite certain that a good deal of what we now dignify by the name of education is not, for all practical purposes, of very much the same quality, and type. It is not so much the fault of the men as of the system which tends to crush originality, to place a premium upon hide-bound pursuance of routine and to make members of the Educational Service feel that whether really fine work obtains recognition is largely a matter of chance. This is not an occasion on which remedies need be discussed. In the Educational Service, no doubt, a solution might be found in earlier promotion. So long as the selective principle is largely ignored in favour of blind seniority, so long is it almost hopeless to expect that real ability will early make its mark. The difficulty is, of course, to know what to do with those Educationists who reach high rank before they are worn out, after they have completed their tenure of a particular office; and for that difficulty some solution will have to be found. To adopt the scathing commentary of a contemporary, it is a ludicrous paradox that while comparative youth is deemed to be no disqualification for the highest offices, or for those officials who are especially imported from England, the promotion to high office of men of early middle age, however distinguished, is still regarded as out of the question.—*Editor.*]

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ALCOHOL AND THE MIND.

BY DR. R. ERNEST.

ONE of the strangest anomalies of the present age is the tolerance, by men in other respects well-instructed, of the consumption of alcohol, despite the indubitable fact of its deleterious effects alike on the body and on the mind;—effects which have been again and again demonstrated in the laboratory, in the researches of experts in modern methods of physiology and psychology. These bad effects may be roughly summed up as including the action of alcohol in impairing the vitality of the living cells of the body, so rendering them less capable of resisting the attacks of pathogenic organisms; its interference with the proper nutrition of the body as a whole; its diminution of the total work capable of being performed by the body; its more or less complete inhibition of the co-ordination of movements; and, most obvious and most important of all, its powerful action for evil upon the mind.

It is in these deleterious effects of alcohol on the mind that we should recognise the far reaching importance of this subject, and curiously enough it is the effects in question which are the most easily proven.

Alcohol is a drug; and as such its physiological action in the body has been studied, affording matter for controversy in the medical profession as to its value or otherwise in fevers and other abnormal conditions.

The large mass of evidence confirmatory of the deleterious action of alcohol in the body, studied under the sections enumerated above, completely out-weighs the very small amount of testimony that we have as to its usefulness in disease. And

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as to its usefulness in health, there is no evidence whatever. There is no evidence that a healthy man requires alcohol in his diet: on the other hand there is abundant evidence that alcohol renders man more prone to the invasion of disease germs.

Moreover, alcohol is a drug which has many poisonons impurities only too frequently associated with it—in its method of production; its adulteration, or unavoidable products engendered in particular varieties of beverages, such as Furfurane and fusel oil, both of which have a very poisonous influence on the mind, almost causing insanity in some cases.

But I wish here to confine my remarks to the action of alcohol on the mind; as this action is by far the most important, and its deleterious effects have been absolutely proved by scientific experts.

For the estimation of the effects of drugs on the brain, accurate means have been devised by Kreapelin and others, who showed that not only are the functions of the brain slowed by even small doses of alcohol, but that the subject imagines he is performing them more rapidly and better; thus demonstrating that alcohol has a deleterious action on the higher centres of the brain, retarding the functions and increasing the delusion of the idea of time.

Kreapelin devised an apparatus on the lines of the chronoscope (an instrument for measuring time) so that it could be applied to measuring thought and mental reactions (Some New Apparatus—Stud. Yale Psych. Lab. iii 98, 1895).

This apparatus is being used now in America for testing the mental development of school children (Gilbert—Mental and physical development of school children. Stud. Yale Psych. Lab. ii, 52, 86. 1894.)

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A very large number of experiments have now been carried out with this apparatus, which is one of the first of its kind directed to investigate the psychological functions of the brain, inaugurating a new field of scientific research and accurate investigation into the nature of the mental process.

It has been conclusively shown by Eijner and Kreapelin (6) that the reaction time of thought is slowed by alcohol and by fatigue. In fact fatigue and alcohol appear to affect the mind of man in a similar manner, except that alcohol has further deleterious actions and its actions are permanently deleterious,—factors that will be gone into later.

Secondly it was found that both fatigue and alcohol produced an increase in the number of errors in discrimination between objects, and in this direction interesting experiments were carried out with the compositors of a printing firm, where it was found that the number of errors in the compositing was very markedly increased by small doses of alcohol, as compared with the same staff at work without any alcohol.

The next advance was in the estimation of the idea of time, by noting defects in the idea of time intervals, and here alcohol in very small doses of only half an ounce showed distinct increase of error.

It was shown that every person has his own Rhythm in which he performs the greatest number of movements to the best advantage and with the least possible fatigue. And this fact has been known for years as true in animals, especially in horses.

It follows seeing that the idea of time is rendered irregular and deranged and the reaction time of thought lengthened by alcohol, that every person having his own natural Rythm in which he can perform the greatest number of movements with the least fatigue, will not be able to get into his usual Rhy-

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thmic habit of movements, and will therefore not perform so much work and will be more easily fatigued. We therefore have a very powerful argument from the mental study, demonstrating the deleterious action of alcohol on the body.

There is a very substantial relation between the idea of time and memory, for the idea of time is merely the comparison of the succession of consciousnesses, and the idea of time being made to show an error by the action of alcohol, must necessarily affect the memory. Extensive experiments have been undertaken to test this deleterious action of alcohol on the memory with very astonishing results.

As regards the higher centres of the brain, it is evident that alcohol reduces the controlling action of the mind over likely movements and actions, and this fact is well borne out in the administration of anæsthetics to patients who partake of alcohol in their diet. For it is a well-known fact that alcoholics, when under the influence of an anæsthetic, shout out emotional exclamations and show signs of emotional disturbances which are not being controlled by the higher centres. It is also equally well-known that the effects of alcohol on the mind even in small doses is to cause a relaxation in the firmness of control of the senses and the minor thoughts which arise from them. For those who take alcohol in their diet find it harder to control their actions, or to restrain themselves from perpetrating some act arising out of irritation and anger. Moreover those who partake of this poison to the mind, are of an irritable disposition and angry temperament, which is shown by the fact that as soon as the delusionary influence of alcohol on the mind is stopped, the above symptoms become evident, and are kept in abeyance only under the so-called "pleasing influence" of the drug; after which a reaction of dullness, irritation and anger must set in.

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It is to be hoped that the accurate system of experimental Psychology so ably being studied in America (7), will soon be in a position to accurately investigate the higher influences of the mind, and to show how alcohol does pervert these higher influences of the mind of man.

Another way in which alcohol interferes with the memory of man, and makes it defective, is in that mnemonic process where the sequence of thought plays an important part in enabling a being to recall a memory.

For in order to recall a thought from memory, we have to search its sequence; and in this there comes a difficulty for the alcohol-consuming man, in that the sober-time sense is not the same as the alcoholic-time sense and therefore it is not so easily recalled in the process of the sequence of thought. Moreover the ability to remember is intimately connected with the rapidity of the sequence of thoughts, and as the rapidity of the sequence of thoughts has been shown to be lessened by alcohol, therefore the power of the sequence of thoughts is lessened and the ability to remember is reduced thereby.

It must appear therefore perfectly obvious that even small doses of alcohol have a permanent bad effect on the memory, on the sequence of thought and on the mind force, so that the mind cannot deduce clear reasoning.

And just as the person under the influence of the drug imagines himself doing things quicker and better than when he was not under its influence, so does he imagine his logical deductions in an argument far above those of his contemporary, and the delusion of the existence of his Ego reigns supremely in his mind.

And here we come to the most important point in the study of the action of alcohol on the mind of man, from a Buddhist point of view, namely that alcohol increases the delusion of man's idea of the existence of a soul being within him.

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Alcohol creates in the mind of man a feeling of well-being and increased idea of the personality, which must be obvious to all those who have taken alcohol or conversed with those under its influence.

We therefore have in this action of alcohol on the mind a very powerful argument in favour of the Teaching of The Buddha regarding the non-existence of a soul entity in man. For the abundant evidence which proves the deleterious action of alcohol on the mind of man, also proves its power of increasing various delusions, and amongst these delusions we find the idea of the existence of a soul entity. It would then appear that, if the idea of the existence of a soul entity in man is increased by the action of alcohol, this idea in the normal state must be only a delusion.

By far the most important action of alcohol on the mind is its tendency to upset man's ethical principles, and the way in which it does this is so simple that it must be obvious to all. I have shown how the drug interferes with the higher centres of the brain, in disturbing such ideas as love and joy; I have shown how it tends to lessen the controlling action of the mind on the lesser thoughts, and how in a Buddhist sense it tightens the hold of the fetters on the mind, and therefore how it increases the likelihood of ill-will, anger, and lust.

It is also to be seen how alcohol increases the tendency to the corruption of the truth, by its interference with the time idea, where time idea is an important factor in the knowledge of the preservation of an identity (truth) and where memory or the succession of consciousnesses is likely to be thrown out of rythm.

Now the connection between this and a man's ethical principles is quite clear, and his ethical standard is influenced by the number of errors of the mental process, in exactly the same way as his memory or his intellect is influenced by the number of errors of his time rythm.

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I have mentioned quite enough to show the truth of our contentions with regard to alcohol, that it is a poison both to the body and the mind, and that its poisonous influence on the mind is obvious even in small doses. And, if we follow the life-history of those who consume the drug in larger quantities, we find them frequent visitors to the hospitals, the family physician or the consultant; till, finally we lose sight of them by their disappearance into either the lunatic asylum or the prison; or—more fortunate for them and theirs,—into the respite and oblivion of death.

Such is the plain truth about alcohol, and if we realise the enormous consumption of the poison by man, can we not realise the degeneration it effects? Degeneration in both body and mind. We think that we are wonderful people because we have railways, telephones, and what not. Who devised all these wonderful inventions of the modern age? What class of intellect? Surely the scientific intellect—and the scientific classes are well known to partake of less alcohol than any other class of mankind. In the words of Sir Victor Horsely "From a scientific standpoint, the contention so often put forward that small doses of alcohol, such as people take at meals, has practically no deleterious effect, could not be maintained . . . . If you consider the observations of Parkes on physical work, of Ridge on the action of small doses of alcohol on vegetable protoplasm, and of Abbott and others on the influence of alcohol in rendering animals more prone to microbic invasion, you can only come to one conclusion—that, from a scientific standpoint, total abstinence must be your course if you are to follow the plain teaching of truth and common sense."

A few figures will best bring home to the mind the enormous consumption of this deadly drug. There was an average expenditure in the United Kingdom, last year, by each man, woman, and child of £ 3-16-5¾, or of £ 19-2-4¾ by each family of five persons. These averages are, of course, purely arith-

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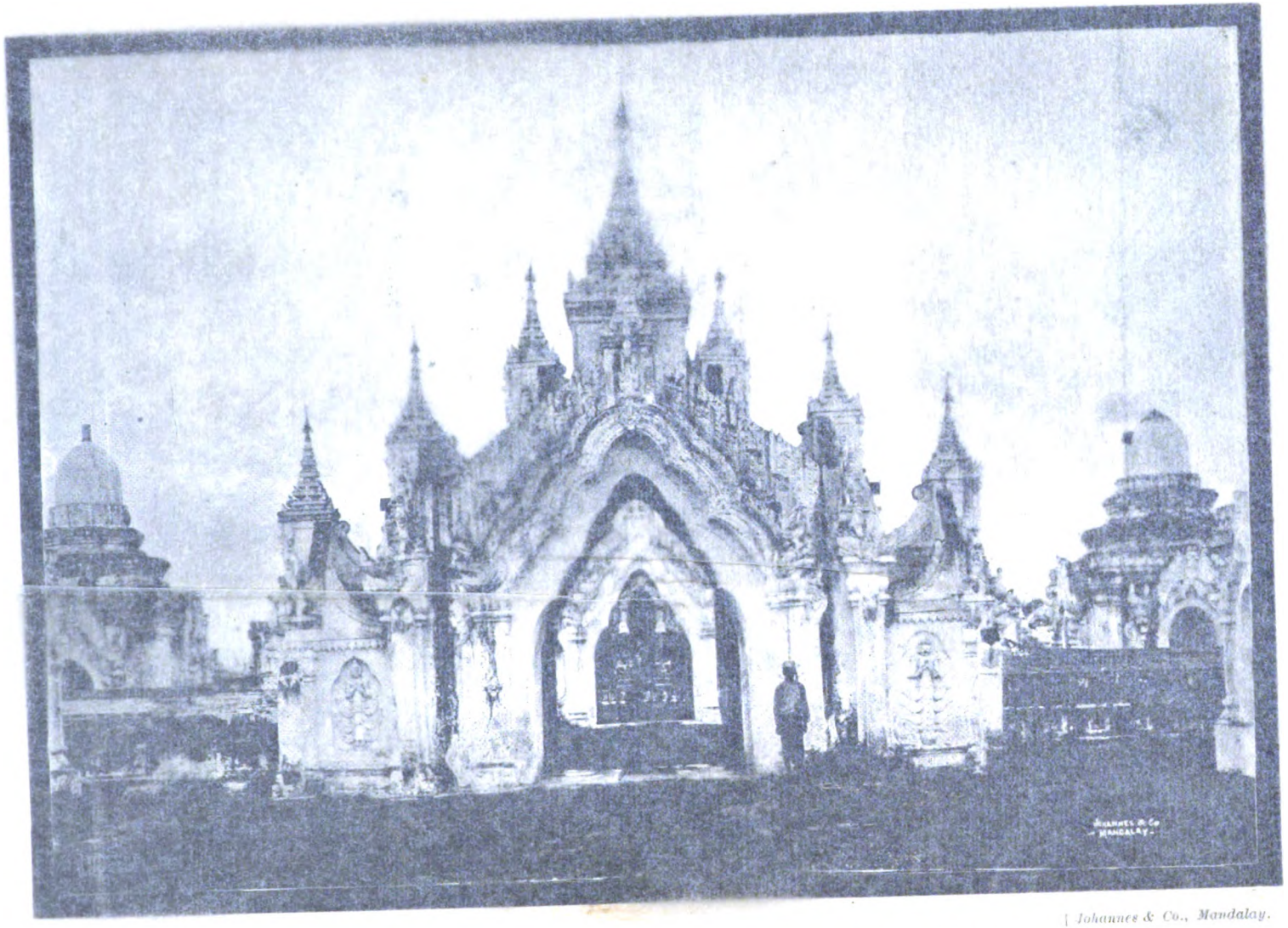
metical; the actual expenditure, both as to individuals and families, varying from sums relatively small to a large proportion of the entire personal or domestic income. It would be ludicrous were it not so serious to learn that national celebrations considerably augment the expenditure on strong drink; both on account of the influx of visitors from abroad, and also from a survival of the irrational sentiment connecting professions of loyalty with alcoholic potations, by which the consumers gratify their vanity and vinocity at one and the same time. In every gallon of proof spirits alcohol forms 57 per cent. of the contents. Reverting to the national expenditure upon intoxicating drink last year, its immensity may be realised by comparing it with other great amounts. It was equal to one-fifth of the National Debt. It was equal to all the rents of all the houses and farms in the United Kingdom. It was half as much again as the national revenue. It was nearly twice as much as the bread bill of the United Kingdom, or twice as much as was spent on all our linen, cotton, and woollen products. It was ten times more than all the offerings and contributions to all the religious and philanthropic institutions in the United Kingdom. Surely the question is most pertinent:—What does the nation get in return for this unparalleled annual expenditure? As to health, stamina, and working force (as distinguished from temporary stimulation), scientific research and the experience of Life Insurance Offices and Friendly Societies have proved beyond reasonable dispute that the medical declaration signed by 2,000 medical practitioners was correct in affirming that total abstinence from all alcoholic liquors is "greatly conducive to health;" and it has been shown above that even the medicinal value of alcohol, if it has any such value at all, has been grossly exaggerated.

R. ERNEST.

RANGOON.

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[Johannes & Co., Mandalay.

ENTRANCE TO [illegible]AMARAJIN.

Facing p. 419.

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LOKAMARAJIN
AND
THE FIFTH GREAT COUNCIL.

BY MAUNG TSAIN, M. R. A. S.
Barrister-at-Law.

". . . . . And what proud Emperors
Carved His sweet words upon the rocks and caves."
Light of Asia, Book VIII.



King Mindon Min. (From a Burmese Painting.)

OF all the old-time Sovereigns of Burma there is one whose name and memory are cherished in the hearts of all the peoples of the Golden Land, who is held by every Burman,—by Talaing and Shan and the wild tribes of the Highlands, as well as by the more civilised dwellers of the town and plain,—as the greatest and the best beloved of all the Kings of Burma; the pattern and ensamplar of the Burman's ideal of what a King should be. That King is Mindon Min, last Sovereign but one of the Dynasty of Alompra, the Convener of the Fifth Great Council, and builder of the marvellous monument at Mandalay which forms the subject of this article. Even in the eyes of the dweller in Upper Burma, the glory of King Alompra, the founder of the latter Burmese Empire, fades into

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insignificance beside that of Mindon Min; whilst the latter is regarded with almost equal reverence and affection by the Talaing inhabitants of the Lower Province, to whom the memory of Alompra, the cruel subduer of the Peguan Empire, is but a matter for execration.

And the reason for the universal esteem in which the Great King's name is held is not far to seek. Dearest and best of all things in the Burman's eyes is the Faith he holds, and greatest of all his treasures is the Treasure of the Law he worships; and the one sure road to his esteem, the certain conquest of his heart of hearts, lies in his hands who best promotes the Religion of the Conqueror, who best respects the Word of the Great Indian Sage of old.

This, then, was the achievement by which, more than in any other way, King Mindon Min gained that esteem and love to which I have referred. The piety of his life; his knowledge of the Buddhist Scriptures and of all things relating to Religion; his splendid charities, unequalled by any Sovereign of Burma before or after his time; and, most of all, the great religious works he left behind him to testify of his unfaltering devotion to the Buddhist Faith:—these are the things that have won for him the undying affection and reverence of every race in Burma, where, indeed, he is regarded as a Cakkavatti Monarch,—true successor in this latter age of the Universal Emperors of old.

King Mindon Min, known in Burmese history by the proud title of 'The Benevolent and Wise,' was born in 1814 C. E., his birth-name being Maung Lwin. Being but a younger son of King Tharrawaddy, who had many children, and his mother not of the Royal Line, there seemed but little chance that the Mindon Prince (as he was later called, after the town whose revenues were assigned to him by his father), would ever succeed to the throne of Burma; though there

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were not wanting those who believed that a high destiny was in store for the young Prince, by reason of certain wonders that were alleged to have happened at the time of his birth; the tales of which were treasured in the memories of his mother and a few devoted adherents. From his childhood's days the Prince was noted for his piety and love of study; and, —virtue rare indeed amongst those of Royal lineage,—for his great horror of bloodshed, even of the lowest creatures, a characteristic that never deserted him, even in the midst of the demoralising atmosphere of an Oriental palace-life. It was his boast,—and, taking the circumstances into due consideration, one that did him infinite credit,—that he never sanctioned the death of any living creature; even when, after he had come to the throne, his life was threatened by the ceaseless conspiracies common to Oriental Courts; and his treatment of his elder brother, the Pugan Min, who after his deposition was accorded by the new king an honourable confinement, is, especially when compared with the usual treatment of even junior members of the Royal Family by Burmese Monarchs, beyond all ordinary praise.

After the death of King Tharrawaddy in 1846, the Mindon Prince's elder brother, the Pugan Min, seized upon the throne. He was a man of low and dissolute life, utterly incapable of ruling, and destitute of every royal attribute; and in six years' time these characteristics had brought about the Second Burmese War, by which the province of Pegu was annexed to the Indian Empire. It was not long before the Mindon Prince's superior and sterling nature brought upon him the jealousy and hatred of his elder brother; and on November 18th., 1852, he and his followers were compelled to flee from Amārapūra, the then capital of Burma, taking refuge at Madaya for the night. The Kanaung Mintha, Mindon's own brother, sent the latter, with his family and servants, on to Singu, whilst he remained behind, to repel the pursuers whom the king sent

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after them; and, as he was now determined, to win the throne for the Mindon Prince. Disgusted with the low life of the Pugan Min, and with the loss of half the Burmese Empire through his folly, it was not long before many Burmans, hoping for a better sovereign in the Mindon Prince, had flocked to the assistance of the Kanaung Mintha; and by February 1853, with but little bloodshed, Pugan Min was overthrown, and the Empire of Burma had passed into the hands of Mindon Min; and a new era of peace and unexampled prosperity dawned for the land, long burdened by civil strife and and foreign wars. [1]

One of the first matters to engage the King's attention was the foundation of a new capital which should be worthy of the Empire, and free from the terrible associations which had gathered about Amārapūra. At the same time that the new capital was made, the King decided to lay the foundations of what should be the greatest religious monument that ever Buddhist King had built; no less a monument, indeed, than the whole of the Three Piṭakas engraved on stone. For long the architects were busy, laying out the plans for the new Royal City, and for this other City of the Noble Law; which it was decided, by reason of various visions which the King had dreamed, to build at the foot of Mandalay Mount; a hill which rises from the fertile plain to the north of Amārapūra, and situated about five miles from the former capital.

At last all was in readiness, and, a day having been found propitious by the Brahmin Astrologers attached to the Court, the land for the foundations of the new City was measured and its boundaries laid out; and, at the same time, the boundaries were fixed and the work of levelling begun on that site which the pious King had allotted to the Records of the Law, and on which he bestowed the name of Lokamārajin,—'Conqueror of the World's

1. See *The Upper Burma Gazeteer*, Part I, Vol, I, Ch. 2, from which the historical account here given of the founding and building of the Lokamārajin has been in great part compiled.

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Temptations,' in allusion to the all-enfranchising nature of the Law that should be enshrined there, and in accordance with the day on which he himself was born. [2]

This formal foundation of the City of Mandalay and of the Lokamārajin fell on the 13th of February, 1857; and, five months afterwards, the Court moved in great state from Amārapūra, and occupied the temporary palaces which had been built near the site of the Lokamārajin itself. Shortly afterwards, temporary Monasteries also having been erected, the Thāthanābaing, together with about five hundred Monks, went in solemn procession to the new capital, their attendants bearing with them all the copies of the Scriptures which had been preserved in Amārapūra, together with the images of the Master which had been enshrined in their former Monasteries, and various Relics of the Buddha and the great Arahans of old.

Long before, in the reign of Anawrata, there had been built at the then capital, Pagān, a Pagoda of great beauty known as the Shwé Zigon, which was held in high esteem alike for its sanctity and for its great beauty. It was after the pattern of this celebrated edifice that the King now decided to erect the central shrine at the Lokamārajin; so the royal architects were sent to the ancient capital to take the plan and measurements of the Shwè Zigon. These being obtained, and the foundations of the Pagoda laid, various offerings and relics were enshrined in the relic-chamber, and the Pagoda, now known as the Kuthodaw Payā, or Royal Merit Pagoda, was completed and dedicated in 1861. The wide enclosure in the centre of which it stood, which had been laid out at the time of the foundation of the city, was now enclosed in a great wall, pierced at the four quarters with spire-crowned gateways, one of which may be seen in the full-page illustration at the beginning of this article.

2. The Pāli alphabet being divided into sections, each allotted to a day of the week:—the names of persons showing by their first syllable, and of inanimate objects by their last, the day of the week on which they were born or founded.

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Within the outer enclosure, and concentric with it, two similar walls were built, each with four corresponding gateways; and in these latter, twelve in all, were set substantial gateways of carved teak, which, as the great monument neared completion, were covered with beaten gold. The site of the Lokamārajin thus was divided into three divisions, with the Kutho-daw Pagoda in the centre; the whole being almost square in shape, the perimeter of the outermost wall measuring three thousand feet, and enclosing a total area of over thirteen acres.

Three of the most learned of the Chief Monks of Burma were then personally selected by the King,—himself a Pāli scholar of considerable ability,—and to these was committed the all-important task of revising the Text of the Tipiṭaka, and preparing a perfect recension of the Buddhist Scriptures, which, in the words of the King's dedicatory inscription, should 'preserve the Word of the Conqueror even to the end of the Five Thousand Years,'—the period for which it is generally believed that the Sāsana or Era of the present Buddha shall endure. These three Theras had placed at their disposal the most reliable and accurate copies of the Tipiṭaka which could be obtained, and were assisted in their work by many learned Monks; and the recension of the Sacred Canon which they then prepared, collated from many different manuscripts, and revised with the most scrupulous care, was eventually engraved by a small army of well-trained artificers on tablets of polished white alabaster, measuring about five feet high by three in width.

The stone of which these ponderous tablets was wrought came,—like most of the stone used in Burma for religious monuments, images of the Buddha, and the like,—from the great marble quarries at Sagaing, situated on the further shore of the Irrawaddy, about five miles down the River; and the mere cutting and conveying of these heavy monoliths was in itself no mean feat for the Burmese Engineers to have accomplished; though that feat pales

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into insignificance before the stupendous work involved in the cutting and transport of the gigantic block of marble,—weighing many tons,—which, at the same time as the work under consideration, was quarried at Sagyintaung and set up not far from the Lokamārajin, to be there carved finally into the largest monolithic Buddha-rupa in Burma, now known as the Chouk-daw-gyi.

The work of cutting and engraving the entire Tipiṭaka on these stone tables,—in all seven hundred and twenty-nine in number,—together with the careful revision of the Sacred Text, was not completed until 1868; and by that year the Lokamārajin was finished, each separate tablet being set up in a small shrine of its own, with sufficient space to spare for a man to stand within. Each of these shrines, surmounted by its own gilded Hti or canopy, was duly numbered and catalogued; and the whole arranged symmetrically between the concentric square walls of which mention has been made. A good idea of the tremendous work involved may be gathered from the illustration at the end of this article, where a small portion of one of the great colonnades of shrines may be seen. A festival was held in December 1868 to celebrate the completion of the greatest work ever accomplished by any Buddhist monarch,—a work which, we can hardly doubt, will,—if there shall be archæologists on earth in future,—fulfil the pious King's desire to preserve the Word of the Master intact, 'even to the end of the Five Thousand Years.' Copies of the Buddhist Scriptures had indeed been made by several of Mindon Min's predecessors on the throne of Burma,—portions of that Sacred Lore had even been inscribed on plates of silver and of gold, richly adorned with gems; but the very value of the material of these latter proved the cause of their destruction or loss to Burma, and many of these old-time memorials of royal devotion to the Good Law may now be seen in the great European museums. But the Stone Tablets of

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King Mindon Min, rightly, if in this connection alone, known as 'the Wise,' will last for many centuries; and will remain to preserve, in this our Buddhist land of Burma, the memory of Burma's greatest King; and, best of all, the memory of that sublime Teaching which they embody,—the Word of the Great Sage of India, the noblest and sublimest product of all human thought.

This greatest of all royal works in all recorded ages being finished, King Mindon Min was still not satisfied that he had done all that it behoved a Buddhist Sovereign to do. He remembered how the Buddhist Kings of old, from Ajātasattu of Rājagaha down to Vaṭṭagāmani of Ceylon, had given evidence of their devotion to the Religion of the Conqueror, and had preserved the all-important purity of the Text of the Tipiṭaka, by holding a Great Council at which the whole of the Text of the Three Piṭakas had been rehearsed by the Chief Theras of their various realms. Two thousand years had elapsed after the Fourth Council of King Vaṭṭagāmani of Ceylon since this sacred function had been celebrated; and the King now decided that he would hold a Fifth Great Council, at which the Sacred Text should be rehearsed, even as it had been in the days of old.

A brief account of the Four Great Councils, and of the circumstances under which they were held, may here be of interest. Four months after the Parinibbāṇa of the Buddha, the First Great Council was held under the aegis of Ajātasattu, King of Rājagaha, in order that the Canon of the Law might be defined and the actual Teaching of the Buddha fixed, whilst yet it was clear and vivid in the minds of the Great Disciples. We must remember that at this time in India, writing, as well shewn in Professor Rhys Davids' latest work, was something of an innovation,—looked on as a means inappropriate to the preservation of sacred teachings, which in

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those days were always committed to memory[3]; and it was for this reason that the Council was held; the Theras most learned in each division of the Piṭaka reciting sentence by sentence what they had learned from the Master, the whole Assembly repeating after them each sentence as recited, and so committing the actual words to memory. In this first Council, which was presided over by Mahākassapa, the Vinaya was recited by Upāli, the Sutta by Ānanda, and the Abhidhamma by Anuruddha;—the three Great Disciples whom the Master himself had declared to be the most learned in these three divisions of the Sacred Law.[4] Five hundred Theras, all of them attained to the final grade of Sanctification, the Arahattaphalaṁ, took part in this First Council; being elected as members thereof by a great host of several hundred thousand Monks. This Council was held at the Sattapaṇṇa Cave near Rājagaha, the recital occupying seven months; and the Canon of the Law then fixed, known, after its promulgators as the Theravāda or Word of the Chief Monks, is that which has been handed down to this day intact in Burma, Ceylon and Siam.

At the beginning of the second century after the Parinnibbāṇa of the Buddha, there occurred the first great schism in the Buddhist Church; when a large proportion of the Monks then in India sought to reject the Theravāda Canon, particularly in regard to certain alterations in the rule of life of the Bhikkhus, summed up in the 'Ten Indulgences'. It should here be explained that (as mentioned in the Mahāparinibbāṇa Sutta[5]), the Buddha had, shortly before His Parinib-

3. See *Buddhist India*, p. 107 *et seq.*

4. In the *Dipavamsa* further details are given, as follows; 'Kassapa was the chief propounder of the Dhutanga Precepts according to the Religion of the Conqueror; Ananda the first of those learned (in the Suttas); wise Upali was chief in the Vinaya; Anuruddha in the Divine Insight, Vangisa in promptly comprehending, Punna among the preachers of the Dhamma, Kumarakassapa among the students of various tales; Kaccana in establishing distinctions, Kotthita in analytical knowledge.'

5. *Mahaparinibbana Sutta*, vi., 3, see *Sacred Books of the East*, vol. xi p. 112.

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bāṇa, given permission to the Saṁgha to abrogate at its pleasure all the Minor Precepts,—a permission of which the First Council had refused to avail itself, on the ground that the people would think that, the Master having passed away, His followers had fallen into a lax way of living, whereby the faith of the people at large would be diminished. Now the schismatic Monks sought to establish this principle, and to introduce a less strict rule of life, as summed up in the celebrated 'Ten Indulgences', one of which was that a Monk might receive silver and gold in alms. This innovation was strenuously opposed by the more rigid adherents of the Theravāda School, who sought to maintain the way of life prescribed by the Buddha in all its details; and the result of this divergence of opinion in the Order was the holding of the Second Great Council, known as the Council of Vesāli, from the city in which it was held. Twelve hundred thousand orthodox Monks, invited by the King Kāḷāsoka to decide the matter, elected from their number seven hundred of the most learned Theras, and this Assembly, presided over by the venerable Mahāyāsa, established, by the mouths of the most learned Theras of the day, the Canon as fixed at the First Council of Rājagaha, the recitation occupying in all eight months.

The Third Council was held under the auspices of the great Buddhist King Siridhammāsoka, the Piyadassi of the monuments, at Pāṭaliputta, the capital city of his gigantic empire. Again various schisms threatened to destroy the purity of the Faith, and the Great King, ever mindful of Religion, summoned the Chief Monks of his empire to re-establish the Vinaya in all its former purity. As on previous occasions, a great number of Monks assembled at the invitation of the King; who was determined at all costs to have the Canon of the Law, which, since the time of the Council of Vesāli the

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schismatics had continually attempted to alter, established once again in its original form; and in particular to restore, throughout the length and breadth of his vast empire, the former purity of life of all who professed themselves Members of the Saṁgha. The great assemblage of Monks of the Theravāda School who came to Pāṭaliputta at the Emperor's request selected a thousand out of their number as the most learned and pious in the land; and these, in the two hundred and thirty-sixth Year of the Sāsana[6] held at the Asokārāma the Third Great Council, under the presidency of the Mahāthera Tissa Moggaliputta, who was the fourth of the Chiefs of the Vinaya in the Ācariya-paramparā, in direct line of succession from Upāli, the pupil of the Buddha and reciter of the Vinaya at the Council of Rājagaha.[7] This Tissa Moggaliputta, who at the time of this Council numbered seventy-six Lents from his own Ordination (and was therefore in his 96th year), had the profoundest knowledge, not of the Vinaya alone, but of the whole practice and precept of the Religion; and at this time, for the assistance of future generations, he composed a work entitled the Kathā-vatthu,[8] which in the form of a series of questions and answers, details a number of doubtful and knotty points concerning the Doctrine and Discipline, and resolves them by reference to the Canon Law itself. This

6. *I.e.* of the Buddhist Era, which is reckoned from the full-moon-day of the month Vesākha (which now falls about May or June), on which the Buddha passed away. The coming year by this reckoning is 2447.

7. The Ācariya-paramparā is the Buddhist equivalent of the Apostolic Succession of the Christian Church; the Chiefs of the Vinaya from the Buddha downwards being (1) Upāli, ordained and appointed by the Teacher Himself; (2) Dāsaka, ordained by Upāli in the year 16; (3) Sonaka, ordained by Dāsaka in the year 56; (4) Siggava, ordained by Sonaka in the year 96; and (5) Tissa Moggaliputta, ordained by Siggava in the year 160; each of these Theras being appointed Chief of the Vinaya by his Upajjhāya at some date subsequent to his Ordination. For further details as to this Buddhist Apostolic Succession, see the *Dipavaṁsa*, (edited and translated by Dr. Hermann Oldenberg, London, Williams and Norgate, 1879) Chapter V., etc.

8. I hear with great pleasure that Dr. and Mrs. Rhys Davids are contemplating the preparation of a translation of this invaluable work, which, when published, will be one of the most valuable contributions to the English literature of Buddhism. —EDITOR.

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great work was deemed of such eminent importance by the Theras of the Council of Pāṭaliputta, dealing as it does with the whole range of those subjects about which schismatic views already had risen, or were likely to arise, that it was added by the Council to the Sacred Canon itself, and there rehearsed and committed to memory along with the rest of the Tipiṭaka.

The Fourth and last of the Councils of ancient times was that convened by King Vaṭṭagāmani of Ceylon, which was held at the Ālokavihāra in that Island. The five hundred Theras who composed this Council, under the presidency of the Saṁgharāja Mahinda, inscribed the entire Canon of the Law, together with the Commentaries, on palm-leaves; and thus, in the four hundred and fifty-fifth Year from the Parinibbāṇa of the Buddha, was the Tipiṭaka for the first time reduced to writing; and it is mainly (if not entirely) from the work of this Fourth Council that we derive the recension of the Dhamma and Vinaya which has come down to us of this latter age.

Such is a brief survey of the Four Great Councils of ancient times, to which King Mindon Min was now determined to add yet another. Invitations were sent to all the most learned and eminent Theras in Burma; and these assembled, to the number of 2,400, at the *Myenan* in Mandalay, and, under the presidency of the then Thāthanābaing or Saṁgha-rāja of Burma, the Fifth Great Council was held in the two thousand four hundred and fourteenth Year of the Sāsana; and the whole of the Tipiṭaka was then recited in the same manner as had been employed in the four previous Councils. The Rehearsal of the Dhamma and Vinaya lasted for nearly five months, during which time the King supported the Theras composing the Council out of his private income; and the recitation was constantly attended by the King himself, and various members of his family.

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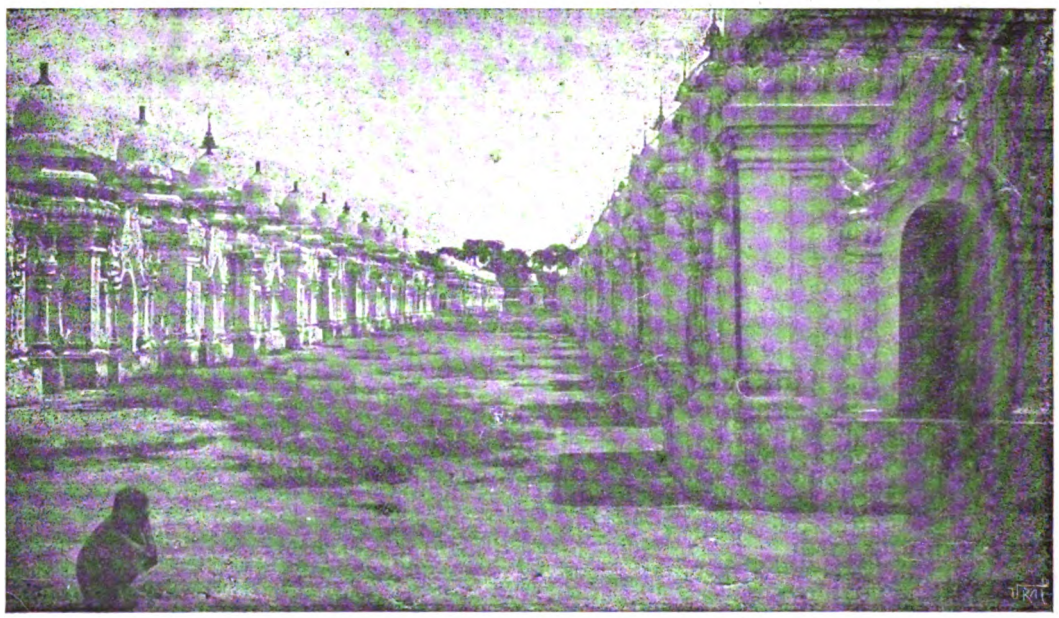
So, in the latter half of this nineteenth century of the Christian Era, did Mindon Min, 'the Benevolent and Wise', rehearse again this solemn function after the fashion of the great Buddhist Sovereigns of olden time; and won, from the grateful Saṁgha of his country, the title by which he most loved to be called, 'The Convener of the Fifth Great Council.' It is by that name that he will ever be remembered in the history of Burma, and this Fifth Council and his yet greater work of the Lokamārajin will keep green his memory in the hearts of Buddhist peoples, long after the very names of sovereigns more rich and powerful shall have faded from remembrance. There by the foot of the forest-clad Mandalay Mount with its Pagodas and its Temples stretches the wide expanse of the Lokamārajin, its multitudinous white shrines clustered about the central Kutho-daw Payā;—a lasting monument that will tell to nations yet unborn the story of a King who hated slaughter and would have no life taken in his name; and who, differing indeed from the majority of the world's Rulers, found his greatest joy in the Religion that he loved, and deemed it the proudest privilege of his sovereignty that he was thereby enabled to leave to future generations that priceless Heritage of the Great Teacher's Word. Always, on the Holy Days, you will find many devotees in the rest-houses of the Lokamārajin, and pilgrims come from distant parts of Burma to visit this greatest work of Burma's greatest King. On other days the long white colonnades of gleaming shrines are empty, save for an occasional visitor; or for a few Monks in the Yellow Robe, who, kneeling within the little shrines, are busily comparing with the stone inscription a new-written palm-leaf manuscript of Sutta, Vinaya or Abhidhamma; and marking on it where the text differs, or the copyist has erred. And as one wanders through that silent City of the Law, or kneels awhile to rest and meditate in the shade of one of those cool shrines, there dawns upon the mind some compre-

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hension of the wonder and the marvel of it all;—the deathless power of the Word of that Great Indian Teacher, which, after all these centuries, finds a new embodiment in this Royal Monument. '*Si monumentum requires, circumspice*',—how apt is that proud boast of Wren's to this stone city with its multitudinous inscriptions;—applicable, not alone to the wise King who made it, or to the royal devotion which lavished on this work so much of wealth and labour; but also, in a deeper and a truer sense, to that far greater Sovereign whose high decrees and whose immortal speech that monument enshrines:—the King of Wisdom and of Truth!

MAUNG TSAIN.

RANGOON.



"The long white colonnades of gleaming Shrines."

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HYPNOTISM.

BY J. NEWMAN.



IN India recently the aggrieved parents of a young lady attempted to set the law in motion on the score that their daughter was about to contract an undesirable matrimonial alliance under the influence of hypnotic suggestion. It was hardly to be expected that the law would intervene in respect of an allegation of this kind; but another case in England of alleged hypnotic influence received a very patient hearing in the court of probate and excited very general attention. Both the law of England and public opinion regard with jealousy testamentary dispositions in favour of persons who have been in intimate professional relations with the testator, and who have been preferred to near kinsfolk. It can therefore hardly be matter for surprise that the case in question, "Kingsbury *versus* Howard," found its way into Court; and it must be satisfactory to the plaintiff that he has been confirmed in his position of legatee by the verdict of a jury, which disposes of imputations somewhat liberally cast upon him and should prevent him from being prejudiced by any future reference to them. The circumstances leading to the action were extremely simple. The deceased lady, Mrs. Howard, was nearly seventy-four at the time of her decease. She had for some time been in indifferent health, was fearful of sudden death; and seems to have been acutely, perhaps even morbidly, sensible of the value of medical sympathy. She was entitled to dispose of property to the extent

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of about £90,000; and her only surviving child, a son, who is himself wealthy, had pursued towards her a course of conduct of which she disapproved. About eight years ago she came under the care of Dr. Kingsbury, then a comparatively young physician, whose career as a student had been a very distinguished one, who holds several professional appointments, and who has written a book about "Hypnotism." Mrs. Howard ultimately made considerable demands upon Dr. Kingsbury's time and attention, in so much that at one period she offered him £1,000 a year if he would devote himself to her entirely; but this offer he declined. His visits during the last few years were very frequent, and he charged a guinea for each of them, with the result that he received £840 in one year and £580 in another; both the amount of attendance and the amount of remuneration being made the subject of adverse comments by the Judge. Besides taking care of Mrs. Howard's health, Dr. Kingsbury had advised her in matters of business, and she made a profit of nearly £ 5,000 on some property which she bought and re-sold at his suggestion. He wanted money for speculative purposes himself; but Mrs. Howard seems to have supposed that his requirements were of a more ordinary character, and spoke to her agent about assisting him. The agent took a businesslike view of the matter, and wished for securities, which were not forthcoming, so that nothing was done through this channel; but Mrs. Howard herself eventually lent Dr. Kingsbury £10,000, on no more valuable a document than a receipt bearing a penny stamp; and it can hardly be disputed that such a loan must have been regarded by her as a gift. At her death he was found to be her residuary legatee, the residue amounting to between £ 30,000 and £ 40,000. At an early period of her illness; but not subsequently to this transaction; he had tried, it was said unsuccessfully, to hypnotize her; and it was argued on behalf of her son, by whom the residuary bequest was contested, that this bequest

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was a consequence of suggestions made by Dr. Kingsbury when the testator was in the hypnotic state, and acted upon afterwards. This was practically the question before the jury. There was no reason to believe that the deceased lady was otherwise than sane; but the hypnotism was asserted to have rendered her amenable to "undue influence." This assertion may be said to have been negatived by the verdict; and, indeed, there was no evidence by which it could be maintained. The case is instructive as affording an object-lesson of the present position of hypnotism in the legal and scientific world. The essential features of hypnotism have remained unaltered since the dawn of history, although the word itself, and perhaps also the means now commonly employed for producing the phenomena, were suggested by the late Mr. Braid in 1840. The hypnotic state presents many points of resemblance to the more familiar and only semi-morbid conditions known as reverie and somnambulism; and, so far as it admits of analysis, is one in which the attention, instead of being distributed in the ordinary way over all the circumstances of the environment and over all the organs of sense through which information can be received, is limited or tied down to one set of circumstances only or to the information received through some single channel, to the complete neglect of the remainder. If the attention be directed, for example, exclusively to the voice of the operator, the subject will believe any statements made by this voice and will not attempt to consider or to correct them by the light of evidence derived from other sources. If the operator should tell the subject that he is cold, the subject will shiver and will be unable to appreciate the fact that the thermometer may indicate a high degree of temperature. This general description covers a large number of occurrences all essentially of the same order. The subject may thus be made to believe that nauseous substances or liquids are palatable or *vice versa;* and his emotions, amatory, combative, depreciatory,

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or devotional, may be played upon in a manner which to unthinking people will appear ludicrous. If he be told that he will pursue a certain course of action, he will pursue it, with no perception of the difficulties which may be in the way or of the objections which he would feel if he were in a natural state. The healing effects of hypnotism, in so far as they may be real, appear to depend upon concentration of attention upon an affected organ or part. It is well known that even natural and therefore broken and divided attention may exert some influence upon local circulation and innervation—an influence which may be either salutary or pernicious in different circumstances; and it is not remarkable that the concentrated attention of hypnotism should be even more powerful. But the single prospect of practical usefulness which it ever afforded—the prospect that it might produce insensibility to pain in surgical operations—was rendered of no account by the discovery of chloroform and of allied agents, just as it seemed to be on the verge of at least partial realisation. Esdaile, in India, used hypnotism successfully in this way in a large number of instances; and it has been used successfully in a smaller number throughout Europe and America. It was soon found, however, that only an uncertain percentage of persons were fully susceptible to its influence; and even, in these, the time required for the production of a sufficient effect was uncertain; so that hypnotism was suffered to drop out of ordinary practice as soon as the anæsthetics now in daily use became familiar to surgeons. The same objection of uncertainity militated against its systematic employment as a therapeutic agent; and although enthusiastic persons have periodically vaunted its healing efficacy; they have never succeeded in inducing the medical profession to take them quite seriously while on the whole, the practice has not been fortunate in the intellectual character of its advocates. Frequently men of considerable acumen, they have

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seldom appeared to be animated by the true spirit of research or to be possessed of the qualities neccessary for discovering the truths which may be concealed under any perceptible elements of imposture and of marvel-making. It is probably for this reason that physicians of repute seem scarcely even to have touched hypnotism otherwise than gingerly. Sir William Broadbent, for example, said that he had sent patients to be hypnotically treated, but not many; and Dr. Horman Kerr was "sorry to say" that forty-two years ago he used to hypnotize. With regard to what was a prominent question in the case under discussion, the question whether suggestions received during the hypnotic state would extend into and be acted upon in the subsequent waking state, there is but a small amount of certain knowledge; and the loose statements that have been made with regard to it are hardly calculated to bear the test of criticism. A bequest of money to a valued medical attendant might easily be suggested in many ways in which it would not be necessary to invoke the aid of hypnotism in order to explain. The ordinary ascendancy of a strong mind over a weak one might be quite sufficient for the purpose.

In truth, the only really scientific work ever done in relation to hypnotism was that of Braid in the few years following 1840. Before his time practitioners of the mesmeric art were wont to talk imbecile nonsense about "fluids" and "forces" and "subtle influences," and what not. Braid discarded all this trash and saw plainly that he was dealing with a state into which the nervous system might be thrown in some individuals and even in some animals; and which, passed by imperceptible gradations into other states which; although unusual, cannot be considered altogether abnormal. He found that hypnotism might be readily induced, in some persons, by causing them to stare fixedly at any small, and by preference, bright, object held near to the eyes and slightly above their level; a

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process not very unlike that which has been practised from time immemorial in the East, of inducing a sort of trance, by causing the subject to gaze intently at a drop of ink or similar fluid held in the hollow of the hand. With this exception, the work of modern mesmerists does not appear to differ appreciably from that of Mesmer himself, or from that of one Aristides, who flourished in the second century of the Christian era; and the mere repetition or slight variation of familiar experiments does not constitute scientific investigation. What is wanted, in order finally to assign to hypnotism its proper place, is experimentation of a totally different order; the first steps of which might, perhaps, he made by investigation of the differences between the nervous structure of animals which are, and of those which are not, susceptible; and also of those between animals which have been hypnotised and others of the same species which have not. We do not want to be told that certain people can be hypnotised, or that a few hypnotised people are said to have improved in health in consequence of having been submitted to the process. This is already common knowledge. What we do want to be told is the physical substratum of the phenomena. What is the essential difference between the nervous structure of a person who can be readily hypnotised and of one who cannot be hypnotised at all? When hypnotism is produced, what are its permanent effects, if any, upon the nerve cells which have been stimulated to increased activity, and upon those which have been reduced to temporary quiescence? When these questions are answered, true science will have spoken, and we shall be in a position to declare in what manner and to what extent the process is calculated to be either beneficial or injurious to those who are submitted to it. Until such knowledge has been gained, the practice of hypnotism seems to be somewhat more germane to the arts of the mountebank than to the skill of the physician. The history of the dawning of great sciences shews us that nearly all our most important discoveries have been subjected to repeated

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revivals and extinctions before they attained a character of permanence. Indeed, no industrial or scientific discovery can escape that common law of alternate decadence and revival which clings to all human invention, and frequently interposes many centuries of neglect between its birth and its fully developed vitality. We need not wonder, then, to meet in remote antiquity with the use and practice of many things whose origin we commonly refer to modern times; for, notwithstanding the presumed superiority of the present over previous ages, we may still exclaim, as did Solomon three thousand years ago:—"There is nothing new under the sun, for the thing that hath been is that which shall be, and that which is done, that which shall be done." Thus, for instance, the Chinese, who seem to have hovered on the confines of innumerable discoveries from the earliest period of their history, were familiar, even in ante-Christian ages, with modes of treatment and remedial agents which have only found their way into European practice within the last forty years. Acupuncture, which was not known in Europe until the last century, is described in the ancient medical works of China as an established mode of treatment among them; while in India and Japan it has long ranked as one of the ordinary surgical applications, and is effected by means of very slender and sharply pointed gold or silver needles, specially adapted for the purpose. The word "moxa," which is now sufficiently familiar to British surgeons as a species of actual cautery, is the Chinese name of the plant whose dried leaves were originally employed by them in this process. It would appear, however, from Herodotus, that a similar mode of treatment was also practised among the nomadic tribes of ancient Sibya, who had the habit of applying greasy wool to the heads or temples of their young children, and burning holes into the flesh, under the idea that the process was specially well adapted to prevent colds in the head, and to induce general vigour of body. In regard to anæsthetics, the ancients knew far more than was known to modern nations until within the last

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quarter of a century; for the Egyptians and the Greeks were acquainted with several substances which had the property of inducing insensibility to pain, by plunging those who partook of it into a lethargic sleep. The *mandragora*, which is now banished from the Materia Medica, was used by the old Greek and Roman physicians; and Galen, Aretæus, Celcus and others, ascribe to it strong soporific properties; while other writers, as Dioscorides and Pliny, state that those drinking a sufficient dose of it, are rendered insensible to the pain of the Surgeon's knife and the cautery. The Crusaders brought back from the East, a knowledge of the hachisch; and in the middle ages, an infusion of *mandragora* was given to patients who were to undergo painful operations, in the same manner as it had been administered by the ancients; the effect being to produce a deep sleep, which rendered the patient wholly insensible to pain. Boccaccio, who wrote in the middle of the fourteenth century, relates that a celebrated surgeon of the faculty of Salerno, named Mazet, employed a soporific obtained by distillation, to deaden the pain of operations; while the confraternity of thieves and highwaymen of that age were said to be acquainted with a secret means of rendering themselves insensible to the tortures of the rack. If we pass to other presumed novelties in medicine, whose beneficial effects unlike those of anæsthetics, are mere matters of individual opinion, we still find older claimants to the title of discoverers than those to whom we commonly ascribe the merit. Thus, Paracelsus forestalled Habnemann's system by teaching that:—"like should be treated by like, since like attracts like." Avicenna, too, was in advance of the German Doctor in another fundamental principle of homœopathy, for he treated diseases by administering infinitesimal doses of the deadliest poisons. According to some authorities, the great Descartes killed himself from too rigid an adherence to the homœopathic doctrine that a disease should be treated by those agents which will

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produce analogous symptoms; for when he was attacked by a raging fever, he insisted upon taking large and repeated doses of alcohol—a mode of treatment which brought on violent hic-coughing and speedily terminated in death. The kindred system of hydropathy must necessarily, in its simpler forms, have been coeval, if not antecedent, to all other forms of treating disease; but even in the more complex modifications of it which Preis-nitz brought into vogue it may claim an ante-Christian antiquity. Musa Antonius, the freedman and physician of Augustus, had the distinguished merit of curing his Imperial Master of a dangerous disease by prescribing the use of the cold bath. He was munificently rewarded for the cure he had wrought, and honoured with a brazen statue; which by order of the Roman Senate, was to be placed near that of Aesculapius. The grateful Emperor, moreover, exempted him from all taxes; and so we may presume, vaunted his skill, and recommended him to his Imperial household as a physicion of inimitable skill. Be this as it may, he was called upon to treat the Emperor's nephew and son-in-law, Marcellus, who had been publicly proclaimed his successor. Here, unfortunately for the patient and the system, hydropathy killed, and did not cure; the poor youth, who was only eighteen, died; chilled to death by the cold-water douches administered to him by Musa; and with him died the system, which, it may be remarked *par parenthese*, it has taken twenty centuries to revive and re-store to its former prestige. The cold-water cure had, however, a short-lived notoriety in Nero's time, when the Marseilles phy-sician Charmis douched and drenched his patients most suc-cessfully with cold water, and in other respects prescribed medicines and modes of treatment not in use among his contemporaries. If some of our most noted modes of treat-ment have thus had their periodic extinctions and revivals, so also have some assumed modern forms of disease. Thus, in the time of Louis XIV., Paris was ravaged by a

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disease presenting the same symptoms and the same fatal termination, in the majority of its cases, as the cholera of which we have such sad experience in this country. The malady was known, too, under the same name; for at that period every disease which was supposed to be of a contagious nature was characterised as a *cholera morbus*,—the word cholera indicating the eastern origin of the epidemics which then devastated Central Europe, for it is a compound of the Hebrew words *choli*, malady, and *râ*, malevolent or destructive. The influenza, too, under its French name of *La Grippe*, is an ancient form of illness; which, at longer or shorter intervals of time, has repeatedly visited most countries of Europe. In 1776 it prevailed in a very severe form in France, and was commemorated by a vaudeville played at Paris in June of that year and entitled *La Grippe*. But in discussing these analogous matters we are getting away from the subject of this article!

Even our most recent innovations in the province of spiritual manifestations can claim an antiquity as remote as any records which we possess of the existence of human life. Table-turning was known to the Egyptian priesthood probably from the earliest periods of their sway; and from them the practice passed, in the course of ages, to the Romans; who, when the fashion of gyrating sieves had died away, actually took to tripod-turning; or, as we should, now call it, table-turning. This practice they pursued with such faith in the interpretations which they attached to the varied movements of the rotating sieves or tables employed in the process, that it evoked the bitter invectives of Tertullian; who thundered forth his anathemas against all persons who:—"putting their faith in angels or demons, made goats and even '*tables*' prophesy to them." The ancients, however, did not employ table-turning as an amusement to while away an idle hour; but hedged it in with religious ceremonies, and made it a grave and awe-inspiring element of their demoni-

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acal worship. We find the ceremonies attending its use fully described in a report that has come down to us, of the confession extorted from certain conspirators who, in the time of Valens, had consulted a prophetic tripod preparatory to their attempt on the life of the Emperor. "We have constructed this accursed little table, most sublime judges," they said, "in the semblance of the Delphic tripod, and we have fashioned it with solemn incantations from the branches of a consecrated laurel. In accordance with ancient customs, we have surrounded it with divers ornaments, and consecrated it by means of imprecations, charms, and mystic verses; and this being done, we *moved* it." After a further account of their proceedings, they go on to describe the mode in which they purified the apartment and house in which the table was to be turned, and the formation of the round metallic basin in which it stood, round the edge of which were engraved, at equal distances from one another, the twenty-four letters of the alphabet. Much depended on these letters, for it was by their means that the turning-table gave forth its answers to the questions that were put to it by the officiating priest; who, clothed in white and bearing a sprig of vervain in his hand, noted down the individual letters which were successively struck by the rings suspended from the table, as they followed the direction of the motion imparted to it. The hands of women and children were esteemed most efficacious in communicating the motion required to give the first rotating impulse to the turning sieves or tables. In the case of Valens' conspirators, however, men alone officiated at the table-turning ceremony; and on this occasion the rings having struck the double Greek letter *Th*, and the letter *E*, in reply to the enquiry who was to succeed to the Empire, no further demand was made, since all present looked upon the answer as a verification of the common expectation that Theodorus was destined to be the future Emperor. It happened, however, that Valens; who, for different reasons, as we may well con-

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ceive, was equally anxious to be informed on this subject, had recourse soon afterwards to another form of divination, known as *alectryomancy*. Here a cock was the divining medium, and the process consisted in placing the bird within a circle of all the letters of the alphabet, well covered with grain, from which it was suffered to peck at pleasure; the assistants carefully removing each letter from which the food had been eaten, and framing them into words. Valens' cock having laid bare the letters *Th*. *E*, *O*, *D*, there could be no doubt, it was thought, Theodorus must be the name indicated, as the Emperor knew its owner bore him a grudge; and he therefore settled the matter to his own satisfaction by having the obnoxious Theodorus put to death. It happened, however, that Theodosius, whom no one had thought of, succeeded to the Empire; and thus supplied a triumphant proof of the efficacy of table-turning and cock-pecking auguries.

Travellers relate that they have found in Cochin-China, not merely table-turners, but men who, by the effort of their will alone, could propel heavy barges along the shore; and the Jesuit missionaries who have penetrated into the interior of Tibet, assure us that the Lamas possess the secret of making tables not only turn, but actually fly through space. A Russian explorer who witnessed this marvellous feat, says that it is generally performed with a view of aiding the Lama in specifying the perpetrator of a theft or murder, regarding whom he has been appealed to by those most interested in the detection of the culprit. On the appointed day the Lama seats himself on the ground before a small square table, on which he lays his hand, while he reads in a low monotonous tone from a Tibetan book. At the end of half an hour, he rises, and lifting his hand from the table, extends his arm across it, and keeps his hand in the same position in which it had rested on the table, which in a few minutes is seen to rise, following the motion of the hand as he gradually raises it, until it has reached the level

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of his eyes. The Lama then begins to move, on which the table is observed to commence a rotatory motion, the speed of which is increased until it appears difficult for him to follow it, even at a running pace. The table in the meanwhile, after having followed various directions, begins to oscillate, and soon falls. According to the testimony of the people of the district, the table generally inclines towards one direction more than any other, and thus indicates the point of the compass towards which the search must be conducted. The Russian to whom we are indebted for this account, says that he was four times a witness of this extraordinary exhibition, which was pronounced a failure on the three first occasions by the Lama, who declared that the stolen property, concerning which he had been consulted, could not be recovered. On the last trial, however, the table after making a rapid series of gyrations through the air, fell at a spot where the most careful search failed to bring to light the lost property. On the following day, suspicion was excited by the fact that a man living in the direction indicated had killed himself, and on searching his hut the stolen things were found. The most careful examination of the table employed failed to show any connecting medium in the way of a concealed wire or string between it and the officiating Lama. It ought to be observed that Father Kirchner, in speaking—two hundred years ago—of the magnetic force inherent in man, avers that if a person were to place himself in a state of perfect equilibrium, in a light bark on the open sea; he would, like some new compass, be naturally disposed to turn his face towards the north pole. Our modern table-turners have asserted that this tendency to move towards the north has been observed to predominate when once the turning-tables had been put into motion. Spirit rapping, although less ancient than table-turning, as far as we know, can at all events lay claim to an antiquity of several centuries in Europe; for we have the

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testimony of a certain French Captain, the Sieur Aubigne, that one night during the siege of Montaigu, in 1580, while he was stretched on his pallet snatching a short rest before the resumption of his ordinary duty to go on guard, he received three sharp raps from an invisible hand, which were given with such vigour, that his companions who were assembled round the watch-fire, hastened towards him to see who was buffeting him so lustily. Having disregarded this first attack, the rappings were repeated with a noise and force that compelled him to rise; and as no hand could be seen, all present felt uneasy and assured him that this must be a spiritual warning of some coming evil. The good Sieur adds that not liking to have it said that he had received communications from any evil spirit, he kept the thing secret until the news that his younger brother had been killed that same night, made him feel that the affair could no longer be concealed. Animal magnetism, as is well-known, was practised by the priesthood of Egypt and Greece from the remotest antiquity; and where the patients, who sought alleviation from some bodily ailment, or who desired to receive directions from the divinity whom they invoked, were found to resist the means employed to throw them into a lethargic sleep, certain of the priests, known as *oneiropoletæ*, or sellers of dreams, slept for them within the precincts of the temple, and communicated to them the instructions they had received in their dreams from the divinity. The magnetic sleep was induced, we are told, by frictions, the imposition of hands, or by making the patients look fixedly at some object suspended from a height or on a mirror floating on the surface of a fountain. St. Augustine describes a priest of his own church and time who had the faculty of depriving himself entirely of sensibility, appearing as if he were dead, and feeling neither blows, pricks, nor burns, as long as he continued in this lethargic state. According to the testimony of the Bishop,

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this Christian priest was in the habit of inducing these phenomena in his own person whenever he was urged to exhibit his extraordinary powers; acting in this respect precisely as the *oneiropoletoœ* of the ancients had done before him, and as our own mesmerised or hypnotic subjects do in the present day. He answered the questions put to him, and fell into a state of ecstatic somnambulism, of which he remembered nothing when he recovered his ordinary sensibility to outward impressions. Several ancient writers record instances of what we should now consider as cases of clairvoyance; and there can be no doubt from the reports that have come down to us of the oracle at Delphos that the Pythiœ spoke under the influence of magnetic agency. St. Justin, in speaking of the Sibyls, says:—"These women often gave utterance to grand and noble truths; but when the instinct which had guided them grew dormant, they no longer retained any recollection of the words they had spoken." The absurd view taken of the supposed attributes of hypnotism in Dumas' time is well set forth in his "Memoirs of a Physician." All the imbecile nonsense anent "fluids," "forces," and "subtle influences," therein receives full credit. The Soceror Balsamo, having by means of the "electric fluid" thrown a young lady (quite apart from him in another part of the house) into the hypnotic state, commands her to leave her room and enter his apartment:—

"Balsamo advanced to meet the young lady, who moved towards him in a direct line, rigid in her movement as the bronze statue in Don Juan. However strange her coming might seem to any other than Balsamo, he appeared in no degree surprised at it.

'I commanded you to sleep,' said he; 'do you sleep?'

'She sighed, but did not answer. Balsamo drew nearer her, imparting to her still more of the electric fluid . . . . He took her by the hand . . . . and his touch gave her that shud-

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der which had been caused by the electric fluid descending on her from the room above . . . .

'Do you see?' he asked . . . . 'I do not mean to ask if you see with your eyes: do you see inwardly?' And drawing from under his embroidered coat a little rod of steel, he touched her heaving breast. She bounded as if a dart of flame had pierced her and entered her heart, and then her eyes closed . . . . . He made several movements over her head as if to lessen the influence of the electricity . . . . . Balsamo by some magnetic passes in an opposite direction, changed the course of the electric fluid . . .

'See!' he commanded.

'Again,' said she with anguish. . . . .

'See!' replied Balsamo, pitilessly, touching her again with the steel rod.

'She wrung her hands, struggling to evade the tyranny of the experimenter: the foam was on her lips, as formerly it gathered on those of the pythoness on her sacred tripod.

'I see, I see!' cried she, with the despair of a subdued will' . . . . .

'Ah!' exclaimed Balsamo with wild joy, 'science is not, then, a useless word, like virtue! Mesmer is greater than Brutus!'"

After all, how very little more accurate is our knowledge in this twentieth century of Hypnotism and its potentialities than in the time Dumas discoursed of!

RANGOON. J. NEWMAN.

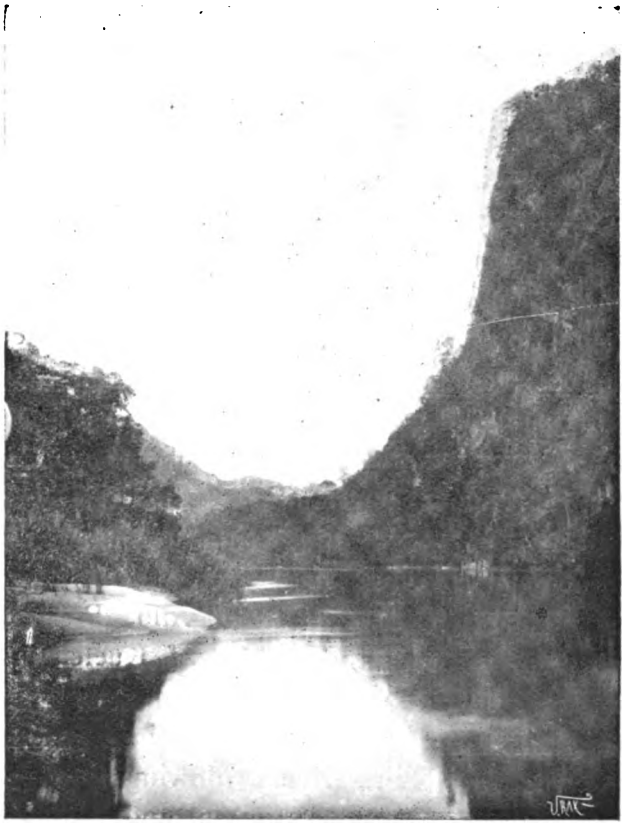
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THE
ORIGIN OF THE BURMESE RACE.

BY TAW SEIN KO, K-I-H., M. R. A. S.

"With the rivers, which descend from the high country of Central Asia, and from their diverging waters on all sides, after traversing extensive regions of lower elevation, into the remote ocean, these nations also appear to have come down, at various periods, from the South-Eastern border of the Great Plateau; in different parts of which tribes are still recognised, who resemble them in features and language."

Pritchard's "Natural History of Man," Vol. I.



Scene on the upper reaches of the Irrawaddy.

OWING to its geographical situation, Indo-China was in the past profoundly affected by every great political or religious convulsion that shook India and China, the two centres of civilization in Middle and Eastern Asia. The Greek invasion of India under Alexander the Great and the establishment of a Greek Monarchy in Bactria under Seleukos Nikator (327-306 B. C.)[1] stirred up the nomadic hordes of Central Asia. The consolidation of the Mauryan dynasty under Chandra Gupta (316—292 B. C.) with its capital at Magadha, the modern Bihar, accelerated the movements of the diverse Aryan and non-Aryan

1 Hunter's *Indian Empire*, pages 210—214.

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races of Northern India; and this was followed in the next century by the systematic and organised propagation of Buddhism by Asoka (264—223 B. C.) throughout India, and in countries extending from Afghanistan to China, and from Central Asia to Ceylon. These dynastic and religious movements afforded facilities of communication and intercourse, and paved the way for the advent into India of the Scythian tribes (126 B. C. to 544 A. D.).[2] In China also, during the rule of the Ch'in and Han dynasties (B. C. 255 A. D. 25), the inroads of the Scythians had repeatedly to be repelled. It was not till the time of Wu Ti (B. C. 140—86), the sixth Emperor of the Han dynasty, that war was carried into the enemy's country; Khotan, the Pamirs, and Kokand were then annexed; and China attained her modern dimensions. In the north, Korea was added to the Chinese dominions, while, in the south, Canton, Tonquin, Hainan, Kuangsi, Kueichou, Western Yunnan and Ssuch'uan were subjugated (B. C. 111—109).[3] The coast regions south of Yangtze, including the valleys of the Canton and Tonquin rivers, were occupied by the Yüeh tribes, the ancestors of the Mon-Annam race, which shared with the Burmese the sovereignty of the Indo-Chinese peninsula. These conquests created a disturbance among the Tibeto-Burman tribes (Lolo, Sifan, Mantzu) of Ssuch'uan,[4] the Shan tribes (Jung, Ailo, Pa-i) of Yunnan, and the Karen tribes (Miaotzu, Phö) of Kueichou,[5] and dispersed some of the conquered hordes towards the west and south. The course of these waves of migration appears to have followed the valleys of the rivers flowing through Chinese territory. The valleys of the Salween and Mekong rivers were dominated by the Shan and Karen tribes, who dispossessed the Wa and Lahu races of their lands, while the Tibeto-Burman tribes made a detour along the fringe of the

2 Ibid, pages 221—230.
3 Parker's *China, Her History, Diplomacy, and Commerce*, pages 19—23.
4 Baber's *Travels and Researches in Western China*, pages 60—129.
5 Hosie's *Three Years in Western China*, pages 224—232.

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Tibetan plateau and entered Burma along the Irrawaddy valley. There appears to have been another wave of immigration through the valley of the Chindwin river, because through the Manipuris and Kacharis of Assam, the Burmese race could be connected with the Nagas, Kukis, Mishmis, Abors, Lepchas and Bhutias, and with the cognate tribes of the Brahmaputra valley and the Tibetan plateau. [6] Which of these two waves was antecedent to the other cannot be ascertained ; but, judging by the early expansion of the Aryan race as far as Assam, it may be assumed that the Tibetan hordes, which entered Burma through the Chindwin valley, preceded the cognate tribes from the north. In its migration from the north, too, the Burmese race left, as it were, footprints, in the shape of isolated tribes, which afford strong linguistic evidence as to their ethnic relationship. These are the Szi, Lashi, Maru, Hpön-Ngachang (or Maingtha), Lisaw (or Yawyin) tribes found scattered amidst the Shan and Kachin populations along the Chinese frontier. [7]

Burmese history does not afford any material assistance in tracing the origin of the race because the great object of the historians is to efface the low beginnings of their rulers and to exalt their lineage ; and the problem ever present to their minds is how to connect their kings with the Solar and Sakya dynasties of India, to which Gotama Buddha belonged. The attempt is as futile and preposterous as to trace the descent of King Edward VII from the house of Abraham and David. Dates are not even assigned to the 50 kings, who are said to have reigned at Tagaung in the early centuries before Christ. Abhirājā is stated to have founded Tagaung in the ninth century B. C. He was an Aryan Prince from Northern India, but the course of his migrations is not set forth. On his death, the crown was bequeathed to Kanrājāngé,

6. Dalton's *Descriptive Ethnology of Bengal*, Introduction *et seq.*

7. Anderson's *Mandalay to Momein*, pages 464—473 ; Scott's *Gazetteer of Upper Burma and the Shan States*, Part I, Vol. I, pages 557 and 587 ; and Lowis's *Burma Census Report 1901*, pages 77—79.

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the younger of his two sons; while the elder Kanrājāgyi, moved to the Chindwin valley, established his son, Muducitta, as king at Kale; and, crossing over to Kyaukpadaung, became the first ruler of the Arakanese, who thereby claim to be the elder branch of the race. Leaving one's estate to the youngest child, in preference to the elder ones, is a custom still prevailing among the Chins and Kachins, the theory being that grown-up children should provide for themselves, and that the parental estate should be left to the youngest child as a reward for attending on the parents in their old age and sickness. Following this custom, the elder Prince had to found a separate kingdom elsewhere. The probable inference from such vague statements is that a Tibeto-Burman settlement was established at Kale in the Chindwin valley under the guidance and control of Aryan immigrants from Assam or Gangetic India, and that outposts were pushed forward to Tagaung on the Irrawaddy and to Kyaukpadaung in Arakan. The settlement in Arakan grew in strength and power, but the Colony at Tagaung was overshadowed by the powerful Shan State of Maingmaw in the Shweli valley, and was subject to frequent invasions from the neighbouring States. Tagaung was eventually destroyed, first by the Shans, and again by wild tribesmen. The infusion of fresh Aryan blood under Dharājā in the 6th century B. C. did not save the colony, and the surviving colonists founded a new settlement in Prome in 483 B. C. To the east of Prome lay a Pyu State ruled by a Queen called Nam Khan, who was evidently of Shan nationality; to the south were the Talaings, and to the west and north were the Kanrans, under which designation were included both the Karens and the Southern Chins, whose habitat still extends from Sandoway to Mindôn in the Thayetmyo District. Mahāthanbawa, the first king of the new dynasty, married the Pyu Queen, and his son Duttabaung founded, in 443 B. C., Thare Khettarā (Śrī Kshetra in Sanskrit and Sirikhetta in Pāli),

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which Professor Lassen has happily rendered 'The Field of Fortune.' Here intercourse was opened with Gangetic India, and tradition ascribes the ancient buildings at Prome to Duttabaung.[8] The changes of faith in Northern India were reflected in the new settlement, and the order of succession appears to have been as follows: (1) Buddhism of the 'Southern School;' (2) Buddhism of the 'Northern School;' (3) Saivaism; (4) Vaishnavaism. It was here that the Saka era, which began in 78 A. D., was first used; and that the amalgamation of the Pyu, Thet and Kanran tribes was begun. After the destruction of Prome by civil war in 95 A. D., and the foundation of a new kingdom at Pagān in 108 A. D., the national appellation became stereotyped as Mranmā.

Shan supremacy was acknowledged in the Chindwin valley and on the left or eastern bank of the river Irrawaddy as far south as Prome, while the remaining portion of the country, extending from the Chindwin river to Bassein and Sandoway, was occupied by the Chins and Karens. There were frequent wars among the several tribes, and the fruits of victory were never enjoyed long. To these rude tribesmen, the Aryan immigrants imparted the rudiments of civilisation and the gentle arts of peace.

A good deal of controversy has raged round the derivation of the term 'Mranmā.'[9] Two rival theories hold the field. Phayre says that the word is derived from 'Brahma,' while Bigandet traces it to 'Mien' the Chinese designation for Burma. The latter theory has found more favour among recent writers on the country, but the balance of evidence appears to incline towards the former. The word 'Mien' does

8. Phayre's *History of Burma*, pages 7—11.

9. Spearman's *British Burma Gazetteer*, Vol. I, pages 141—2. Eales' *Burma Census Report, 1891*, page 194.

10. Parkers '*Burma with Special Reference to her Relations with China*, pages 5—6.

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not occur in Chinese history till about 1,000 A. D. Previous to that period and during the T'ang dynasty (618-907 A. D.). Burma was known to the Chinese as P'iao, which is pronounced Pyu or Piu by the Cantonese, who retain the archaic pronunciation of the Chinese language. [10] According to Burmese history, the appellation 'Mranmā' did not come into use till the amalgamation of the Pyu, Thet, and Kanran tribes had been effected in the first century A. D. Thus a greater degree of antiquity could be claimed for 'Mranmā' than for 'Mien'.

Burma is known to the Manipuris as Maran, to the Shans and Assamese as Man; and to the Palaungs as Mrang. The Talaings call the Burmans Hamèra, which is abbreviated to Hamè. To the European writers of the 16th, 17th and 18th centuries, the country was known as 'Burma,'[11] and to the people of Bengal it is known as 'Brahmodesh,' which is the Bengali form of the Pāli designation 'Brahmadesa' or the country of Brahmā, the Creator of the Hindu Triad. Now, 'b' and 'm' are interchangeable in the Indo-Chinese languages, and 'Brahmā' became 'Mrahmā,' and the letter 'h' being, by assimilation, changed into 'm,' the word 'Mrahmā' assumed the form 'Mrammā.' Again, 'r' and 'y' are also interchangeable, so 'Mrammā' may be pronounced as 'Myammā.' In the system of Chinese transliteration, each word is cut up into monosyllables to suit the genius of the language, so we get the form 'Mien' (Myan). In Burmese poetry and songs, Burma is always spoken of as Myantaing, *i. e.* Mien Tien, the appellation by which the country is known to the Chinese; and in Burmese prose, the form 'Mranmā' is used, while in works written in Pāli, the form 'Mramma-desa' invariably occurs. The derivation of the word 'Mranmā' is intimately connected with that of the word 'Prome,' the centre

11. Dalrymple's *Oriental Repertory*, Vol. I, page 351. In 1760, Captain Alves spoke of the king of Burma as the 'Buraghmah King.'

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of the Brahmā cult and of Brahmanical influence. This word should be spelt 'Prohm,' because it is another form of the Talaing name 'Brohm.'[12] Again, 'Brohm' is another form of 'Brahm' 'a' and 'o' being interchangeable. Therefore, Prome means 'the City of Brahmā.' There is thus every reason to suppose that, in the first century A. D., when the fugitives from Prome found an asylum at Pagān, they were known to the surrounding tribes as the 'People from the City of Brahmā,' or simply as the 'Brahmā People.'

It will be interesting to deal briefly with the principal names of the localities and tribes named above. As regards Tagaung, Colonel Yule is of opinion that it may be identified with the Tugma metropolis of Ptolemy.[13] The Chinese call it T'ai kung. It was devastated by the Chinese under Kublai Khan in 1284 A. D.[14] Terra-cotta tablets, bearing ancient Sanskrit legends, have been found among the ruins of Tagaung, and this fact affords some corroboration to the statement of native historians that, long before Anawrata's conquest of Thaton in the 11th century A. D., successive waves of emigration from Gangetic India had passed through Manipur to the upper valley of the Irrawaddy, and that these immigrants brought with them letters, religion, and other elements of civilization.

Srīkshetra or Tharekhettarā, whose capital city is in the Prome district, is mentioned as Shi-li-ch'a-ta-lo[15] by the Chinese traveller, Hiuen Tsiang (629 A. D.). Its antiquity is further attested by extensive archæological remains.

The Pāli name for Pagān, the third Capital of Burma, is 'Pugāma,'—'the Village of the Pu or Pyu tribe,'

12. In Cambodian, 'Brahma' is called 'Prohm' (*vide* page 2, *Bulletin de l' Ecole Francaise d'Extreme Orient*, Tome II, 1902).

13. Phayre's *History of Burma*, page 4.

14. Yule's *Marco Polo*, Vol. II, page 95.

15. Beal's *Buddhist Records of the Western World*, Vol. II, pages 199, 200.

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During the 8th century B. C., under the Chow dynasty, Chinese history mentions a barbarian tribe called the 'Puh.'[16] In the 7th century A. D., under the T'ang dynasty, a tribe called the P'iao, Piu, or Pyu is also mentioned. As evidenced by the derivation of the name 'Pagān', the two tribes appear to be identical, and may be identified with the modern Shans. This identification is supported by the title 'Pyusawti', assumed by the third king of Pagān (167—242 A. D.) 'Pyu' means the Pyu or Pu tribe; 'Saw' or 'Chai' means a 'Prince' in Shan, the Shan kingdom of Talifu being called 'Nanchao' in Chinese history; 'Ti' means 'Ruler' in Chinese, as in 'Sangti', 'Wu Ti.' Thus 'Pyusawti' means the Princely Ruler of the Pyu tribe, or, of Pyu origin. It was this king who made the country capable of cultivation. Much of Pagān must have been of marsh and forest, for mention is made of the soft, yielding nature of the soil, and of the multitudes of tigers, gigantic birds, wild boars and flying squirrels, that infested the kingdom.

From the first immigration of the ancestors of the Burmese race, their course had been southwards, mainly along the course of the Irrawaddy, and most of the older occupants of the country, who had refused to be absorbed into the Burman polity, were pushed before them to the borders of the sea, and to the hill tracts forming the fringe of the valley of that river. The Talaings or Mons, who belong to the Mon-Annam race, were the first to feel the impact of the Burmese occupation. When Prome was founded in the 5th century B. C., they had already an organised system of Government with its capital at Taikkala near Thaton. They too, received their letters and religion from Indian settlers, namely, from the ancient kingdom of Kalinga. The very term 'Talaing' is a corruption of 'Kling',—a native of Kalinga,—the designation under which

16. Legge's *Chinese Classics*, Vol. V, Part I, pages 132—3.

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natives of India are still known in the Straits Settlements. The Talaings are now found in the Irrawaddy, Pegu and Tenasserim Divisions. Considerable numbers of them are also found in Siamese territory, having been driven thither by the Burmese invaders of the Alompra dynasty.

Next to the Talaings in importance and diffusion are the Karens, who are called 'Yang' by the Shans, the prefix 'Ka' or 'Kha' signifying a 'slave or conquered race' as in Ka-chin, Kha-wa, Kha-kui, Kha-kaw, &c. They are divided into three tribes:—Sgau, Pwo and Bghai. The Taungthus, who are cognate to the Karens, come nearest to the Burman in ethnical affinity. At the present day, the Karens are found from Toungoo to Mergui and also the delta of the Irrawaddy. They may be identified with the Kanrans of Burmese history.

The Karens and Taungthus occupied the valleys of the Sittang and Salween rivers before the advent of the Talaings. There were frequent wars between the Taungthus and Talaings, and the former, who are now found in the Southern Shan States, claim Thaton, which was conquered by Anawrata in the 11th century A. D., as their ancient capital.

The Shans are now found in the Chindwin valley and on the northern and eastern borders of Burma. The Shan language, which is closely related to Chinese, presents very few dialectical varieties. An educated Siamese from Bangkok can understand a mountaineer of Khamti; and a Shan from the banks of the Chindwin river can carry on an intelligible conversation with a Tai pedlar on the Chinese frontier. This remarkable unity of language over such a wide area indicates that at one period of their history the Shans must have possessed a strong political organization and a widely cultivated literature. The unification of their language must have been effected either at Manchao in Yunnan, which was conquered by Kublai Khan in the 13th century A. D., or at Kamboja

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or Cambodia, the ancient empire of the Khmers, which was also a great centre of Shan civilization in the Indo-Chinese Peninsula. Cambodian influence in the valleys of the Salween and Irrawaddy rivers ceased with the foundation of the Kingdom of Siam, with Ayuthia as its capital, in 1350 A. D. Kamboja was also known as Champa, and its people were called 'Cham,' which has been corrupted into 'Shan,' the appellation applied by the Burmans to the whole Tai race.

The Chins constitute the most important element in the fusion of the Burmese race. In physique, language and custom, the Chin reflects the Burman in his pre-Buddhist days, Phayre thinks that the word 'Chin' is a corruption of 'Klang,' which means 'Man' in the Chin language. The Chins call themselves Yo, Lai, Zho or Shu. A cognate tribe called Lei, who tattoo themselves, have been found at Hainan in China. The word 'Chin' is pronounced 'Chang' in Arakanese, and I am inclined to refer it to the Kachin word 'Chang' meaning 'black.' The faces of all Chin women, at least of the southern tribes, are tattooed black; and it is quite probable that this custom gave rise to a national designation in the Chindwin valley, where the Kachins and Chins are still near neighbours. It may be noted that the Chins are also known to the Shans as 'Chang.'

The Thet or Sak of Burmese history, who, with the Pyu and Kanran tribes, migrated from Prome to Pagan in the first century A. D., were a Chin tribe. According to the last Census, Thet was spoken by only sixty-seven persons in the Akyab district.

The Chins are found from Northern Arakan to Bassein and from Cape Negrais to the Chindwin valley, with off-shoots in the Henzadā, Tharrawaddy, Prome and Thayetmyo districts.

A few of the Chin customs[17] may be mentioned, which

17. Compare with Dalton's *Descriptive Ethnology of Bengal*, pages 114-5. The Chins are described as 'Khyens' by Dalton.

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have a counterpart among the Burmese. They have an hereditary priesthood, called Passin, who officate at weddings and funerals, are conservators of traditions and exorcists in cases of sickness or seizure by devils or witches. These Passin are called Passan or Poksan in archaic Burmese, and are now known as Nat-kadaws or spiritual mediums. These Nat-kadaws still preserve their ancient tradition and practise exorcism; but their presence is no longer required at Burmese weddings and funerals. The sacred tree among the Chins is 'Subri,' called 'Sabre' or 'Thabye' (Eugenia) by the Burmese, who hold it equally sacred and make use of its leaves in all domestic, state and religious ceremonies. The most striking resemblance, as embodied in the Dhammathats, (Burmese law-book), is the pecuniary compensation exacted for all sorts of crime. Even for man-slaughter no life must be taken, the penalty of not paying a fine being slavery. Lastly the tie of connubial union is a loose one, and chastity, before marriage, is not a virtue that is either universally practised or appreciated.

Reference has been made above to the incursion into India, in the 2nd century B. C. of the Scythian or Tartar tribes. It is remarkable that some of the Tartar customs should have prevailed in Burma. The coincidence cannot be ascribed to mere accident, or to the common mechanism of the human mind, but must be due to the heritage of the race. A universal custom, which extended for a thousand years over the whole of Tartary, was for the son to take over his deceased father's wives (with the exception of his own natural mother), and for younger brothers to take over the widows of their elder brothers. This custom lasted among the members of the Burmese Royal Family for about 2,000 years from the 5th century B. C. to the 15th century A. D. The left side was the most honourable, and officials were appointed in pairs, one for the Left and the other for the Right. The heir to

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the throne was called the Eastern Prince. There were certain superstitions regarding the position of the sun and moon, and touching certain days in the calendar. In all important undertakings, the state of the moon was taken into account, the waxing period being considered more auspicious than the waning. Valuable objects were buried with the dead, but no mourning was worn, and no mound, tablet or tree was erected over the grave.[18] The whole of the above customs were observed under the late Burmese Government.

There remains the question as to the autochthonous races, which were displaced by the Burmese, Talaings, Shans, Chins and Karens in Burma. Before the advent of these nations, the Negrito race appears to have occupied south-eastern Asia, including Burma. Remnants of it are still found in the Andaman Islands, Philippines, Borneo and Malaya.[19] There were also other primitive races, now represented by 'broken tribes' which were absorbed or pushed aside in the scramble for territory. These were noted for their short stature, darkness of complexion, dullness of intellect and deficiency of resource. These predicates could equally be applied to the Wa tribes of the Chinese frontier; to the Kha Muk and Kha Met of the Siamese frontier, Annam and Tongking; the Lahu or Mu Hsö of Möng Lem, Kengtung and Keng Cheng; and the Akha of Kengtung.

This article has, I trust, indicated the nature and extent of the field of enquiry presented by Burma to students of comparative ethnology and philology; and it is to be hoped that, before it is too late, efforts will be made by Government as well as by scholars to pourtray the physical types, languages, beliefs, manners and customs of these interesting peoples, and to connect them with the races and tribes of Yunnan, Kuei-

18. Parker's *A Thousand Years of the Tartars*, pages 6, 17—21.

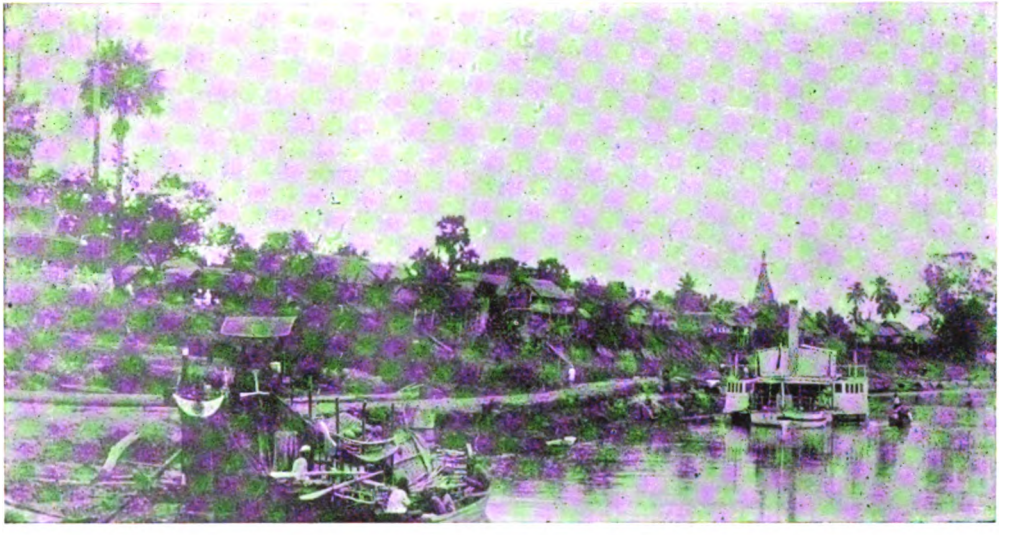
19. *Man: A Monthly Record of Anthropological Science* Vol. II, 1902, page 118; *Journal of the Anthropological Institute*, Vol. XXXII, 1902, pages 413—417 (Semangs and Sakais).

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chou, and Ssuch'uan on the one hand,[20] and with the tribesmen of Manipur, Assam, the Brahmaputra valley and the Tibetan plateau on the other.[21] Roads, Railways, and Telegraphs, and the solvent tendency of British rule will have modified, before several decades are past, the habits and customs of these nascent nationalities. which have for so long enjoyed isolation; and have preserved through the ages the primitive thoughts and ideas of the childhood of Humanity, still unaffected by the so-called civilization of the outer world.

TAW SEIN KO.

RANGOON.



On the Highway of Burma :—A Scene on the Shore of the Irrawaddy at Katha.

20. *Journal of the Anthropological Institute*, Vol. XXXIII, 1903, pages 96—107.
21. *Ibid*, Vol. XXXII, 1902, pages 445—466.

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IN THE SHADOW OF SHWE DAGON.

(Continued.)

IV.—THE NOVITIATE.

"I will extol the Homeless Life,
Such as the Lord of Vision led;
When, seeking end to Passion's strife,
Forth from His Palace-home He fled."

Pabbajja-Sutta, 1.



U Pannyajoti, the Senior Sojourner."

SWIFTLY the hours and days sped by,—as happy days and hours speed ever swiftly,—for the new Novice in the little Temple hard by Shwé Dagon. Since that first day of his initiation, when he had quitted the world in all the semblance of royal pageantry, to take the Beggar's Robe the Burman deems it his highest privilege to wear, Shin Nyāna had entered more and more completely into the calm and peaceful spirit of the Monastery life; till its daily round of duties seemed to have become an integral portion of his existence, and all his layman's life before his Ordination seemed but as the memory of a bye-gone dream. Closer, as the days wore on, was knit his friendship for Shin Vimala; and daily he gathered deeper and deeper knowledge of the Holy Books, till all his thought was tinged and his

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inmost being permeated with the Teaching of the Great Master,—with the heart-enthralling beauty of the Law he taught, and all the fair remembrance of His life of sacrifice and love. Never,—even when studying his hardest at the English school,—never had the boy's life been busier; for, in the brief four months of his novitiate, there was much to be learned, even the whole ground-work of the knowledge of the great Religion which was to guide and solace all his later days. Each day brought a new lesson to be learned, a new sermon or parable in the sonorous language that the Master spoke to be committed to memory; there was the daily begging-round to be fulfilled each morning, and the evening visit to the Pagoda with its solemn devotions and associations.

The new novice had been placed, by the Chief Monk of the Temple, under the care of U Paññajoti, the Senior Sojourner; and he it was who each day set the child his daily task, to be repeated, after evening worship, to the Chief Monk himself. This new instructor, too, he learned to love with all a child's devotion, for the Senior Sojourner fitted to perfection his ideal of all a Monk should be,—gentle in all his ways, and full of knowledge of the Sacred Lore; full, too, of that deeper wisdom and indescribable quietude of manner and of speech which comes to those who have practised meditation and have been much alone.

For U Paññajoti was but a new-comer to the City of Completed Victory, a temporary sojourner in Rangoon, who, after the end of Lent would go back to his native Temple in the north; full of new memories of the strange ways of the great city, yet happy to come once more to the silence and the wide solitude of hill and tarn. He was a Monk from Sagaing in Upper Burma,—a little township now, albeit once the capital of Burma,—and those who know will tell you that the Monks of Sagaing are not as ordinary men. There, where

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the great River sweeps in a wide silver curve from Āva to modern Mandalay, rises a little range of hills well-known to those who seek the Holy Way; each minature mountain surmounted by its gleaming white Pagoda, and covered with many a Temple clinging to the steep mountain-side or nestling in the green-clad gorges;—full, too, of little caves, half natural, half hollowed by loving hands to provide peace for those who have done with life's illusions;—a veritable metropolis of holiness, extending for mile after mile along the river's edge, inhabited for the most part by Monks and Novices, with here and there a little colony of Nuns; their lives all given to the Search for Peace, their glory in that ecstasy of Meditation which in these sacred solitudes seems ever hovering on the Threshold of the Mind.

Here U Paññajoti had spent all his days, and, from the time when, as a child of seven, he had taken the Yellow Robe as Novice, till now, when he had numbered five full Lents,[1] his life had been devoted utterly to religious things; first, in his childhood, to the study of the Law, in which his proficiency was such that he could quote you Vinaya, Sutta and Abhidhamma by the page with absolute correctness; and, later, to the practise of those deeper Meditations whereby alone can the true comprehension of the Written Word be gained; so that there were not wanting those who whispered that he had indeed attained somewhat of the Higher Wisdom,—that he could see and hear things unseen and unheard of other men, and read men's hearts as though a printed page were set before him. At the completion of his fifth Lent, when a Monk may for the first time leave his Teacher and live independent of instruction, a great longing had come upon him to see and worship at Burma's most sacred Shrine; and so it had come about that, armed with a letter from his Teacher to the

1. That is, at the completion of his twenty-fifth years, for the Higher Ordination may only be conferred on men of twenty years and upwards.

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Chief Monk of the Monastery by Shwé Dagon, he had walked slowly all the many miles from Sagaing to Rangoon; begging his food at each successive town and village by the way, his only goods the Eight Requisites of a Monk,—the Robes he wore, the bowl slung in its bag over his shoulder, his water-filter and the rest carried, except at begging-time, within the bowl. So day after day he had walked on, leaving one village as the sun sank low enough for comfort, and coming to the next Temple on his way at eventide; his eyes down-cast as is fitting for a Monk, and all his heart wrapped from the world in meditation on the Master and His Law. Each successive village welcomed him, and the Monks of the village Monastery would see to his rest and comfort,—it is always so in hospitable Burma, where many a Monk spends all his life, save for the four months of Lent, in walking from one village to another, free as the great wide sky that forms be-times his only roof. Many of the Monks thus travel always, for of the Four Postures in which, according to his nature, man may attain to mental concentration and the bliss of Meditation, the standing or walking posture is the easiest for most; besides which the travelling Monk, who has no other goods save his Eight Requisites, is thereby freed from the tempta-tions of the stationary life,—from the desire for the world's praise, the attachment to village and to Monastery, and, best of all, from the Illusion which prompts the foolish one to say within his heart 'Such and such are *my* supporters, and thus many pupils do I teach, here will I pass my life and die,'—or, worst of all 'This is *my* Monastery, and these *my* Sacred Books'. For the Monk, above all other men, should ever strive to understand that there is no 'I' or 'Me' at all, but only a collection of faculties in never-ceasing flux, which the world's Ignorance bids us think is 'I' or 'Mine'; even as of old the Wise have said:—

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Grief surely is, yet none that grief is paining;
Actor is not, but only actions done;
Sure is the Peace, no person yet attaining;
The Path exists, but Passer there is none![2]

So did the Senior Sojourner teach his new pupil of the deeper mysteries of life, shewing how this 'I' and 'Mine' wherein the World's Desire is fixed is but the shadow of a dream; and how whoso would enter on the Holy Path must cast behind him all that mocking vision, till Self is lost in Not-self, and all this universal life is seen and realised as one; until the world no longer murmured to the little Novice of 'I' and 'He', or of the This and That, but all his life seemed melted into the life of all, *his* work and thought but part of one confederate whole. Oft-times, as he meditated in the deep darkness that goes before the dawn, waiting for the call of the *Kaladet* that beat for the Assembly, it seemed to little Nyāna as though it was he that, breathing with the outer airs, was telling on the Temple Bells the story of the Master's Love, or whispering of His Great Renunciation with the soft voices of the doves upon the Temple eaves; and sometimes, half-laughing to himself, he would remember 'I, too, am the big Taukté in the rest-house' and he would think to himself 'Now will I cry aloud three times'—and always the Taukté's strident voice responded to his thought;—for thus it ever is, when we have lost even in a little part that sense of Otherness which holds us in illusion's bondage;—all Nature's thousand voices are our own, when once the sense of Separateness is past and gone.

Then there were days, too, when lesson-books were set aside, and he and Vimala would get permission to make holiday together; when, on the Holy-days, there was much people at the Temple, or when the Chief Monk or the Senior Sojourner were preaching the Good Law at some distant place. Then the

2. *Visuddhimagga*, Cap. xvi.

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two children in the Yellow Robe would spend long happy days, after the breakfast hour, on the Pagoda Platform; Shin Vimala telling the countless stories written in wood and stone upon the multitudinous shrines about the Great Pagoda, where all the Master's Life is written for those who know how to read; with many another legend of olden days,—days that for the Burman's childlike faith still live and teach, for Yesterday he knows is but illusion, and for him who clearly sees there is To-day alone.

He was a good teller of tales, was Vimala the Novice, and there was naught at the Great Pagoda but what he knew the story that it had to tell. On either side of many of the little shrines at the base of Shwé Dagon's great golden pinnacle there are standing two figures of a woman, with long uncoiled hair grasped between marble fingers, as though she wrung the water from her streaming locks; and this figure had long puzzled little Nyāna, for he had not liked to ask its meaning. Now Shin Vimala told him of its story:—told him how, long ago, when the Master sate beneath the Tree of Wisdom, Māra the Tempter sought to turn Him from the Throne of Wisdom, whereon that night He was to win to Buddhahood, and become the Teacher of the Gods and Men. Vainly the Wicked One,—who lives in all men's hearts till they have gained Emancipation,—sought to tempt and terrify the Master with visions, now alluring and now horrible, till all Hell's armies had mustered to the battle, and all the midnight air seemed shuddering with awful forms. But, by the Power of the Ten Perfections, which for five hundred lives and fifty had the Bodhisatta fulfilled that he might gain the perfect Buddhahood, and win the World's Deliverance, the Tempter's power was overcome, and all his weapons changed to flowers, falling as though in homage at the Master's feet; till at the last Māra the Wicked One proclaimed the Throne of Wisdom as his own, saying how he had won it by his great charity in by-gone

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lives ;—that there was none who had excelled him in his giving, so that the Wisdom-throne was his by right of Charity's unconquerable might. And then the Master spoke at last, with calm eyes fixed upon the Wicked One's dark blinding glory, for this claim might not go unchallenged, seeing that there is in all the three wide worlds no Iddhi greater than the Power of Charity :—'Where are your Witnesses, O Vasavattī, where are they who will bear testimony to the gifts that you have given in the past?' And with unnumbered thunderous voices the Armies of the King of Evil cried aloud :—'We are his Witnesses, We are his Witnesses',—till the very Gods that watched the conflict from afar trembled and fled, thinking that Māra now would surely win the Wisdom-throne. 'These are my Witnesses, Siddhattha' cried the Wicked One, 'These all bear witness to the gifts I gave in ancient days;—thou hast no witness here to bear testimony of thy Charity,—render me therefore that my Throne of Wisdom'. But the Prince replied undaunted, 'Truly, O Vasavattī, here I have nor father nor mother nor any army to bear witness to my by-gone gifts ; yet even this solid earth, inanimate though it be, shall bear witness to my fulfilment of the Perfection of Charity'. And, as He spoke, reaching forth His hand from underneath His Robe, He touched the bare earth at His feet. And lo ! the Goddess of the Earth appeared, her hair still wet with all the Water of Donation of the gifts the Bodhisatta had cast upon the Earth in by-gone lives,[3] and wringing out

3. It is a general custom in the East, alike in Buddhist and in Hindu countries, to pour water on the earth out of a cup on the occasion of making any gift, whilst the donor recites a formula calling the Earth to witness of the gift then made, that it may never be withdrawn or alienated from its proper use. This water is called the Water of Donation, and the beautiful idea enshrined in the Burmese rendering of the story of the Buddhahood given above is that so great had been the Charity of the Bodhisatta in past lives that the very Water of Donation which he had poured upon the earth became a flood to wash away the Tempter and his host. Readers of the Nidāna-kathā of the Jātaka, in which the original of this story is given, will recognise this tale of the Earth-goddess and her streaming hair as a later addition, but it is one so beautiful, and in its meaning so pregnant with the deepest truth, that I have deemed it more than worthy to be placed on record here.

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her streaming hair before the Throne of Wisdom, a great flood issued forth therefrom, which, by the overwhelming power of the Perfection of the Bodhisatta's Charity, swept from the Circle of the Holy Tree Māra and all his demon-army; so that once more the full moon in the heights of heaven gleamed white and clear, and a great peace fell upon all the earth; whilst in the Master's Mind the Twelve-linked Mystery of Causation's Law shone forth revealed and palpable,—the Secret of the Wheel of Life at last attained,—so that Avijja, the Darkness of Nescience, vanished before the glorious Dawn of Wisdom's deathless Light, and He had won to Perfect Buddhahood, so that once more the Gateway of Deliverance stood open to all that live so.

Days also came when the child's mother,—finding the house grown empty now that her boy was gone,—would beg the Chief Monk let his pupil come home to take his meal; that she might feast her eyes upon the little figure in the Yellow Robe that for a while she might no longer call 'My son.' Then it was that little Nyāna realised, more than at any other time, how much he had learned in those brief months of teaching, and how great a gulf there lay between the wearer of the Yellow Robe and all that in his former life had been familiar and dear to him. For then it was with bowed head and clasped hands that the old Mother spoke to him, begging him be seated at the East end of the room; and it was no longer 'Let the Good Little One eat his rice' as in the olden days, but 'Will the Holy Brother be pleased to take his Nourishment.'[4] And that old Mother, too, seemed changed herself, even as all the world had changed;

4. For all the more familiar acts of Monk or Novice there is in Burma a special language of respect:—he does not 'eat rice,' but 'partakes of nourishment'; he does not 'walk,' but 'proceeds,' and so on with most of his daily actions; and when at last he goes the common way of life, he does not, like the mere layman, 'die,' but 'returns,'—*i. e.*, returns to That Place whence there is no returning; for, in the Burmese speech, every Monk is by courtesy a 'Rahan' or Arahan *in petto*, the word used when an actual Arahan is implied being the fuller form 'Rahanta.'

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—she had become, not indeed less loved or less familiar than of yore, but something different, something more intimately of himself, albeit not himself nor yet another ; and he would find himself speaking also with her lips and loving with her heart of hearts, till he would suddenly recall that *he* was Shin Nyāna the Novice, and that he might not look upon the face of her he loved so well. Then all that strange confusion of personality would vanish, swiftly as it had stolen on his consciousness, and he would answer to her anxious enquiries as to how he fared, " Excellently, excellently well, O Supportress of the Monastery !"

Sometimes, on these occasions, his mother would invite to see him an old aunt who had become a Methila or Nun,[5] and who was very learned in the Written Word, and then—the Royal Nourishment absorbed—little Shin Nyāna would have to recite all the lessons that he had learned ; beginning with the Two-and-thirty Constituents of the Body, which it is useful to know by heart because nothing teaches you better what an unpleasant thing a body is; then passing to the Metta Sutta, the Hymn of Love, which invokes the Highest Happiness on all living creatures far and near, known and unknown, in all the Three Wide Worlds; and finishing up with the Mahāsatipaṭṭhāna, or Great Meditation, which tells you how to stand apart and watch your acts, your words, even the thoughts and feelings passing in your mind, until at last you realise of all of them the Final Understanding of the

5 There are now no *real* Buddhist Nuns, *i. e.*, Bhikkhunis, for the Bhikkhuni-sangha founded by the Buddha died a natural death,—as He had indeed foretold it would,—some five hundred years after His Parinibbāna. But there are in Burma not a few women who devote themselves to the Religious Life, and keep always the same Ten Precepts that the Novices keep. These dress in a distinctive clothing of white, with an outer robe of a peculiar whitish yellow,—quite different from the Yellow Robe of the Monk, which latter any Burman not ordained would of course deem it a sacrilege to wear. In the large towns there are often whole colonies of these Nuns, some of whom are very learned; and they may always be seen about the celebrated shrines of Burma, where many of them spend most of their days in meditation. But there are of course very few of them in proportion to the number of Monks.

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Master's Word:—'This is not I, this is not Mine, there is no Self herein.' And the old Methila would be loud in her praise, saying "Well said, well said! Younger Sister, you should make your son into a Great Glory for all his life." She was very devout, this Nun that was Shin Nyāna's aunt, and thought of nothing but Religion; but the Mother did not think like that at all. "Do not say thus, dear Teacher," she would answer, "Do not say thus. Even now my heart is hot when I look round the house and do not see my Son!"

Then came the feast-days of Tagu, when everyone throws water at everybody else,—except of course the Wearers of the Yellow Robe. Then went the two young Novices together to watch,—as outsiders now!—the Festival of the Redemption of Life, which on the Burmese New Year's Day in April goes on, indeed, all over Burma, but is in Rangoon chiefly carried on at the Sacred Lake called Wingaba, not far away from Shwé Dagon itself. Then the people take fishes,—fishes which in the towns are mostly caught for the purpose by wily Hindus,—and, carrying these in earthen water-jars to the Sacred Lake, let them loose into its cool shady waters, and feed them on great piles of pop-corn, sold by busy vendors all along the water's edge. It is a beautiful place, this Sacred Lake of Wingaba, bordered with tall overhanging trees, with here and there a little rest-house, from which you may feed the fish, nestling in between them; and backed by a Pagoda and Monastery that stand out high above the lake on a little promontory three-parts enclosed by water;—a place well suited to the work of charity and love which goes on, to a small extent, during the whole year, but most of all at this great Festival, when every Burmese family takes part in saving life. Here came our Novices, also intent on Merit-making, with their big begging-bowls half full of rice saved from the day's repast; which, calling 'Come, Come, Come!' they distributed to swirling hosts of fishes, with here and there

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a great turtle, pushing his head above the waters to snatch a morsel specially flung to him.

So passed the period of little Nyāna's Novitiate;—chiefly in busy work of learning, yet not without its holidays and recreations, wherefrom, by aid of his young mentor, he learned not less than from his studies in the Temple School;—swift, happy days whereof the very tasks were joy, lit with the glamourous light of that great Law of Love the Master left as all the World's Inheritance. So, for the men of Burma, comes ever this Novitiate with its great lessons; and, surely, so long as the rule shall last that calls each Burman for a little to the Monastery Life, so long will His Dominion endure in Burma, whose Teaching and whose sublime exemplar have given to the Burman all that is noblest in his life and ways.

(To be continued.)



"Bordered with tall overhanging trees, with here and there a little rest-house."

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SAMAGAMA.

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OURSELVES.

WE regret that it has been found impossible, in bringing out this third issue of our Journal, to make up the month lost on No. 2.,—our own constant and increasing ill-health, and the lateness of some promised contributions, combining to prevent us from bringing out this issue of BUDDHISM in the two months' interval between the actual appearance of the last number, and the prescribed date for this. It is, indeed, only with great difficulty that we have been able to do what is really three months' work within that period; and we must crave the indulgence, for a little while, of our Readers and Members, for health is a blessing which we unfortunately cannot all command. We shall now make no attempt to regain the lost month over the next number, which should appear in June; this will appear on the 15th July, or in some three months' time after the present issue. By the new arrangements we are now in course of making, we shall obtain adequate assistance in this and our other work in next July; and will thereafter be able to make up for the time lost over No. 2., and bring out the September issue—the first number of our second Volume,—on the proper date, the 15th of September next. We are also making arrangements, details of which we hope to be able to give in the next issue of BUDDHISM, for the improvement of the Journal; which, whilst it will remain the same size, and be sold at the same price as at present, will contain more reading matter, besides being improved in several other particulars. It is unfortunately impossible at present to reduce the subscription or sale price of BUDDHISM, which must remain as before for the second Volume; but, if the Society continues to grow in Members and it receives additional support in the way of Donations, it will be possible for us to reduce the price by time the third Volume commences. To do this will of course involve publishing the Journal without any profit; but as the Objects of the Society are better promoted by its extended circulation than in any other way, this is immaterial, so long as we can obtain sufficient support.

Meanwhile, the work of the Society advances on every hand. With two exceptions only, the five or six hundred Libraries in Europe and

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America to which free copies of BUDDHISM have been sent, have agreed to the condition on which we offered to continue the presentation of the Journal; *viz.*, that each issue of BUDDHISM should be left on the Reading Room table until the next number is received;—an arrangement whereby each of these presentation copies obtains a considerable number of Readers. Already this free distribution to the Libraries is bearing good fruit, and every mail brings us an ever-increasing number of letters of congratulation and enquiry, from those who have seen our Journal in these Libraries. The present inadequacy of our staff does not permit us, for the immediate present, to properly attend to these numerous letters; and so we take this opportunity of thanking our kindly correspondents for their congratulations; whilst all letters of enquiry are being carefully kept, and will be answered so soon as our Headquarters Staff is increased, and able to deal with this large correspondence.

We are now making arrangements by which we hope, by the end of June or the middle of July, to re-organise the working Staff of the Society, and to place the business side of our work upon a more adequate footing. We have made arrangements by which a gentleman, now in England, will join us at the time mentioned, and this new worker, besides rendering us some assistance in the literary work of the Journal, will take over the management of the Office as its Superintendent. In this connection we shall have to alter the Constitution of the Society, and we are now preparing a revision of some sections of this document, which, as soon as this number of BUDDHISM is out of the press, will be printed and sent to all our Members for them to vote upon,—any alteration of the Official Staff, by section 17 of the Constitution, involving this appeal to all the Members. We must here remind our Members that, in accordance with the present Constitution, any Member who does not vote *against* the matters submitted to the Referendum will be taken as having voted *for* it; but at the same time we would ask such of our Members as may agree with the proposed changes to duly send in their voting papers, marked with their assent, in order that we may know the actual number of Members who are really in favour of the alterations, and not merely indifferent.

Our financial position, as may be seen from the Hon. Treasurer's Statement of Accounts in the current *Supplement*, continues to improve;

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chiefly, as before, by the increase of the Burmese Donations, a large proportion of which we owe to two indefatigable workers, Maung Chit Su, our Sub-Representative in Pegu, and Maung Shwe Tha, lately our Sub-Representative in Minhla, who will continue to represent the Society in his new station at the Ruby Mines. Had we a score of workers as active on our behalf as these two Members, we should be able to very greatly increase our sphere of action, and to send many more presentation copies of BUDDHISM to the Libraries; and we deeply hope that others of our Sub-Representatives may endeavour, in their respective districts, to emulate the magnificent example of these two workers; for it is really by reason of Burmese charity, and by this alone, that we are able to send these free copies to the Libraries, and so to spread over all the world the knowledge of the great Religion which has come to bring happiness into our own lives. And, really, the number of copies now sent out is but as a little stream lost in the wide sea;—in the State of Massachusetts in America alone (and this is but one of the smallest of the United States) there are over *two thousand* Libraries, to say nothing of the many Universities and other Public Institutions to which we are at present unable, for lack of funds, to send free copies. It is our great hope to be able to begin the new Volume of BUDDHISM, with which, as already said, we hope to introduce several important improvements, by increasing to two thousand or more the number of presentation copies sent out; but if we are to do this, we must multiply our present income from Donations several times over. To this end we would ask our Members and Sub-Representatives to redouble their efforts on behalf of the Society, and to try to bring us such assistance as may enable us more adequately to reach the reading classes in the Western Lands.

Our Burmese Prospectus, for the use of Associates, is now at last out of the press, and now that this is printed we hope that many will take an interest in our work who formerly could know but little of it, owing to their lack of acquaintance with the English Language. The first of the Burmese Publications which will be presented to all Associates and Burmese Members is now in the press, and will be issued not later than the end of April; this publication is an account of the Installation of the Thathanabaing at Mandalay, illustrated with two plates, and with some six or seven minor illustrations. Other Burmese Publications will follow in due course.

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It is with great pleasure that we announce that Professor Rhys Davids has kindly consented to become the Society's Representative in Great Britain, and we would ask enquirers in that country kindly to apply to him for any information about the Society which they may need. Those who wish to obtain our Publications and Journal in Great Britain should apply to Messrs. Luzac and Co., 46, Gt. Russell St., from whom they will be able to get the Journal in better preservation than it can reach them if sent from Rangoon through the post:—annual subscriptions can also be paid to Messrs. Luzac direct.

Our Representative in the United States, Mr. Albert J. Edmunds, has now made arrangements with Messrs. Brentano, of Union Square, New York City, N. Y., for the sale of BUDDHISM, so that the Journal may be got in U. S. A. at that address. At the same time we would ask intending subscribers in America rather to order the Journal direct from us, for there is a very heavy duty on all books sent to U. S. A. for sale; besides which books sent by mail from Rangoon direct reach America in a much shorter time than they can do when sent in bulk to our Agents, and, unless Messrs. Brentano find a considerable sale for the Journal, every copy sold through them will,—owing to the duty and the high freight charges, be sold at an actual loss to the Society. We would remind our friends in America that Membership in the Society can be obtained from our Representative, Mr. Albert J. Edmunds, 3231, Sansom St., Philadelphia, direct; but, owing to this question of duty on our publications, we shall continue to send American Members and Subscribers their copies of Buddhism direct by mail.

We have received a number of complaints from Members and subscribers that they do not receive the Journal. This is largely owing (at least in Burma) to the inefficiency of the Postal Service, for many copies that we have actually sent have not reached their destination. We have lodged complaints with the officials on this score, and latterly there is some improvement. Partly, we fear, the trouble has been due to the absence of an adequate staff;—this will duly be rectified as soon as our new Superintendent arrives. Meanwhile, we beg that any Member or Subscriber who does not properly receive his Journal will write direct to the Editor at Headquarters, stating when his subscription or Membership fee was paid, and which issues have not been received, when the matter will at once be rectified. Members should bear

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in mind that, owing to the month lost over No. 2, this and the June number will not be issued till the middle of April and July respectively, but that the September number will appear on its proper date.

A full Index to the First Volume of BUDDHISM will be issued with the June number; and we are arranging to have covers made for this first volume, with a suitable design, so that Nos. 1 to 4 can be properly bound up together. This cover will be sold at cost price to Members and Subscribers, and any who wish to have the cover sent to them should order it early; we are not at present in a position to state what the cost price will be, but will state this in next issue;—it will probably not amount to more than a Rupee. Arrangements will also be made, of which further particulars will be given in our next issue, by which we will be able to supply Volume I, ready bound.

Maung Thaw, our Representative in Upper Burma, having left Mandalay, his Representativeship terminates, and we shall henceforward have no separate Representative for Upper Burma, but will appoint in due course Sub-Representatives in the various towns of Upper Burma direct from Headquarters. We offer our heartiest thanks to Maung Thaw for the great assistance he has rendered us during his tenure of office as our Representative in Upper Burma; he has now been elected a Member of the Council, and we feel sure will greatly help us in this capacity also.

During February, we, accompanied by Maung Po Mya, then temporarily acting as Manager, went on a short tour, visiting Bassein, Henzada, Minhla, Letpadan and Tharrawaddy. Maung Po Mya exhibited with a magic lantern various pictures of the great Cetiyas in Ceylon, and some of the more celebrated shrines in Burma; whilst we gave lectures on Buddhism with the kind assistance of our local Sub-Representatives acting as interpreters. We were everywhere received with the kindness and hospitality which is so characteristic of Burma, especially where the Yellow Robe is concerned; whilst Henzada, Letpadan and Tharrawaddy gave us quite a royal reception, carpeting the whole way from the station to the rest-house at which we stayed, with mats, Tharrawaddy even providing a procession with music, etc., and four golden umbrellas! We appointed new Sub-Representatives to the Society in such of these towns as were hitherto unrepresented, explained the objects and work of the Society, etc.; at each town

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collections towards the work of the Society were made, both by local workers, and by our acting Manager, the minor collections made by the latter in small sums appearing in our Donation List in the current Supplement as collected by him; whilst the collections made by our Sub-Representatives and other local workers duly appear in the same list. It is our hope to be able to extend, when, later on, we have some assistance in our literary work, this method of stimulating interest in, and promoting the knowledge of, the Society's work; and we intend by degrees to collect a sufficient number of photographic lantern slides of Buddhist interest to be able to give several consecutive exhibitions in each town we visit. Even this short tour of ten days,—half of which was spent in travelling,—resulted in a considerable increase of the Society's funds and workers, and we see that this is the best way in which we can bring home to the great mass of Burmans the knowledge of the work we are endeavouring to do for the Religion. In a few month's time, the Society will be in a position to make photographs in natural colours of various shrines in Burma, and these, being made into lantern-slides, will add greatly to the beauty and interest of the magic-lantern exhibitions. For the next few months, our ill-health and over much work will necessitate dropping these tours, but after Lent we shall hope to be able to resume them from time to time, until we have visited every town in Burma, and spread, in this most effective of all ways, the knowledge of the Society's work and aims all over the country. Meanwhile, our cordial thanks are due to the Members of the Asoka Society in Bassein (an account of which Society will appear in our next issue); to Maung Mya U and others in Henzada; to Maung Shwe Tha in Minhla; to Maung Gyi in Letpadan; and to Maung Shwe Zan Aung and Maung Po Sa in Tharrawaddy; and to all other kind friends who, in these several towns, conspired to make our brief stay so pleasant that the whole of this tour will long remain fresh in our memory.

We have three new additions to the number of our Council Members, *viz.*, Maung Chit Su, who has been elected by the Council in recognition of his untiring devotion to the Society's work; Maung Thaw, formerly our Representative in Upper Burma, and Maung Tsain, M.R.A.S., Barrister-at-Law, Rangoon.

We would venture again to remind such of our Readers as have made a study of BUDDHISM or of any of the other matters which are included in

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our programme, as set forth in the leading article in No. 1 of BUDDHISM, that we are always ready to consider articles on any of these subjects, and to pay for the same on date of publication. We have been able, concurrently with this issue, to slightly increase our rates of remuneration; and, so soon as our finances are on a firmer basis, we shall further increase the honorarium for accepted work. All MSS. should be sent by registered post to the Editor, and should bear upon it the Author's name and address, and be accompanied by a letter whenever possible, stating the time at which the article was despatched.

It is with the deepest sorrow that we announce the death of that one amongst all great men of the West who is most universally loved throughout the East; Sir Edwin Arnold, K. C. I. E., C.S.I., etc.,—for us ever known by the prouder title of the Author of *The Light of Asia*. In our next issue we shall endeavour to give our Readers an adequate account of the life and work of this great lover of our Religion; for the present we can only place on record the widespread grief that his departure will cause to all true Buddhist, and our deep sympathy with those whom he has left to mourn his loss. Sir Edwin, who was the first of our Honorary Members, took the greatest interest in our work, and, as our Readers know, introduced our Journal to the world with his poem, *The Golden Temple*:—perhaps the last of his poetical works.

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BOOKS RECEIVED.

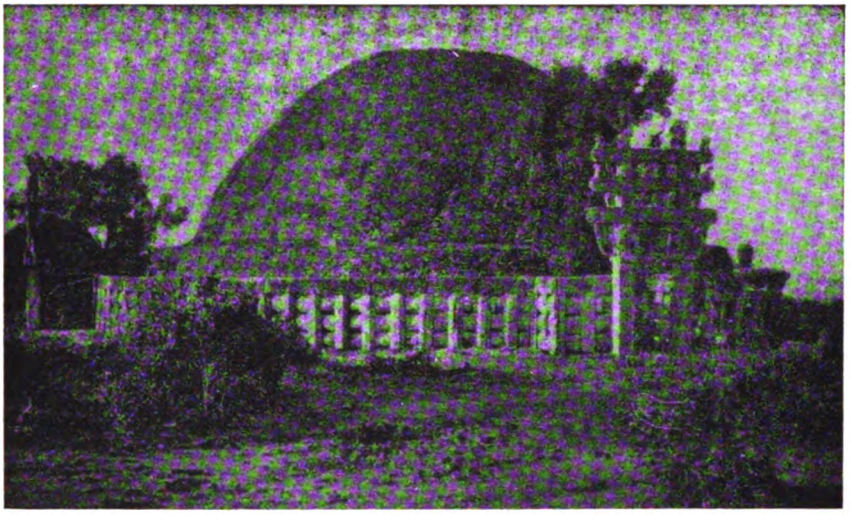
WE BEG TO ACKNOWLEDGE, with many thanks, the receipt of the following works, since December 1903:—

PALI PALM-LEAF MANUSCRIPTS.—An account of the Thirty-seven Constituents of Arahatship, from the Vibhaṅga, in Burmese Character, presented by Maung Thaw, Member of the Council.

WORKS IN EUROPEAN LANGUAGES.—Bouddhisme, Etudes et Matēriaux, par Louis de la Vallēe Poussin, from the Author; Aus der Indischen Kulturwelt, Dr. Arthur Pfungst, from the Author; India e Buddhismo Antico, Giuseppe de Lorenzo, from the Author; Life and Teachings of Abbas Effendi, Myron H. Phelps, from the Author; Ideals of the East, Herbert Baynes, M.R.A.S., from the Publishers. *These works will all be reviewed in future issues of* BUDDHISM. We have further received:—Karma, Nirvāṇa, Chinese Philosophy, The Canon of Reason and Virtue (Tao Teh King) all by Dr. Paul Carus, kindly presented by the Author. (These works are too well known by reason of their sterling superiority, to English-reading Buddhists, to need a review at this late date, but a brief account of these publications of Dr. Carus will find a place in future issues of our Bibliography); God the Beautiful, by E.P.B., from the Author. Out from the Heart, James Allen, from the Author. *Periodicals*:—The Theosophist, Jan. to April; The Hibbert Journal, Jan. to April; Bulletin de l'Ecole Francaise d'Extreme Orient, Tome iii, No. 4; The Light of Dharma, November and January; The Light of Reason, December to March; La Nuova Parola, December to March; Ost Asien, January to April; San Petersburgskia Wiedomosti, January to April; South Place Magazine, January to April; Theosophy in Australia, The Theosophic Gleaner, and the Malabar Quarterly, for January; The Buddhist, October-November, the Mahabodhi Journal, November and December; and the Journal of the Royal Asiatic Society for January. *Pamphlets*:—The Women Leaders of the Buddhist Reformation, by C. A. Foley, (now Mrs. Rhys Davids) from the Authoress; and Pamphlet Series No. 2 of the Rangoon Theosophical Society, from the Publishers.

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REVIEWS.



The Great Sanchi Topc. (Reproduced from 'Buddhist India.')

BUDDHIST INDIA: BY PROF. T. W. RHYS DAVIDS, PH.D., LL.D.



Anatha Pindika's Gift of Jetavana. (Reproduced from 'Buddhist India.')

IN the Preface to this invaluable work,[1] Professor Rhys Davids tells us that it :—

"Is a first attempt to describe ancient India during the period of Buddhist ascendency, from the point of view, not so much of the Brahmin, as of the Rajput. The two points of view naturally differ very much. Priest and noble in India have always worked very well together so long as the question at issue did not touch their own rival claims as against one another. When it did—and it did so specially during the period referred to—the harmony, as will be evident from the following pages, was not so great."

The difference between the points of view is indeed not merely verbal; the effect is deeper and

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more far-reaching. All who have interested themselves in these matters have recognised that the Brahmins or priests had exerted themselves to such intent as to destroy the older and truer literature: and, as Professor Rhys Davids states:—

"Their own later books persistently exaggerate, mis-state, above all (that most successful method of *suggestio falsi*) omit the other side. They have thus given a completely distorted view of Indian society, and of the place, in it, of the priests" (p. 159.)

Colonel Sykes, who wrote so long ago as 1841, noticed the omission from Brahminical records of the large number of travels in India and accounts of embassies, etc., which are found in the Chinese. He pointed out that there was overmuch devotion to Sanskrit on the part of our scholars; and that the uncritical acceptance which was accorded the mis-statements of the Brahmins led to entirely wrong views of the social state of ancient India. Anyone comparing the records obtained from Brahminical sources with accounts found in Greek and Chinese literature would find the latter utterly fail in many instances to support the Brahminical records. Modern scholarship has made sad havoc of the pretensions of the Brahmins and we need only refer to the writings of Max Müller, Hofrath D. Bühler, and others for fuller details. While many have recognised these things and mentioned them *en passant*, it has been reserved for Professor Rhys Davids to enter upon a systematic presentment of the matter. Professor Rhys Davids is the first to go beyond merely mentioning omissions and pretensions; he has sought out carefully the other points of view; and has given us a work which, while helping to correct much that has come to us in consequence of the exclusive study of Brahminical records, will encourage European scholars and writers to take up other material available.

It must not, however, be understood that the book before us gives only the Rajput point of view. To have done so would have been to work in the spirit of the controversialist—saying things merely to raise a war of words. *Buddhist India* bears abundant evidence characteristic of its author: he does not omit the Brahmins altogether, and draws freely from their records; he corrects their statements by keeping the other side—the Rajput's—always in view. He acknowledges that he falls far short of correctness, for:—

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"We shall continue to have but a blurred and confused idea of Indian history unless and until the priestly views are checked and supplemented throughout by a just and proportionate use of the other views now open to research."

When this aim has been accomplished; it will, we think, be found that Professor Rhys Davids has, if anything, been over-diffident in his deductions from the materials he has been at such pains to collect; a diffidence perhaps natural when we consider that he has been the first to enter on the new path—the iconoclastic path of the higher criticism.

Colonel Sykes, from data available in his time, inferred that the Brahmins were a secular and not a religious community; and from internal evidence Professor Rhys Davids shows how priest and noble rose from the peasantry:—

"Poor men could become nobles, and both could become Brahmins. We have numerous instances in the books, some of them unconsciously preserved even in the later priestly books which are otherwise under the spell of the caste theory." (p. 56.)

"The earliest Buddhist records reveal the survival, side by side with more or less powerful monarchies, of republics with either complete or modified independence." (p. 2.)

There were kings and clans and nations living in towns and in villages, and:—

"It is a common error vitiating all conclusions as to the early history of India, to suppose that the tribes, with whom the Aryans in their gradual conquest of India came into contact, were savages. Some were so. There were hill tribes, gypsies, bands of hunters in the woods. But there were also settled communities with a highly developed social organisation, wealthy enough to excite the cupidity of the invaders, and in many cases too much addicted to the activities of peace to be able to offer, whenever it came to a fight, prolonged resistance. But they were strong enough to retain, in some cases, a qualified independence; and in others, to impose upon the new nation that issued from the struggle, many of their own ideas, many of the details of their own institutions. And in many cases it never came to a struggle at all." (p. 44.)

There was thus ample opportunity for independent growth, and for the interation of peaceful contact,—conditions which led to divergencies in village arrangements. We have pictures of villages in which the houses

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clustered together, along narrow lanes, standing by sacred groves of primeval forests, beyond which lay the cultivated areas, usually rice-fields; and grazing grounds with wide stretches of jungles for waste and wood, all of which the villagers held in common. Each village had its head-man through whom all government business was carried on. This appointment was hereditary or conferred by the village council, which assisted in the management of affairs. These village councils built their own mote or council halls, rest-houses, and reservoirs; repaired roads between their own and adjacent villages; and even laid out parks. Women were proud to bear a part in such works of public utility. Altogether a very ideal picture is given:—

"The economic conditions in such villages were simple. None of the householders could have been what would now be called rich. On the other hand, there was a sufficiency for their simple needs, there was security and there was independence. There were no landlords, and no paupers. There was little if any crime; the people, to quote the quaint words of an old Suttanta, 'pleased one with another and happy, dancing their children in their hands, dwelt with open doors.'—" (p. 49.)

Yet, as elsewhere—all the world over—social distinction arose on the dwellers of the land being conquered, and as the conquerors imposed their rule. These social distinctions were mainly based on relationship:—

"or, as the Aryans, proud of their lighter colour, put it, colour. Their books constantly repeat a phrase as being common at least amongst the Ayran sections of the people,—which divided all the world, as they knew it, into four social grades, called Colours (Vannā).

First, came the Khattiyas or Kshatriyas, the nobles; who for the most part claimed descent from leaders of Aryan invading tribes, priding themselves on preserving the purity of the blue blood for seven generations, both on the father's and on the mother's side; then came Brahmins, also proud of high birth and clear complexions, claiming descent from the sacrificing priests; third, the Vessas or Vaisyas, the peasantry; below whom stood the Suddas or Sudras, the bulk of the people of non-Aryan descent, who worked for hire, were engaged in handicraft or service and were darker in colour. Below these four again, lower than the Sudras were other 'low tribes' and 'low trades,'—aboriginal tribesmen who were hereditary craftsmen. All these were freemen; there were others,

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too, captured in predatory raids or deprived of freedom as a judicial punishment, who had become slaves. Not slaves in the sense of those condemned to work in Greek mines in ancient times, the Roman *latifunda*, or the Christian slave-owners' victims; but for the most part household servants, not badly treated, and whose numbers seem to have been insignificant.

Kshatriya and Brahmin, noble and priest, had originally been members of the Vessas or Vaisyas; they had, however, raised themselves to a higher social rank, and in the seventh century B. C., the line of demarcation between the 'colours' was not yet strictly drawn. There were insensible gradations within the borders of each of the four colours, and the borders themselves were both variable and undefined. Changes in status and social rank were common either from force of circumstances, or by acquisition of political importance, and there was perfect freedom in the change of vocations; a Kshatriya could become a potter, a basket-maker, a florist, a cook; another Kshatriya turns trader, a third joins a merchant and lives 'by his hands'; while Brahmins trade to make money, serve as an archer's assistant after having sat at the loom, turn hunters and trappers, engage as wheel-wrights, and in agriculture; and even hire themselves out as cowherds and goatherds.

"These are all instances from the Jātakas. And *a fortiori*—unless it be maintained that Buddhism brought about a great change in this respect—the state of things must have been even more lax at the time when Buddhism arose." (p. 57.)

Between conqueror and conquered there could have been no very great differences either in customs or intellectual culture; so that practically the differences were merely between master and servant. Intermarriage and eating together came subsequently to have restrictions attached to them, for we have instances given of Brahmins eating with Kshatriyas and Chandālas; but the eating with one who stood lower in the social scale involved the infliction of some punishment, ordinarily refusal to admission of social status. So a Kshatriya who lost social standing among his brethren would be welcomed by Brahmins, who could admit him to *connubium* and allow him to eat with them. Brahmins who offended their fellows were, in like manner, received by those next lower in the social scale.

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"There are also numerous instances, even in the priestly manuals of custom, of unions between men and women of all degrees of social importance. (p. 59.)

So that by the time Buddhism arose in Northern India there had been a general fusion of the races, and a pure Aryan, Kolarian or Dravadian could no longer be found; just as in England, Iberians, Celts, Angles, Saxons, Danes, and Normans became fused into one nation, despite theoretical restrictions on inter-marriage. The social grades were there, and the chasm between Kshatriya and Chandāla was only :—

"bridged over by a number of almost imperceptible stages, and the boundaries between these stages were constantly overstepped; still there were also real obstacles to unequal unions." (p. 60.)

The struggle however was one between attracting and repelling forces. This view is fully borne out, though Professor Rhys-Davids is constrained to remark :—

"It will sound most amazing to those familiar with Brahmin pretensions (either in modern times in India, or in priestly books such as Manu and the epics) to hear Brahmins spoken of as 'low-born.' Yet that precisely is an epithet applied to them in comparison with the kings and nobles. And it ought to open our eyes as to their relative importance in these early times." (p. 60.)

But could it be otherwise in a society in which the ruler held right by might? The rulers, the nobles and soldiers, were higher in the social scale than those who had not the wherewithal to assert possession of the land and of their position. Restrictions as to inter-marriage and as to eating together are but the beginnings of a caste system. But the later Indian caste system involves much more than these restrictions :—

"And it is no more accurate to speak of caste at the Buddha's time in India, than it would be to speak of it as an established institution, at the same time, in Italy or Greece. There is no word even for caste. The words often wrongly rendered by that modern expression (itself derived from a Portuguese word) have something to do with the question, but do not mean caste. The Colours (Vannā) were not castes." (p. 62.)

It is but the natural genesis of social institutions. Taking the early stages and striving to follow step by step the slow metamorphoses of families,

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clans and tribes, Professor Rhys Davids teaches us that we must be ever careful to avoid free acceptance of disparaging or poetising remarks found here and there in ancient records; each must be judged of together with hints thrown out by other remarks affecting customs, habits and social grades, in order to determine the proper relation in which the members of the community stood with regard to each other.

Sufficient details have been got together from which is drawn a very vivid picture of life in towns,—towns where great houses must have been few in number, and the dwellings of the poor were one-storied wattle and daub huts with thatched roofs, interspersed with long lines of bazaars, crowded and noisy; corner-houses abutting on two streets highly prized; and with very imperfect sanitary arrangements,—dogs and jackals being probably the chief scavengers.

Pagodas are held by archælogists to be the direct lineal descendants of the sepulchral *tumuli* of the Indo-Chinese or Turanian races, which in later times in India and Ceylon took shape as *topes* and *stupas* (Pāli *thupa*) and as Pagodas in Burma. In pre-Buddhistic times in India they were merely mounds raised over the ashes of persons of distinction, either by birth or wealth or official position, or as public teachers. Marked differences in shape or size is rightly held to be evidence of race.

"The only curious point is that in India, at the period under discussion certain sections of the community were beginning to make them solid brick structures, instead of heaps of earth, or of stones covered with earth as had been the custom in more ancient times. This was done more especially by those who had thrown off their allegiance to the priests, and were desirous to honour the memory of their teachers, who were leaders of thought, or reformers, or philosophers."

All excavations made up to the present reveal the fact that monuments of this kind were not built over kings or nobles, chiefs or warriors or politicians or wealthy benefactors, but were erected over the remains of :—

"Thinkers, who propounded fresh solutions of the problems of life. We need not be surprised, therefore, to learn that the priestly records carefully ignore these topes." (p. 82.)

In the chapter on economic conditions there is much of interest, but we may only note here that among the trade routes there was

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one which led down the Ganges to its mouths, and thence either across or along the coast to Burma; and another used by sailors, who undertook voyages out of sight of land, lasting six months in ships (*nâvâ*, perhaps 'boats') from Bharukaccha (the modern Baroch) round Cape Comorin to Burma. These routes are spoken of in texts of about the third century B. C., so that the view taken by Mr. Eales, I. C. S., in his Census Report of Burma for 1891, that Buddhism found its way in by sea from Ceylon rather than a passage down the valleys of Irrawaddy and Chindwin from India, gains additional evidence.

Further, this view admits the possibility of the introduction of Buddhism earlier than the dates now assigned, to immigrations of the adherents of the 'Northern School' to Prome to the beginning of the Christian era; and confirms the statement usually received with some doubt, as to the 'Southern School' at Thaton starting shortly after B. C. 244.

The necessity for the re-adjustment of the present-day views which tend to give credence to all Brahminical records is brought out more strongly in tracing the beginnings of writing. Writing or 'Lettering,' as it is termed in a tract on the *Silas*, dated approximately 450 B. C., was known long before the production of books; for there is evidence that the Sacred Texts were memorized; and passages in the rules for preventing texts from falling into oblivion show that the idea of recording, by writing, these texts had not occurred to those who composed or used them. Firstly, the methods of memorizing had been brought to perfection, "to a perfection unparalleled in the history of the world," so that it was not to be easily given up for a new fangled method; secondly, necessary materials for writing lengthy records were not discovered when writing was introduced; and, thirdly, the art of writing was probably introduced and first practised by merchants only; and at the time of its introduction into India, the eighth or seventh century B. C., there was an extensive Vedic literature which the priestly schools had acquired sole possession of by memory and by memory alone. This writing had been brought over by Dravidian, not Aryan, merchants trading with Babylon, and the safest working hypothesis for present purposes is that it was derived from neither Northern nor Southern Semites,

"but from that source from which these in their turn had been derived —from the pre-Semitic form of writing used in the Euphrates Valley." (p. 114.)

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In India it was enlarged and adapted to local requirements, but even though in time writing material suitable was invented or rather discovered :—

"the priests were, as a body, exceedingly keen to keep the knowledge of the *mantras* (the charms or verses), on which the magic of the sacrifice depended, in their own hands." (p. 118.)

The priests being strongly opposed to reducing literature to writing it should not be surprising to find the oldest manuscripts, the earliest inscriptions to be Buddhistical, and to the Buddhists must be given the credit of being the first to record their canonical books in writing. Under such conditions the vernacular was earliest to be reduced to writing, and Professor Rhys-Davids shows clearly from manuscript and other evidence now available that though Sanskrit is, etymologically speaking, older than Pāli, yet Sanskrit is the later written language:—

"The vernacular was used first. Then, gradually, what were considered more learned forms (taken from the dead language used in the priestly schools) were, in a greater and greater degree, made use of, till, finally, the regular Sanskrit became used exclusively." (p. 139.)

But long before this occurred and long before Buddhism arose there were different schools of thought. Each one engaged in solutions of the world-mysteries. We get hints of the designations applied to many of these sects.

"They all claimed to be pure as regards means of livelihood (like the Ajivikās); to be unfettered (like the Niganthas); to be friends (like the Aviruddhakās); they were all, except the Jatilakās, Wanderers, they were all mendicants (Bhikshus)." (p. 146.)

The Brahmins were there, but they had gained no predominance, and the results of Professor Bhandarkar's researches are cited to show that for four centuries (from 300 B. C., to 100 A. D.) no Brahmin temple, no sacrifice or ritualistic act of any kind is ever, even once, referred to in the inscriptions. "Of course" says Professor Bhandarkar:—

"'Brahmanism existed; and it was probably, during the period, being developed into the form which it assumed in later times. But the religion certainly does not occupy a prominent position, and Buddhism was followed by the large mass of the people from princes down to the humble workman.'

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And he goes on to say that the language of the earlier inscriptions 'indicate a greater deference for the people who used it, than for Brahmanic learning.'" (p.1 52.)

Brahmanism being thus a later development than Buddhism it is not difficult to understand the main divisions into which Buddhism for long has been, somewhat unscholarly, divided; as Professor Rhys-Davids shows:—

"Not only ought such phrases (The 'Pāli books of Ceylon,' 'The Southern Recursion,' 'The Singhalese Canon,' etc.) to be dropt out of any works on these subjects, claiming to be scholarly; but even the phrases 'northern' and 'southern' should be avoided. This seems a pity, for they look so convenient. But the convenience is delusive if they convey a wrong impression. And I venture to assert that most people draw the conclusion that we have two distinct Buddhisms to deal with, one made in Nepal, the other made in Ceylon. Everyone now agrees that this is all wrong. What we have is not two, but very many different sorts of Buddhism; for almost every book gives us a different doctrine." (p. 172.)

So that labourers in the field now and in future will have to particularize in some way the Buddhism of which they write or speak; and the great work of the future will be the separating of the wheat from the chaff. A very difficult task undoubtedly, but there is no reason why it should not be accomplished. There is a wealth of material yet untouched and each year will add to this, and the additions will be more rapid than during the past for more attention is being paid to these subjects—the only matter for regret is that as yet there are so few labourers. The Appendix to Chapter X of Professor Rhys-Davids' book gives a useful chronological table of Buddhist literature from the Buddha's time to the time of Asoka, and will no doubt be found helpful by those desirous of working out the problem as to what were the Buddha's teachings and what came to be added subsequently. The results of a study are well illustrated in the Chapter on the Jātaka book,—a very exemplary piece of analytic and constructive work.

Students of comparative religion and comparative mythology will read with most interest the pages devoted to the Religion of Buddhist India. To both classes of students Professor Rhys-Davids at the very outset sounds a note of warning.

"It is the accepted belief that it is in the literature of the Brahmins that we find the evidence as to the religious beliefs of the peoples of India in

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the sixth and seventh centuries B. C. This seems to me more than doubtful. The priests have preserved for us, not so much the opinions the people actually held, as the opinions the priests wished them to hold." (p. 210.)

And our Author repeats the compliment paid in an earlier chapter to that "small and diminishing minority," who between Vedic and Buddhistic times, "continued to keep alive the flickering lamp of Vedic learning; to them the Indian peoples will one day look back with especial gratitude and esteem." He notes :—

"We are filled with admiration for the zealous and devoted students who have thus preserved for us a literature so valuable for the history of human thought. The learned Brahmin, and not only in this respect, is a figure of whom India is justly proud." (p. 210.)

Between Vedic and Buddhistic times an intellectual struggle had set in : in a large measure a lay movement, not a priestly one. The simpler beliefs of the ancient Vedism, which afford many instances of the lowest forms of animism, with Vedic rights and Vedic language had gradually undergone transformations, till :—

"outside the schools of the priests the curious and interesting beliefs recorded in the Rig Veda had practically little effect. The Vedic thaumaturgy and theosophy had indeed never been a popular faith, that is, as we know it. Both its theological hypotheses and its practical magic (in the ritual) show already a stage very much advanced beyond the simpler faith which they, in fact, presuppose." (p. 211.)

In the literature of the lay movement, that is, Jain and Buddhist, the Vedic Gods receive little or no notice, for this literature grew up independent of the priests. In the course of this revolution the belief in sacrifices had also undergone change; these had grown up to be complicated and costly, and were presided over by Brahmins who performed them for the fees alone. The people naturally sought the less costly cult of their local Gods :—

"The priests very naturally (also), did not like the gradually growing esteem in which a body of men (and women) were held who despised the sacrifice, the source of the priests' income and reputation. But they were quite helpless in the matter . . . they were divided against themselves. They vied with one another for sacrificial fees. The demand for their services was insufficient to maintain them all. Brahmins followed therefore all sorts of other

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occupations; and those of them not continually busied about the sacrifice were often inclined to views of life, and of religion, different from the views of those who were. We find Brahmins ranking *tapas*, self-torture, above sacrifice. We find Brahmins among those who reckoned insight above either, and who, whether as laymen or as Wanderers, joined the ranks of the other side. Unable therefore, whether they wanted or not, to stay the progress of newer ideas, the priests strove to turn the incoming tide into channels favourable to their Order. They formulated—though this was some time after the rise of Buddhism—the famous theory of the *As'ramas* or Efforts, according to which no one could become either a Hermit or Wanderer without having first passed many years as a student in the Brahmin schools, and lived after that the life of a married householder as regulated in the Brahmin law-books. It was a bold bid for supremacy. If successful it might have put a stop to the whole movement. But it remained adead letter—probably always, certainly during the period we are here considering. It is quite true that the priestly manuals, especially those later than the Christian era, take it as a matter of course that the rule was observed. But they do not give us the actual facts of life in India. They give, and are only meant to give, what the priests thought the facts ought to be." (pp. 248—250.)

We have here as well as in the greater portion of this article quoted at length and fully from Professor Rhys-Davids' book, not merely to indicate the tendency of the book as to show how completely the prevailing ideas of the peoples of ancient India, and especially of the Brahmins, will have to be changed before we can hope to obtain any approximation to correctness in these matters. Of Asoka even, of whom in history we feel we touch solid ground for we have his inscriptions on stone, we learn:—

"The Brahmin records completely ignore him, until the time when, ten or twelve centuries afterwards, all danger of his influence had passed definitely away. They then go so far as to include his name among others in a list of Kings. When this was done the authors of it had no access to Buddhist writings, and could not read the inscriptions. It follows that the tradition had been carried down, all the time, in the Brahmin schools, though not one word about it had been allowed to transpire." (pp. 272—273.)

Professor Rhys-Davids' book will excite interest everywhere, and those acquainted with Colonel Sykes' *Notes* will see many points, which the latter perhaps saw but dimly, receive confirmation in the light of their later studies which the book now before us sets forth so lucidly. Sykes'

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studies were chiefly based on Chinese records and he concluded that prior to Buddhism there were professors of a creed neither Buddhist nor Brahminical, but which approximated Buddhism rather than Brahminism. Fah Hian in his travels through Tartary from China to Ceylon mentions Buddhist Kings and Buddhist subjects with traditions of the existence of the same state of things for the preceding 1,000 years or, if the Chinese dates be taken, 1,400 years. Sykes shows that at the time of Alexander the Brahmins where not a religious body. He takes up a book published in 1665, under the title of *Palladius de gentibus Indiæ et Brahmanibus*, in which a number of authorities are cited in connection with Buddhism, and among which occurs one in which Bishop Musæus who travelled in China and India asserts that he had not seen a Brahmin! Sykes also mentions the fact that the Fan language which Fah Hian studied while in India and in which the sacred books he took with him from India were written, was not Sanskrit but an ancient form of Pāli. There is much more of interest in Sykes' *Notes* but we have said enough to indicate how far his views receive corroboration at the hands of Professor Rhys-Davids. For a full appreciation of Sykes' labours he must be read.

However, to return once more to *Buddhist India*. The pretensions of the Brahmin is not the only theme in the book. It contains much more of general interest, and we need only refer to the accounts given of the developments of the ancient written language and its books; the growth of the Epics in Indian literature; and of the belief of a crude animism or monotheism, or rather pantheism which acknowledged "one primeval soul, the world-soul, the highest soul, the Paramātman, from whom all the other gods and souls had proceeded;" and of how the costliness of the sacrifices probably induced the introduction of *tapas* or self-sacrifice. Only once were we disappointed in our perusal of the book, and that was when our Author treating of the soul theory from its origin takes us onward till he reaches the point when "speculation on the basis of the soul theory could go no further." He shows the modifications possible after this point had been reached, and adds:—

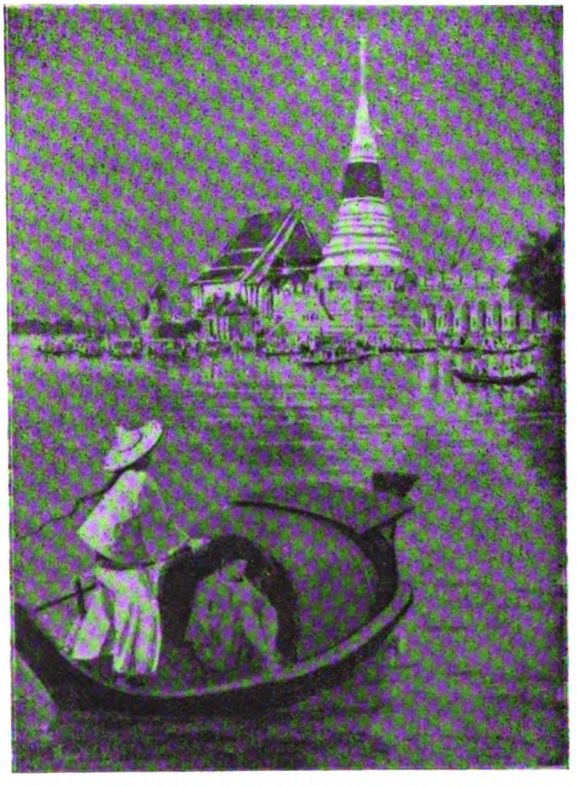
"But it was in India, and in India only, that the further step was taken, by Gotama the Rajput and his disciples, to abandon the soul theory altogether; and to build up a new philosophy (whether right or wrong is not here the question) on other considerations in which soul, or souls played no part at all. (p. 257.)

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With this quotation,—one which in a few pregnant words sums up the greatest contribution that India has made to the world's knowledge—we must close. We would perhaps have liked to hear more of that philosophy, which has given its name to this most interesting volume; but, as our Author here stands before us as historian, perhaps such matter might have been regarded as a digression; and the philosophical tenets of the Great Teacher of India find perhaps a more appropriate setting in other of Professor Rhys-Davids' works. Suffice it for us now that in the work before us we find set forth, in the clear and scholarly style which characterises the Author, a phase of Indian life hitherto unknown save to a few students; a new and momentous contribution to the study of India's past. We have heard, almost *ad nauseam*, the childish history of India as taken from the biassed works of the priestly caste; and it is a profound pleasure to read, in these fascinating and eloquent pages, the story of India in the olden days, before the evil ascendancy of the Brahmin had bound her millions in the ill bondage of Caste as it exists to-day. We offer to Professor Rhys-Davids our heartiest congratulations on this latest work,—a work which opens up a new and rich field for thought and for research, and which will long remain the standard work of reference for those who would learn of the life, the customs, and the ways of ancient India, as she really was. We are indeed fortunate in having a *savant* of high ideals and exceptional ability who sees clearly the things which hold back the peoples of India and has the courage to speak, clearly and forcefully, in season and out, the faith that is in him. In all movements there are doubters and Laodiceans and in a crusade against customs and ways of thought centuries old the finest enthusiasm may be easily chilled. But to those who ask what good is being done by our scientists, Professor Rhys-David's work is a very effective answer. Every individual departure from an out-worn custom makes it easier for the next, and its influence extends in an ever widening circle. Very soon there must come a great cleavage with the old ways: modern conditions of life are impinging heavily on ancient usages. The modification of old customs is inevitable and the fact is recognised even by those who are striving to oppose it.

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THE KINGDOM OF THE YELLOW ROBE.



The Shrine in the Middle of the Waters.
(Reproduced from the "Kingdom of the Yellow Robe.")

THAT Sir George Scott (as Shwe Yoe) has accomplished for English readers in his book: *The Burman, his life and Notions;* Mr. Ernest Young, who was connected with the Siamese Education Department, has done in this work[1] for the Siamese people. The book is intensely interesting, and the minuteness of detail given of the customs, habits—domestic and public—and of the religious rites and ceremonies of the Siamese, show not only the closeness of touch the author acquired with the people but does credit to his powers of observation. To the Burman and those interested in the Burmese people, the book affords ample scope for comparisons. Mr. Young is quite alive to the difficulties which beset comparisons, especially to such as consider it "a portion of their task to make mental if not outspoken comparisons between their mother-land and the land they have been discussing, and they generally make their comparisons in favour of the former. Yet it is not an easy thing for any man to hold the balance fairly, and to say in what way a nation is wanting; for whether the comparison be of things moral or social, there

[1] THE KINGDOM OF THE YELLOW ROBE, *by Ernest Young, London, 1900, Constable & Co.*

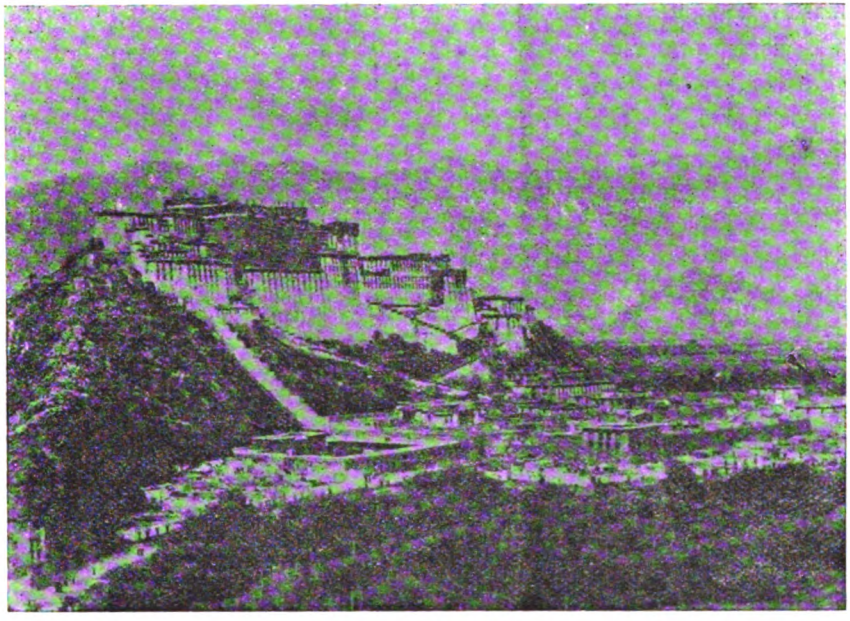
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arises the difficulty of fixing a standard of measurement. Morality cannot be weighed in a balance or measured with a foot-rule. What is reprehensible in one country may be at least excusable in another." The author undertook his task in the hope only that his attempts to portray briefly some of the manners and customs, the ideas and interests of Siam's people, "as he has actually seen them in daily life and intercourse, may help to give a truer notion of their condition and prospects, than would more lengthy criticisms founded on general observations of those merely political matters which necessarily bound the horizon of the casual and passing traveller." And he has faithfully striven to realise this hope.

Of Buddhism as professed in Siam Mr. Young is satisfied that the majority of the people are only nominal Buddhists, supposed to believe in the teachings of Buddha, but who have unfortunately inherited degraded forms of the tenets of an originally pure doctrine; "guided in their daily lives not by the principles of an old world faith, but rather by a number of powerful superstitions gathered at different times from the different nations by whom they are surrounded, or with whom they have come into close contact, which superstitions have little if anything to do with Buddhism." The beneficial influence Buddhism exercises still peeps out here and there as the author tries to picture to us the various traits of the native character and it is of special interest to learn that successive kings have introduced measures with a view to bringing back the pure doctrine of that "old-world faith." Even so light-hearted a people as the Siamese practise self-mortification and perform penance; and one lugubrious method is to pass the night in a cemetery, reflecting on the problem of death. Other practices of self-mortification are to eat but once in the twenty-four hours and sleep in uncomfortable positions; but the proclivities of the people in general incline more to cheerful optimism than dour asceticism. One generally observed custom has much to commend it both on hygienic and economic grounds. To quote our author:—"The ground surrounding the different monasteries is always covered with sand, so that in wet weather the feet of the priests may not get covered with mud as they walk from their cells to the temple. Once each year fresh sand is brought and built up into little hills in the temple grounds..... The building of these holy sand-hills is a substitute, amongst the poorer classes, for the more laborious and expensive way of making merit..... the sand is moulded as nearly as possible in the form of the spiral mound."

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NEWS AND NOTES



Potala, the Palace of the Dalai Lama.

(Reproduced from 'A Journey to Lha'ssa,' by Sarat Chandra Das, C. I. E.)

Hidden Tibet. The most fruitful, and certainly the most fascinating, study of mankind is man—as a physiological unit, as an individual in his social relations, and as a collective entity. An adequate study of him in these phases is no light undertaking. If the study is to be of any value, one must carry it on through long years; must take part with the man who is the object of the study in all his pursuits, become one with him in his home life, his public life, his work and his play—not so much to listen to what he says, for the tongue is an unruly and unreliable member, as to observe what he does, and to probe into the root motives that prompt him in doing it. More than this, one must be familiar with his history, the achievements and failures of his race, and with all the circumstances by which he has in the past been surrounded; for nothing is more certain than that man is what circumstances have made him. The mystic land of the Dalai Lāma, however, has so far presented an invincible front to exhaustive researches of the kind; as is evidenced by the fact that only one Englishman,

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Manning, succeeded in penetrating into Lha'ssa, in 1811. It is noticeable that all the other Europeans who achieved the perilous and arduous feat of exploiting the holy city were Roman Catholic Missionaries; and the first European to set foot in Lha'ssa was a Roman Catholic friar named Odoric, who compassed this triumph about the year 1330: the other devoted members of the same faith who emulated his example and shared his success were the Jesuit Fathers Albert Dorville and Johann Gruber, in 1661; the Capuchine Fathers Josepho de Asculi and Francisco Marie de Toun, in 1706; the Jesuit Desideri, in 1716; the Capuchine Mission under Horacio de la Penna, in 1741; and lastly, the Lazarist Missionaries Huc and Gabet, in 1845. Among the notable explorers who failed to penetrate the precincts of the "Forbidden City," despite arduous enterprise and colossal effort may be mentioned Prejivalsky, Rockhill, Bonvalot, Bower, Miss Taylor, &c. The first British Mission was despatched by Warren Hastings in 1774. The envoy, Mr. George Bogle, was not permitted to penetrate into Lha'ssa for the all-sufficient reason that the Lamas believed he had been sent to spy out the weakness of the land, with a view to its future subjugation by the English. It is remarkable that Bogle's journal of his Mission only saw the light for the first time in 1876, in an edition edited by Sir Clements Markham. Bogle appears to have been the only European who achieved the privilege of intimacy with one of the Grand Lāmas. Of the unaffected piety and noble proclivities of this Dignitary—the third Tashi Lāma—Bogle writes in appreciative terms. His all embracing charity particularly impressed the Englishman, who relates how he succoured alike, without discrimination, Hindu Gosains and Mussulman Fakirs notwithstanding that:—"The genius of the religion of Muhamad is hostile to that of the Lāma; yet he is possessed of much Christian charity, and is free from those narrow prejudices which, next to ambition and avarice, have opened the most copious source of human misery." And, in respect of the esteem and veneration which the grand Lāma universally inspired, Bogle adds:—"One catches affection by sympathy; and I could not help, in some measure, feeling the same emotions with the Lāma's votaries; and I will confess I never knew a man whose manners pleased me so much; or for whom, upon so short an acquaintance, I had half the heart's liking." What most strikes the reader in the accounts of these veteran explorers and practical men of the world, is the deep impression made on them by the wisdom and discretion, the *spirituelle* expression and halo of

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mysticism which characterised and enveloped the Tashi and Dalai Lāmas at an age when the children of ordinary humanity are slumbering or shrieking in the cradle; or, at least, impervious to a sense of personal dignity or importance. Thus, Captain Turner, another British envoy, gives a remarkable account of an audience he had with the fourth Tashi Lāma, then an infant aged about eighteen months. He describes the child, whom he found seated on a throne of silk cushions enveloped in silken hangings, as of princely appearance and incredible dignity. Being informed that the Child-Prince though unable to speak, could understand, Captain Turner, with solemn emphasis, delivered the condolences of the Government of India in respect of the death of the infant's predecessor in the sacred office. The child gazed on the ambassador with stately dignity and concentrated attention, and punctuated the address with slow motions of the head as though he understood every word. His sedate stateliness and royal decorum amazed and confounded as much as it impressed the British envoy, who declared him to be the handsomest child he had ever beheld. Equally impressed was Manning in his interview with the ninth Grand Lāma—the only Grand Lāma of Lha'ssa ever seen by an Englishman—who, at the time adverted to, 1811, was aged but six years. "The Lāma's beautiful and interesting face and manner," relates Manning, "engrossed almost all my attention. He had the simple and unaffected manners of a well-educated princely child. His face was, I thought, poetically and affectingly beautiful. He was of a gay and cheerful disposition, his beautiful mouth perpetually unbending into a graceful smile, which illuminated his whole countenance.....He enquired whether I had not met with molestations and difficulties on the road, etc." The twelfth Grand Lāma was seen in 1866 by one of the secret emissaries of the Government of India. He describes him as a fair and handsome boy of thirteen; who, during the audience, was seated on a six foot throne, attended by officials of high rank, who fanned him with swathes of peacock's feathers.

It is no disparagement to the long succession of Asiatic travellers since the days of Prester John and Marco Polo to admit that none have surpassed Mr. Sarat Chandra Das, C. I. E. To this gentleman's admirable book "A Journey to Lha'ssa and Central Tibet," we are indebted for the illustration representing Potala, the palace of the Dalai Lāma at Lha'ssa, which appears at the head of this article: this is one of the few photographs

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ever taken in the holy city. At a time when a protest appears necessary in respect of certain books of travel, the intrinsic importance of which is out of all proportion to their form and bulk, it is refreshing to read the experiences of a traveller who may, without hesitation, be regarded as a great explorer, and who is bound to publish big books because he has accomplished a great work, covering an extensive field of unknown and little-known country on a continent abounding with unsolved problems in all departments of science, physical, historical, and ethnological. There is not a useless page in all the writings of Mr. Sarat Chandra Das, and yet his story is not nearly told. He undertook his great task after careful preparation and study of the papers on the history, religion, ethnology, etc. of Tibet, derived from data which he had collected in previous journeys. He was alone but for his native companions; he was not the leader of an expedition composed of specialists in different departments; he was everything in himself—leader, topographer, geologist, zoologist, botanist, anthropologist, archæologist; and above all, a man of open manner and great good nature, thoroughly sympathetic with his fellows of all races and all creeds, and with a saving sense of humour which constantly brightens his pages. The style is in keeping with the subject of the work. It is unpretentious and easy, but dignified and even graceful—through all there is a pervading humanity, which lends an attractiveness and brightness to his writing that would be wanting were it a mere dry record of observed facts. It is of terrible and pathetic significance, as illustrative of the dangers run by this intrepid *Savant*, that the last re-incarnate Lāma, the tutor of the Tashi Grand Lāma, was executed for secretly harbouring and aiding Mr. Sarat Chandra Das during the eventful and perilous journey when he succeeded in penetrating into the holy city. Notwithstanding that the bodies of the predecessors of this hapless Lāma were considered divine and are preserved in golden domes, his headless trunk was treated with great indignity and thrown into a river near the fort in which he had been confined; it being held that by reason of his intercourse with a British spy, as the Tibetans held Mr. Sarat Chandra Das to be, and his consequent violent death, his re-incarnation had been put a period to. This unfortunate ecclesiastic was a highly-cultured man for a Tibetan and most anxious to acquire a thorough knowledge of Western civilization and its wonderful discoveries. Mr. Sarat Chandra Das' literary labours in connection with Tibet are described as "enormous," and their value

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cannot be over-estimated. In his travels he collected from the great libraries in Tibet over two hundred volumes, manuscripts or block-prints; a number of them in Sanskrit, and for many centuries past lost in India. Government have conferred on Mr. Sarat Chandra Das the title of Rai Bahadur and the C. I. E.; and the Royal Geographical Society awarded him the "Back Premium" for his geographical researches.

The expedition of Captain Rawling and Lieutenant Hargreaves added considerably to our knowledge of the geography and fauna of the country, and to our appreciation of the inestimable value to the Tibetan nomads, from an economic point of view, of the domesticated species of that extraordinary animal, the *Bos grunniens*, or wild yak. This expedition, crossing the frontier at the Lanak La Pass, penetrated well-nigh as far as the sacred town of Rudok, in Western Tibet. The *Deva Zong*, however, as the Central Government of Lha'ssa is called, effectually barred its further progress. The previous explorations and important surveys of Captain Deasy contributed greatly to the comparative success achieved by this expedition. "Tibet the Mysterious" sets forth the labours of Colonel Sir Thomas Holdich in the same direction; and the exploits of Lieutenant-Colonel Waddell, I. M. S., who has won European fame both as an explorer and as a student of the comparative religions of the East, are too well-known to need recapitulation.

Dr. Sven Hedin, even as we write, is electrifying the scientific world with an account of his valuable researches, which have elucidated so much that was before obscure. "Shved Peling," as the Tibetans called him, has spent no less than a dozen years in the solitudes of Asia. In his recent adventurous journey extending over three years, he failed to reach the goal of his hopes, Lha'ssa; notwithstanding that he was equipped—among other things—with a trifle of forty-seven stone weight of Chinese silver and a monster gramaphone calculated to destroy the neurotic sensibilities of the Tibetans—if it did not drive them insane—and to blare the way in triumphant melody to the holy city. A modern boat which he navigated spread consternation far and wide as it snorted up the remote rivers, depopulating riverside villages with fright, and affording evidence to confirm the theory of wholesale telepathy among barbarian races. We have heard of how North American Missionaries have striven to compile Dictionaries in vain. These local glossaries

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usually took a winter to complete, whereas in the spring the local language had lightly taken another form altogether. Somewhat similar was Sven Hedin's experience with his maps, for draft them and preserve them as scrupulously as he might, the sand would wipe the countryside out of recognition, and the maps along with it, thereby "cancelling previous editions," to quote the publishers. The stock libel which stigmatises the Oriental as habitually faithless to his bond received a further refutation in the fidelity of a young Lāma, who suffered loss of promotion, caste, and ultimate exile for nobly adhering to his promise to do everything possible to further the Doctor's attempt to reach Lha'ssa.

The high plateaus of Central Asia have always exercised a wonderful fascination over British officers serving in India. But the number of those who can spare the necessary time and money for a serious journey of exploration across those attractive regions marked "unexplored" upon our maps is necessarily limited—among these candidates for distinction must be numbered Captain Wellby and Lieutenant Malcolm, whose experiences are recorded in their book "Through unknown Tibet." The greater part of their journey lay through a country at an elevation of 16,000 feet above the level of the sea. The variations in temperature were extraordinary, sometimes as much as 90 degrees in the 24 hours. At times it was impossible to travel owing to the heat of the sun; at other times storms of rain and snow made progress almost an impossibility. But all these trials provided by nature were met with equanimity and accepted as part of the inevitable lot of the traveller in new regions. The law of compensation came into play, and against the inconveniences Captain Wellby and Lieutenant Malcolm were quite content to place the joys of a nomad life far from the commonplace worries of civilization. It was otherwise with the trials to which they were subjected by their Asiatic fellow-men. To the muleteers a nomadic life had none of the joys of contrast, and their exasperating ways are abundantly illustrated in the narrative. At length, when the supplies were almost exhausted, the greater number of the transport animals had died, and the men thought they had their employers at their mercy, the majority struck and refused to go further. It was a critical situation; but with the assistance of the faithful Duffadar and a couple of the natives who had remained faithful rather by accident than intention, the two British Officers were able to show themselves masters of the situation, and firmly rejected the prayer of the mutineers to be reinstated. No one can

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take exception to the poetic justice which meted out to the mutineers the treatment they had hoped to inflict on their employers; but there is one incident in the relations between Captain Wellby and his men which, to say no more, raises questions too grave to be discussed in a merely incidental manner. The situation is frankly dealt with by Captain Wellby; but whether the reasons he urges will be held to justify explorers in abandoning two of their followers, the one suffering from an unknown complaint and the other seriously wounded, hundreds of miles from any human habitation, is a matter about which there will at least be a difference of opinion. Without passing any final judgment on a matter in which those who have experienced the difficulties of travel in an absolutely unknown country will probably be least inclined to assume the functions of a censor, it must frankly be admitted that the incident leaves an unpleasant impression.

The demands on our space precludes our going more into detail in regard to the intrepid travellers who have from time to time endeavoured to lift the *purdah* enveloping "Tibet the Mysterious;" whose esoteric affairs a British expedition threatens to lay bare to the world. With politics we have nothing to do though we confess to a feeling of relief to learn authoritatively that the expedition is in the nature of a political mission and not an armed invasion. We may state incidentally, in view of wild rumours to the contrary, that the Buddhists of Burma—and we presume all Buddhists in the British Empire—view with absolute indifference the affairs of the Dalai Lâma and of Tibet generally, with which they have nothing in common; and that the fiction that Buddhists regard the former in the same light as do Roman Catholics the Pope is too absurd for serious discussion.

Herbert Spencer.

If any man in our time satisfied the Emersonian definition of genius:—"a capacity for hard work," it was Herbert Spencer. A great worker who laboured for unselfish ends, his useful and distinguished life reflected lustre on the land that gave him birth, and won for him an unchallenged place of honour in the history of the progress of science in his age. The colossal magnitude of his work on "Synthetic Philosophy" strikes the mind with awe and admiration; and when the syllabus of this vast undertaking appeared in 1860, it was generally regarded rather as the chimera of a visionary than a practical scheme capable of being carried into execution by the unwearied industry and unaided efforts

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of a single man—however capable and gifted. But this achievement—the coping stone of the labours of his life—the great scientist succeeded in consummating when he had well passed the proverbial three score and ten limit of human life, and the weight of seventy-six years had passed over his head. Singularly enough, Herbert Spencer had no ability as a linguist. Chronic ill-health and an affection of the eyes debarred him from mastering German; he knew little or nothing of Greek, and had but a very perfunctory knowledge of Latin. In a word, as a linguist he was lamentably deficient; and it is idle to pretend that his disabilities in this respect did not affect his literary labours. Another notable circumstance is that the great Agnostic was brought up—so to speak—in an atmosphere of religious exaltation, and among men of such unquestioning faith and puritanical views as Quakers and Methodists. From the very outset he appears to have followed an independent line of action, as we read that he declined the offer of his relatives to send him to Cambridge, and was, to all intents and purposes, a self-taught man. Born in Derby in 1820, he elected to follow the profession of a Railway Engineer; and we first hear of him as a *litterateur* at the age of 28, when he joined the Literary Staff of the *Economist*. About this time his masterful sociological and philosophical articles in the *Westminister Review* arrested general attention and established his position in the van of the most advanced thinkers and writers of the age. The French Revolution wrought drastic changes in human intelligence; and, at the approach of the nineteenth century, commenced in Europe the great modern revolution. The thinking public, the human intelligence, underwent a change, and of the two shocks was born a new literature. Living in a time of scientific research unprecedented in the history of the world, it is alleged of Spencer that he undertook more than was possible of accomplishment; and that some of his work therefore lacked finish and maturity and exposed him to the attacks of specialists, some of whom impugned his philosophy and others his technical accuracy. It is undeniable that the frequent modification and correction of his works by Spencer lend colour to these views. After publishing "Social Statics" and "Principles of Psychology," he, at the age of 40, circulated the syllabus of his famous "Synthetic Philosophy," and carried through the marvellous programme, despite chronic ill-health and other difficulties, through the intervening years until its completion in 1896. The years embraced in the period between 1864 and 1876 saw the production of "Principles of Biology," the second edition of "Principles of Psychology" and "Principles of Sociology." The "Data of Ethics" completed one of the most perfect systems of philosophy yet given to the world. In the present state

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of knowledge, politics, far from being a science, is the most backward of the arts, and the only line of conduct safe for law-makers is to recognize that the secret of their profession is to make timely concessions to the needs of their epoch : their duty is to follow their century, not to attempt to lead it. Spencer predicted, however, that there would surely come a day, when politics restored to its true *role*—ceasing to be the refuge of the cunning and of intriguers, renouncing treacherous and perfidious trickery, freed from the spirit of corruption, and from all the strategy of double-dealing and subterfuges—would become what it ought to be : a moral science, expressive of a complete harmony of interests, of affairs, of morals, imposing itself alike on the conscience and on the mind, and dictating the laws of justice to human society. He strenuously denied the postulate that the social progress of England is due to its religion : on the contrary, he maintained that the one is in an inverse ratio to the other—a maximum of knowledge corresponding to a minimum of faith. English civilization dates from the birth of scepticism in that country. Indeed, scepticism has special characteristics in Protestant countries. It is naturally theological, and one must study its progress in the books of theologians. It was born on the same day with individual intelligence, the first form of free thought. It commenced in the reign of Elizabeth with the struggle between the priests and the Bible. In the reign of Charles I, theology attacked the Councils. Proofs were demanded. However the Bible and rationalism disputed at that time with equal confidence. In the eighteenth century, rationalism rejected everything except the Bible, and distinguished between that which is divine and that which is mortal; between faith and morality; between religion and politics. The results of this trend of thought were visible in civilization. With the lessening of faith in the sixteenth century awoke a tolerance of principle, otherwise truth. The concessions which were early made to individual intelligence promoted the movement of Free Thought. Literature and philosophy advanced rapidly toward maturity in the seventeenth century—Shakespeare and Bacon, Milton, Newton, Locke—and finally came the Royal Scientific Society, that stronghold of the new thought. In the eighteenth century came Hume and Gibbon. The new thought broke out everywhere, in newspapers and clubs. In proportion as knowledge spread belief became more rare. At one period of his life Spencer appeared inclined to believe that the actions of men, however independent or whimsical they may appear, are the result of absolute laws, which, in a certain sense, impel them toward the end to which they irresistibly and blindly tend. He compared the struggle between science and faith to that of the two cavaliers who disputed over the colour of a shield, of which each had seen but one side.

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The Deist derives creation from a Creator; but how chances it that there was a Creator before creation? If he possesses an individual and independent existence, as the Atheists claim for matter, the two theories lead us to a common conclusion:—existence without commencement. According to Spencer, neither life nor spiritual force can escape from the control of the universal law of the persistence of force. He collected, in support of this theory, all the facts with which biology could furnish him, in order to establish a connection between those forces which we classify as "vital forces" and those which we call "physical." There is now a growing tendency among physiologists to believe that these two forces, without being absolutely the same, are but different forms of the same thing. By this theory, life would merely be derived from those forces which we already know outside of animated life, its causes—heat, electricity, magnetism and chemical affinity. Thought, or rather mental energy, is only another form of vital force. Thus, thought becomes only a movement, more complicated and more mysterious, doubtless, than the other movements that we have known; but allied nevertheless to those movements, as the satellite is allied to the planet or the acid to its base: the law of evolution is a perpetual eddy. "Evolution," by the way, is one of the many words and phrases with which Spencer enriched the English language. He elucidated and popularised Darwin's application of evolution to his conception of "natural selection" with the phrase "survival of the fittest." It is claimed that though Sociology was invented by Comte, Spencer's adoption of it gave it its currency in English and his genius transformed Comte's conception of it into a living science. Paradoxically enough, Mill went the length of impeaching Comte's Positive Philosophy on the score that Sociology is lacking in it and Psychology entirely omitted. Spencer maintained that Sociology is included in it, which is what Philosophy demands; and that Psychology is missing from it without injury to the argument, and that the affinity between Positive Philosophy and Psychology is not what Mill supposed. Positive Philosophy is the conception of the Cosmos which results from a systematic study of the exact sciences. Philosophy itself is a study of the Cosmos, or of the objective world; and in that world man finds his place both as a being and as a social atom. If, after a broad generalisation, one wishes to regard life as an objective whole, man must not be made the central figure of a philosophical system; for that manifestly gives him a false position; while, if one argues from a purely psychological standpoint, making man a central point constitutes a false philosophical method. Philosophy is real, a conception of real things: Logic is formal, a scheme for explaining things. This is precisely the reason why one cannot

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arrive at a Positive Philosophy by way of Psychology. It is the *actual* explanation of life, not the *theoretic*; the *objective*, not the *subjective*, with which Philosophical history concerns itself. Before the formulating of the Positive Philosophy, man's mind had, in the course of its development, evolved two philosophies, the theological and the metaphysical. In that fact is manifest the folly of considering a philosophy as anything other than a philosophical idea of the world and life, whether it is concerned with the study of man or with the history and theory of logic. The theological conceptions of philosophy are the most ancient forms of broad speculative thought. The theological impulse of intelligence was to believe that the universe was controlled by some divine will. Metaphysical Philosophy is also a conception of the world; but it differs from theological both in its origin and its results. It was born of another intellectual movement. The metaphysical tendency of mental development was to believe that all which appeared to be logically true must necessarily be so. Positive Philosophy, a new conception of the Cosmos, in which natural laws and not divine will, controlled everything. This new system naturally rejected all the theories which had been a part of the old philosophy, and in it everything began and ended in experiment. This great achievement, conceived by Comte and perfected by Spencer, had always been looked upon as impossible; and it was no light task to succeed in it—to divide the world into two parts: that which we know and to which our intelligence is directed by experiment; that which we do not know, and which is closed to our speculation; in short, the knowable and the unknowable. Hence, Theological Philosophy is a system of reasoning in which man acknowledges the control of a divine will over all things. Metaphysical Philosophy is a system of reasoning which sees in the Universe the strict materialisation of logic. Positive Philosophy is a system of reasoning which interprets the Universe through the mind. This philosophy was built up by selecting from the schemes of different sciences and from the works of deep, scientific thinkers, groups of truths applicable to the system devised. As the philosophy of a particular science is the arranging of the general facts of that science, it follows that a complete philosophy is the arranging of the different groups obtained by the first operation. This arrangement was determined by the extent of the multiplication of the phenomena, according to the order which Nature herself offers in physical, chemical and biological facts. The arrangement rests jointly upon the historic order which is consistent with the stages of multiplication, and upon the didactic order by which the mind passes through one stage in order to reach another. Positive Philosophy is based on Mathematics, Astronomy, Physics, Chemistry, Biology, Sociology. Therefore, to determine

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the superlative facts of human knowledge, to arrange them according to a reasonable method, to deduct from them a rational explanation of the universe, to formulate a theory sufficiently exact to accord with scientific elements, and general enough to entitle it to a place and value in the whole scheme—that is Positive Philosophy. As we have before pointed out, Spencer's adoption of this achievement of Comte's, gave it its currency in English, as his genius transformed Comte's conception of it into a living science. Comte sufficiently shaped a philosophy of the special fundamental science called Sociology, to use it with the same rights as Biology, Chemistry, and the other sciences in the construction of Positive Philosophy. The essential characteristic of the Dynamic mode is that it springs from an instinctive and primary connection, and is a general and not an individual attribute. It is by it that one distinguishes between the super-organic and the organic. It is important to note this, for it is the essential difference between Sociology and Biology. It is the Dynamic mode alone which opens a new field to science; the Static mode would not suffice; for, being elementary, it would fall back into Biology: complicated and an important part of Sociology, it is subordinated to the historical development. The historical development belongs to the residue which forms the base of superlative science when genius awakes to utilise it, as did Comte and Spencer. In his powerful and pathetic funeral oration, Mr. Leonard Courtney declared that Spencer's last brave effort to scrutinise the implacable facts of life, grappled with alternate questions and propounded his final judgment on the riddle of the Universe. He confessed himself appalled by the thought of space with its infinite extension and the everlasting laws enduring before evolution and creation declared things as they are. The Hereafter enigma defied even the powers of his great mind; but if he had not the solace of a more definite creed, Spencer worked truly, bravely, whole-heartedly for what was noble, for what was inspiring, for what was broadening, deepening and strengthening in the life of man. The *savants* of the Universe profoundly mourn his demise; and this was notably the case in France, where the various philosophical and social associations organised imposing demonstrations to mark their appreciation of the great work accomplished by the most illustrious *savant* of his age. We also, who are the followers of One who has been also termed 'the Great Agnostic,' mourn the demise of the great agnostic of our latter days, whose lofty intellect and vast knowledge have done so much to advance amongst his fellow-men the search after the Truth, to free them from the shackles of superstition, and to bring into their lives some wider understanding of the world in which we live. But if we feel that the death of the author of the

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Synthetic Philosophy has left a gap, perhaps irreparable, in the ranks of those whose work is given for the service of humanity and the search for Truth, we have at least the satisfaction of knowing that, thanks to his tireless labour, his masterpiece survives him;—Herbert Spencer is for the world a man no longer, but has entered with Socrates and Plato and all the wise of olden days, into the realm of the Immortals in the World of Thought.

The Home of a Humanitarian.

Kindness to animals has ever been inculcated by Buddhism, and the following account which Mr. Sydney Lee writes to Modern Society of "The Home of a Humanitarian," will perhaps interest our Burmese friends.

"'May I walk through Glen Stuart grounds?' I asked an old gardener at the entrance gate. 'Will Lady Florence Dixie object?' 'Well, sir, her ladyship likes the place kept private. They comes staring so, folks do, from all parts, and her ladyship's not fond of being gawped at,' he replied. 'I will not gawp, my man,' I said; 'I only want to see Glen Stuart. I have read Lady Florence's poem on it in her book, and want to see it and carry the memory of it with me. I am going to Ceylon.' 'Well, sir, it's 'gainst rules, but her ladyship's out, and perhaps won't mind, so I'll walk round with you,' he answered.

"I thanked him, and we strolled down the avenue together. On all sides, amid a wealth of green undergrowth, rose up huge and noble trees in full foliage. A singing burn runs parallel with the avenue, and enormous rhododendrons in glorious bloom grow everywhere. Banks covered with primroses, violets, wild hyacinths, wood anemones, ferns and bracken rose up on all sides. Everywhere I heard the creamy note of the wild pigeon. Squirrels played in the trees; the whole woods around seemed flooded with the song of birds. I saw a heron fishing on the burn-banks, and busy little waterhens with their broods pioking about alongside its edges. Rabbits of all colours fed in grassy glades, and pheasants meandered at will and in happy security.

"The extraordinary tameness of the animals amazed me. They did not attempt to run away; many even ran up to us as we walked along. 'How very tame they are,' I remarked to the old gardener. 'Her ladyship makes a deal of them,' he replied. 'They've all got their names. They're like children with her, she's that kind to them.'

"I walked all through the glens, glades and woods of this Garden of Eden. The blaze of rhododendrons was magnificent, besides yellow

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azaleas, scarlet and white may trees, lilacs and laburnums, and every kind of bloom. Never, anywhere, have I heard such a wealth of continuous bird-song. The woods seemed flooded therewith. I heard the cuckoo therein, and saw several owls. A rookery caws continually in one side of the grounds. Animal life reigns here in true earnest, lord of all it surveys. As I passed along the upper avenue, and looked down on the house below, I saw white rabbits feeding on the lawn facing the drawing-room window. Several dogs were reposing in their midst. They all seemed to be good comrades. While I was enjoying the sight of this scene of peace, the sound of a pony's hoofs made itself heard. Down the lower carriage-drive came a galloping pony. It was drawing a light, bicycle-wheeled, Transvaal car, something like a jinrickshaw. Seated in it was a slight, boyish-looking figure. 'That's her ladyship, God bless her!' said the old man; 'she's driving her Asiatic pony, Ijain. It's her favourite, and will do anything she tells it. Ijain is a piebald, you see, sir. Look at the dogs and rabbits running to meet her.'

"True enough, every animal was around her—dogs, rabbits, pheasants, water-fowl, pigeons. A servant brought her some grain and Indian corn, which she scattered among them and left them to enjoy themselves, passing into the house through the open window. It was a scene of peace and happiness which I shall carry away with me and not easily forget."

The Kalyani Inscription.

In the interests of archæology, we would venture to call attention to the present shocking state of the Kalyani Sima Inscription at Pegu. This unique and valuable historical relic of the greatest of the Talaing Kings was, when we recently visited Pegu, in a condition which will result, unless something is speedily done for it, in the entire effacement of a large portion of the Inscription. The upper portions of the Stelæ on which the inscription is written are with one exception broken off, and the fragments of these broken portions are lying in heaps on either side of the Stelæ. Every visitor who comes to see the Inscription picks up one or more of these disordered fragments, and, judging by the look of things, apparently amuses himself by letting the fragments fall on the heap of stones; a process of disintegration which in time will have entirely destroyed the upper portions of the Inscription. The only manner in which we can see that this important record can be preserved is the complete restoration of the broken por-

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tions, which should be imbedded in their proper order in cement, and restored to the positions they once held on the broken Stelæ. It is a work which is not difficult, for the text is already known, and it is one which should certainly be undertaken by the Local Government, before the present careless usage of visitors, and the disintegrating influence of time, have entirely obliterated the most important inscription in the Mon language.

The Agnostic Annual and Ethical Review, 1904. Watts and Co., London, E. C.:—This volume contains contributions by—to reverse a phrase used by one of the writers—a body of "freethinkers" purged of priesthood. Joseph McCabe, author of "Twelve Years in a Monastery," etc., a priest of the Romish Church, who renounced his vows some years ago for the broad platform of Agnosticism, writes interestingly on the cult of the unknown God. Taking an utterance of "one of the most informed and most sober of the ecclesiastical journalists of the day, the Rev. J. Brierley ("J. B. of the *Christian World*)," he examines the trend of modern criticism on Christianity and points out how the concrete and personal God of Theistic Worship is slowly but surely melting away and disappearing into airy nothingisms under the light of scientific knowledge. He ventures to tell us that "theology enters its last stage the moment it abandons its last base on solid earth, and sails away into the seas of transcendentation or emotionalism ..... it will accept the impersonal cosmic principle which even Haekel and Spencer have behind them ..... this belief will last for a long time yet" Taking "that eternal refrain, so often (and, I think, so unfortunately) found even on the lips of Professor Tyndall: Whence do we come and whither do we go?" He points out that while the world is "beginning to acquiesce in cheerfully enough, and leave to our next stage of existence—if we have one," the mystery presented by the question, whither do we go? "The puzzle of the origin of things bids fair to support theological speculation for many a year. Probably no puzzle was ever so factitious and illusory. We have not the slightest ground for supposing that the great cosmic principles ever had a beginning." In these words the Buddhist will recognise the warning uttered centuries ago agaainst things "which tend not to edification." And Mr. McCabe proceeds: "There is a similar fallacy about that other support of rationalising faith, the notion that there are 'ultimate factors' in the scheme of things which science cannot 'explain.' To explain usually means to analyse or dissolve a phenomena into its constituent elements or forces. From the nature of the case such a process must stop somewhere." But no, the religious imagination confuses the two

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meanings of the word, and because these ultimate factors of faith cannot be further explained (or analysed) there is some mystery about them, and, therefore, some room for faith. "Finally, the recent pronouncements of Lord Kelvin and Sir Oliver Lodge show that theology dies hard. Philosophically it really explains nothing, but requires a vast amount of explaining itself. Yet it has an irresistible fascination for a considerable category of minds." Mr McCabe recognises that "we must set up a new goal for religious ardour, the realisation of an ideal that resents mysticism, and invites the full flood of light that science and philosophy and history can pour on it." We may invite his attention to the article on "The Faith of the Future" with which this quarterly opened its first number.

But this is not the only article in the Agnostic Annual; here are others and as interesting; we refer to them nearly by their titles and authors:—*The Master-Builder* by Eden Phillpots, a plea for the cult of nature and "that faith in the existence of his own heir which nature inspires ..... the best working faith of all ..... the only faith of the future." Charles T. Gorham's contribution on *Historic Christianity*, Mr. J. M. Robinson on the *Position of Freethinkers in the Church*, Mimmermus on the *Poets and Rationalism* and Mr. F.J. Gould on the *Labour Movement and Christian Orthodoxy*. Lady Florence Dixie writes a stiring appeal on *Woman's Freedom*, in which she seeks to rouse her sex especially to higher and better things than are possible so long as the idea that woman is man's inferior, his slave, remains. Mr. Charles Watte examines the *Philosophy of the Human Mind*, and if he is accused of expounding materialism, he accepts the accusation provided the term is properly understood. He defines what he implies by materialism and points out it forms an important adjunct to the human mind. The Author of Mr. Balfour's 'Apologetics' asks the question *Can man know God?* And closes his answer with the words: "It is a dream that will not bear examination, and the Agnostic bids men turn aside from these empty phantasies to the great realities of human love and labour and knowledge, through which alone we may enter into blessedness and peace." Every Buddhist who understands the full import of these words will certainly respond "Sadhu, Sadhu."

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Radium. In a former issue (*see* p. 158 of the present Volume of BUDDHISM) we ventured to suggest that the energy which, in the forms of heat, light, and other modes of motion is constantly being given off by the newly discovered element, Radium, might be derived from the movement of the earth through space. We now find that we were not, as we then supposed, the first in the field with this suggestion; and that priority in this respect must be conceded to Mr. Jas. Alex. Smith, of Melbourne, Australia, who published a paper containing these same suggestions in the *Scientific American* for May 30th, 1903. So far as we are at present aware, no experimental proof on the lines we then suggested is as yet forthcoming; and, if the latest news to hand concerning this paradoxical substance is confirmed, the ceaseless emission of energy by Radium may well be accounted for in another manner altogether;—a manner which would appear to overthrow many a cherished dogma of the science of yesterday; and to accentuate the great truth taught by the Sage of India so long ago, that all existent things are component and ever changing.

For, according to the experiments of Ramsay and others, it would now appear that Radium is slowly but surely changing into the gaseous element Helium; and it is conjectured that the energy it emanates may represent the difference between the intermolecular forces of Radium and Helium; and in accordance with this view Kelvin has calculated that Radium as we know it now will have entirely changed into Helium after a brilliant but ephemeral existence of some ten million years!

So knowledge grows. But yesterday the Atom of Chemist and Physicist was, as it were, the Ātma, the eternal and unchangeable principle of the material world; we were taught that all matter consisted of minute hard indivisible bodies; that the atom of Hydrogen had been Hydrogen from all eternity, and would remain unchanged and unchangeable for ever; and whoso should have dared to suggest the possibility of its transmutation would have been looked upon as mad—as an ignorant dreamer reverting to the vain speculations of the old-time alchemists. Even when Crookes brought forward, in his celebrated paper on *The Genesis of the Elements*, the theory that all the elements had an ancient common origin in one primordial substance, Protyle; and, by his patient researches into the fractionation of Yttrium shewed that an element could be made to yield five or more different radiant

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matter spectra, there were not wanting many who regarded such a suggestion as but folly; for, they pointed out, even if fractionated Yttrium shewed these different radiant matter spectra, yet in the flame the spectra of all the fractionated samples were identical, and there was in the radiant matter spectra no evidence of any other change than that of some different arrangement of the Yttrium molecule;—the Atom, in their opinion, remained unassailed and unassailable.

Now, in scarce a decade later, what a vast change in our view of the ultimate structure of the Universe! The small hard solid body has gone for ever, and our conception of the Atom is that it is but a vortex in the impalpable Æther:—a centre of Force, and not a thing material, (save in so far as we now conceive matter and force to be but different modes of manifestation, or of regarding the same thing), —it is a congeries of minute electrical charges without 'material' substratum; and now the great discovery of M. and Mme. Curie has demonstrated that, in one case at least, the Atom itself is in a constant state of change. And, if one element is thus ever changing, the probability is that *all* are really changing, albeit so slowly and so imperceptibly that we have not as yet been able to detect that change. In the millions of years that our earth alone has endured, how many elements may not have passed away for ever? The very gases with which we are acquainted may all be but the effluvia of elements long dead and gone. The dream of transmutation is realised at last, and, in yet another respect, we can no longer laugh at those patient founders of our chemical science, the Alchemists of old. Who, with the scientific training of the schools, has not laughed betimes at the old 'legend' of the Rosicrucian's ever-burning lamps,—the mysterious source of illumination which, sealed hermetically in a glass vessel, would go on giving out light for untold ages? To-day we have our own ever-burning lamp in Crookes' Spinthariscope, an instrument in which a tiny speck of Radium, bombarding a fluorescent screen, makes visible and palpable to our eyes the ceaseless activity of a little part of the Radium radiation.

And, as we have said, the vast probability is that all forms of matter are similarly radiant, and, therefore, similarly ever-changing. The classical researches of Becquerel, which led up to the Curies' great discovery, shew that Uranium, Mercury, Zinc and other elements,

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and even organic substances like wood and copal varnish, are constantly emitting a radiation capable of affecting a photographic plate or dissipating an electric charge; whilst the direct change of Radium into Helium recalls at once the fact that sealed Geissler tubes which shewed at first only the spectra of the haloid elements,—Bromine, Iodine, etc.,—with which they were charged, have been known, after the lapse of some years, to give distinctly the Hydrogen spectrum also; as though, under the conditions of free play of the molecules obtaining in the tube, a slow but certain atomic change were taking place. So, in this latter age, when men's minds at length are ripe for grasping that tremendous generalisation, does the most exact of all the sciences confirm and emphasise the Teaching of the Master:—'Sabbe Sankhārā aniccā,'—Transient are all the Elements of Being!

The Curse of Alcohol.

In our columns this quarter we give a brief article by a medical man on the effect of small doses of Alcohol on the mind of man; from which it may be gathered how erroneous is the contention of those who would maintain that Alcohol is without injurious effect on the human system, except where it is taken in doses sufficient to produce drunkenness. From the experiments cited in this paper, it will be seen that the time-reaction to a sense-stimulus is considerably protracted by even half-ounce doses of the drug, and this despite the fact that the drugged person believes that all his sensations and reactions are quickened by the stimulus afforded. Alcohol is, in effect, a drug,—a drug most valuable when rightly used,—but one which should no more be taken when in sound health than should morphia or other medicine. We hear much talk at times of good folks who get up agitations against the Government patronage of the Opium traffic, and the mental degradation said to ensue from the use of Opium in the East; and it is indeed a matter much to be deprecated that a great and wealthy Government should degrade itself by such a traffic. But the evils resulting from the use of Opium are as nothing compared to those resulting from the use of Alcohol; and, as charity is said to properly begin at home, we think that the energies of the Anti-opium agitators were better expended in the crusade against the Government patronage of Alcohol at home.

In this connection it is interesting to note the contents of an article entitled *Drink and Crime*, which appeared in the *British Medical Journal*

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for January 9th last. From this article we gather that Mr. Justice Grantham recently made some remarks from the bench, which were resented by the Croydon Licensed Victualler's and Beersellers' Protection Society; and in the course of a reply to a resolution adopted by the Society in question, Mr. Justice Grantham says:—"I have lately been brought face to face for weeks with the conduct of publicans in the carrying on of their business, which has resulted in the most heart-breaking crimes that it is possible to imagine. Husbands murdering their wives, wives their husbands, fathers their sons, friends their own best friends—all through the maddening influence of excessive drinking. Twelve murders, eighteen attempts at murder, and woundings without number that were just as likely to have ended in murder as far as the conduct of the criminal was concerned, have been mine and my brother Judges' daily fare for the last four weeks on one circuit; and in almost every case, drink was the cause,—drink served by publicans and not at clubs, and drink proved to have been served in the public-house where the man was openly drunk. These are the men whose conduct I complained of, and these are the men who the Croydon publicans consider are carrying on a lawful and respectable trade, and on whose behalf they speak of my strictures as being 'vile aspersions'." And the writer of the article from which this terrible indictment is quoted, summarising the proceedings at the assizes at Durham referred to, tells us that "Roughly speaking this means that 85 *per cent.* of the serious crime in the county of Durham during the last few months was due to drink."

It is, we must confess, difficult to us to understand how the Government of the United Kingdom can permit this state of things to go on unchecked; making itself a party to this eighty-five *per cent.* of crime by becoming, through the Revenue Department, a partner in the profits of this iniquitous traffic. Apart even from the questions of public health and the public welfare,—with which it is the first business of a Government to be concerned,—apart from all question of moral responsibility even, one would think it impossible that the Home Government should be so supine on this question of drink. The cry is always that prohibitive legislation would interfere with the Revenue, and doubtless this is to a certain extent true. The thirty millions sterling which Government received during 1902 as its share in the proceeds of the drink traffic would doubtless be largely diminished by any attempt at prohibition; but if that diminution of the Revenue were to be accompanied by an eighty-per-cent.,—or, for

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the matter of that, by a twenty-per-cent. reduction in the violent crime of the United Kingdom, then surely it would pay in the end,—to use the only argument which seems now-a-days to appeal to Governments. At present Government has to maintain large prisons, police, and judicial organisations, and a large part of this expenditure is needed to deal with the crime caused by alcohol; and if Government derives £1 per annum per inhabitant of England as its share in undermining his constitution by drink, it has to pay a great deal more to convict, imprison, and perhaps hang the man for whose crime it itself is partly responsible.

Ceylon. Very general satisfaction appears to be expressed by Buddhists in Ceylon over the concessions granted by the Local Government in the matter of the Anurādhapura sites, and over the appointment of the new Governor of the Island, Sir Henry Arthur Blake, G. C. M. G., to whom the Buddhists seem already to look for the redress of their long-standing grievances. As to the former matter, our Ceylon Correspondent writes :—"The next Buddhist Congress is to take place at the Ānanda College in April, when the most important point to be considered will be the question of the Anurādhapura sacred sites. The late Governor, Sir West Ridgeway, made the Buddhists certain concessions; and a settlement, considered satisfactory, has been effected. What now remains to be done is to make the most of the concessions granted, and to appoint a Committee to carry out the resolutions of the Congress on this important subject. Sir West Ridgeway, before his departure, in reply to the Buddhist Address presented to him, assured the Buddhists that Government officers will loyally co-operate in carrying out the concessions in question. We therefore hope that this Committee, helped by the Government officials, will have no difficulty in defining Buddhist rights and settling this vexed question of the Anurādhapura sacred sites to the satisfaction of the Buddhists of Ceylon."

In our last issue we commented on the sad state of the Buddhist ruins at Anurādhapura; and we are now happy to hear that a move is being made in the direction of preserving one of these great relics of Ceylon's ancient glory,—the Abhayagiri Dagoba, the upper part of which is rapidly crumbling away. A motion was brought before the Legislative Council by the Hon. Mr. S. N. W. Hulugalla to the effect that the Local Government should consider the Report on this Dagoba of Mr. Oertel, P. W. D., with a view to the preservation of the Dagoba. The motion was carried unanimously.

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The Railway to Anurādhapura is now nearing completion, and in no long time the Burmese pilgrims will be able to make the tour of the sacred sites in Ceylon without the protracted misery of the journey by road. Our Correspondent remarks:—"Now that the transport of material for building purposes is rendered easy, there will be no more necessity for despoiling and desecrating Buddhist Shrines for making culverts, etc.," and we heartily trust that there may be henceforth no complaints on this score; and that the authorities in charge of the Railway will avoid such desecrations in future, and further abstain from encroaching on the lands held by the Buddhists as sacred from time immemorial.

A Sangharaja for Ceylon.

One result of the official recognition of the Thāthanābaing here in Burma would appear to be that the Buddhists of Ceylon are hoping they may obtain a similar concession from the Local Government; and the matter will, we presume, be brought up before the Buddhist Congress to be held in April. We hope that the differences, hitherto irreconcible, between the three great Nikāyas in Ceylon may be set aside in the consideration of a problem of such vital importance; for, in truth, the state of affairs in Ceylon demands the establishment of some sort of authority in the Sangha more even than in Burma. The Temporalities Ordinance has proved to a great extent a dead-letter, and men in the Yellow Robe still continue to beg for money from visitors to the great temples, to the open shame of the Religion they profess. Only an authority from within the Order, an authority which can at need suspend or disrobe the offenders, can adequately deal with this matter; and we trust that some arrangement, acceptable alike to the Buddhists and the Local Government, can be arrived at.

The treatment of Pilgrims.

Whilst on this subject, there is one crying abuse in Lankā which should certainly be suppressed with a strong hand. There are many pilgrims from Burma every year, who go to Ceylon with a view to worshipping at the sacred sites in the Island, notably the Temple of the Tooth-relic at Kandy; and, from many who have returned from this pilgrimage, we have always heard the same complaint,—they are harassed everywhere, by 'Monks' and laymen alike, by constant demands upon their slender purses, often the savings of many years,—so that their chief impression of the Garden

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Island would appear to be summed up succinctly in the refrain of Mr. Kipling's poem,—"Pay! Pay! Pay!" Only recently, some members of a pilgrimage were not allowed to see the Tooth-relic till they had gratified the avarice of the custodians with a sum to them considerable; and, even then, had to submit to a second extortion before they were permitted to see the relic on leaving. This despicable meanness should be stopped, or, before long, the Burmese will learn through the vernacular Press the extortionate nature of the demands that will be made on their purses if they undertake this pilgrimage, and will make merit in some more useful fashion. When Sinhalese Monks,—and they are not a few,—come over to Burma, they are everywhere hospitably and kindly treated; and the Trustees of Shwé Dagon Pagoda, for example, would recoil with horror and disgust from the bare suggestion of exacting money from these foreign visitors to Burma's most sacred Shrine. But not even the greatest Monk out of Burma may see the Tooth-relic until his lay attendants have handed over a goodly sum to the custodians of the Temple at Kandy. We would invite the earnest attention of the Buddhist Temporalities Ordinance Committee to this matter, and trust that they may be able to remedy an abuse whereby Sinhalese hospitality is fast becoming a bye-word in Burma.

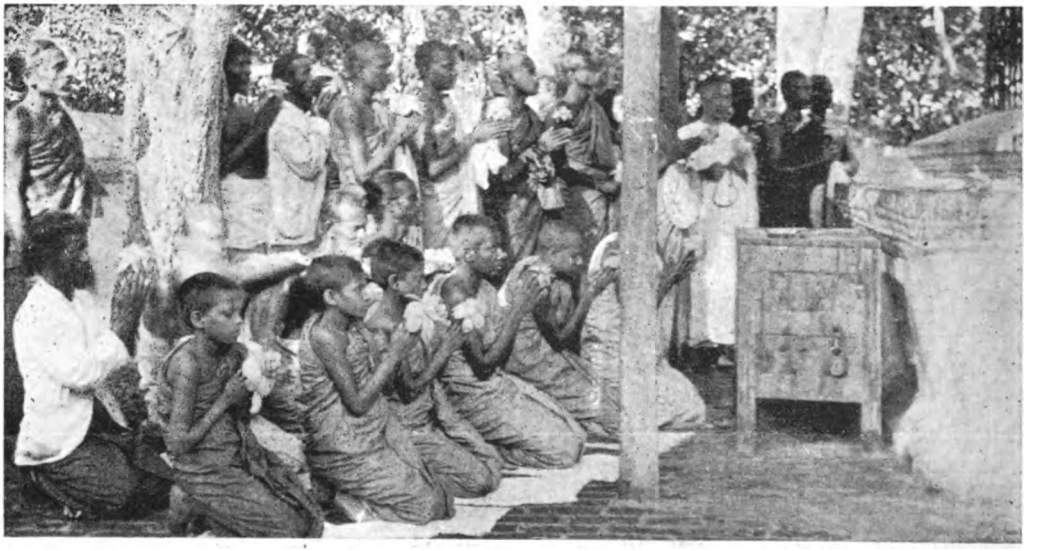
Transmigration. In the article in our last issue on this subject, use was made of an expression that, as has been pointed out to us from several sources, may give an erroneous impression to the Western mind. This is, that the passing-over of the Sankhāras was stated to occur at the *birth* of the individual, whereas, as a matter of fact, from the Oriental point of view, this 'birth,'—the moment of springing into life of a new being, is held to be occur either at the moment of the fertilisation of the ovum, *i.e.*, of conception, or at some time between that moment and that usually regarded as the moment of birth is Western lands. Similarly, it would be more in accordance with Buddhist ideas on the subject, if, for the words 'new-born brain' on p. 301, etc., the phrase 'newly fertilized ovum' or some analogous expression is substituted. As a matter of fact, as far as we have been able to judge from the evidence of the vital statistics thus far collected,—evidence which we hope to lay before our Readers in some future issue of BUDDHISM—the mean period of the passing-over occurs at about six months before birth; *i.e.*, the parallelism of birth and death rates is

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most evident when we consider the variations occurring after a lapse of about six months.

The new Pali Dictionary.

In our column of *Buddhist Activities* in the present issue, the reader will find a brief account of the new Dictionary of the Pāli (Magadha) Language, which is now in course of preparation under the auspices of the Pāli Text Society. The great work of Childers, which in its time has done so much to promote, not only the study of the Language spoken by the Master, in which our Sacred Books are written, but also,—for it is a veritable encyclopædia of Buddhist lore,—the study of Buddhism itself, has for a long time been felt to be out of pace with modern research in matters of doctrine and of philology alike. There can be no doubt, considering the reputation of the eminent scholars who are engaged in the new work, that it will tend to promote the study and accurate knowledge of our Scriptures and our Religion in the West; to say nothing of making more easy one of the great works that lies ahead, the translation of the Sutta and Abhidhamma Piṭakas into Western tongues. But such a work can only be carried out at great expense, and we appeal to wealthy and charitable Buddhists to assist this invaluable work, by donations towards the cost of bringing out the new Dictionary. Such donations should be sent direct to the Pāli Text Society, 22, Albemarle St., London, W.



The Offering of Flowers:—Morning worship at the Mahabodhi Tree, Anuradhapura.

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BUDDHIST ACTIVITIES.

WE would call the attention of our Readers this quarter to a body which, whilst not professing the Buddhist Religion, has done perhaps more than any other existent Society to bring about the right understanding of the Buddhist Doctrine in Western lands. We refer, of course to the PALI TEXT SOCIETY, a Society which, during the twenty odd years of its existence, has published the greater portion of the Text of the Tipiṭaka in Romanised Pāli Character; thus making possible and paving the way for that close study of the Buddhist Scriptures which has borne fruit, not only in many valuable translations of the Scriptures themselves, but also in the many accurate works on the tenets of Buddhism which are now available to students in the West.

We would especially invite the attention of our friends in Burma and Ceylon to this most important work, for, to all who can read the English alphabet, whether they know English or not, the Society's Publications present a recension of the Tipiṭaka of greater accuracy than has been elsewhere attained. In the preparation of these Texts, supervised as they have been at every stage by the most competent Pāli Scholars, no pains have been spared;—the Text has in every instance been collated from several different MSS., and wherever these disagree in any reading, the most probably correct has been inserted in the body of the Text, whilst every different reading is recorded in foot-notes. To those of our Oriental brothers who know Pāli, and who desire to study the Tipiṭaka, we cannot too heartily recommend the work of the Pāli Text Society,—a work which has been carried on without remuneration by devoted scholars, with the sole idea of making accessible those stores of Wisdom which are enshrined in the Word of the Master. The books are well-printed, and moderate in price; whilst to those who are acquainted with English, Membership in the Society offers the further advantage of valuable articles on the meanings of Pāli words, etc., which appear from time to time in the Society's Official Journal.

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The Society has issued an average of two volumes a year since it started, and the following list gives these volumes in order of publication:—

1882.
1. Journal.
2. Buddhavaṃsa and Cariyā Piṭaka
3. Ayāraṅga.

1883.
1. Journal.
2. Thera-theri-gāthā.
3. Puggala.

1884.
1. Journal.
2. Saṃyutta, Vol. I.

1885.
1. Journal.
2. Aṅguttara, Part I.
3. Dhamma Saṅgaṇī.
4. Udāna.

1886.
1. Journal.
2. Sumaṅgala, Vol. I.
3. Vimāna Vatthu.

1887.
1. Journal.
2. Majjhima, Vol. I.

1888.
1. Journal.
2. Saṃyutta, Vol. II.
3. Aṅguttara, Part II.

1889.
1. Journal.
2. Dīgha, Vol. I.
3. Peta Vatthu.

1890.
1. Journal.
2. Saṃyutta, Vol. III.
3. Itivuttaka.

1891.
1. Journal (1891-3).
2. Bodhi Vaṃsa.

1892.
1. Dhātu Kātha.
2. Paramattha-dīpanī.

1893.
1. Saṃyutta, Vol. IV.
2. Sutta Nipāta, Vol. II.

1894.
1. Peta Vatthu Cy.
2. Kathā Vatthu, Vol. I.

1895.
1. Aṅguttara, Part III.
2. Kathā Vatthu, Vol. II.

1896.
1. Journal, 1893-1896.
2. Yogāvacara Manual.
3. Majjhima, Vol. II, Part 1.

1897.
1. Attha Sālinī.
2. Sāsana Vaṃsa.

1898.
1. Saṃyutta, Vol. V. (conclusion)
2. Majjhima, Vol. II, Part 2.

1899.
1. Aṅguttara, Part IV.
2. Majjhima, Vol. III, Part 1 : (conclusion).

1900.
1. Aṅguttara, Vol. V.
2. Majjhima, Vol. III, Part 2.

1901.
1. Vimāna Vatthu Cy.
2. Journal, 1897-1901.

1902.
1. Netti Pakaraṇa.
2. Majjhima, Vol. III, Part 3.

1903.
1. Journal.
2. Dīgha, Vol. II.

1904.
1. Saṃyutta, Vol. VI (Index.)
2. Vibhaṅga, Vol. I (in preparation.)

1905.
1. Vibhaṅga, Vol. II (in preparation.)
2. Dīgha, Vol. III (in preparation.)

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It will be noticed that the task of publishing the Canonical Books is almost done. As the Vinaya has appeared separately in the excellent edition by Oldenberg, the Pāli Text Society will not republish it. There remain only the Apadāna, the Paṭisambhidā, and the Niddesa, all of which are already in the hands of competent scholars, and the Paṭṭhāna and the Yamaka, which have not yet been undertaken.

When these five works shall have appeared the original object of the Society will have been so far attained that the Canonical Books will be available in handy editions, with indices and other means to facilitate their use, for any student acquainted with Pāli.

The next step will be to make the valuable materials thus published available for those not able to read Pāli but interested in religion, philology, history, or philosophy. For this not only translations will be necessary, but summaries drawn up by experts. The numerous translations of the Dhammapada already published, and the summary of historical details collected in Professor Rhys David's *Buddhist India*, are sufficient to show how useful are such works, and how wide is the interest they excite. But a great difficulty in the way of publishing such translations or summaries is the want of a proper Pāli Dictionary. The Society has therefore for some time been contemplating the issue of a Dictionary. It has to that end issued a number of indexes, which are preparatory slips of importance, and now arrangements have been made by which a number of scholars of the highest rank will co-operate, under the editorship of Professor Rhys Davids and Professor Edmund Hardy, in this dictionary work.

The list of co-workers is as follows:—

GEHEIMRATH DR. ERNST WINDISCH, Professor at the University of Leipzig.

DR. RICHARD PISCHEL, Professor at the University of Berlin.

DR. WILHELM GEIGER, Professor at the University of Erlangen.

DR. EDMUND HARDY, Emeritus Professor of the University of Freiburg, *Sub-Editor*.

MR. W. H. D. ROUSE, M. A., Headmaster of the Perse School, Cambridge, England.

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DR. MABEL BODE, of the University of Bern, Switzerland.

MR. CHARLES R. LANMAN, Professor of Sanskrit at Harvard College, Cambridge, Mass., U. S. A.

DR. STEN KONOW, of the University of Christiania, Norway.

DR. DINES ANDERSEN, Professor at the University of Copenhagen.

DR. RHYS DAVIDS, Professor at London University, *Editor*.

The list of names is sufficient guarantee of the high quality of the work that will be done, and all that is now needed is that the necessary funds should be forthcoming. Donations are urgently needed, and can be sent to the President of the Society at 22, Albemarle Street, London, W.

The following is a list of the Buddhist Canonical Books, showing the work already done, or undertaken to be hereafter done, by the Pāli Text Society:—

VINAYA PITAKA—

	Pages 8vo.
1. The Sutta Vibhanga	617
2. The Khandakas	
a. Mahā Vagga, 360...	...
b. Culla Vagga, 308	668
3. The Parivāra	226
	1,511[1]

SUTTA PITAKA—

A. *The Great Nikāyas.*	
1. The Dīgha Nikāya	960[2]
2. The Majjhima Nikāya	1,090
3. The Saṃyutta Nikāya	1,682
4. The Anguttara Nikāya	1,835
	5,567

1. Not published by the Society as it exists in Oldenberg's edition.
2. Two volumes have appeared. The third and last is nearly ready for the press.

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B. *The Khuddaka Nikāya.*

1.	The Khuddakā Pāṭha	10[1]
2.	The Dhammapadas	40[1]
3.	The Udānas	80
4.	The Iti-vuttakas	125
5.	The Sutta Nipāta	210
6.	The Vimāna Vatthu	84
7.	The Peta Vatthu	68
8.	The Thera Gāthā	115
9.	The Therī Gāthā	52
10.	The Jātakas	250[1]
11.	The Niddesa	500[3]
12.	The Paṭisambhidā	400[3]
13.	The Apadānas	400[3]
14.	The Buddha Vaṃsa	60
15.	The Cariyā Pitaka	30
		2,424

ABHIDHAMMA PITAKA—

1.	Dhamma Saṅgaṇī	264
2.	Vibhaṅga	400[3]
3.	Kathā Vatthu	627
4.	Puggala Paññatti	75
5.	Dhātu Kathā	122
6.	Yamaka	400[4]
7.	Paṭṭhāna	600[4]
		2,488

Totals, Vinaya	...	1,511
,, Sutta Pitaka	...	5,567
	...	2,424
,, Abhidhamma	...	2,485
		11,990

The subscription to the Society is one guinea a year. For this sum the subscriber receives the books for the year post free. Each subscriber can be supplied, at the subscription price, with all back issues except those for the years 1882, 1883 and 1885 which are nearly out of print and are therefore now priced at two guineas per annum. Subscribers in ordering back issues are not compelled to adhere to the order of the years of issue: they can receive any volume or volumes they require at the rate of half a guinea per volume.

3. In preparation.

4. Not yet begun.

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Any further information can be obtained by application to the Secretary of the Pāli Text Society, 22, Albemarle Street, London, W.

THE JAPANESE BUDDHIST MISSION IN AMERICA, already referred to in these columns (see p. 172) continues to render yeoman's service to the Cause of Buddhism, and to evince, in its rapid extension and extreme activity, that energy, devotion, and supreme capacity for organisation which are such characteristic traits of the people of Great Japan. We have already adverted to The Light of Dharma, the official Organ of this Mission, which is published at San Francisco, Cal., in the English language; and which continues to hold front rank amongst the Buddhist current literature, alike for the excellence of its get-up and for the sterling quality of the matter it always contains. Beside this English Journal, the Mission produces a monthly magazine in Japanese, entitled *Buddhism in America*. Buddhist Temples are in course of building in several Californian cities and the general composition of the Mission for the present year is as follows.

The Head-quarters of the Mission is at present situated at 807, Polk St., San Francisco, Cal., and this is the residence of the Superintendent of the Mission, the Revd. Kentok Hori. The Headquarters Staff further consists of the Revd. K. Kino, in charge of the Buddhist Missions in the suburban districts of San Francisco; Mr. R. Kusamra, Secretary; Mr. T. Inouye, Treasurer; and Mr. A. Hori, Principal of the Buddhist Primary School. Affiliated to the Mission are,—the Young Men's Buddhist Association, the members of which are all Japanese; the Dharma-Sangha of Buddha (incorporated) composed entirely of Americans; the Young Women's Buddhist Association, all Japanese; the Buddhist Mission School of Language, for Japanese boys and girls; and the Buddhist Primary School, for Japanese children.

At Sacramento, Cal., is a Buddhist Church, 418, O St., with the Revd. C. Hara in charge, Assistant Priest, a Secretary, and Mrs. S. Hara, Principal of the Buddhist Primary School. There are in connection with the Mission at Sacramento similar institutions for Japanese young men, women and children as at San Francisco.

At Fresno, Cal., the Buddhist Temple, corner of Kern and E Streets, with the Revd. F. Asayeda in charge, a Secretary and Treasurer. There is also a branch of the Y. M. B. A., and a Buddhist Mission School of Language, for Japanese boys and girls.

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At San Josē, Cal., the Buddhist Mission, 590 N, Fifth Street, with the Revd. O. Akatani in charge, the usual officials, a branch of the Y. M. B. A., and a School of Language.

Other branches of the Mission, with similar institutions connected with them are at 368, Seventh Street, Oakland, the Revd. K. Kino in charge; 624, Main Street, Seattle, with the Revd. G. Nakai in charge; and at 43, N., Fourth Street, Portland, Oregon, the Revd. S. Wakabayashi in charge; from which brief details it may be gathered that our Brothers in Japan have already, in the few years for which they have been established in America, built up a substantial organisation for the double purpose of attending to the intellectual and religious needs of the Japanese communities in the United States, and of spreading the Teachings of the Sage of India.

Each of these Missions forms a centre around which a number of smaller missions or branches has gathered, and the work of the Mission as a whole, under the able guidance of the Superintendent, whom we are proud to reckon as one of our Honorary Members, is steadily progressing; and already forms a series of beacons all along the Pacific Coast of the United States, from which we hope, in the due course of time, the Light of the Dharma may be shed over all the great Continent of America. We offer to the Revd. K. Hori and his able and devoted co-workers, our heartiest congratulations on the magnificent work which they have done and still are doing.

THE SAMBUDDHAGHOSA SCHOOL at Moulmein was founded in 1899 by the SASANADHARA SOCIETY of that town. It is a grant-in-aid School, and teaches up to the Anglo-vernacular Fifth Standard, and includes also a Kindergarten class, to which both boys and girls are admitted. Religious instruction is given for half-an-hour daily by the class masters, and once a week by U Po Yin, a Pāli scholar. Twice a month the Chief Monk of the Pagandaung Monastery preaches at the school, and Burmese manners and customs are strictly observed there. Owing to the excellent instruction to be obtained, and especially to the religious teaching, the school is rapidly gaining in popularity and we hear that a new building, with increased accommodation, is shortly to be erected, Maung Ohn Ghine, C.I.E. having given Rs. 1,000 to the Society towards this purpose.

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Besides the School, the Sāsanādhāra Society publishes a small monthly Journal in Burmese, in which its proceedings are recounted, the finances of the school, etc., detailed, and short expositions of texts from the Abhidhamma are given. This is all excellent work; and it is encouraging to see how on every hand the necessity for religious education of the young is becoming manifest to our Burmese brothers. The Society is in need of funds for carrying on the work of enlarging the school, and those who are in sympathy with its aims should send donations to the Hon. Treasurer, Municipal Commissioner, U Hpo Khin. The President of the Society is U Ket, K.S.M. and the Hony. Secy., Mg. May Oung.

THE ORIENTALISTS' INTERNATIONAL UNION is in process of formation, its objects being 'the Promotion of Research (in matters Oriental) and Facilitating Studies, the Organisation of Congresses, Acquiring and Disseminating Information, etc.,' and any interested in this somewhat large programme are invited to send in their names to Capt. C. Pfoundes, Kita no Machi, Kobe, Japan. The study of Buddhism and of the Buddhist Scriptures will be one of the matters to which the Orientalists' International Union will devote itself. Capt. Pfoundes desires that the Secretaries of any Societies, etc., whose Members may be interested in the work of the proposed Union will kindly furnish him with lists of Members of such Societies, to whom Prospectuses of the Orientalists' Union may be sent.

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Sir Edwin Arnold, K. C. I. E.

(*Facing p. 529.*)

"But when the mild and just die, sweet airs breathe;
The world grows richer, as if desert-stream
Should sink away to sparkle up again,
Purer with broader gleam."

The Light of Asia, Book VIII.

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Namo Tassa Bhagavato, Arahato Sammā-sambuddhassa.

BUDDHISM.

THE NEW CIVILISATION.

"For truly, Friend, in this poor fathom-long mortal body, with its perceptions and imaginings, the Universe lies hidden, I declare:—and the World's Cause and the World's Cessation, and the Path that leads thereto!"

Anguttara-Nikaya.



Whoso has watched the growth of any living thing, can not have failed to have observed how slow for the most part is the progress of its development,—how days and weeks and months seem to pass by with barely perceptible changes; till it would seem that for the perfect blossom to come forth months or even years of slow growth and development are needed when, of a sudden [illegible] the long-[illegible] and the awakened bud suddenly bursts into full [illegible] and bloom. And this last swift stage [illegible] comes, in some cases, with such strange [illegible] are almost tempted to doubt whether [illegible] lotus of to-day was indeed yesterday [illegible], sheathed in its hard green case and scarcely [illegible] on the surface of the waters:—one dawn [illegible] and the bud whose dreary development we have watched [illegible]

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together has vanished from our sight; leaving in its place,—strange heritor of so much seeming ugliness and paltriness,—all the passion of perfume and harmony of form of the fair flower that reigns to-day upon the waters; imaging in its azure aureole the arching sky about it, and in its golden heart the splendour of the noon-day sun.

So swift is that transition, that to the men of olden days it seemed a miracle, and has on this account been often taken as a simile of the miraculous manifestation of the Divine in man. To us, a little wiser taught, the sudden interposition of the divine has given place to the grander apprehension of the true meaning of this sudden change;—we know it as the sum and total of a million efforts, a cycle of the whole age-long history of innumerable lotus-plants, manifesting in a day the aim and object of ten million years of struggle and of growth. We know that yet a greater marvel than all the radiance of one day's dawning can achieve is here; that this so sudden-seeming transformation is heritor and outcome of unnumbered dawns and dews;—dawns, when our Sun shone whiter in the back-wastes of eternity on a world new thrilling into life; and dews that decked that earlier earth with gladness, ere ever a human heart had been uplifted by their morning freshness and life-giving scent.

So, unto us of this new age, the blossoming of the lotus is not less a wonder than to our fathers in the olden days. Rather, indeed, is it a greater marvel in our eyes, albeit yet more understood, for, to our wider comprehension, the one day's growth epitomises the story of ten million years; tells, not its lesser tale alone, but the linked history of all earth's life, the story of our common kinship, the symbolled summary of an immeasurable progression and ascent. Seeing it so, the Æons call to one another across the gulfs of hidden memories, and all the ancient strife re-echoes in our minds;

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vast horrent forms of perished monsters flutter across the dim horizon of our consciousness, as, with our new—sprung knowledge, we picture the age-long struggle that at last has made us man. Once more we, passing from that unconscious evolution of root and leaf and bloom to the grimmer battle-field of animal life, war in the lightless depths of ocean with shield-decked saurians, or shudder in our shadowy caverns at the pterodactyl's scream;—suffering and fearing always,—for understanding and the strength it brings was yet to come,—and yet sustained by some internal power that taught us of an end of all this striving, that told us of the advent of a coming glory yet to Dawn,—the dawn of Wisdom which at the last should thrill to life the final blossom of our existence;—existence sprung from the mire of Nescience, and moulded in the silence and the darkness of unnumbered lives. So, like the Sūfi poet of old times, we see and dimly know,—"I was a rock and I became a plant; a plant, and I became an animal; and from the animal I uprose as Man."

Such is a little of the lesson that the Lotus teaches to us of this latter age; who, as it seems to us more clearly day by day, are living in a time when a new blossoming of our Humanity is nigh—a flowering to a New Civilisation more glorious than any that yet has been, in the light of a new dawn of knowledge, unknown and unthought of by the men of olden days. Still, indeed, we live but in the foreglow, dimly seeing; still are the shadows within and about us, making but the darkness visible to our eyes; but already the herald-star gleams high in our eastern sky;—the Star of Science the world-transformer, half-revealing in its pale cold light the universe about us, unveiling to our perceptions a world once hidden in the utter darkness, and telling of a yet greater light to come wherein humanity at last shall see and understand; when man shall behold his brother's face and know him for an enemy no longer; when the mysteries of

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life shall vanish as the morning mists, and all that the long darkness of ignorance has hidden shall shine forth clear and glorious in Wisdom's light.

In ancient days, indeed, this old tree of Humanity has put forth other blossoms,—the bye-gone civilisations of which our brief history tells us, with others, perhaps, lost utterly in the receding vistas of past ages :—Egypt and Babylon, Assyria and Persia, Greece and Rome alike have perished, because the ideals on which they were founded were but the vain imaginings of men, because they had behind them no true foundation in knowledge, without which any civilisation is doomed to perish, so soon as the ideals or cravings whereof it was the manifestation have vanished from the hearts of the race amongst which it has sprung up and grown. For these ideals,—patriotism, loyalty to individuals, love of military display, of possessions, or of the art which finds so wonderful an expression in the Grecian marbles,—are but the characteristics of a relatively low stage of progress, and are the property only of the race amongst which they have appeared, and must inevitably die with the natural decay of that race ; leaving for humanity at large only the memory of their great traditions, the story of their splendour, and the record of their fall. One alone of the olden civilisations has survived till now, because it was in a sense founded upon knowledge, and not upon imaginations,—the immemorial civilisation of China, the same this day as it was four thousand years ago. With a Government founded on the principle (however badly carried out in practice now-a-days) that it is the learned man, and he alone, who is competent to administer the national affairs ; with a knowledge of men's hearts and ways, and of the necessities of humanity so vast that even in Confucius' time the imperishable traditional lore had already become the sayings of sages whose very names were for the most part lost in the mist of antiquity, the great

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Mongolian Civilisation crystallised ages ago into its present form; and it alone has survived, because it alone was founded upon knowledge, and has ever esteemed learning above all other things. But, with this sole exception, of all the other great civilisations of the olden days we have but the recollection;—they have perished, because they were founded on the emotions and on cravings which were the property of one race alone.

But the great characteristic of our New Civilisation of this latter age is that it, also, is founded on knowledge:—not, as the Chinese, on knowledge of the human heart, and of the springs which go to move it, but on knowledge of the universe in which we live; on the results of that Vipāssana or Insight into the phenomena of nature which is one of the methods prescribed in our own Buddhist Scriptures as one of the two great ways of attaining to true Wisdom. It is, in a word, our Science which has made the New Civilisation of to-day; and here we propose to trace out the manner whereby this science has wrought a result so incomparable; has more profoundly modified human nature, in the course of the brief period of its existence than any other system save only the Buddhist Religion; and to indicate the probable lines upon which further developments may be expected; till the present period of transition, of groping in the twilight, of suspended judgment, gives place to a grander and more stable civilisation than ever the world has known; to a unification of the sciences and a wider comprehension of the laws of nature; and, last of all, to actual Knowledge,—to true comprehension of the nature of life and thought, and hence of the universe in which we live.

Such a study has special interest for the Buddhist student, because the very fundamental principle on which this tremendous progress of the last century is based is also the

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underlying concept of Buddhism:—the idea, namely, that all the phenomena of nature are the result of the manifestation of certain natural Laws; and that even our own minds and beings are themselves under the domin of Law,—little albeit the Western Science yet comprehends of these Laws of the Mind; or even, as yet, of the nature of thought itself. And it is in this parallelism of modern science and of Buddhist philosophy that the most hope for both exists;—for science, because except her knowledge be founded on that sure basis of the Reign of Law, it is, like all mere imaginings of men, doomed to a speedy extinction; for Buddhism,—that is for the progress of Buddhism as a missionary Religion,—because now, when the teachings of science are gaining on every hand, and must ere long become the accepted philosophy of all mankind, any system which clashes, in its fundamental statements, with those of science, is destined of necessity to a speedy dissolution.

In his recent Presidential Address to the British Association at Cambridge, the Prime Minister of England, Mr. Arthur Balfour, made a statement which precisely sums up the position of the modern view of life. Speaking of the electric theory of Matter, the President of the Association said:—"It may seen singular that down to, say, five years ago, our race has, without exception, lived and died in a world of illusions; and that its illusions, or those with which we are here alone concerned, have not been about things remote or abstract, things transcendental or divine, but about what men see and handle, about those 'plain matters of fact' among which common sense daily moves with its most confident step and most self-satisfied smile." This memorable utterance was, as we have said, spoken with reference to the new theory of the constitution of matter, born almost with this new century; it was made in the course of an Address to the greatest of the worlds' scientific bodies, and, appropriately enough, the

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scene of this discourse was at that University of Cambridge, which has contributed so largely, through the immortal work of J. J. Thompson and others, to the construction of that electric hypothesis to which the lecturer referred. But it might almost have been made, with equal truth, of *every* department of knowledge whatsoever,—not even excepting those 'things transcental or divine' which the President of the British Association so wisely abstained from discussing before scientific men. We have not to look backwards during the past century to realise this fact; and it comes to us perhaps, as something of a shock, to comprehend the utter inadequacy of the views our forbears held concerning not only the nature of the universe, but also of morality, of the value of learning, of kindliness, of all that is noblest and greatest in life, even so short a period as a century ago. Then the common people,—representing, as they ever do, the advanced views of a century or so further back,—regarded the learned man half in contempt and half in awe:—the awe arising, not from any admiration of his knowledge,—of this they were incapable,—but from the idea, (carefully fostered for ages by the Catholic Church, which saw in Knowledge its most certain and final adversary) that the learned man was probably in league with the Devil! Then, despite fifteen centuries of Christian teaching, the minds of men were so little moulded in any ideas of compassion, in any conceptions save those of savages, that children used to be hanged for stealing anything over the value of a shilling;—the number of offences then on the statute-book for which capital punishment was the penalty being over forty! Till a much later date in England, a man who had died from lightning-stroke was denied Christian burial (this being a thing held to profoundly affect his future life), and the Coroner's inquest of the day would in such cases invariably return the verdict of 'Died by the Act of God',—it being supposed that lightning was the especial prerogative of the Deity (as, in-

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deed, if not infrequently appears in the Bible),—and that he took this means of indicating his displeasure with the luckless mortal stricken! When, later still, Simpson of Edinburgh won immortal fame by the discovery of chloroform as an anæsthetic, he won, from the majority of men at that time, not the lasting gratitude which now we feel towards him, but bitter hatred,—for it was believed by many that human agony, also, was the prerogative of God;—and that a man should be, in this seeming miraculous fashion, relieved of the torture of an operation, seemed to many of our barbaric forefathers but little short of atheism! Later still, when Darwin's marvellous work established the true descent of man, and his great common kinship with all the living creatures of our world, a new storm of bitter invective broke forth from almost every pulpit in England:—for people then believed that man had been created by God as quite a special work, and placed in the Garden of Eden just five thousand odd years ago. And so in every department of human progress:—the ideas of that age were, for the great majority of mankind, mere imaginations tempered by barbarism, and the humanity, the morality, the justice, and the science of those days was, for the great majority of mankind, but little in advance of the crude and barbarous state of things prevalent in the Dark Ages; when Superstition had usurped the place of Wisdom, and cruelty reigned on fair Compassion's throne.

But though in the hearts of the great majority of mankind in Western lands the ancient animisms and the primæval savageries still reigned supreme,—reigned with a rule of terror that we of this latter freer age can never fully estimate or comprehend,—there still existed, at the century's dawn, a few score of silent devotees of science whose work was destined ere that century's end to blossom into a civilisation such as earth had never known before,—a civilisation able to liberate, not only men's bodies from the fetters of time and space,

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annihilating distance and bringing the news of all the world to all; but also to enfranchise, once for all, the human mind from the deadlier bondages of prejudice and tyranny, from the old-time superstitions, and from the foolish self-conceit that all this Universe existed but for benefit of man alone; its distant suns but lights to guide him, and earth's weaker suffering creatures made but to gratify his appetite for blood. Copernicus and Galileo Galilei, Kepler and Newton, indeed, had long before widened the earlier conception of that Universe, and had established in the starry depths its universal Laws; but these were men born long before the time when the fruits of their labours could be comprehended; and the heavens were still too high, too unfamiliar, for their lesson to come home to the hearts of men.

When we examine into the causes of any great advance in human knowledge, we will find, in almost any instance we may select, that advance has been the result of the introduction of a new *method*; and the true beginning of our knowledge of the universe about us rose also from this cause. Not long before the time of which we speak, practically nothing was known of the true composition of matter, and, as is usual in such case, the wildest theories prevailed in absence of all knowledge. Then rose in France the illustrious founder of our modern Chemistry, Lavoisier, who, introducing for the first time balance and measure into the chemical laboratory, first reduced the chaos of speculations that then prevailed into a cosmos, wherein already could be seen the little-comprehended working of nature's Laws. And it was really to that new method which he introduced, to that rigid substitution of accurate measurement in place of the qualitative carelessness of earlier workers, that we owe all our knowledge of the structure of matter to-day; even as Kepler's introduction of accurate measurement in the position of the heavenly bodies made Newton's grand generalisation of universal gravitation possible. Balance and rule made possible a true interpretation of the phenomena of Chemistry, and

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Lavoisier's new method, followed by Dalton, Avogadro, and many another patient worker, placed in the hands of man the key that was destined, but a few short years ago, to unlock at least in part the mystery of matter, and to accumulate those facts on which the modern theory of the constitution of the universe is built. Then came our English Faraday, who did for Electricity what Newton and Lavoisier had done for Astronomy and for Chemistry; and Joule, who did the like for Heat;—each a tremendous conquest over matter of which we yet can scarcely grasp the full significance; each bringing cosmos out of chaos, and teaching in new fashion that tremendous lesson taught so long ago by the great Sage of India,—that whatsoever exists is the outcome of the operation of those inviolable sequences of effect and cause to which we give the name of Laws; as He, Master of the wider realm of Mind, summarised this whole Universe in the Dhammā, the functionings or phenomena of Mind.

Speedily, as the new knowledge won by an ever-growing host of workers, spread with the passing years of our nineteenth century the effect of these great generalisations became manifest in every department of life; knowledge,—a thing in the earlier days deemed half unlawful, a too-curious prying into the mysteries of God, came to be more and more sought after, its value realised, its immeasurable conquests applied to the service of mankind. The fire the ancient Āryans had worshipped as the greatest of the Gods was harnessed by Watt and Stephenson to the service of mankind; the very lightning that our grandfathers regarded with such superstitious awe was fettered to man's use, till he fulfilled in very truth Ariel's prophetic boast, and girdled all the earth in forty seconds. Science, the new Science of the nineteenth century, came home to each man at his door, and that most subtle of the forces of the Universe, not long ago only a plaything for the learned, has now invaded every department of our

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life,—lights us and warms us, flings wide the whole world's news over the continents and beneath the oceans; bears us the very accents of a distant friend; and, ere another decade has passed, will bear his image too.

Not less marvellous are the achievements in the realm of life,—albeit that life's secret yet remains untold, and must remain so, till a new method shall reveal its mysteries also. Still, though the central power, the nature of life itself, is yet unknown, vast conquests over human ignorance and human suffering have been made by medical science,—by a thousand patient workers in hospital and laboratory, who have traced out the true causation of many a cause of human agony,—traced it to the very lowliest and meanest of life's manifestations, to some few seditious members of that vast family of humble organisms whereby so many of our vital functions are sustained,—anarchical microbes that prey on the body—corporate of our existence, heedless and unwitting of their own destruction, if so be they may involve the hapless community that supports them in a final cataclysm in which themselves must perish. A little, also, have we learned of the functionings of sense and speech,—too little here, alas, yet still enough in promise of a wider comprehension yet to come. For much of the torture of the old-time surgery,—at the beginning of this century wrought on the sentient man,—the great discoveries of Simpson and of Lister have found the remedy; and now we have the great physiologist Metchnikoff assuring us that even the decline of mental and bodily power with age is only a disease,—one which, ere many a year is past, we may find out the cure for; till the span of our natural lives is extended quite up to or beyond that ripe old age of one hundred years which our Buddhist commentators state is the normal period of a man's life in this age!

Immeasurable as are such advances, out of all comparison as are the results of applied science with any material pros-

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perity of any previous civilisation known to us; the mental and moral progress resultant from this new knowledge has been yet more stupendous; for, in very truth, our tolerance, our humanity, the whole of that wider conception of life which characterises the New Civilisation has sprung but from the principles of science, and from these alone. By many another way has humanity striven towards progress,—through Religion, —as with the ancient Hebrews, through Art and Philosophy, as ancient Greece; through the national ideal, as vanished Rome, through lust of material conquest, as many a perished Empire of the olden days; yet none have achieved through centuries as the new science of our age in these brief years; and the question of vital interest before us is this:—in what has this new method of progress so vitally differed from all others we have known, that it should bring its devotees, in all so short a period, a progress, an enlightenment and a material prosperity so utterly past all comparison with any previous development of the human race?

That difference, we should say, lies, first and foremost, in the truth of the fundamental conception on which the whole of this New Civilisation is based;—on that conception of the universal Reign of Law which is the foundation-stone of every department of modern seience; which has on every hand substituted accurate analysis of the phenomena of nature for the crude and baseless speculations of the ancient animisms; deduction from these phenomena in place of dogmatisms; and the universal truths of Reason for the half-truths of the emotional life. And it is in this very fact of the substitution of unerring Reason for the transitory dreams of the emotions that the possibility,—nay, given time enough, the absolute certainty,—of the universal extension of this New Civilization lies. For Reason is one, exact, common to every branch of the human family, given the necessary training:—its truths are universal truths, whilst the dictates of the

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emotions are peculiar to each separate race; and the emotional life and the emotional ideals of any special nation, resultant as these are from the history and the environment of that nation, can never become world-ideals nor do they contain any but relative truths,—truths relative only to the life of the country in which they take their rise.

Let us consider an example. Perhaps the greatest of the bye-gone civilisations of which our history tells us was that of Ancient Greece, the fundamental conception of which may be crudely summarised in the statement that beauty of form expresses in some inexplicable way the eternal truth. This beauty of form, in the conception of the ancient Greeks, found its supremest manifestation in human beauty; and because, as we have said, such ideals as this, founded as they always are on the race-memory and on the racial development, must always remain peculiar to that race, it was only the beauty of the *Grecian* race in its highest developments that thus appealed to them. Where, in some strange way impossible for us to comprehend, they could see the manifestation of eternal truth in human beauty of the classic Grecian type, they themselves would utterly have failed to grasp it in the Chinese conception and delineation of beauty; whilst *vice versâ*, if we even go so far as to suppose that the Chinaman could similarly see eternal truths expressed in human beauty (which of course in reality he could not do at all), it would be in Chinese humanity that he would find the object of his devotion,—the Grecian type would rather appear untrue and inharmonious, inexpressive of any of those elements of beauty which his emotions presented to his consciousness as manifestations of eternal truth. And so the Greek ideal was an ideal only for the man of Greek descent, and that 'human form divine' in which so appealed to his emotions and so stirred his inmost being that he regarded it as somehow a manifestation of a truth to high for man in any

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other way to grasp, would not present even the conception of harmony, much less the symbol of eternal truth, to a man of other race and age. To the present writer, for example, the beauty of the classic marbles does not appeal at all;—would appear insignificant and even hideous beside an Eastern sunset, or the calm marvel of the starry heavens, or even in comparison with the perfection of design and colour exhibited by a crystallising salt when viewed by polarised light.

And now, consider Reason as compared with this parochial ideal; and we will at once see that all its truths are universal, not limited to this or that race, or age, or to any time or place at all; but common to all humanity, exact, and true to all. Take, as the simplest of all instances, the science of mathematics,—that science which lies at the back of all our modern sciences,—for these are all in reality but a reduction of the phenomena of the Universe to mathematics; an expression in mathematical equations of those sequences of causation which constitute the world in which we live. For all intellects constituted as the human intellect,—and, surely, for all others,—two and two make four:—that, simplest of all the conceptions of Reason, is a truth not limited to any race or age, but universal, definite, and sure. Here at last, and here in the domain of Reason alone, do we arrive at an approximation to eternal truths;—not in the vain and everchanging field and jungle-ground of the emotions, but on the calm clear heights of inerratic knowledge, wherefrom, serene, the wise regard the universe about them and below. Here alone we come to the border of Truth's Empire; here alone can we arrive at any certainty, at any sure foundation for our comprehension of the life we live. And it is precisely in the measure,—the ever-increasing measure,—that we of the West have set aside the dictates of the emotions, and have substituted Reason for ideals born out of desire, that we have

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at last won from the universe about us some small knowledge of its mysteries; that we have progressed in this brief century so immeasurably beyond our forefathers; and have come at last, for the first time within our human history, to the dawn of a Civilisation founded on eternal Truth, to a knowledge greater that ever the world has seen before,— the threshold of a progress so vast that even yet we have not grasped its purpot fully.

It is, then, in the truth of its fundamental conception that the secret of the power of this New Civilisation lies hidden and concealed,—in that conception, namely, which forms the first half of that Stanza of Assaji [1] which is held to summarise the deeper meaning of the Teaching of the Buddha: —that all the phenomena of life and nature, without any exception whatsoever, are sprung from Causes,—are momentary manifestations of those inviolable sequences to which our modern science gives the name of Laws. For, in very truth, our forbears, not the less than Sāriputta's contemporaries, had not grasped even in its simplest form this stupendous generalisation. For them, also, the Law of Causation could be broken,— or rather, they recked not of Causation's Law at all; they, too, believed that the phenomena of nature were the manifestation of a Will Divine,—an anthropomorphic will that could be seduced from its set purpose by the prayer of man; they, too, saw in storm and flood and pestilence the messengers of the Wrath Divine; in earth's fair harvests God's beneficence, and in the orbs of heaven but the Lights that he had set above only to lighten man upon his all so perilous journey through this life. And it was by reason of this animistic conception of the nature of the universe that mens' hearts and sympathies were alienated from their fellows and from the brute creation alike; not less than their minds were alienated from that Truth

1. See Dr. Paul Carus' article in the present issue.

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which is great Reason's Norm. For each group of men,—whether classified by race or by religious dogma, there was a narrow circle within which all their sympathies moved, and those that were without were 'dogs and sorcerers',—beings to whom they dared not shew compassion, last the Wrath Divine should note their backsliding, and visit such sin even on their innocent children. It was not for them, as to us Buddhists, Ignorance and the Cravings sprung from it that prompted the erring man to evil; but Sin,—offspring of Satan, with which there could be no compromise, but only bitter cruelty and punishment from man. In so narrow a circle were men's minds thus fettered, that for long centuries they dared not even to think freely, or to enquire into the working of Nature's Laws, and the ferocity of the ancient persecution of knowledge found yet its reflex in the later days of the beginning of the nineteenth century; in the bigotry, well-nigh universal, of men's minds; in the shameful state of human justice, which, as we have said, would hang a child for petty larceny; and in the multifarious race-hatreds,—not yet, alas! extinct,—which sprung very largely from the fact that different members of the European family held different views about the nature of the Universe, about the Divine being supposed to reign therein, and about the best way to so approach that Being as to obtain his favour or to avert his wrath.

But, with the devoted work of the pioneers of scientific knowledge, a new light slowly dawned on the minds of men. Copernicus, Kepler and Newton, slowly albeit their discoveries and hypotheses gained general acceptance, had already vastly extended man's conception of the universe about him; and, after Lavoisier's time, each successive new discovery of science widened anew the mental horizon of the European races. With each new barrier overthrown, came also a growing spirit of humanity; a diminution, amongst the educated classes at least, of the old race-hatreds; a grander conception of

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man's duty to his weaker and erring brother man ; and, later, with the general acceptance of the principle of Evolution, a greater tenderness towards his brother the brute ;—now no longer only fit subject for his shambles or his sport, but, with ourselves, co-heritor of all the ages, the less developed member of our common race. A similar change took place with regard to religion, as men, their minds grown wider, came to have less of intolerance for 'sin';—came to comprehend that the tendency to evil-doing is in truth a disease which in many cases may be cured if taken in good time;—came to set aside more and more the crude ideas and ideals of the ancient Hebrews, the terrible dogma of eternal punishment ; to devote yet more attention to the gentler teachings of the Great Sage of Nazareth ; and, above all, to understand that true Religion is living a noble life, and not holding this or that view about the nature of the Deity, or the origin of 'sin';—that working for the well-being of mankind is better than selfish prayer; and Charity indeed the greatest of the virtues, and the central true ideal of every great Religion.

Thus was it that the dawn of science, the spread of its fundamental principle, one as it is with the central tenet of our Buddhist Faith, brought humanity and healing to mankind at large,—humanity which soon manifested itself in great charities; in religious bodies of great power and wealth, formed for the sole purpose of rescuing the outcasts of civilisation ; in gigantic hospitals for the free treatment of earth's suffering children;—and, best of all, in a new appreciation of the value of good education, which alone is able to eliminate the hereditary weaknesses of mankind, to promote internal prosperity and external peace, and to make men able and worthy to reap the reward of all past striving and past failing. It was as though Humanity at last had wakened out of a long sad dream of cruelty and horror, to discover that all its

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terror had been but of its own making ;— had come at last to comprehend a little of the underlying nature of this world in which it lives, to know in what manner man may so employ the forces and the Laws of Nature to bring him a wider, grander life, enfranchised of the old dark animisms of his fore-fathers,—a life whereof the supreme ideal is the attainment of Wisdom ; with Charity,—the Love wide-reaching for all creatures that have life,—as the guide and arbiter of every act.

But here it may be asked, How, if all this incomparable progress be indeed the fruit of that underlying conception of Causation's Law, how came it that a similar state of progress was not attained when that same principle was, for the first time in human history, taught by the Buddha in the Middle Kingdom twenty-five centuries ago ? How was it, if it be truly but the acceptation of that principle has been the cause of this New Civilisation, that all the people of India in the Emperor Dhammāsoka's time did not attain a similar prosperity, alike in things material as in matters of morality and ethic ? The answer to this question lies in the second great peculiarity of modern science,—that fact which has alone enabled it to spread its teachings and to win acceptance for them even in the the face of all the animistic tendencies of man, the hereditary ignorances, the power of the old-time tyrannies of Church and State. This peculiarity lies in its new *Method*,—in its ability to *prove* its hypotheses by experiment, to give clear and irrefragable demonstration of the truth of its great underlying principles. It is no use to preach to man this or that doctrine as a mere philosophy,—a system built of words, excellent howsoever the principles set forth may be ;—for the system of words already in his mind will necessarily be more powerful than that you teach. Before a man can accept,—before, indeed, it is good, accordant with Reason, that he should accept, any new doctrine or philosophy whatever, that doctrine or philosophy must be supported by some proof,—

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some means whereby man may gain such a hitherto unknown experience as may convince him of the truth of that you teach. Buddhism and Science alike have that proof; but the great difference between the two lies in the fact that anyone can gain for himself the proof that Science has to offer; whereas but few are able, willing albeit they might be, to gain the proof offered by Buddhism. For the one proof,—that of Science,—is concerned with the external or so-called 'objective' phenomena;—the proof of Buddhism is internal, 'subjective,' relative to the actual mental phenomena whereby we perceive the material Universe. And whilst,—by reason of its very intimacy, so to speak, by reason of the fact that he who can win that proof realises absolutely what the scientist only deduces,—the Buddhist proof is final, absolute and complete for the man who gains it; it is not proof at all for the great majority of men, even as it is said of the Dhamma 'Paccattaṁ veditabbo viññūhi,'—It is to be known only by wisdom by *each one for himself.* This Buddhist proof, then, lying as it does in the realm of an absolute Realisation unobtainable save by long practice of most arduous mental training, is far more final, infinitely more satisfying, than any deduction from external phenomena can ever be. The knowledge, for example, of the nature of Causation's Law obtained thereby is as different from that obtained by the scientific method as is one's intimate perception of one's own thoughts from another man's as gathered through his speech. But that realization, that perfect proof, is for the few alone,—the very few who are willing and able to devote all their lives and all their efforts to the tremendous task of conquering and of controlling Mind,—Mind, that is for the Buddhist as it were the maker of the Universe wherein we live.

Even in the days, then, when Buddhism flourished in the land of its birth, the number of men who were able thereby to grasp its central doctrine were few indeed. The Buddha

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had, as it were, appeared thousands of years before man's mind had on the whole grown great enough to be able to grasp that wide generalisation, or to follow the method of mental culture whereby alone the Dhamma can be realised and proven. To the people at large it was not this central principle that appealed, so much as what little they could understand of its application,—the Buddhist statement of the Law of Kamma,—of the pain resultant from ill-doing and the happiness resultant from good deeds; and these things, despite the injunctions of the Dhamma itself, they took, so to speak, on faith. They,—a people in the first flush of racial childhood,—saw many a man of wealth and power follow the Master's example, and leave the worldly for the Homeless Life; and this seemed to them the best proof of all of the truth of that Religion,—that men should deprive themselves of all the pleasures of the world, and live on in the Yellow Robe, content to meditate and preach. But they themselves, the people as a whole, were content to follow in faith's lower way,—leaving the Path of Wisdom only to those whose hearts were stout enough to overcome its difficulties. So it came about that the inner teaching of Buddhism never reached to the hearts of the people, was never the property of any but the ascetic Monks themselves; nor was it either destined to spread downward to the Indian peoples at large, because they were not advanced enough to use the sole method for its demonstration; and because further, unhappily for India, the growing power of the Brahmanical caste, which had lost its perquisites through this new universalist teaching, was utilised to re-enslave the people, to make them once again, ere they had hardly realised the taste of Freedom's Life, thralls of the ancient animistic superstitions;—haunted by fears of demons, ghosts and Gods, by beings who could only be exorcised by the Brāhman, with his farrago of ceremonial and of charms. Thus, ere a thousand years had passed from the time of the Master's Parinibbāṇa, India had brought out once more the

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dollies of her childhood's days; and was content to sit adoring them, whilst other and more clear-seeing races seized with avidity on the precious jewels she had thrown away.

But with the new method of proof introduced by modern science it was far otherwise,—its proofs are open to all who care to repeat the experiments on which the various hypotheses are based, and with sufficient intelligence to follow the reasoning processes involved in those hypotheses. So,—though its results could never, for the individual, be of the absolute and intimate nature which comes from the Buddhist method of mental training and control,—the proofs afforded by science were of a far wider and more general application for humanity at large than those of Buddhism. Man, moreover, was impressed the more by them, that they were susceptible of material applications which were capable of appealing to minds the least advanced. The common worldling has ever been more impressed by show of power, by manifestation of mere senseless force, than by the greatest achievements of science and of philosophy; and it has been very largely because of the practical fruits of science,—its steam-engines, its motors and its guns,—that it has thus succeeded in impressing its ideas upon the great majority of men; whilst its really marvellous achievements,—its measurements of the distances and weights of the heavenly bodies, its determinations of the wave-length and velocity of light, its spectral analysis of the most distant members of our universe, and its Atomic Theory,—these all remain still without effect on the crude consciousness of the man of earth; because they are accompanied by none of the noise and manifest power manifested by the steam-engine or the Maxim gun. Progress, again, was furthered by the fact that these material results of applied science needed an ever-increasing army of workers to make and tend them,—all of whom had to know at least so much of theoretic science as should suffice for guidance of their work.

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It is by reason of all these things that the achievements of science during the last century have been, in their work for good upon the race, so out of all comparison with any previous enlightenment or progress of mankind. If the summit of the Hill of Science was, for the ordinary man, lost in the towering clouds of theories beyond his mental grasp, the base of it at least was on the earth,—solid, substantial, and undeniable; its very material vastness compelling his respect. So have its teachings come home to the majority of men;—and still we stand but at the very beginnings of its growth, groping through the twilight where our descendants will see clearly; enlightened by this fore-dawn of knowledge enough to see Causation only ruling in the Universe; yet still in darkness as to the true meaning of Causation in itself,—our Laws but statements of known sequences of Cause and of Effect.

So have we, in a certain sense,—not indeed with that sure inward Realisation of the Buddhist ideal, but yet in fashion all-sufficing to the mere intelligence of man,—won, in our New Civilisation, to the far-reaching knowledge summed up in the first half of that confession of our Buddhist Faith—that all Phenomena occur in sure Causation,—as the synthesis of all experience, as the expression in mere halting words of the profoundest secret of this universal life. It has passed from the study of the mathematician to the laboratory of the natural scientist; already to-day it is dimly realised in the workshop and engine-room, and in another generation's time it will have become the common property of mankind; for the dreams of to-day are the sure realities of the morrow; and all certainty of knowledge that we have is but the expression of that proposition in terms of this or that branch of human experience.

But for the second half of great Assaji's Stanza,—the secret of the Origin and the Cessation of all phenomena, the How and Why of Life,—how shall we of the New Civilisation come nearer

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to that Highest Wisdom; pass from the transition period of mere destruction of the ancient animisms to the Age of Reconstruction; from groping in the dark to walking in the light of Wisdom; from mere Agnosticism to the final triumph of the Gnosis? Only, we should say, in the deepest and fullest sense by that most difficult path of Meditation, by winning, as the Dhamma teaches, 'each one for himself' the final victory over the wandering processes of mind. But, in exactly the same fashion as the bringing down of the conception of Causality into the world material has been so fruitful of every form of progress, so also, we take it, will be the next great advance of science;—an advance which will perform for our inner lives that which has already been accomplished for the world without; which shall bring us some true comprehension of the nature of Mind, of that whereby this Universe is known, but of which, so far, we know practically naught.

At present, all our knowledge of the mind is that obtained by introspection; with the result that there are almost as many systems of psychology as there are writers on the subject. Something,—a very little indeed,—has lately been effected in the direction of brain-localisations,—we know that certain functions of seeing are carried out in the occipital lobes, and so on; but of the *nature* of these processes we are still in profoundest darkness. And yet it is these things that are more appealing, indefinitely more important,—alike to us as men, whose human lives are but component of these functionings, and to our right comprehension of the Universe,—than any of the phenomena of that externalised world which these functionings of sense and mind evolve to consciousness. It is only quite recently that men have begun to realise that it may be possible to apply the same principles of mathematical and exact science to the domain of Thought, no less than to the domain of that matter which we by thought perceive; for here, in the realm of sense and mind, Animism has its chiefest and most ancient stronghold:—how few, even of

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our latter-day psychologists, have as yet come to comprehend that there is no one Self in man, but rather, if we must employ a very misleading term, a thousand, a million, unnumbered Selves to each separate individual, according to the group of functionings of sense or thought paramount in his being at different periods and in different moods. Thought and the operation of the senses,—but especially the former,—have been too much regarded as things mysterious, beyond all ascertaining:—Mind and Matter have been placed as it were in categories of opposites,—one subject unto Law, its nature but the manifestation of natural forces,—the other subject to no law but individual caprice, a 'living being' possessed of 'free will' and animated by some essential and mysterious Principle of Life.

With the advancement of our knowledge of the Universe, however, and especially with that growing conception of its essential unity, which the Electric Theory of Matter has done so much to promote, even this idea of Mind and Matter as things thus alien and apart, is slowly vanishing. Already there are beginnings of the new Science of Psychology,—a psychology founded, not on mere introspection with its manifold sources of error, but on the results of quantitative experimental work. The first advances in this direction, resulting from the work of Fechner and of Helmholtz, have indeed gone but little further than the study of Sensation; which has been shewn to be related to the stimulus which arouses it in accordance with the operation of a special and peculiar law. [2] But thought

2. This Law,—known after its illustrious discoverer as the Law of Fechner,—together with other valuable results of the new Science referred to, is fully set forth in a most valuable treatise by one of the foremost experimentalists in this new field, entitled *The New Psychology* (by E. W. Scripture, Ph. D. published by Walter Scott, Paternoster Square, London.) This work, written in a style singularly lucid considering the complexity of the subject, we heartily recommend to those interested in Psychology; especially to those learned in our Buddhist Psychology, who will find much therein of singular interest, as confirming many of the statements of our own Abhidhamma. We cannot forbear from quoting at full one of the most interesting of these confirmations; the experiment under notice being the gradual rise into consciousness of a scent-perception, carried out with an instrument called the olfactometer, which slowly permits a scent contained within it to reach the olfactory nerves of the percipient:—"In the whole range of psychology there is nowhere to be found a more striking method of illustrating the difference between the different thresholds of knowledge. As the smelling-tube is pulled backward the observer at first

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itself remains inscrutable as ever; for no method has yet been found whereby this all so subtle force can be appreciated, measured or analysed; and until such method is forthcoming we must still remain, not only in ignorance of the very nature of consciousness; but of necessity still in a state of suspended judgment concerning even the laws of the external universe, for it is by thought and thought alone that we are cognisant of these.

It is in this direction, especially, that the Buddhist Psychology of the Abhidhamma may supply the clue to the modern scientist. The Buddhist idea is that if we can bring the mind to a state of absolute one-pointedness as regards any particular subject, we shall realise the underlying nature of the matter thus meditated on directly; its Laws, in effect, will become apparent to us without the lengthy processes of experiment and ratiocination characteristic of the methods of modern science. Such a state of absolute concentration is, of course, impossible to the great majority of men in this age; and there is nothing more difficult,—we had almost said more impossible,—than to make even the necessary preliminary conquest of thinking of one thing only for any length of time. But the whole of the Buddhist system of psychology may be taken to be the outcome of such direct realisation, put into words suitable to the men of the time when that system was pro-

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notices no odour; the odour is said to be below the threshold. After while he says, 'I smell something. but I can't tell what it is; a sensation is there, it is known as an odour; it has passed the threshold of sensation but has not reached the threshold of recognition (if I may use such an expression.) The odour becomes stronger and stronger; finally the observer exclaims 'Now I know the odour; let me think a moment and I will tell you the name'. Very frequently he recognises the odour without beiug able to recollect the name. The difference between the threshold of sensation and the threshold of recognition is often considerable. If the odour is still further increased, the name, for usual substances, is readily recollected." (loc. cit. p. 372.

The student ofAbhidhamma will here recognise at once the familiar classification and sequence, almost the nomenclature,—of the Budnhist Psychology. First springs up the simple Vedana,—tne pure Sensation of a scent. Next follows the Saññā, the perception or recognition as a special class of scent; but the observer is still unable to state the name,—it has, as it were, become classified in his mind, but has not fully entered into consciousness. Then with a mental effort, the observer awakens the Samkharas of similar scents, till at last one corresponds accurately to that in the olfactometer, and, later, with it rises its associated name; and so there follows the Viññanam, the consciousness, 'there is such and such a definite scent'.

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mulgated; and the question here arises:—Can we find, in the Buddhist works on the nature of mind, any statement which, duly interpreted, may give such a clue as may result in the discovery of an experimental method of dealing with thought and consciousness?

To us it appears that there are many such available clues; one of which we may appropriately consider here. As will be already known to the Reader of this Journal, [3] the rise of any sensation into consciousness is stated in Abhidhamma to be accompanied by,—or looked at from another point of view, to consist of,—a vibration or oscillation of that sum-total of the vital forces of a man at any time which we term the Bhavaṅga-stream or Stream of Life. This, reduced to modern nomenclature, is tantamount to saying that the steady discharge of the vital forces of a man which exists, say, when he is in deep sleep, is converted into an oscillatory discharge during the rise and progress of all perceptions, thoughts, etc.,—the rate of vibration of course varying with the particular nature of the disturbance.

Now reducing, as does our modern electric theory, all matter, to specialised aggregations of electric charges, and resolving these again to different states of stress in the Æther, we may interpret in modern language the statement of the Abhidhamma referred to by saying that thought, sensation, etc., are, or are accompanied by, a vibration of the Æther of modern science;—a vibration which would, applying further the ideas of the Abhidhamma, be characteristic for each

3. See the article on *The Processes of Thought*, p. 262 of the present Volume.

4. In exactly the same way that the steady discharge of a Leyden jar or high-potential battery becomes an oscillating discharge when a sufficient resistance is interposed in the circuit. The Reader of course must bear in mind that, whilst this method of viewing the matter may serve to clarify our ideas, and to "objectivise" thought, as it were; we must not regard it,—or indeed any theory about the constitution of the Universe,—as more, from the Buddhist point of view, than a convenient way of picturing or symbolising thought. For the Buddhist, it is rather thought that gives rise to Matter, and the rest, than vice versa, the Buddhist position being, as indicated in the text which heads this article, wholly idealistic.

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different class of functioning; as the Hertzian oscillation is characteristic for every variation in the capacity and resistance of the system which produces it. Suppose, then, that we possessed a sense capable of being affected directly by these vibrations, a man in the waking state would appear to us to radiate an ever-shifting multi-coloured light, which would dwindle to very little indeed during deep sleep, and be most intense during hard mental work, profound emotion, or extremely vivid sensations. Going still further with our interpretation,—with the application of the statements of the Abhidhamma,—we should further find, were we able with this special sense to perceive what was occuring in exceedingly short periods of time, that each separate period of radiation was followed by a period of relative quiescence,—when the disturbance had come to an end, and the Bhavaṅga-stream again flowed steadily.[5] Thus, on this view, a man when awake would emanate gleams of variously coloured radiation, punctuated with intervals of darkness;—a simile familiar to the student of the Buddhist metaphysical works, where man's mental energies are often compared to a flickering lamp-flame. Unless bone were opaque to these vibrations, the radiation would presumably be most apparent about his head; but even in the unlikely event of such opacity, in any case it would be visible to one endowed with our hypothetical sense in front of his eyes, seen through the opening in the skull through which the optic nerves pass.

Now this conception of a man as the source of a new sort of radiant energy is one that well lends itself to experiment; for as a matter of fact we know much more about, and can much more readily detect, vibrations in the Æther, than we know

5. See the article on *The Processes of Thought* already referred to. To avoid undue complexity, I have referred only to *one* class of vibration; as a matter of fact Sensation, Perception, Remembering and Consciousness would probably each possess its own separate form of vibration; and we may perhaps obtain a clearer comprehension in this way of the manner in which a sensation rises though the different Thresholds, or through successive Khandhas, into Consciousness. If, for example, we assigned, say, one octave of vibration to each, the natural tendency of the radiation resulting from a sensation would be to arouse the higher harmonics,—say the corrsponding 'colour' of the next octave; in those portions of the mind structure attuned thereto.

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about even the simplest forms of matter ;—which, indeed, are for the most part only manifest to us by virtue of radiations they emanate or reflect. A little consideration will shew us that these thought-vibrations must be of exceedingly high rapidity and short wave-length ; if only for the reason of the vast complexity of thought and sensation. We can, for example, detect the difference in the spectrum (or rather in certain parts of it) due to relatively few wave-lengths ; and therefore, in respect of colour, we must have nearly as many possibilities of thought-vibration as there are different shades in the spectrum. And the detection of such vibrations should be by no means difficult ; and simply amounts to the question,—Do these vibrations affect any form of matter in any way that we can estimate ? On the Buddhist theorem of the absolute inter-dependence of Name and Form, of Matter and Mind, we should expect them to do so ; and if, for example, we could find a substance the electrical resistance of which varies under impact of these rays as that of Selenium does under the action of light, the problem of the mind would be in a fair way to be solved. Either in such a discovery, or in the application of some one or other of the many methods, familar to all physicists, for the detection and measurement of short Æther-waves ; or, possibly, in some new hitherto unknown property of matter, yet to come to light, lies all the possibility of a new Science, a New Psychology ;—a psychology which shall at last reveal the true nature of the very mechanism whereby we perceive and conceive the Universe, open the way for new and hitherto undreamed-of discoveries ; and, like the science of the last century, but with yet wider scope, indefinitely increase our knowledge of the nature of existence, widen our hearts and expand our minds, and bring mankind to the harvesting of all the age-long labour of Humanity ; to the fulfilment of the purpose of that New Civilisation which even now is dawning on the world.

In another directions also, there is everywhere evidence that, even without so revolutionary a discovery as that of

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a true Science of the Mind, Humanity will surely advance during this coming century beyond our highest dreams. As the great teachings of science come home to the masses of the people; as education progresses; as the conditions of the striving proletariat are constantly improved, alike by new discoveries and by the out-growth of the spirit of humanity; the old barbarous race-hatreds will swiftly perish, till the whole folly and fanfarronade of militarism and its evil fruits of warfare are swept away for ever. With the progress of medical science, and the increasing civilisation of the people, men will come presently to realise that their true enemies are not their brother men, but those far more destructive foes, the pathogenic bacteria; till at last, instead of the wealth and energy of the nations being wasted in the support of armaments to provide against each other's rapacity, they will be administered by men of science instead of politicians, and put to the far better and more sensible use of exterminating, in a series of world-organised campaigns of medical science, those pathogenic organisms which are responsible in each year for more of human suffering and mortality than any coalition of the military Powers could effect in generations. Education will be more and more recognised as the chief asset of the State's prosperity and progress, its forces organised, supervised and supported at the State's expense, until each child is instructed in the manner best fitted to develope his or her mental faculties to their utmost limit; and the whole intellectual ability of the world is utilised for the common good; instead of being for the most part wasted for lack of proper cultivation, as is now the rule. The problem of the growth of the world's population, fertile cause as it is of so much of wrong wrought by the greater Powers on the weaker States, will at last be solved by two great remedies:—first, the ever-increasing culture of humanity,—for statistics prove beyond a doubt that the increase of population is in inverse ratio to the mental development of a class or race, and even now it is only, in the

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civilised nations, the unthinking proletariat that burdens the earth with more children than she can well support;—and, secondly, by a new solution of the question of food-supply, even in the present state of science already well in sight. Man, for his nourishment, needs but a small supply of certain combinations of the elements,—elements which exist in super-abundance in earth and air and water, but at present needing the lengthy and laborious processes of agriculture to so combine them that they are able to support the life of man. But the great progress of chemical science has already made it possible to synthesise many a product of the vegetable kingdom, either from the elements direct, or, more commonly, from such materials as coal which exist in great abundance on the earth; and, especially in view of recent achievements, there can be but little doubt but that before long it will be possible to produce even such complex combinations as the proteids in the laboratory; and, later, on the commercial scale. When this end is accomplished, the problem of the food-supply of mankind will be finally solved; and the limit of the world's population will no longer be dependent on the area of cultivatable land; even in the unlikely event of that population increasing much beyond the present figure, by reason of that refining effect of increasing culture already referred to.

Last, but not in our estimation least, if we may judge from the general trend of modern science and of modern thought, the great Religion of the Sage of India will slowly but surely supplant the various forms of religious thought and belief now prevalent in Western lands;—will spread, hand in hand with the extension of that scientific teaching which it endorses and supplements; alike in the spheres of ethic and of psychology. Countervailing much of the aggressive individualism of persons and of states so much in evidence to-day; representing Religion as no longer in conflict with science, but its counterpart in the worlds of morality and of spiritual progress;

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appealing to mankind not through desire for future life or the emotions, but through that Reason which with the progress of the world will become ever more and more the lode-star of Humanity,—through the clear reasonableness of its teachings, and the nobility of its great ideals;—Buddhism, already the widest-spread of all the world's Religions, will conquer all the nations of the earth with the strong spirit of its Truth and its Compassion; until at last all hatreds are forgotten, all differences set aside;—till all the Nations of the Earth shall have united in one common Brotherhood of Man, whose Law shall be the Law of Pity for the weak and ignorant;—the Law of Sacrifice for the strong and wise;—till Wisdom shall have become the universal Goal of Life; and Love life's Way.

Such is a little of the promise of the coming centuries, a feeble forecast of the progress of our world to this New Civilisation, whereof we have to-day only the dim enlightenment that goes before the dawn. We, who live but in the foreglow of Humanity's apotheosis, can see but little through the twilight of our hearts,—still are our eyes bedimmed with the sorrow of ancient sufferings too terrible to contemplate; our minds still darkened with the mists of false conceptions, prejudices and cruelties inherited from the men of former days; needing another and yet another generation to obliterate from out the hearts and memories of men. Yet have we seen enough,—computing all the immeasurable progress even of this one short century of dawning civilisation; measuring its incomparable conquests, not of the realm of things material alone, but also over many a dear delusion, of many a mental and moral bias that formerly debarred mankind from every great achievement;—we have yet seen enough to give us certitude of a yet vaster progress; to know that the reality of the New Civilisation will beyond all grandeur and all progress that ever yet the human heart has dared to hope for or conceive.

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And surely we, who live thus nigh the blossoming of this last fairest flower of human life, are privileged indeed; who, remembering yet the suffering and the mental darkness wherein aforetime all men's lives were bound, can yet forsee, in all the waking world about us, the splendid promise of the coming day:—when the Sun of Wisdom shall dawn on all the earth, thrilling all human hearts to love and to a new undreamed-of life;—when the heart of all Humanity, realising as it were but in a moment the fulfilment of its æonian pain-filled growth, shall, like the Lotus in the morning glory, unfold at last in that incomparable dawning, filling all earth with Righteousness' sweet scent and Love's fair harmony of form;—in the day when man's Compassion shall embrace all meanest things that live and suffer; when man's Wisdom shall have reached beyond the Stars.

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THE PHILOSOPHY OF BUDDHISM.

BY DR. PAUL CARUS.

I.—THE THREE CHARACTERISTICS.

THE general tendency of Buddhism is briefly described in three sentences which are set forth with solemn impressiveness in the Aṅguttara Nikāya. They declare that all compound things (*i. e.*, all material or concrete existences) are; *(1)* transient; *(2)* subject to suffering; *(3)* lacking an Attan (Skt. Ātman), or enduring Ego or Soul.

These three statements are referred to as the 'Three Characteristics.'

We must know first that all actual things are compound in their nature. They consist of parts and can be divided or separated into their constituents. Being aggregates, they cannot be permanent; they are subject to change and will sooner or later be dissolved. Every origin implies an end, and birth necessitates death. This is the First Characteristic.

Further, while in our bodily incarnation we may at present enjoy life, we should know that we are subject to being joined to what is unpleasant and to being separated from what is pleasant. In other words, we will sooner or later experience sufferings, old age, and death. Some changes are pleasurable, others painful, and the latter are inevitable. Suffering is an inalienable feature of existence. This is the Second Characteristic.

The Third Characteristic involves the much mooted question of 'things in themselves.' We must know that when several parts constitute a whole, the unity of it originates by composition; which means that an organism, or any other

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compound thing, is produced through the interrelation of its constituents. There are no independent things in themselves, independent of their parts ; there are no Attans, *i. e.*, permanent Selfs, which are, and have been, and will remain forever what they are now.

These three truths so vigorously insisted upon are stated in the Aṅguttara Nikāya (III, 134) in the following words : [1]

'Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all its compounds are Transitory. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all compounds are transitory.

'Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all its compounds are (subject to) Suffering. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all compounds are (subject to) Suffering.

'Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all compounds are lacking an Attan. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all compounds of being are Lacking an Attan.'

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1. I follow mainly the translations of Henry C. Warren, *Buddhism in Translations*.—P. C.

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II.—THE STANZA OF ASSAJI.

The doctrine of the Three Characteristics is also expressed in other Buddhist formulæ, which insist on the general truth that everything that originates must come to an end, that everything that is born has to die, that everything that comes to existence will have to cease, that there is nothing permanent in the world of corporeal existence, the domain of Saṁsāra ; and this truth is poetically expressed in a quatrain frequently inscribed upon Buddha statues as the essence of the doctrine, and known as the Stanza of Assaji.

In the *Mahāvagga* (Sections 24-24) [2] we read about the conversion of Sāriputta and Moggallāna, [3] two Brāhmans who led a religious life as wandering ascetics, both bent on attaining enlightenment and reaching Nibbāṇa. And it happened one day that Sāriputta saw in the streets a young ascetic going from door to door begging for alms. He kept his eyes modestly to the ground and showed such a dignified deportment that Sāriputta thought to himself. "Truly this monk is a Saint. He is walking on the right path. I will ask him in whose name he has retired from the world and what Doctrine he professes."

The young ascetic's name was Assaji (Skt. Ashvajit) and on being asked as to his Faith and the Doctrine of his Master, he said : "I am a disciple of the Buddha, the Blessed One, the Sage of the Sākya, but being but little learned, I cannot explain the details, I can only tell the substance of the Doctrine."

Said Sāriputta :

"Tell me, oh, venerable Monk, the substance. It is the substance I want." And Assaji recited the stanza :—

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2. *Sacred Books of the East*, Vol. XIII, pp. 144-151. Compare also the Chinese translation of the *Buddhacarita Fo Sho-Hing-Tsan-King IV*, 17 (*Sacred Books of the East*, Vol. XIX, pp. 193 ff.) and other Sacred Books of the Buddhists.

3. Upatissa is commonly called after his mother, Sari, the son of Sari or Sariputta (Skt. Shāriputra) and Kolita after his family, Moggallāna, (Skt. Maudgalyāyana.)

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"The Buddha has the causes told
Of all the things that spring from causes;
And further the Great Sage has told,
How, finally, all passion pauses."

Having heard this stanza, Sāriputta obtained the pure and spotless Eye of Truth, and said: "Now, I see clearly, whatsoever is subject to origination is also subject to cessation If this be the Doctrine I have reached the state to enter Nibbāna which heretofore has remained hidden to me."

Sāriputta went to Moggallāna and told him, and both said: "We will go to tbe Blessed One, that He, the Blessed One may be our Teacher."

When the Buddha saw Sāriputta and Moggallāna coming from afar, He said to His disciples: "These two monks are a highly-distinguished, auspicious pair," and they became (not unlike the Christian James and John whom Jesus called Boanerges) the most energetic followers among His disciples.

III. THE SIGNIFICANCE OF ASSAJI'S STANZA.

The stanza recited by Assaji has become famous throughout the Buddhist world and is inscribed under many Buddha statues, and also in rock inscriptions; but its meaning cannot be as clear to Western people as it was to Sāriputta. How can a simple statement as to the efficiency of causation have had so great a significance?

Obviously we have to consider the stanza in the light of the doctrine quoted in connection therewith by Sāriputta, concerning origination and cessation, to understand that it is merely another statement of the truth that all compounds will be dissolved again.

The traditional Brāhmanism at the time of Buddha taught that the law of causation can be broken; it advised its followers to set their trust in the saving power of sacri-

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fice; it recommended sacred ceremonies, or sacraments, and especially prayers; and accepted the Vedas as a divine Revelation. Assaji's stanza denies all hope for salvation by any other means except such as are effected through the normal course of causation. It repudiates miracles of supernatural interference by unreservedly recognising the Law of Cause and Effect as irrefragable.

The Doctrine of the Buddha must have appeared bold and iconoclastic to the pious Brāhmans, who placed their trust in the special revelation of the Vedas, who believed in the expiation of sin by the blood of sacrifice, and expected divine help by the magic charm of prayer. Their faith rested upon the assumption of some divine or extra-natural power that would overcome, or break, or upset the law of causation. Buddha teaches us to give up all faith in the supernatural and the miraculous. He teaches that the origin and the end of all things depends upon causation.

The formulation of the essence of Buddhism in Assaji's stanza will scarcely appeal to those who are not initiated into the significance of these sentences, for the negative side of the rigidity of causation, which teaches us that in the world of Saṁsāra everything springs from causes; and will, according to the law of cause and effect, come to rest again, has its positive side; and implies that we must seek for the permanent elsewhere; and, further, it implies that the law of causation holds good also for those who will energetically work out their own salvation.

Assaji's stanza suggests the Four Noble Truths; *viz.*, that this world of materiality (in which all things originate by being compounded and cease to exist by being dissolved) is subject to disease and pain, to old age, decay, and death; but if causation holds good, we can, by a thorough surrender of all attachment, emancipate ourselves from the evils of life and thereby attain the freedom of Nibbāṇa.

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The law of causation is a curse only for bad deeds; it is a blessing for good deeds. It does not only teach that birth leads to death, but also that the abandonment of clinging involves the cessation of passion, of sin, of wrong-doing.

IV.—NIBBĀNA AND THE UNCREATE.

The fleeting existence of compounds, this world of unrest and of transiency, which is characterised by birth and death, is called 'Saṁsāra;' and the Realm where there is neither birth nor death, the state of eternal being, uncreate and indestructible, is called Nibbāṇa (Skt. Nirvāṇa); and we can understand the latter only after having thoroughly grasped the meaning of the former.

What is the state of Nibbāṇa? Is it perhaps pure mentality?

Yes! or No!—according to our understanding of 'mentality.' If we understand by mentality the mental functions, the transient thoughts of an Ego, of a Self, of our individual existence, we should know that mentality, too, is a compound, and, as such, also subject to corruption. Indeed, it is the most unstable of all conditions, for it is the function of a highly-complicated state of nervous tissue, which, being more delicate than other organisms, is even more transient than other compound things.

Yet, after all, the uncreate may be characterised as the purely spiritual, if by purely spiritual, we understand, not the cerebral function of our brain, but the Eternal Truth itself; which (if we think always with a rightly-directed mind,) we are able to attain even in this life of bodily existence. The Truth is not subject to decay; the Truth is not a particular concrete existence, material or otherwise; the Truth is not a Self, not an individual being. It is universal in its nature; it is omnipresent; it is uncreate and indestructible. The

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objective reality that corresponds to our cognition of the Truth is the norm of all order in the world; it constitutes the laws of nature and makes possible moral ideals. Accordingly, the Truth is not subject to origination and cessation; it is the eternal, the unchangeable, the uncreate and indestructible. He who sees the Truth reaches the holy ground of enlightenment. In the Truth alone can we see salvation; in the Truth alone do we find bliss. The attainment of Truth is this Nibbāṇa.

The Truth not being a Self, will abolish at once selfishness in any form; it will discourage egotism; and its universality will impress upon its beholders an universal good-will and loving-kindness. Hence the state of Nibbāṇa is characterised by the absolute calm that is produced through the utter absence of passion, as we read:—[4]

"'By what can every heart attain to lasting happiness and peace?'

"And to Him whose mind was estranged from sin the answer came:—

"When the fire of lust is gone out, then Peace is gained; when the fires of hatred and delusion are gone out, then Peace is gained; when the troubles of mind, arising from blind credulity, and all other sins, have ceased, then Peace is gained!'"

V.—AMITĀBHA.

The totality of conditions which make Nibbāṇa possible, the source of enlightenment, and the order of eternal law,—the recognition of which constitutes Buddhahood,—has been personified in the Mahāyāna School of Buddhism, preva-

4. Quoted from the *Nidānakathā*, translated by T. W. Rhys Davids in *Buddhist Birth Stories*, page 80.

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lent in Tibet, China and Japan, under the name of *Amitābha*. Amitābha, Source of all Light, is Buddha viewed from the eternal aspect, or *vice versâ*, a man aspiring to the Bodhi, becomes a Buddha when Amitābha enlightens him. A Buddha reveals the Light, the eternal source of which is called Amitābha. Amitābha is the final norm of wisdom and of morality, the standard of truth and of righteousness, the ultimate *raison d'être* of the cosmic order.

Is this Amitābha a reality?

Indeed is Amitābha a reality, not in the sense of bodily existences which are transient and fleeting; but in a higher sense; for Amitābha is an eternal and ubiquitous presence; and if real is to be understood in its etymological sense as 'thingish,' if bodily things alone were to be named real, we must call Amitābha super-real.

What is Amitābha?

Every scientist recognises the existence of a cosmic order, which is the totality of all laws of nature, including also the higher laws that shape human society, called by Fichte, 'the moral world-order.' The cosmic order is the power that shapes the universe and acts as the dispensation of the world. It makes science possible, for it furnishes the principles of cognition. It makes reason and purposive action possible, for it teaches us to anticipate results, and thereby adapt ourselves to circumstances. Finally, it makes morality possible by teaching us ideals worth living for.

This world-order, the ultimate norm of truth and right, *i. e.*, "Amitābha," the inexhaustible source of all enlightenment, determines the law of evolution, making it possible that in the course of cosmic processes life originates, sentient beings develop reason, and rational beings learn by experience the folly of egotism and so develop universal good-will.

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Thus sentiency acquires rationality; and rationality leads to moral aspirations and the recognition of the ideal of loving kindness. Enlightenment is possible because there is Amitābha, the eternal norm of all order, as we read in the *Udāna*:[5]

"Thus have I heard. On a certain occasion the Blessed One dwelt at Sāvatthi, in the Jetāvana, the garden of Anāthapiṇḍika.

"Now at that time the Blessed One was instructing, arousing, animating, and gladdening the Bhikkhus with a religious discourse on the subject of Nibbāṇa.

"And these Bhikkhus grasping the meaning, thinking it out, and accepting with their hearts the whole Doctrine, listened attentively.

"And the Blessed One, in this connection, on that occasion, breathed forth this solemn utterance:

"'There is, O Bhikkhus, a State where there is neither earth, nor water, nor heat nor air; neither infinity of space, nor infinity of conciousness; nor nothingness; nor perception nor non-perception; neither this world nor that world, both sun and moon.

"'That, O Bhikkhus, I term neither coming, nor going, nor standing, neither death nor birth. It is without stability, without procession, without a basis; That is the end of sorrow.

> "'Hard is it to realise the essential,
> The Truth is not easily perceived,
> Desire is mastered by him who knows,
> To him who sees (aright) all things are naught.

"'There is, O Bhikkhus, an unborn, unoriginated, uncreated, unformed. Were there not, O Bhikkhus, this unborn,

5. Quoted from D. M. Strong's translation of the *Udāna*, p. 112.

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unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed.

"'Since, O Bhikkhus, there is an unborn, unoriginated, uncreated, unformed, therefore is there an escape from the born, originated, created, formed.'"

A true insight into the nature of the eternal, the uncreate, the unoriginated, is possible only by a conquest over the idea of Self, by the cutting off of the passions of egotism, as is stated in the *Dhammapada*, stanza 383, addressed to the man who aspires to be a Brāhman, not in name and according to the rules of caste, but in deed:—

> "Cut off the stream that in thy heart is beating:
> Brahman, drive out all lust and sloth and hate,
> An hast thou learned that compound things are fleeting,
> Then shalt thou surely know the Uncreate."

VI.—THE ATTAN.

The great difference between Brāhmanism and Buddhism concerns the conception of the Atta or Ātman; *i. e.*, the Self, or the individual Soul of man. The Vedāntist Brāhman believes in a Self or Ātman, which is defined as an immutable eternal being, animating his body; while the Buddhist, as we save seen above, denies the existence of such a permanent being and propounds the Doctrine of the Non-attan, the non-existence of an immutable Self.

The Upanishads, the classical books of Vedāntism, sometimes speak of the Ātman as being as small as the thumb, sometimes as having the size of a mustard seed. Such conceptions are tenable only if they are figuratively understood. If the term Ātman should be used to denote the eternal, we must insist that it has no size and no shape, but is purely spiritual, which means that it is a principle, a verity, a norm; but if it is used in the sense of 'personality,' it denotes nothing permanent but a form of existence which, though of the utmost significance, is subject to change.

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According to the Vedāntist, neither our fate nor our deeds affect our real being, for the Ātman will forever remain what it is and forever has been; but, according to the Buddhist, our present existence is the product of the past, and our deeds *do* modify our personality for better or for worse. Therefore, according to the strict Vedāntist, our actions are indifferent; according to Buddha's Doctrine, of utmost importance.

The word Attan, *i. e.*, 'Self,' is used in the *Dhammapada*, not in the sense of the Vedāntist term, but in the general sense of 'personality,' *viz.*, of 'ourselves,' in the usual acceptance of the word; and its great significance is insisted upon in stanza 165, where we read:

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

According to Buddhism, the main obstacle to perfect enlightenment is man's clinging to his Self, to the Attan; for a wrong idea of the nature of Self dims our intelligence and is the source of all selfishness. Buddha attained enlightenment when he saw that we ourselves are the builders of this tabernacle of bodily existence, of our personality; which is subject to suffering, old age, and death. Our own deeds in past existences made us such as we are, and by cutting off all egotism the Buddha enters upon a State in which all clinging ceases and peace is attained. The illusion of selfishness is dispelled, and he now continues to live in the world without taking a personally-interested part in it or being affected by its temptations. He has reached the Goal, and so he will no longer be incarnated as a special Self, an individual being, an isolated personality of corporeal existence. He has become

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solidary with the Moral Law itself; he is forthwith identical with the eternal omnipresent Norm of Truth and Righteousness and universal Good-will. His personality as a Self with selfish motives is absolutely obliterated by becoming an instrument merely of Amitābha. Tradition preserves a stanza which appears in the *Dhammapada*, 153-154, and is called 'Buddha's Hymn of Victory.' It reads as follows:[6]—

> "Through many births I sought in vain
> The Builder of this House of Pain.
> Now, Builder, thee I plainly see!
> This is the last abode for me.
> Thy gable's yoke, thy rafters broke.
> My heart has peace. All lust will cease."

VII.—THE ETERNAL IN MAN.

Buddhism denies the existence of an Ātman, *i. e.*, an eternal immutable Self, but, we have seen that it proclaims the existence of something eternal. The eternal, however, is not a thing, not a concrete actuality, not a material existence, but the omnipresence of those eternal verities which render possible all the ideals that are good and true and beautiful. These eternal verities are the norms of all existence, producing those uniformities in nature which scientists formulate as natural laws. They are not formed, but forming; they are not determined by causes, but they themselves are the factors that determine everything.

Take a most simple instance:—

The arithmetical equation 2 by 2 equal 4 has not been made by a God, nor has it been invented by the teacher who first discovered its significance, who formulated it and taught it. It is an intrinsically necessary truth, eternal, omnipresent, infinite in its application; and as unfailing as it is universal. But this simple truth is only one instance of many more

6. For a transliteration and other versions by Pali scholars, see Edmunds' *Hymns of the Faith*, p. 38.

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truths which are are not less eternal and unchangeable [illegible] in their entirety the *raison d'être* of all reasoning the basis of all science and all enlightenment. [illegible] Truth can neither be made nor unmade. It has been originated and will never cease. It has been in the beginning it is now, and ever will be [illegible]

As any rational being, so far as it is truly rational is an incarnation of reason, so every man, in so far as his mind consists of ideas reflecting eternal verities, is an incarnation of the eternal; and the eternal is the very substance of man's mental activities. But we must understand that the soul-life of man's mind is not a material thing, but a psychical creature, partaking of the nature of any substance be it condensed and hard and material, or attenuated and subtle and complex: nor is it a [illegible] It is purely spiritual, [illegible] and space but partaking of eternity and infinity.

I conclude with a quotation of Emerson's —

[illegible]

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To thinkers thou art Nature's Law,
The prophet thou inspir'st with awe,
And givest strength the weary.
Filling
And stilling
All the yearning
Of souls, burning
For resplendent
Glories of the realms transcendent.

EXHORTATION.

O! use thy moments as they flee
In aspect of eternity;
In acts abides the actor.
Eternal Truth when understood
Turns curse to bliss, the bad to good;
Make Truth thy life's great factor,
Sowing
Seeds, growing,
Never waning,
But attaining,
To resplendent
Glories of the realms transcendent.

PAUL CARUS.

LA SALLE, ILL. U. S. A.

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THE FOUNDATION OF LHA'SSA AND ITS TWO GREAT SHRINES.

BY SARAT CHANDRA DAS, C. I. E.

SROṄ TSAN GAMPO was the first historical King of Tibet. He married a daughter af Aṁsu Varma, King of Nepāl. After extending his conquests north-eastwards up to the Great Wall, Sroṅ Tsan sent one of his generals to China to negotiate his marriage with the daughter of the reigning Emperor, T'ai Tsûng of the T'ang dynasty. The latter, after ascertaining the extent of the dominions of the Tibetan King agreed to his proposal, and sent the Princess Wengch'eng to Sroṅ Tsan Gampo in Tibet in great state and pomp. The two queens at first fell out with each other over the question of precedence; but the King settled their differences with great tact and wisdom; a task facilitated by the fact that both were ardent Buddhists, —the first Buddhists, history tells us, that had entered the Tibetan plateau.

Shortly after her reconciliation with Wengch'eng, Khri-tsun (Skt. Bhrikuṭi), the Chief Queen, applied herself with whole-hearted devotion to the cause of Buddhism. With a view to ascertaining what site would be most suitable for the great Temple of the Buddha which she intended to build, she sent one of her maids, with a present of one *bre* (about two pounds) of gold-dust to her former rival, whose special knowledge of the Chinese system of astrology made her an authority on the art of divination. Having consulted the astrological chart which she had brought from China, Wengch'eng sent the following reply:—"This country of Tibet rests on a *Srinmo* (goblin) lying on her back. The lake of Ho-thang contains her blood, the two hills that stand near it are her

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bosom, and this place Kyisho-shûng is located on her heart. It is necessary to erect a sanctuary on the lake after filling it up with earth conveyed to the spot on goats, so as to close up the passage to hell which exists underneath it. Her four limbs extend towards Yuru, Puru, Yaru and Tsang-thang. There is a mansion of the King of Nāgas (Dragons) underneath the place called Ramo-chhe. It is also necessary to erect a sanctuary on it and on the four limbs of the *Srinmo*; for, before building a sanctuary at the central place, there must first of all be erected four temples in the four quarters of Tibet, that the *Srinmo* may not rise up to upset the country. Go and tell your lady that such is the information that Chinese astrology gives respecting Tibet." Being informed of this, Khri-tsun, the Nepalese princess, became disheartened, and suspected the sincerity of Wengch'eng's motives. "How can it be possible," she said, "for me to erect a temple after surmounting so many obstacles! How many millions of goats will be required to carry earth for filling up the lake of Ho-thang, and over what a number of years the work will extend!" She then consulted some of the State Ministers on the subject of building a temple to the Buddha, and on their advice ordered the erection of a temple on the plain of Nehu-thang, opposite Ladong. But the work of building that was done during the day was demolished at night by some unseen hand. The princess attributed this failure to the agency of evil spirits and goblins, and communicated her thoughts to the King. The King consulted his tutelary deities by praying to the sandal-wood image of Avalokiteswara that was brought to him by the Indian Buddhist Silakaramati from the Island of Simhala, (Ceylon). In one of his dreams, a Deva told him that what Wengch'eng had said about the proper site of a temple was true. The King communicated this to Khri-tsun, and took her one morning for a walk to the green margin of the lake of Ko-thang. Arrived there he asked her to throw

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one of her rings towards the sky that he might build a temple for her at the particular spot where the Gods would let it fall. The queen, after praying to her tutelary deity, flung her ring as directed. It fell in the middle of the lake, which instantly became miraculously illuminated. The King thereupon ordered his subjects to fill up the lake with stones. Both the King and Queen invoked the aid of the Devas in this work through their respective tutelary deities,—the sandal-wood Avalokiteswara, and the mendicant's platter made of lapis-lazuli which Khri-tsun had brought from Nepāl. When the lake was entirely filled up, the King employed goats to carry earth to it from the neighbouring hills. The river Khi-chhu also receded, thereby widening the plain of Ho-thang. The King caused sixteen tall logs of poplar to be pitched in the four quarters of the lake to preserve a record of the depth of the lake thus filled up. The King then caused planks of the same tree to be laid on the ground in the form of a chess-board to make the soil firmer. On these large bricks were laid. The work of filling the lake was completed on the 23rd anniversary of the King's birth, when all classes of men expressed their joy and happiness at the successful termination of so great a work. This was the foundation of the city of Lha'ssa, which took place in the year 638 A. C.

The erection of the grand sanctuary was then commenced. When the walls were raised to a height of four feet they fell down, the foundations having given way. This was attributed to the mischievous agency of evil spirits. The King again consulted his tutelary deity to avert the danger. Being miraculously directed that to ensure the safety of the structure he should make an image of that manifestation of Avalokiteswara that has eleven heads, the King invited a Nepalese artist from Palpa, and commanded him to construct it according to the rules laid down in the sacred books. The artist made a beautiful image of clay prepared with a mixture of sandal-

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wood powders called Nāgasāra and Gausisha; a twig of the *Bodhi* tree of Vajrāsana, Buddha Gāya; a fragrant grass from a certain island in the Indian Ocean; sands of the river Nairañjanā; and many sacred objects brought from the different sacred places of India, moistened with the milk of a red cow and of a white she-goat. The image made of this preparation of clay when completed was placed on the King's throne. It is said that when the last finish was given to it numberless divine beings, more numerous than specks of dust in the sunlight, entered it. The King then re-commenced the erection of the building, which was completed within the course of twelve months. The temple on the site of Ramo-chhe, which was also commenced at the same time by Wengch'eng, was finished by masons brought from China. The principal door of Ramo-chhe looked towards China, as the door of Khri-tsun's temple did towards Nepāl. The King also erected many temples, among which that of Khra-duk (Tha-dug) in Yarlung was the chief. As it had been erected by filling up the lake of Ho-thang, which was miraculously illuminated, the new temple was called *Hprul-snan;* and as goats were employed in carrying earth to fill up the lake, the word Rasa (*Ra,* goat; *sa,* land) was added to it. Thus Khri-tsun's temple became known by the name of *Rasa-t'hul-nan.* The image of Akshobhya Buddha, brought from Nepal by Khri-tsun, was placed on the central spot where her ring had fallen, and the image of Śākya Muni, brought from China, was placed at Ramo-chhe. Subsequently, during the apostacy of Lań Darma, these images were removed from their respective temples to distant places. On the revival of Buddhism in the tenth century, the image of Śākya-Muni being considered the holiest of holies, was placed in Rasa-thul-nań, and that of Akshobhya placed in its stead at Ramo-chhe.

On account of the arrival of these two celebrated images from China and Nepal, and also of the divine origin of King

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Sroṅ-Tsan Gampo and his two queens, who were believed to have been the two manifestations of the divine mother Ārya Tārā, this new city was called Lha'ssa, or the Place of the Gods. The hill of Marpori (red hill) on which King Sroṅ-Tsan built his palace, became in later times known by the name of Potala. Rasa-thul-naṅ is variously called Kyil Khording, Ch'okhang, or Labrang Chhenpo.

SARAT CHANDRA DAS.

CALCUTTA.

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SIR EDWIN ARNOLD,

HIS LIFE AND WORK.

WHILST the last number of this Review was passing through the press, news came to hand of the death of one beloved to all Buddhists who know aught of the English language, and to many also who, unacquainted with that tongue, have yet heard of the great work which he accomplished for our Religion:—Sir Edwin Arnold, the Author of *The Light of Asia*, first of the Honorary Members of this Society, and one of the most remarkable personalities of modern days.

When that news came, it was only in time to include in these pages a brief paragraph stating the simple fact of the great loss that England had sustained in the death of one of the greatest of her latter-day men of genius;—a loss shared in an especial degree by us his co-religionists, and by many others in that great Eastern Empire which Arnold, as he himself has told us in the graceful dedication to his *Song Celestial*, loved no less than England herself. So now we set before our Readers a brief account of his life and work:—a life dignified by a rare nobility of character, and adorned by abilities which placed their possessor in the foremost rank of English Men of Letters; a work which has done more than any other to bring the Life and Teachings of the Great Founder of Buddhism home to the hearts and minds of all the Western world.

Edwin Arnold was born at Gravesend, not far from London, on June 10th, 1832; and was the second son of Robert Coles Arnold, a country gentleman and Justice of the Peace for the counties of Kent and Sussex. Educated at the King's School, Rochester, and at King's College, London, he early in

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life manifested signs of marked ability, alike in the classical languages,—a bent of mind later to develop into that love of Sanskrit and other Oriental languages which bore so noble a fruit in his poetical works,—and in that wider field of literature which was destined in future years to become at once his profession and his relaxation. Elected to a scholarship at University College, Oxford, he won, in his twentieth year, the Newdigate Prize, awarded him for the first public fruits of his pen, a poem entitled *The Feast of Belshazzar*. Three years later he was selected to address the Earl of Derby on the occasion of the latter's Installation as Chancellor of the University;—an honour doubtless won by his high attainments as a classical scholar. In 1854 he graduated with Honours, and, leaving the University, took up an appointment as second master in King Edward the Sixth's School, Birmingham. This appointment he later relinquished to take up the office of Principal of the Government Sanskrit College at Poona;—an office held by him through the troublous days of the Mutiny, and resigned in 1861, when he returned to England, after twice receiving the thanks of the Governor in Council for his public-spirited work.

At this time in England the daily press, just emerging from the bondage of a burdensome taxation, was beginning to assume that position of power and authority in the counsels of the nation which it has since retained with ever-increasing force; and Arnold,—attracted by an advertisement in the columns of the *Athenæum*,—applied for, and obtained an appointment as leader-writer on the staff of *The Daily Telegraph*,—a connection which lasted over forty years of strenuous work in many different capacities, both literary and administrative. It was he who, on behalf of the proprietors of the widest-circulated English daily Journal, arranged the first expedition of George Smith to Assyria; as well as that of H. M. Stanley in Africa; whilst on the literary side his activity was charac-

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terised alike by its intrinsic excellence and by that astonishing fertility which, during the period mentioned, enabled Arnold to produce many thousands of leading articles on the most varied topics;—articles filled with the glowing eloquence and almost Oriental aptitude for vivid imagery which were so prominent a feature of all his work. A pleasant sidelight on his official connection with *The Daily Telegraph* is cast in the obituary notice which appeared in that Journal; on the day subsequent to his death; where, after mentioning Arnold's many and varied interests and abilities, the writer goes on to say:—

"Nor is it enough to say that he combined the indulgence of these various tastes, the cultivation of these multifarious accomplishments, with the regular avocations of his strenuous life. . . . He passed easily, joyously, from one of his manifold intellectual activities to another, and we felt that this continued shifting of the play of the intellectual muscles, so far from exhausting his mental energies, was a continual source of invigoration and delight. After the excitements of a night of journalism at the crisis of some great national controversy, it came as naturally to him to unbend his mind in the small hours over a Persian poet or a Sanskrit text as it would to other men to distract their thoughts with a light novel before retiring to bed. . . Men who overwork themselves seldom fail to show the effects of their imprudence in the form of impatience and irritability, and on him no trace of these weaknesses was ever to be found. He was, indeed, blessed with a temper of imperturbable sweetness, which not one of the colleagues engaged with him day after day for years in a business occasionally provocative of sharp differences of opinion, warm debate, even positive conflict of wills, has ever, we believe, seen even momentarily ruffled."

It was during the earlier period of his connection with *The Daily Telegraph,* in the midst of work so strenuous and prolific, that Arnold found time to delight the world with those poetical works which, in so strong a measure, reflect, not only the Orient of which they speak, but the character,—Oriental in the noblest meaning of the word,—of their creator. His versified translation of the Hitopadesa, known as *The*

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Book of Good Counsels, was published in 1861; and following it, in succession, came *A History of the Administration of India under the Marquis of Dalhousie,* selections entitled *The Poets of Greece, Hero and Leander*, and *The Indian Song of Songs.*

Then, in 1879, came the work which, even at its first appearance, made its Author famous wherever the English tongue is spoken, which raised him at once to the foremost rank amongst the English Poets, and earned for him the love and gratitude of Buddhists throughout the world. Appealing irresistibly at once to the lovers of literature as such and to the thousands of men and women in the West whose hearts were weary of Western dogmatism and seeking for some grander ideal in life than selfish individualism; appealing by the eloquent spell of its 'winged words', its marvellous mastery of Oriental imagery, the grand and simple philosophy which fills its closing chapter, and, above all, by the sublimity of the Renunciation it announces and the beauty of the Life of which it tells, *The Light of Asia* won from its first appearance innumerable admirers; and brought home to Western minds,—as perhaps no other work could ever have done,—the glamour and the glory of our Eastern Faith, the incomparable lesson of the Master's Life, the deathless truth of a philosophy which for so many centuries has reigned supreme over the hearts and lives of innumerable multitudes of men.

One of the strangest phenomena connected with the genesis of this masterpiece of literature, was the arduous life in the midst of which it was produced. We have seen how that work was evolved, not in a life of leisure, but in the very thick of political conflict and daily work. Many of the most magnificent passages in *The Light of Asia* first saw the light in Arnold's daily journeyings to the City by train, the whole was evolved under conditions of work which would for

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the ordinary man make other work impossible; and yet, throughout, *The Light of Asia* bears no trace whatever of all the busy turmoil of the life which created it, but breathes in every page the calm sweet atmosphere of Buddhism; even as the lotus springs uncontaminated from the mire and water into the fresh pure air.

For many of the details given above, we are indebted to the obituary notice in *The Daily Telegraph* referred to, and to the kindness of Lady Arnold, who, in the great deprivation that has come upon her, has, not our deepest sympathy only, but that of all the Poet's co-religionists throughout the world.[1] For Arnold was a Buddhist, not alone in fact of life, but also in his own eyes and words:—it was always as "We Buddhists" that he wrote to us, and all his life was but a living example of his Creed. For many years he had abstained from hunting and all such sports as involve the infliction of pain or the taking of life, albeit in many directions he was a keen and devoted sportsman. His latter years were darkened by the loss of his sight, and by other sorrows, yet he never lost the strong optimism which pervaded his whole life:—a life full of richest service to Humanity, whose fruits will surely live on to the harvesting of all mankind, so long as any shall remember the lessons of the Life whose praises he celebrated, or follow the Law of Love and Pity which, with so sweet a voice, he told again for the new benefit of all the Western world.

1. We have also to express our deep thanks to Lady Arnold for permission to reproduce the portrait which forms our Frontispiece.

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THE INTRODUCTION OF BUDDHISM INTO BURMA.

BY TAW SEIN KO, K-I-H., M.R.A.S.

"From Buddhist writings preserved at Ceylon and elsewhere, there can be no doubt that the Talaings first obtained their knowledge of the Buddhist religion through the two missionaries, as above described; and, owing to their being on the sea-board, received it at a much earlier period than the Burmese. But as to when, and by what means, the Burmese first obtained their knowledge of it, no authentic record exists. Sir Arthur Phayre is of opinion that they were converted by Buddhist missionaries from Gangetic India, who reached Upper Burma through Bengal and Manipur. Others, amongst whom is Rhys Davids, supposed that Buddhism was introduced from China. It is not unlikely, however, that the Burmese obtained both their religion and their alphabet through the Talaings. The Burmese alphabet is almost the same as the Talaing, and the circular form of both strongly indicates the influence of the Singalese, or the Tamulic type of letter."

Fytche's *Burma Past and Present* Vol. II, page 171.



THE history of the Buddhist Church in Ramañña or the country of the Talaings begins with the third Buddhist Council convened by Asoka in 308 B. C.[1]. At the conclusion of this Council, missionaries were sent forth to various countries to propagate the Religion. Mahinda was despatched to Ceylon, and Sona and Uttara were sent to *Suvannabhūmi*, which land both Talaing and Burmese writers agree in identifying with Thatôn, the Talaing kingdom conquered by Anawrata in 1057 A. C. An account of the despatch of these missionaries, and of the miraculous conversion of the countries visited by them is given in Chapter XII of the Mahāvaṁsa,[2] a history

1. According to Burmese Chronology, the Buddha's Nibbāṇa took place in 543 B C., and the Third Buddhist Council was held 235 years after that event, *i.e.* in 308 B. C.

2. Turnour's *Mahāvamsa*, edited by Wijesinha, pages 46—49.

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compiled in Ceylon by Mahānāma, a Buddhist Monk, in the fifth century A. C. Doubts have been expressed by European scholars as to the authenticity of this account, and there is an inclination to treat the whole tale as a monkish legend. In the inscriptions of Asoka, Ceylon is referred to only twice, and no mention is made either of Suvaṇṇabhūmi, or of the mission of Asoka's son, Mahinda, or of his daughter Saṅghamittā.[3] Nor have any inscriptions in the Asoka character been found at Thatôn or at Pagān, whither it is supposed the Burmese conquerors removed their spoils of war.

As regards Suvaṇṇabhūmi, Yule[4] and Subhūti[5] agree in identifying it with the Indo-Chinese Peninsula, while Alberuni, who wrote his work on India about 1030 A. C., mentions Suvarṇabhūmi as one of the countries situated to the north-east of India.[6] He also mentions that the Islands between China and India are the Islands of the *Z*abâj, called by the Hindus, Suvarṇadvipa, 'because you obtain much gold as deposit if you wash only a little of the earth of that country.'[7]

The conversion of a country to a foreign religion is necessarily the result of long and continued intercourse, and of sustained and strenuous missionary effort; and the statement in the Mahāvaṁsa that, on the arrival of Sona and Uttara in Suvaṇṇabhūmi, 60,000 people suddenly embraced the new faith, that 2,500 men and 1,500 women were admitted into the Order,[8] may be summarily dismissed as beyond the range of credibility. Judging, however, by the splendid ruins of Cambodia, and the numerous Sanskrit inscriptions found there,

3. Smith's, *Asoka*, Rulers of India Series, pages 46, 115, 131, 132.
4. Colquhoun's *Across Chryse*, Preface, pages vi and vii.
5. *Vide* S. V. *Suvanno* at page 492, Childers' Pāli Dictionary.
6. Sachau's *Alberuni's India*, Vol. I, page 303.
7. *Ibid*, Vol. I, page 210; Vol. II, page 106.
8. Turnour's *Mahāvamsa*, edited by Wijesinha, page 49.

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it seems to be highly probable that that kingdom was the chief radiating centre of Buddhism in Indo-China, and that the expansion of its power to Thatôn and Malaya was accompanied by the spread of Buddhist influences. Cambodian supremacy in the Salween valley lasted till the eleventh century; and Cambodian influence in the valleys of the Salween and Irrawaddy ceased with the foundation of the Kingdom of Siam, in 1350 A. C. It may, therefore, be safely assumed that the religious traditions of the Cambodians, regarding especially the introduction of Buddhism, were inherited by the Siamese as well as the Talaings, by whom they were passed on to the Burmese.

At the same time, Burmese writers are not willing to acknowledge their indebtedness to the Talaings, whom they conquered, for their knowledge of Buddhism. They say that Sunāparanta, the classic name of their country, should be identified with Aparantaka; that Buddha himself visited Sunāparanta during his lifetime, and there established his Religion; and that, at the end of the Third Council, missionaries were sent to Aparantaka to propagate the Faith. They add that, as early as 442 A. C., Buddhism was established at Prome as attested by the ancient Pagodas still in existence, and that, if they are at all beholden to the Talaings, the revival of the faith is certainly due to the Buddhist scriptures brought from Thatôn to Pagān in the 11th century A. C. The establishment of Buddhism at Prome in the 5th century B. C., cannot, as yet, be proved or disproved, because the ruins of that ancient capital have not been systematically explored; nor can Burma's claim to be identified with Aparantaka be admitted. Fergusson and Burgess in 'The Cave Temples of India' (page 17), say that Aparantaka is the Konkan of the present day. 'Aparantaka' means the 'Western Country' and cannot, by any stretch of imagination, be identified with Burma, whose relative position towards India *primâ facie* vitiates the identification.

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If, before the foundation of Pagān in the second century A. C., Buddhism prevailed at Prome, it appears to have been of the Southern School, which was probably corrupted, later on, by the tenets of the Northern School as well as by Saivaism and Vaishnavaism. Burmese history relates that, on the accession of Thaiktaing, the 13th king of Pagān, who began his reign in 513 A. C., the Nāga worship, with the Aris as its priests, arose at Pagān. It lasted for over five centuries, till it was finally suppressed by Anawrata. There is not much information available about the Aris or the system of faith taught by them. About the same period, *i.e.* 6th century A. C., in Northern India, Buddhism had lost its vigour and force of expansion,[9] and Indian Buddhists had migrated to China and neighbouring countries. Buddhism itself had been corrupted by the Tantric system, which is a mixture of magic, witchcraft and Siva-worship; and this Tantric Buddhism apparently percolated into Burma through Bengal, Assam and Manipur, and allied itself with the Northern School prevailing at Pagān. Indeed, Wilson observes in the preface to his Vishnu Purāṇa: "It is a singular and as yet, uninvestigated, circumstance that Assam, or at least the north-east of Bengal (*i.e.* Kamrup) seems to have been, in a great degree, the source from which the Tantrika and Sakta corruptions of the religion of the Vedas and Purāṇas proceeded." All that we know about these priests is that they called themselves 'Aris' or 'Ariya',—the 'Noble'; that their robes were dyed with indigo, like those of the Lāmas of Tibet and China; that they wore their hair at least two inches long; that they were not strict observers of their vow

9. At page 437, Encyclopædia Britannica, Ninth edition, Vol. 4, Professor Rhys Davids says: "Buddhism began to decay soon after the commencement of the Christian Era. In 400 A. C., when Fa Hian visited India, he found Buddhism still flourishing, though scarcely maintaining its ground Hiouen Thsang, who visited India two centuries later, found Buddhism at a very low ebb. In the 8th and 9th centuries, a great persecution arose, and Buddhism was expelled from India." At page 438, *ibid*, he again says: "The Buddhism introduced into Tibet in the 7th and 8th centuries of our era was a form of the Great Vehicle, already much corrupted by Sivaism, a mixture of witchcraft and Hindu philosophy."

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of celibacy; that the *Jus primae noctis* prevailed among them; and that the basis of their doctrines was that sin could be expiated by the recitation of certain hymns.

The immorality of the Aris finds a parallel among the Lāmas of Tibet and the Nairs of the Malabar Coast in Southern India. In Tibet, where the limited food-supply necessitates the practice of polyandry, Buddhist monks may beget children, and their sons are known as nephews. On the Malabar Coast, a communistic form of marriage prevails so far as the Brahmans are concerned; and a number of brothers may marry a single wife.

The priests of the Bhutias and Lepchas of the present day also appear to reflect the 'Aris' of Pagān in some degree, and the following is Dalton's account of them:—

"The Ghylongs, Lamas or priests, form a very large proportion of the Bhutia population. Admission to the priesthood is obtained by permission of the Deb, on payment of a fee. In addition to the religious duties, the Lamas are charged with the medical care of the people; but, as exorcism is the only system of treatment attempted, assurance in the practitioner, and faith in the patient, are all that is needed. The Lamas have been estimated at 1,500 to 2,000. They live in monasteries, the chief of which is at the headquarters of the Government. In knowledge of the mysteries of the Buddhist religion, and in the literature of their country, they are very inferior to the Kampti Bapus or Phungis." [10]

10. Dalton's *Descriptive Ethnology of Bengal*, page 97. The large proportion of monks to the lay population in Buddhist countries has been noticed. "Thus in Tibet, where children are relatively few, it is believed that one out of every six or eight of the population is a priest. In Sikhim the proportion is one to ten. In Ladâk one-sixth. In Bhotan one to about ten." (Waddell's *Buddhism of Tibet*, page 171). "Under Burmese rule, three per cent. of the population of Upper Burma, including the Cis-Salween Shan States, were pôngyis (monks) and in Mandalay itself there were 13,227 Members of the Order or about eight per cent. of the total population." (Scott's *Gazetteer of Upper Burma*, Part I, Vol. II, page 3).

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"Dr. Campbell says, the Lepchas are Buddhists and have priests, some of their own tribe educated at home, a few of the same race who go for their education to the great monastic establishments beyond the snow, and some Tibetan priests. The latter two classes adhere to the monastic discipline, and are supposed to be devoted to celibacy. The country-born and country-educated priest is permitted to marry." [11]

"Dr. Latham tells us that the Lepcha is no Buddhist and that the priests, though they carry about the Buddhist prayer machines, wear Buddhist rosaries, and profess monkish mendicancy, are also the medicine men, the exorcists, and the directors of the feasts, ceremonies and sacrifices in honour of evil spirits; but notwithstanding all this, they may be just as good Buddhists as the Bhutias, who, whilst flirting with the mysteries of that religion, retain much of their original Paganism or Shamanism." [12]

In India, the Tantric doctrines lapsed, in some cases, into a degrading system of impurity and licentiousness, as the forms of worship required the use of some one of the five Ma-karas, 'words beginning with the letter M' *viz.*,: (1) madya, wine; (2) mansa, flesh; (3) matsya, fish; (4) mudra, mystical gestures; (5) maithuna, sexual intercourse.[13] Burmese records relate that, prior to the 11th century, offerings of wine and meat were made to images of Buddha; and that it was only in 1555 A. C., that the Hanthawadi Sinbyuyin, the Branginoco of the early European writers, ordered the cessation of the practice of offering to the Nats or deified spirits intoxicants and sacrifices of white buffaloes, white oxen, and white goats. That the Tantric doctrines became part and parcel of the prevailing system of faith in

11. Dalton's *Descriptive Ethnology of Bengal*, page 101.
12. *Ibid*, pages 101-102.
13. Monier Williams' *Indian Wisdom*, page 523, footnote.

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Burma is further shewn by the fact that, even at the present day, Nat-worship is not wholly free from licentiousness.

The sacred language of Buddhism, whether of the Northern or Tantric school, was Sanskrit, and not Pāli. Inscriptions of the eleventh and twelfth centuries have been found at Pagan, whose palæographical development is clearly traceable to the Indo-Pāli alphabet of Kanishka (*vide* Cunningham's *Corpus Inscriptionum Indicarum*, Plate XXVII). This Scythian king, who convened the Fourth Buddhist Council in Kashmir in the first century of the Christian era, had the Tripiṭaka arranged in Sanskrit, and did for the Northern School what Asoka had done for the Southern. Further, terra-cotta tablets bearing Sanskrit legends have been found at Pagān and Tagaung; and Professors Fausböll and Trenckner have noticed the marked preference shewn for the Sanskritic form of certain words in the Buddhist books of Burma. The most remarkable fact, however, is the existence in the Burmese language of words importing terms in religion, mythology, science and social life, which are derived directly from Sanskrit. In the domain of religion, the Burmese always employ partially Sanskrit forms like Dhammacakra, Sariputtara, Kramma, Sakra, and Samuddara, instead of the Pāli forms, Dhammacakka, the Wheel of Law; Sariputta, the right-hand disciple of Buddha; Kamma, the principal of Karma; Sakka, the Recording Angel of Buddhism; and Samudda, the ocean. This fact and the internal evidence afforded by the Inscriptions of Pagān appear to indicate:—

(i) That the form of Buddhism first introduced into Burma Proper was that of the Mahāyāna or Northern School;

(ii) That the Buddhist Scriptures when first introduced were written in Sanskrit, which is the language of the Northern School;

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(iii) That the Southern School or Hīnayāna, the language of whose Scriptures is Pāli, subsequently absorbed and assimilated, by its stronger vitality, the Northern School, which, through intermingling with the Tantric doctrines of Assam and with the Bön religion [14] or Shamanism of Tibet, had fallen into corruption and decay.

There are two words in the Burmese language, which, above all, seem to point to religious intercourse both with Tibet and Nipal. The Pāli word 'bhikkhu' a monk, always appears in Burmese as 'pôngyi' or 'rahan'. Now the word 'pôngyi' is evidently connected with 'bonze', a priest of the Bön religion or Shamanism, which still prevails in Eastern and Southern Tibet, with which Burma must have had frequent intercourse in pre-historic times, and the Burmese word must be referred to the Tibetan compound made up of 'Bön', the Bön religion, and 'gyepa' [15] to be great, 'pa' being an expletive suffix. Again, the word 'rahan' can only be referred to 'Arhana' or 'Arhanta' under which designation monks are known in Nipal. These two words 'pôngyi' and 'rahan' must have already been in the Burmese language before the word 'bhikkhu' was introduced together with the Pāli Tipiṭaka in the eleventh century A. C. Further, the Aris of Pagān appear to correspond to the Vajra Ācārya of Nipal. The latter may be a Bhikshu, Śrāvaka, Chailak or Sakyavaṇsika (Sakyaputtiya); he is bound for only ten days by the primitive rules of the Order, is then released from them, and marries though tonsured. Ostensibly he is a monk, but really he is a layman.[16]

14. Jaschke's *Tibetan-English Dictionary*, page 372. Waddell's *Buddhism of Tibet*, pages 19. 41, 55.

15. Jaschke's *Tibetan-English Dictionary*, page 109, (*vide* under the word *rgyas-pa.*)

16. *Journal of the Asiatic Society of Bengal*, Vol. V, 183.

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At Pagān, the primitive system of faith was the Bön religion with its animistic worship and devil-dancing. The Burmese Pantheon of the 37 Nats, whose images are in the Shwezigōn Pagoda at Pagān, only dates from the reign of Thinligyaung (344-387 A. C.). The Bön religion was superseded by the Mahāyāna School with its Sanskrit Scriptures, which, in its turn, had to give way, in the sixth century A. C., to the Tantric system with its immoral professors, the Aris, and the form of Nāga-worship. It was not till the 11th century A. C., that the Hīnayāna doctrines of the Southern School were introduced from Thatôn. Possibly there was also an admixture of Jainism, Saivaism, and Vaishnavaism. Vaishnava temples have been discovered at Pagān.

The stratification of these various systems of faith can only be elucidated by the exploration of ancient ruins in Assam and Manipur, the excavation of ancient sites in Burma, and a close study of the architecture, sculpture, and frescoes at Pagān. The frequent political upheavals and the exterminating wars between Burma and the adjacent countries have, in a great measure, obliterated the chief landmarks of religious and ecclesiastical history, and no satisfactory account can be obtained from native records alone.

In studying the Burmese form of Buddhism we have hitherto been accustomed to look only to India for prototypes and influences. The possible influence of China as a factor in the religious development of the Burmese has been overlooked. The Northern form of Buddhism, which was crystallized by the fourth Buddhist Council held under Kanishka, the Scythian king in Kashmir, was, together with its Scriptures in Sanskrit, introduced into China in 61 A. C., under the Emperor Ming Ti, [17] who reigned at Loyang in Honan.

17. Edkin's *Chinese Buddhism*, pages 87-88.

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Ball says: "The first centuries of its arrival were marked by the translation into Chinese of numerous Buddhistic works; and there was considerable progress in making proselytes, for, in the fourth century, nine-tenths of the inhabitants of China were Buddhists." [18]

Later on, Indian missionaries passed into China through Nipal and Tibet, and Chinese monks visited India and Ceylon by way of Central Asia and Afghanistan, with the object of studying Buddhism in the land of its birth and of making a collection of religious books for translation into Chinese. Buddhism was at the zenith of its power in China, in the tenth and twelfth centuries, not only being popular, but also exerting great literary influence.[19]

Burma received her Buddhist impulse, not from the adjacent province of Kuangtung, where Buddha is called 'Fat', nor from the maritime Province, where the Amoy dialect is spoken, in which the Sage is called 'Put', but from some Province, most probably, Yunnan, Ssuch'uan or Central China, where the Mandarin dialect was spoken, the evolution of this last dialect being ascribed to the period 300—900 A. C., when old Chinese intermingled with the languages of the Tartar and Tibetan tribes.[20] In Mandarin, Buddha is called 'Fo-yeh,' but the older pronunciation is 'Fu-ya', which, in Burmese, assumes the form 'Phu-ya' now pronounced 'Pha-ya'. The Shan and Siamese form is 'Phra'. The earliest Burmese inscription, where the word 'Phu-ya' occurs, is dated about 1139 A. C., but according to Edkins, 'Fu-ya' came into use about 561 A. C.[21] In Burmese 'Pu-t'o' means an image of Buddha, or a religious building commonly

18. Ball's *Things Chinese*, page 51.
19. *Ibid*, page 53.
20. Parker's *China, her History, Diplomacy, and Commerce*, pages 25-32.
21. Edkins' *Introduction to the Study of the Chinese Characters*, page 202.

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known as a Pagoda; and the corresponding Chinese word is 'Fu-t'u'.[22] A monastery is called a 'Vihāra' in Pāli, and 'Kyaung' in Burmese, the form used in Tavoy being 'Klong'. In Mandarin the corresponding word is 'Kung', the form used in Amoy being 'Kiong'. The leaves of the Tāla palm, on which the Buddhist Scriptures are written, are called 'Tālapatra' in Sanskrit, and 'Tāla-patta' in Pāli; but the Burmese term is 'Pei' or 'Pei ywet', which corresponds to the Chinese word 'Pei' or 'Pei yeh'. The transformation of this word is thus explained:—"This Sanskrit word *patra* became 'Pei-to-lo' in Chinese, and hence the Buddhist books were called 'Pei-to-lo Ching'. But the full transcription is not much used, and we find it shortened to 'To-lo' and even to 'Pei'. Then the history of the term was lost, and 'Pei-to-lo' and its abbreviations came to be regarded as the name of the tree, whose leaves were used for writing purposes. We find, accordingly, such expressions as 'Pei-yeh' that is, *patra* leaves, used to designate the sacred books of the Buddhists."[23] A most interesting history is attached to 'Pu-ti-si', the Burmese word for rosary, which is not, at all, mentioned in the whole range of Indian Buddhist literature, whether of the Northern or Southern School. Jaina works make mention of the rosary under the designation 'Ganettiyā' or 'Kañcaniyā'; and Brahmanical books under 'Mālā', 'Sutra', 'Ākshamālā', 'Ākshamālikā', 'Ākshasutra', 'Rudrakshamālā', 'Carcakamālā' or 'Japamālā.'[24] It is thus evident that the Burmese term is not derived from any Indian word, but that it can only be referred to the Chinese word 'P'u-t'i-tzu.'[25]

It is extremely remarkable that terms intimately connected with Buddhism should have been borrowed by Burma

22. Watters' *Essays on the Chinese Language*, pages 387-388, 411-412.
23. *Ibid*, pages 424-425.
24. *Transactions of the Ninth International Congress of Orientalists*, Vol. II, pages 883-889.
25. Watters' *Essays on the Chinese Language*, page 377.

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from China and her translations from Sanskrit, rather than from Ceylon and her Pāli literature; and this circumstance alone is convincing proof that the Burmese are indebted to the Chinese for a good portion of their knowledge of Buddhism.[26]

Reference has been made above to the division of Buddhism into two great branches; the Northern and the Southern Schools. China, Nipal, Bhutan, Tibet, Mongolia, Corea, Japan, and Cochin China belong to the Northern; while Ceylon, Burma, and Siam belong to the Southern. There are several points of difference between the two Schools. Sanskrit is the sacred language of the Northern Buddhists, as Pāli is of the Southern. In the Northern School, the doctrine of the 'Western Paradise', where one may live for Æons in a state of absolute bliss, exempt from suffering, death, and sexual distinction, is superadded to that of Nibbāṇa or absorption into a passionless state. The Northern cosmogony is more extensive than the Southern, which is based on the Brahmanical system. The Northern Buddhists acknowledge the existence of a Supreme Being, the Creator of the Universe, called Adi-Buddha; while in the Southern School, the central tenet is that man, without any extraneous aid from any Superior Being, is capable of attaining salvation, and that Buddha is the highest type of humanity. The Southern School favoured the purely human and psychological ethics, while into the Northern was introduced animistic and transcendental views tinged with Tantric doctrines, together with beliefs in the supernatural. The greatest distinction between the two systems is, however, that the Northern prides itself on its designation 'Mahā Yāna' or the 'Great Vehicle' because its ideal is Bodhisatship, which involves a series of re-births for Æons, and a desire to save all living creatures

26. For intercourse between Burma and China in the sixth century A. D., see pages 104-105, Edkins' *Chinese Buddhism.*

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in the ages to come. The Southern is taunted as the 'Hīna Yāna' or the 'Lesser Vehicle' because its ideal is Arhatship, or the attainment of Nibbāṇa in this life by self-culture and self-control. When Hiuen Tsiang visited India in the 6th century A. D., two-thirds of the members of the Buddhist Order still adhered to the older doctrine of the Southern School; but the great Chinese Pilgrim regarded himself as a Mahāyānist, took away many books of the Great Vehicle back to China and became the founder of a long line of translators into Chinese. In the new 'Encyclopædia Britannica' Professor Rhys Davids objects to the use of the terms 'Northern' and 'Southern' Schools of Buddhism as inaccurate and misleading. He says:—"We have learnt that the division of Buddhism, originating with Burnouf, into Northern and Southern, is misleading. He found that the Buddhism in his Pāli MSS., which came from Ceylon, differed from that in his Sanskrit MSS., which came from Nipal. Now that the works he used have been made accessible in printed editions, we find that wherever the existing MSS., came from, the original works themselves were all composed in the same stretch of country, that is, in the valley of the Ganges. The difference of the opinions expressed in the MSS., is due, not to the place where they are found, but to the difference of time at which they were originally composed. Not one of the books mentioned above[27] is either Northern or Southern. They all claim, and rightly claim to belong, so far as their place of origin is concerned, to the Majjhima Desa, the Middle Country. It is undesirable to base the main division of our subject on an adventitious circumstance, and specially so, when the nomenclature thus introduced (it is not found in the books themselves), cuts right across the true line of division. The use of the terms Northern and Southern as applied, not to these existing MSS., but to the origi-

27. *i. e.* the Publications of the Pāli Text Society.

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nal books, or to the Buddhism they teach, not only does not help us, it is the source of serious misunderstanding. It inevitably leads careless writers to take for granted that we have, historically, two Buddhisms: one manufactured in Ceylon, the other in Nipal. Now this is admittedly wrong. What we have to consider is, Buddhism varying through slight degrees, as the centuries pass by, in almost every book. We may call it one, or we may call it many. What is quite certain is that it is not two. And the most useful distinction to emphasise is, not the ambiguous and misleading geographical one—derived from the places where the modern copies of the MSS., are found; nor even, though that would be better, the linguistic one—but the chronological one. The use, therefore, of the inaccurate and misleading terms Northern and Southern ought no longer to be followed in scholarly works on Buddhism." [28]

With all deference to the scholarly opinion of the learned Professor, I must say that the terms invented by Burnouf are not only convenient and based on the geographical distribution of Buddhism with essentially distinctive features, but have also attained a popular fixity. The terms may not imply that 'we have, historically, two Buddhisms—one manufactured in Ceylon, the other in Nipal,' but they do imply that we have two different kinds of Buddhism, one fostered by Asoka and the other Kanishka. Burnouf, no doubt, first used the terms owing to the difference of tbe Buddhism as expounded in his Pāli manuscripts, which came from Ceylon, from that reflected in his Sanskrit manuscripts, which came from Nipal; but since his time, they have been extended to apply to the wider divergences of doctrine, belief, and usage. In his 'Chinese Buddhism' (page 100), Edkins rightly says: "The native annotator says that Tach'eng is the highest of three

28. *Encyclopaedia Britannica*, Ninth Edition, Vol, 26, page 433.

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states of intelligence to which a disciple of Buddha can attain, and that the corresponding Sanskrit word, Mahāyāna, means 'Boundless revolution and unsurpassed knowledge.' It is here that the resemblance is most striking between the Buddhism of China and that of other countries where it is professed in the north. These countries having the same additions to the creed of Shakya, the division of the Buddhism by Burnouf into a Northern and Southern School has been rightly made. The superadded mythology and claim to magical powers of the Buddhists who revere the Sanskrit as their sacred language, distinguish them from their co-religionists who preserve their traditions in the Pali tongue."

The introduction of the eras, now in use among the Burmans, constitutes one of the principal landmarks in the history of Buddhism in Burma; but native records are silent as to the reasons for their introduction. There are two eras in use, and are both of exotic origin: the Era of Religion or Anno Buddhæ, reckoned by the Burmans from 543 B. C., and the Vulgar Era or Sakkarāj. The earlier era used in Burma seems to have been the Era of Religion. It was abolished by Samundari, King of Prome, in Anno Buddhæ 624, and a new Era was established in its own second year, thus wiping out 622 years of the Era of Religion. Hence the Era established by King Samundari had the name of the Dodorasa era—the mnemonic words in Pāli for the figure 622—applied to it. The new Era is, in fact, the Saka Era of India, and is reckoned from 78 A. D. The introduction of this Era is thus explained by Alberuni: [29].—"The epoch era of Saka or Sakakāla falls 135 years later than that of Vikramāditya. The here-mentioned Saka tyrannised over their country between the river Sindh and the ocean, after he had made Aryavarta in the midst of his realm his dwelling-place. He interdicted the Hindus from considering and representing themselves as any-

29. Sachau's *Alberuni's India*, Vol. II, page 6.

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thing but Sakas. Some maintain that he was a Sudra from the city of Almanansura; others maintain that he was not a Hindu at all, and that he had come to India from the west. The Hindus had much to suffer from him, till at last they received help from the east, when Vikramāditya marched against him in the region of Karur between Multan and the castle of Loni. Now this date became famous, as people rejoiced in the news of the death of the tyrant, and was used as the epoch of an era, especially by the astronomers."

In 638 A. D., a new era called the Khachapañca—the mnemonic words in Pāli for the figure 560—was introduced. It was inaugurated by Popa Saw Rahan, a usurper of Pagān, who had been Buddhist Archbishop and Preceptor of the Queen of his predecessor. The unfrocked monk was reputed for his learning, but no reasons are assigned, in the Burmese records, for his action. His name indicates that he was of Shan or Cambodian origin. There is, however, evidence to shew that the Burmese derived their Khachapañca era from the Chinese. Forbes in his 'Languages of Further India,' (page 26), speaks of the 'singular fact that all the nations of ultra-India, although deriving their religion, their civilization and their literature from India, have not adopted any of the Indian Eras, but have borrowed from China.' He then goes on to quote from Garnier:—

"Les relations établi par les Thang avec les contrées du midi avaient propagé sans aucun doute les connaissances astronomiques et le calendrier Chinois, et c'est là peutêtre l'origine de l'ère qui est aujourd'hui la seule employée à Siam (Cambodge), au Laos, et en Birmanie, et qui commence à l'an 638. Cassini a demontré en effet, que le point de depart de cette ère était purement astronomique. Le 21 Mars 638, la nouvelle lune coincida avec l'entrée du soleil dans le premier signe du zodiaque et produisit une eclipse importante."

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The Dodorasa or Saka era demonstrates that there was frequent intercourse between India and Prome in the first century after Christ, and that Indian influence was predominant in the Irrawaddy Valley. As to the extension of the Chinese era of the T'ang dynasty to Burma it can be accounted for, thus. The Annamese, who became subject to China as long ago as the year 221 B. C., passed it on to their neighbours, the Cambodians, whose empire extended in the early centuries of the Christian era, prior to their conquest by the Siamese (1351-1374 A. C.), as far as the shores of the Gulf of Martaban. Traces of Cambodian influence and civilization are still to be found in the painting, sculpture and architecture of Burma. The Cambodians then passed it on to the Talaings and the Burmese. Or it is possible that the Burmese received it direct from the Chinese. But whatever the course of the migration of the era may have been, nearly two years elapsed before its adoption, and its computation began with the second year of the new reckoning.

The introduction of the Chinese calendar was apparently effected during the reign of Tai Tsung of the T'ang dynasty, who ruled from 627—650 A. C. During this reign, flourished the great pilgrim and traveller, Hiuen Tsiang. In the introduction to Hiuen Tsiang's Travels, the Emperor is thus described in *Beal's Buddhist Records of the Western World*, Vol. 1, page 9:—

"With respect to the Emperor who transcends the five and surpasses the three, we read how all creatures enjoy his benefits, and all who can declare it utter his praises. From the royal city throughout the (five) Indies, men who inhabit the savage wilds, those whose customs are diverse from ours, through the most remote lands *all have received the royal calendar*, all have accepted the imperial instructions; alike they praise his warlike merit and sing of his exalted virtues

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and his true grace of utterance." The modern royal calendar is a work containing useful information about the seasons, &c. It is annually issued by the Astronomical Board at Peking, and is distributed throughout the Chinese Empire and its dependencies.

In this sketch of Buddhism we must not omit a reference to Buddhaghosa, the great scholar and divine, who was the reputed apostle of Buddhism to Burma. Talaing historians claim him to be their fellow-countryman and state that he crossed over to Ceylon in 402 A. C., and thence brought back to Thatôn a complete set of the Tipiṭaka together with its Commentaries. This claim is vitiated by the Mahāvaṁsa and other Sinhalese records, which say that he visited Ceylon during the reign of Mahānāma (412-434 A. C.) and that he returned, not to Thatôn, but to 'Jambudipa, to worship at the Bo-tree at Uruveḷa in Magadha.'[30] Further, the Kalyāṇi Inscriptions erected by Dhammacetī, King of Pegu, in 1476 A. C., are absolutely silent regarding the celebrated Buddhist divine. If the story about Buddhaghosa's advent to Thatôn be historically true, the event would have been considered to be an important epoch and would certainly have been mentioned in these inscriptions, which give a résumé of the vicissitudes of Buddhism in Burma and Ceylon, and which were erected by a king, who was called from the cloister to the throne, and to whom every kind of information was accessible. Considering that the identification with the Suvaṇṇabhumi of the ancients has been urged in favour of three countries, namely, Ramaññadesa, the Malay Peninsula and Cambodia, in all of which gold is found, one cannot help being sceptical as to the historical accuracy of the account relating to the mission of Buddhaghosa to Thatôn. Such scepticism becomes somewhat confirmed, when it is borne in mind that there is no palæographical affinity between the Talaing and Sinhalese alphabets

30. Compare with the account given at pages 2-927, Copleston's *Buddhism*.

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and that Cambodian writers affirm that the great divine came to *their* country.[31] In this connexion, the conclusions of Mr. Foulkes in his careful researches into the legends of Buddhaghosa are extremely interesting.[32]

A history of Buddhism in Burma still remains to be written. The influences exerted by China, Tibet, Nipal, Magadha, Assam, Manipur and Cambodia on the one hand, have to be distinguished from those exerted by Southern India and Ceylon on the other. The intermixture of the Bön religion with the Tantric doctrines and Nāga-worship, the evolution of Shamanism or Nat-worship, and the part played by Brahmanism, Saivaism, Vaishnavaism and Jainaism in the religious development of Burma have still to be described. Above all, the Talaing literature, which forms the connecting link between Ceylon and Burma Proper still remains to be explored. At present, there is a lamentable dearth of scholars in Burma, and Burmese history, and Burmese literature, and Burmese antiquities are fields in which the labourers are exceedingly few, through the harvest should be plentiful and rich.

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31. Bowring's *Kingdom and People of Siam*, Vol., I, page 36.

32. *Indian Antiquary* for April 1890.

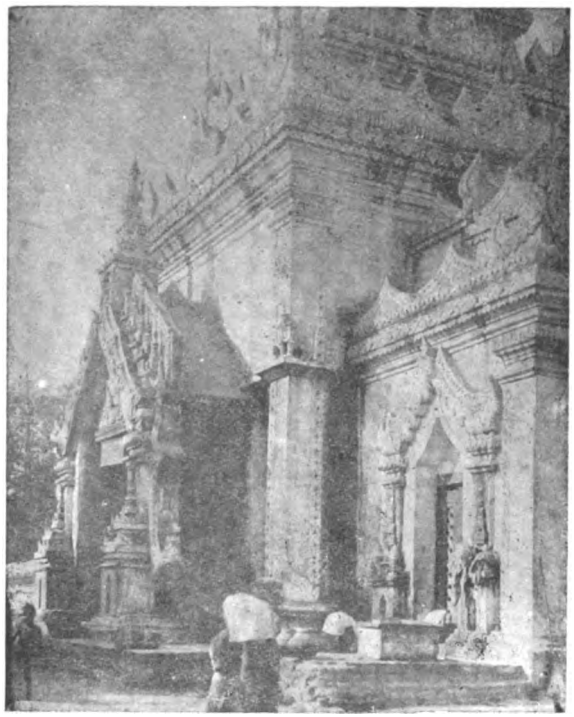
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THE AIM OF RELIGION.

By J. F. M'KECHNIE.

"There should be no praising of one's own sect and decrying of other sects; but, on the contrary, a rendering of honour to other sects for whatever cause honour may be due. By so doing, both one's own sect will be helped forward, and other sects will be benefited; by acting otherwise, one's own sect will be destroyed in injuring others. Whosoever exalts his own sect by decrying others, does so doubtless out of love for his own sect, thinking to spread abroad the fame thereof. But, on the contrary, he inflicts the more an injury upon his own sect."

The Twelfth Edict of Asoka.[1]



OF all the lessons which the Western world can learn from Buddhism, there is none more important than that of tolerance in religion. Many a century has come and gone since King Asoka issued the wise decree that heads this article, but the necessity for its promulgation remains as great as ever. A few there are, who, while holding to their own Religion, can yet see the good in the belief of some others of their fellow-men. They have learnt part of the lesson of religious toleration. But only a very few have learnt that lesson in its entirety, and can look with kindly, sympathetic eye upon any creed in which a fellow-man has found a refuge.

1. Rhys Davids' *Hibbert Lectures*, third edition, p. 230.

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If you are a Christian, for instance, you may possibly find yourself able to tolerate Buddhism, but Muhammedanism seems abhorrent in your eyes. If you are a Buddhist you probably can agree with Christians and such Christianity as they practise, but hold Brahmanism in something not far removed from contempt. If, again, you are a Brahmin, you may manage to admit Buddhism within the circle of your forbearance, but find all other Religions more or less obnoxious. Or, if a Muhammedan, you may feel some sympathy with the religious ideals of Jew and Christian, but hold in utter abhorrence the idolatrous Hindu horde. Whatever Religion you adhere to, and whichever Religion has your greatest dislike, you will find that this latter *has* your dislike just because it is most different from the beliefs which you yourself cherish as the Truth. Your dislike, in fact, is founded upon the idea that what is good for you should be good for everybody, everywhere. Alas!—or rather, we should say,—Praised be the Good Law! Such wide-sweeping generalisations never are true, and never can be made true.

What is a Religion? It is a means more or less adapted to the nature of the people among whom it has taken root, whereby that people may find escape from the False to the True. It is no more than this; it is never any less. Every Religion worthy of the name has had as its primary aim and purpose, this and nothing else. Its founder, whoever he may have been, Gotama, Jesus, or Muhammed, getting his vision of the True, has straightway put forth his best endeavours to get his fellow-men around him to march toward that Truth. These begin in increasing numbers to follow the new way, and soon we have a powerful Religion. But alas for the sequence! The old enemy, Egoism, now steps in, and under its baneful sway, the tremendous force of new-found religious fervour is switched off upon deplorable lines. The ardent neophyte cannot be content to win men to the new

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way by sweet reasonableness. If they will not believe, by the heavens, they shall be made to believe, and he is the man who will make them. Hence the long sad record of bloody war waged in the name of religion that disfigures the pages of history. Yet is not religion to blame for this, as some would have us believe. Religion remains, as we have said, a way from the False to the True. It is religious fanaticism, religion plus the 'I', (which is perhaps as accurate a definition of religious fanaticism as may well be devised), that has worked so much grievous harm. It may be said in truth, that wherever mischief has appeared in our world, its existence can be traced to some good thing or another to which has been added that spoiler and mar-all, the 'I', and all the goodness thus made of none effect.

There is but one Religion which has escaped this blight. There is but one Religion which can make the proud boast, that it has never used the sword as an instrument of propaganda, but has made its conquests by the might that lies in gentleness alone; the Faith, namely, known to the world as Buddhism, but which we, its followers, call simply 'the Good Law.' In the whole history of its conquering march through India, Ceylon, Burma, Siam, China and Japan, there is no single instance of violence offered, in order to secure adhesion to its tenets. Its missionaries have suffered violence, but they have offered none. If Buddhism has obtained a hold on the millions of these Buddhist lands, it has done so through its own inherent merits, by the manner in which it has commended itself to the minds of these millions over whom its unparalleled empire has extended.

But why have its missionaries escaped the plague of fanaticism which so inevitably seizes, sooner or later, the devotees of other Religions? The answer is not far to seek. Of all Religions, Buddhism is the only one which deliberately and

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of set purpose, undermines the rampant 'I'. It is the only Religion which puts in the forefront of its charter the complete denial of this 'bias of the world', as Shakespeare would call it,—this fatal bias which sets all things awry. It is the only Religion which makes its chief point of attack that Egoism which is so strong in all sentiment. We say, the only Religion which makes Egoism its *chief* point of attack; because, in all creeds, as must be the case, it is the destruction of this Egoism that constitutes the true and final goal. All the world's great religious Teachers have seen,—we hold *must* have seen,—what was the great Delusion of the World. But they all saw it, more or less dimly. They saw it, mingled with and obscured by many other elements. And their systems, their forms of worship, the modes and fashions of daily life which they made obligatory for their followers, had naught else for their object but the undermining, were it in ever so small a degree, of the sense of egoity. This object may not have been aimed at in any very definite way. It may never have obtained clear recognition as an object, in the mind of the Founder of the Religion. It may never have emerged from the vague condition of a sub-conscious idea, yet none the less, it has always been present, stamping its unmistakeable impress upon all the Prophet said or did. Consider, for a moment, the elaborate ceremonial and ritual of the daily life of a Jew as laid down in the Mosaic Law. Was all this intended by the Jewish Law-giver only as a way of making a Jew's life as irksome a thing as possible? Were these multitudinous injunctions and restrictions based upon the puritan idea that somehow, a man's god is pleased and made comfortable in exact proportion as the man makes for himself unpleasantness and discomfort? Surely not. There must have been something more reasonable than this, at the back of the Hebrew Prophet's mind. When, for example, he gave his people the command to abstain from the flesh of swine,

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it was with the object of doing a benefit, not to the Hebrew's God, but to the Hebrew himself; such a benefit as was bound to follow upon his abstention from devouring the carcase of so foul-feeding an animal as the pig. Similarly, when he lays down as minutely and particularly as he does, just how and when a Hebrew may partake of the flesh of any animal at all, it is surely not with the object of giving delight to any God, but with the more practical one of making flesh-eating as troublesome a thing as possible for the child of Jacob, and so leading him of himself, to take to a cleaner diet. And taking together all the vexatious restrictions which hedge about the life of a true son of Abraham, is it not obvious that faithfully carried out, they are admirably calculated, to weaken in him the sense of his little, individual 'I-ness,' and cause him to lose it more or less in the larger 'I' of his nation. The true Jew, when you meet him, is not Isaac ben Issacher or Levi Salomon, but simply a Jew, one of the Chosen Race. This is not a very great step towards that ideal of religion which we are maintaining is its sole true aim and goal,—the realisation of the doctrine of Anatta, the practical teaching of the Denial of the Self. It may seem, indeed, to many of our readers, a disappointingly small advance. For, as many will have noticed, the Ego, when it withdraws, or is driven out from one stronghold, does so, only to take up its position in another and still stronger one. If a man gives up, or thinks he has given up his self-hood as an individual, as a rule, he only insists all the more strenuously upon the separate self-hood of the race or family to which he belongs. He builds all his hopes and ambitions upon its uniqueness, its peculiar position among all other races and families. Thus has the Jew done; and in so doing has neutralised almost entirely the efforts of the Good Law, acting through Moses, to lift him a little along the road to Non-egoity. With him the great purpose of a Religion has been missed almost entirely

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by the development of a racial self-hood, narrow and exclusive as any the world has yet seen.

But Judaism has not been childless. Two great Religions of to-day can trace their descent from it. They are Christianity and Muhammedanism. In these, religion has a little better succeeded with its purpose, than it has with the common mother. Taking Muhammedanism first, in its constant surveillance, as it were, over the daily lives of its adherents, it comes very close to Judaism. The good Muhammedan cannot, any more than the good Jew, live his life in detail, as he pleases, and yet remain a good Muhammedan. He must rise, whether he feel inclined for it or not, at a certain hour every morning and recite the prayer appointed by the Prophet. At a certain hour during the day, wherever he may be and in what task soever he may be engaged, he must cease betimes from the occupation of the moment; and, spreading out his praying-mat, recite again the appointed form of words. In addition to this, he is required to keep his whole body scrupulously clean, and to abstain, not only, like the Jew, from eating the flesh of swine; but also, like the Buddhist, from the use of intoxicating liquors. Here, in the commands of the Prophet of Islam, we have evidence of a purpose not very different from that underlying the edicts of the Jewish Law-giver; that purpose, with Muhammed as with Moses, being the subjection of the individual to his Creed, his reduction from the state of a wild self-asserting personality to that of an obedient servant of his God and of His Prophet. The Ego is dispossessed of at least one stronghold. But here it does not, as with the Jew, immediately entrench itself more firmly than ever in another.

In his conception of the greatness of his God,— for him the supreme Non-ego,—the Muhammedan realises without much difficulty his own insignificance. It is continually being forced upon his attention by the very words of the formula most con-

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stantly repeated in his devotions, that he, the individual, is but a little thing indeed. He has none of the notions of the self-praising, chosen-people type that infect the Jew. No unscaleable wall of division separates him from the remainder of his fellow-men. All the world is welcome to the pale of Islam; and, black or brown or yellow, all are at once equal and brothers within that pale. Hence the great success of this Religion in Africa for instance, among the savage tribes of that continent. In the brotherhood of Islam, the native at once secured some standing, which otherwise would never have been his. So far, Muhammedanism has been a success, but opposed to this success, must be set down a deplorable failure. The Ego came in later here as everywhere, and made of Muhammedanism the fiercest of fighting religions. Muhammed's lieutenants were men of the sword, and used it pitilessly on behalf of the Faith, with the result that Muhammedanism has to-day the unenviable reputation of being the most intolerant of modern religions, and the true ideal and aim of all religion,—the nullification of the 'I,'—is again frustrated.

And how has that ideal fared in Christianity? So far as outward signs go, scarcely any better than in Judaism and Muhammedanism. The daily life of the nominal follower of the Prophet of Nazareth, as found in any of the countries of the West, does not usually contain any very embarrassing degree of self-denial among its component parts; does not contain, in its external formulæ at least, even has much of the self-denying element as does the daily life of the Jew and the adherent of Islam. Jesus laid no particular law upon his followers as to how they should eat and drink and dress and perform all the other necessary functions of a natural life. He takes a higher standpoint than that of mere outwardness. He goes further, much further, towards the heart of the mystery of life than does either Moses or Muhammed. He propounds no new mode of arranging the details of the outward, every-

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day life. His is a different method. He will have His followers live from within rather than from without: and so, instead of irksome ceremonial, we have in Christianity, perfect liberty, as regards the daily life. A few simple commands are given to his followers, which apply to a change of mind and disposition, rather than to outward act. They are of such a nature as these: 'Love your enemies'; 'Judge not, lest ye be judged'; 'give to him that asketh of thee,' and many others of a like strain. And it is very evident that if the Christian made it his daily endeavour to fulfil these, the behests of his Prophet, it would not be long ere he would find himself well on the road towards Liberation. Who could constantly endeavour to obey such a precept as 'love your enemies,'—without finding out very soon that he had no enemies, that every man had become his friend and his brother? Who could honestly make the attempt to obey the precept, 'Judge not, lest ye be judged'—without learning through that attempt how little reason he has to judge any one;—without learning an universal compassion that freely forgives everything because it has begun to understand? If every Christian *did* give to everyone that asked of him and never turned away from him that would borrow of him, would it be long ere he knew with the knowledge that comes of experience, that all distinctions 'twixt 'Me' and 'Thee' and 'Mine' and 'Thine' are vain and born of Ignorance? For, in practising these precepts, he would be practising Sīla and Dāna, and much more beside. But as the case stands, only a few Christians do practise them or make any serious attempt to practise them. 'If any man will *do* His will he shall know of the Doctrine', said Jesus. But his followers have invented, for those commands of his which, obeyed, would bring them well on the way to Right Knowledge, the euphonious title 'Counsels of Perfection,' and mean by it, that their Prophet's commands may be admired to any extent, but need be obeyed,

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if at all, only within certain narrow limits. Thus it seems, that Christianity also fails to fulfil the aim of Religion, yet through no fault of its Founder. Still, it may be that we have not yet seen Christianity. It may be literally true, that *mot* of Emerson's, 'There never was but one Christian, and He was crucified.' In any case, at the present moment, Christianity, equally with Judaism and Muhammedanism, has missed the mark, fallen short of the true goal of Religion. That goal, as we have endeavoured to show, is the subjection of the Self in every shape and form. At this every Founder of a World-religion has aimed, and not these only we may add but every lofty one, poet, artist or philosopher, the world has ever seen. This is the Light that has led all of them on, to those heights from whence they look down upon the world of common men, and beckon them to follow. For long, their call falls on unheeding ears. The loud world's random noise hinders that we hear them. Yet will it not always be so. A time will come to every man, when he will hear and see, for the good Law will not have it otherwise. Then the wiles of Māra will no longer avail to delude; and man, so long the tortured slave of Self, will recognise his enemy at last, and recognising, destroy him, and so enter the Peace.

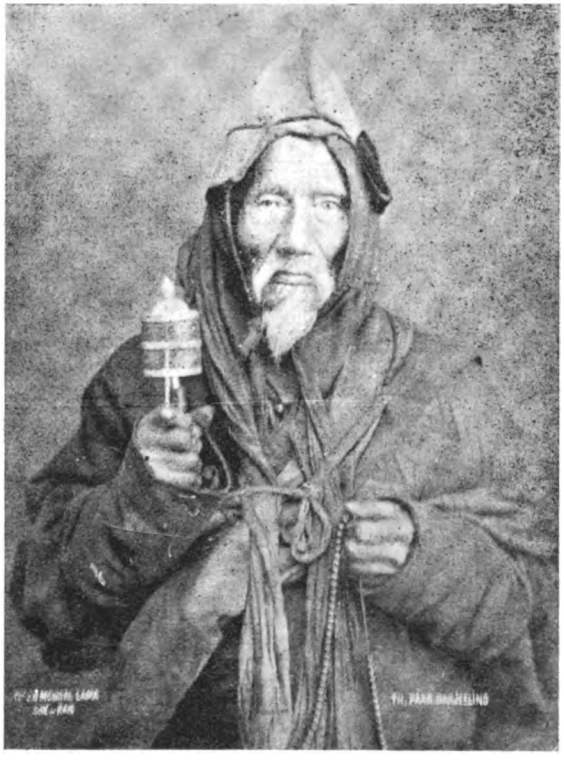
J. F. M'KECHNIE.

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THE LAMA PRAYING-WHEEL.

By JOHN DE GREY-DOWNING.



Lama with Praying Wheel.

IN heading his article 'The Lāma Praying-Wheel' I have done so for the purpose of drawing a strict line between Buddhism as known in Burma, Siam and Ceylon, and the doctrine of Lāmaism as practiced in Thibet. Though our friends beyond the 'Empire's Gates of Snow' strive to follow in the Noble Eight-fold Path taught by the Master, yet, at present, their ways of fulfilling the precepts of the Buddha are as widely different from the purer Buddhism of these Southern Buddhist lands as are the gorgeous ceremonials of the Church of Rome from the simple devotions of the Quaker communities.

Any attempt to arrive at the history of the evolution of the Tibetan praying-wheel to its present form can only result in failure until our present knowledge of Thibet and its peoples is much extended; but there are a few points connected with the use of the praying-wheel which form a fitting subject for

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investigation, and the consideration of which may serve a little to dispel the obscurity in which the subject is involved. For those who desire to consult a work dealing with the symbol of the Wheel I would strongly recommend that of the late William Simpson, M.R.A.S., F.R.G.S., who in his *Buddhist Praying-Wheel* has done much to assist in clearing a way for grasping the idea which may possibly underlie this peculiar practice of Thibetan Lāmaism; though I must warn the reader that only some three chapters out of nineteen actually deal with the subject-matter of the book. Carlyle, who had the somewhat narrow-minded habit of disparaging that which he could not understand, has referred to the praying-wheel as 'Rotatory Calabash,' and no doubt had his conception of this practice been correct his expression might have been justified. In the first place it may safely be said that the term 'praying-wheel' is totally misleading; and for the word *praying* must be substituted *praising*.

No visitor to Darjeeling or Sikkim can have failed to notice the travelling Lāma, pacing quietly along, looking perfectly contented with his lot in life, and twirling his wheel as he goes, chanting in a not altogether unmusical voice the sacred *Om Mani Padme Hum*. This same sentence, which has mystified so many Westerns, is also engraved upon the Praising-wheel, be it either of gold and silver or common brass. Of the three which I possess, two, made of brass, have the inscription round the centre of the barrel, and the third, a silver one, has it on the upper rim of the barrel; another, in the possession of a friend, is of richly chased silver with the words let in in gold round the centre of the barrel as seems to be the customary method. It is the inner meaning of these words *Om Mani Padme Hum*, which justifies the term Praising-wheel rather than Praying-wheel. In Italy and in some of the southern villages of Spain, I believe it is no uncommon thing to see a child or

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an old woman making her way through the street holding the metal cross hanging about her neck, and muttering *Ave Maria, Ave Maria!* but this would not be looked upon as a mystic expression, nor would it be called a prayer. In precisely the same way we may take the Lāma's *Om Mani Padme Hum.* This is no prayer but a cry of praise, in other words, what in Brahminism and Buddhism is called a Mantra, a word or combination of words similar to the Christian *Hail Mary!* the Salvation Army cry of *Hallelujia!* or the Muhammedan call of *Allah, Allah!* Taking each word on the Praising-wheel separately, we can arrive at some very good idea of what the sentence really means. *Om*, signifies that which is Holy and worthy of the highest veneration, and symbolises the divine in the Universe. *Mani*, is that which is precious and pure above all else, literally, a perfect jewel; *Padme*, means within the Lotus-Flower, and *Hum* the last word of the sentence is nothing more mysterious than 'Amen.' Taken altogether it signifies as we said before, a joyful cry of praise, an expression of reverence which may briefly be put as 'Veneration to the Priceless Jewel within the Lotus, Amen', just as a Western might cry '*Te Deum Laudamus*',—it is an act of praise and not of prayer, for those who follow the Master have no prayers, there being in Buddhism no Diety to whom prayers can be offered. It may be asked that if there is no one to praise, what is the use of the cry?, but though there may be no *One* to praise there is that which the Buddha gave to all his followers, and to all the world so far as that goes, the Most Excellent Law which He symbolised as a pure gem folded within the Lotus-flower, and it is praise to the symbol which reminds His followers of Him.

Now as to the meaning of the twirling of the Praising-wheel. This twirling has its meaning, and one which lies far back down the aisles of time, hidden in those lost religions of pre-historic days of which we retain but isolated fragments.

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Those who have taken the trouble to notice will have observed that a Lāma only twirls his wheel in one direction, *i.e.*, from East to West, in other words the direction in which the sun travels, and were the wheel made to spin the opposite way he would consider his praises all undone. A friend of mine has told me how he once went into a Thibetan Monastery and having asked if he might be allowed to turn the great temple wheel, a huge erection some six feet high fixed on pivots; he, all unintentionally, gave a strong push at the handles which sent the wheel spinning in the wrong direction, and it was only his apologies, coupled with a gift to the temple, which prevented him and his companion being summarily ejected.

These Praising-wheels, as is perhaps generally known, are not and never have been used by the vast majority of Buddhists, being limited almost entirely to Thibet and certainly quite unknown in Burma or Ceylon. The whirling motion has some connection with the pre-historic worship of the sun, from which also is derived the universal idea that to go round a thing in the direction of the sun is beneficial.

If to walk round a thing from East to West keeping the right hand towards the centre is believed to be productive of good, it becomes no very great digression from the idea if a belief arises that to twirl a thing itself in that same direction is also productive of a similar good result, or, as the Lāmas call it 'good karma'. Now the question is, Is this belief a 'mere heathen superstition' or is it an universal practice?

The evidence in favor of the latter is by no means scanty. All Buddhists on visiting a sacred shrine circumambulate it from East to West, that is they keep the shrine (or stupa) on the right hand, as I have personally seen them doing when visiting Buddha Gāya; one of the most sacred sites connected with the Buddhist Religion. Hindus also in

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their religious services walk round in this same direction. The Muhammedans, we are told, when on a pilgrimage to Mecca, make the circuit of the Ka'abah in the same direction; and in the Greek and Roman church as well as the Protestant, all turning movements are the same, *i.e.*, the right hand always to the centre. In some services, of course, it is more noticeable than in others, depending upon the ceremony and amount of ritual accompanying it. Let anyone call to mind the consecration of a church, and picture to himself which way the officiating Bishop and clergy went round. My own very clear recollection of this is, that the procession started from the East end of the building and made its way slowly to the South entrance, where the usual ceremony of knocking at the door took place, then on to the West, round to the North entrance. Again, let anyone watch a Roman Catholic priest celebrating Mass, and see which way he turns from the altar when facing round to the congregation with the consecrated elements.

Nor does this custom confine itself to religious rites, but is found in almost every European country, in connection with some superstition or other. The word *Deasil* in Gaelic means going with the sun, and the word *Withershins* signifies a movement in the opposite direction. Simpson, in the work already referred to, draws attention to the following passage from Scott's tale of *The Two Drovers*: "'But it is little I care for the food that nourishes me, or the fire that warms me, or for God's blessed sun itself, if aught but weal should happen to the grandson of my father. So let me walk the *deasil* round you, that you may go safe out into the foreign land, and come safe home'. Robin Oig stopped, half embarrassed, half laughing, signing to those near him that he only complied with the old woman to soothe her humour. In the meantime she traced around him with wavering steps, the propitiation, which some have thought

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has been derived from the Druidical mythology. It consists, as is well known, in the person who makes the *deasil*, walking three times round the person who is the object of the ceremony, taking care to move according to the course of the sun."

Here we have seen that circular movements in a given direction are common to most religions, both in East and West; and also occupy a prominent place in old-world superstitious rites; now we have to ascertain whether the Thibetan's idea of a turn in a contrary direction undoing the good, is also shared by others; *i.e.*, whether if circumambulating with the right hand to the centre be considered good, left hand to the centre is looked upon as bad. If this also has evidence in its favour it seems only reasonable to suggest that the Thibetans are not the only persons who indulge in what the Sage of Chelsea terms the 'Rotatory Calabash.'

The following is from Frederick Thomas Elworthy's interesting book entitled, *The Evil Eye; an Account of this Ancient and Widespread Superstition*:—"The importance of progressing in all matters in the path of the sun is made evident by our having a word specially to denote the deviation from this course." He then goes on to tell of an incident within his own knowledge that took place not long since in Somerset. A number of children, some growing into adults, were brought to church for baptism and were ranged in a group around the Font. "The officiating minister not being accustomed to such a number, or not knowing the custom, began with the child on his right hand, of course following on in order and going round to the child on his left. This action caused great indignation; some parents, who had never before seen the importance of having their children baptised at all, were quite sure that now they had not been done properly, and must be taken to another church 'to be done over again.' Thus it was held of far greater moment that the parson

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should proceed from left to right, than it was that the children should be baptised or not." The same writer draws attention to the belief that it is a bad omen to be under the Bishop's left hand at confirmation, "people are constantly warned to be careful to avoid this."

There is a story told of an Indian *Bania* (grain dealer) who had a spinning wheel made out of human bones, and whenever the clouds gathered in the sky promising needed rain, he would set his daughter to spin this wheel in the *reverse way*, with the idea of stopping the rain; thus producing famine conditions which would enable him to demand a higher price for his stores of grain. This clearly shows the idea we have in view.

In *The Bishop's Walk and the Bishop's Times* by Orwell, page 122, we have verses supposed to embody the words of a Scotch witch who tells of a recent night's orgie:—

"Hech! sirs, but we had gran' fun
Wi' the muckle black deil in the chair,
And the muckle Bible upside doon,
A' gangin' withershins roun' and roun',
An' backwards sayin' the prayer."

Then again Scott helps us. Those who have read *Waverley*, and few there be who have not, will call to mind the picture where Edward has been wounded and the old Scotch surgeon with his assistant arrive on the scene. "He (the surgeon) observed great ceremony in approaching Edward; and though our hero was writhing with pain, would not proceed to any operation which might assuage it until he had perambulated his couch three times, moving from *east to west* according to the course of the sun. This, which was 'called making the *deasil* 'both the leech and his assistants seemed to consider as a matter of the last importance to the accomplishment of a cure." Again, there is the old profane school-boy belief;

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which the writer never summed up courage enough to try; to the effect that if one stands before a mirror and turns round by the left three times, meanwhile saying a prayer backwards, the devil will appear.

What has been written may perhaps serve to indicate that the old accusation that the heathen says his prayers by machinery has no foundation in fact; that *prayer* wheel is a misnomer; that although the Thibetan Buddhist may believe the circular motion of his wheel in the right direction does good and in the opposite direction does harm, yet he is not alone in believing in the efficacy for good or evil of rotatory motions. Praying-wheels do not rightly belong to Buddhism, but are a survival of an old and world-wide superstition. And if his Praying-wheel helps the Thibetan to think of the Wheel of the Law his Master set in motion,—symbol as it is of that Great Empire of the Truth He founded in the centuries gone bye; or of that other Buddhist Doctrine of the Wheel of Life, the cycle of repeated births in the great Ocean of Saṁsāra wherefrom he seeks escape and refuge in Nibbaṇa's Peace:—then, strange and grotesque albeit in Western eyes this practice may appear, it yet fulfils a purpose in the life he lives, epitomising in its senseless-seeming motion all that the Thibetan esteems most holy and most high;—tells him of the glorious Life and Teaching of the Sage of India whom he dimly strives to follow through his mystery-englamoured life; and of the ever-changing Cycle of Existence whereon all things that live, lie suffering and bound; and whispers in its whirling of that fair Jewel of the Higher Life attained,—the Perfect Peace reposing in the Lotus of Nibbāṇa, where never more the woes and sins of earth can enter in to grieve or stain.

JOHN DE GREY-DOWNING.

CALCUTTA.

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THE STONE ANTIQUITIES OF CEYLON.

By ARTHUR A. PERERA.



Stone Statue of King Dutthagamini. (at Ruanveli Dagoba, Anuradhapura).

PERHAPS the most noteworthy feature which attracts the attention of the observant visitor to Ceylon is the profusion and the wide distribution of monumental relics of Lanka's mighty past. These relics are, necessarily, for the most part of stone; for in the tropical climate of the Garden Island,—now burned in a torrid heat and now again subject to the disintegrating influences of months of continued rain,—no other material is able to endure; and even the stone monuments themselves are only too often lost and buried in the heart of tropical forests which, in the long years of constant strife which have visited the land, have overwhelmed whole districts that in happier days were the seat of a widespread and prosperous civilisation. Yet even now there is scarcely a hamlet which cannot boast of its vestige of that bye-gone prosperity; or a district which cannot point with pride to some great monument of the days when all Ceylon was united and powerful,—'the whole Island under one Canopy of Dominion' as the ancient record has it; and it may perhaps be of some use to intending visitors to Lanka to detail the various classes

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into which these monuments may be arranged; and to give a general account of the more important shrines of Buddhist and archæological interest in the various provinces.

The chief antiquities of the Island consist of *Vihāras* or Buddhist Temples; *Dewālas*, the Temples of various minor divinities of Hindu origin, the worship of some amongst these doubtless surviving from pre-Buddhistic days, whilst others have been introduced later by kings of Pandyan or Tamil descent or their consorts; and *Pokkunas* or tanks, some of vast dimensions like the great Minneri Lake, built to conserve the superabundant waters of the rains for purposes of irrigation; whilst others, used for bathing or covered with lotuses as an adornment, are a frequent adjunct to the more ancient Buddhist Shrines. Besides these, we find other relics of archæological and historic interest:—statues; carved or inscribed stone slabs; monolithic columns, often with beautifully chiselled capitals of the Dravidian type;[1] carved doorways and steps; stylobates; friezes; and menhirs or commemorative stelæ.

Raised horizontal stone slabs—plain or carved—are found round dagobas and near the supposed haunts of woodland spirits, and used as altars for offering flowers; menhirs are used to indicate where treasures have been buried, serve as boundary marks between hamlets, and not infrequently have inscriptions carved on them to commemorate a Sovereign's munificence to a chief or temple.

At the entrance to a building we commonly find a *Sandakadapahana* or 'Moonstone,'—a semi-circular stone slab placed in front of the steps and ornamented with concentric bands of the lotus in leaf, bud and flower, elephants, lions, bulls and horses; and swans with sprigs in their bills—the bands sometimes starting from the jaws of a *Gajasinghayâ*, a fabulous

1. Tamil stoneworkers having for the most part been employed by the Sinhalese Kings on these works.—ED.

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beast, half lion and half elephant. On either side of the Moonstone are commonly two upright slabs, some three feet high and two feet wide; having in alto-relievo a foliage scroll, a vase, or more often, the effigy of a minor divinity, the tutelary guardian of the threshold. The steps are flanked by elephant-trunk-shaped jambs; and are sometimes finely carved, as, for instance, in the beautiful example in the Palace at Anurādhapura, which appears at the end of this article. The doorways are ornamental arches springing from the gaping jaws of a carved or painted *Makara*—a fabulous crocodile with boar's tusks, a coiled trunk, a peacock's tail and the talons of an eagle.

The monolithic pillars are octagonal and plain, or have along the shafts scrolls of lotus and nāga flowers, foliaged creepers spreading downwards from the trunk of a woman's body *(Nārilāta)*, or carvings to represent loops of pearls *(Muktādāmā)* and water-lilies *(Kumuda)*. The sub-capitals and capitals are elaborate, and represent water-vessels or pumpkins, plantain flowers or drooping lotuses. On the base revetment is carved a cobra's hood or some mythical figure.

Stylobates and friezes are often carved with quaint figures of dancers beating tom-toms; or of Malabar wrestlers trying a throw. Interleaved cobras, palanquins, limb-entwined women interlaced in groups of five, and swans with necks interlocked are also occasionally seen.

A *Pokkuna* or tank consists of a stone bund or embankment *(Vekanda)*, a natural or artificial spill *(Pitavāna)* to remove the surplus water to other tanks, a sluice *(Horowwa)* to irrigate the fields and a square shaft *(Bisôkotuva)* under the bund to collect any rubbish that might choke up the sluice.

Every temple has a Bo-tree, Cetiya or Dāgoba, a Vihāra or *Filimage*, a *Pansala* or *Legunge* where the priests reside;

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a Sīma or *Poyage*, generally erected in the middle of a piece of water, where the Monks recite Pāṭimokkha, confess their breaches of the Canon Law, etc.; a belfry; and a preaching hall where the scriptures are read and expounded to the people on Full-moon days. Of these the Vihāra or Temple proper, which in Ceylon is generally a separate edifice from the Monk's living-rooms, needs a detailed description. It is either a structure of wood and clay, or a cavern converted into a building by adding a sloping verandah with a drip-line (*Kātarē*) to carry off the rain water. The interior is divided into two chambers by a cross wall; in the inner apartment is an image of the Buddha in one of the Three Postures of Exhortation (standing), Contemplation (sitting in the familiar attitude)[2] and Entering into Nibbāṇa (reclining). These images have for a background the ornamental *Makara* arch or a halo or glory composed of the six coloured rays of light which, tradition tells us, shone about the person of the Great Teacher. Occasionally standing figures of Sariputta and Moggallana, the Chief Disciples of the Buddha, are found on either hand of the sedent image.

The walls of the outer apartment are often ornamented with paintings, something after the manner of frescoes, consisting of illustrations drawn from the Jātaka tales and other similar literature; and commonly, in addition to these purely Buddhist devices, we find images of Hindu origin, in the shape of the four tutelary deities of Ceylon. These latter are:—Vishnu,—regarded as the Guardian Spirit of the Island, and esteemed as a Bodhisatta; Soman or Lakshman, half-brother of Rāma, the genius of Adam's Peak; Vibhīshana, brother of Rāvana; and Nātha, the protecting divinity of Kotte, who is identified with Metteyya Bodhisatta. These and other local nature-spirits have been identified with and named after certain

2. This—the commonest of the traditional forms of the images of the Buddha,—represents Him at the moment of attaining Sammāsambodhi, and is otherwise known as the 'Witness' attitude; in reference to the story detailed on p. 468 of BUDDHISM.—ED.

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of the Hindu Gods, owing to similarity of character, legend and ritual; and there are frequently separate buildings *(Devāla)* for their worship; which is conducted, not by Buddhist Monks, but by lay incumbents known as Kapurāla; who daily conduct in their honour a ritual resembling that of the Hindu Religion; and who organise the annual procession of these divinities, held in the months of July and August.

It may now be of advantage to intending visitors to Ceylon to give here a brief itinerary of the principal sacred sites in the Island. Let us follow the course of an imaginary Buddhist pilgrim to Lankā, and map out for his guidance the places celebrated in the history of our Religion;—places, many of them difficult of access, some situated in malarious districts, whilst others are far from the beaten tracks of modern life; yet all of them capable of amply repaying the difficulties overcome, and the risks run by the devoted visitor; who will find in all of them ample compensation for all his trouble in the sanctity and grand traditions of some, in the magnificent scenery which forms the setting of others, and in the massive grandeur and beauty of many of these ancient fanes.

Ceylon is divided, for administrative purposes, into nine Provinces; and a stay of a few days or weeks in each of these will enable our votary to complete the circuit of the principal Shrines. Let us suppose, as is indeed most likely, that our devotee commences his pilgrimage in the Western Province, of which Colombo is the chief town. This country is cultivated with paddy, abounds in groves of fruit-bearing trees and palms, interspersed with patches of jungle, and contains many populous towns. Kotte, the Sinhalese Capital of ancient days, has the Rāja-mahā-vihāra, a Cetiya built by Siri Parakrama Bāhu VI, who reigned in Ceylon in 1410 A. C. and a subterranean cave. Gongodavilla has the Su-

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bhadrārāma, Nāvinna the Vijāyārāma, and Pepiliyāna a Vihāra named after the village. At Horana also are the ruins of an ancient monastery, and at Haṅgantota the Galapātavihāra with its carved granite door-posts. Novagamuva has a dewāla in ruins, Attanagalla a monastery of historical interest and two Cetiyas,—one built by king Ghotābhaya (249 A. C.) and the other by Paṇdita Parakrama Bāhu (1005 A. C.). At Uruvala is a cave-temple, in the neighbourhood of a boulder 78 feet high, in the summit of which is carved another cave, where the Dhamma is still preached, and at its foot a lotus-tank of granite, and several caverns, used as dwellings for the monks. Kelaniya has a Cetiya 240 feet in height, which tradition tells us enshrines a golden throne once used by the Buddha, and hard by a whirlpool in the river is pointed out by the pious villagers as the place where even the insentient waters make obeisance to the spot where once the Master stood.

The traveller may now bend his steps inland, and enter the fertile and picturesque Province of Sabaragamuva; where the hilly nature of the land adds an additional attraction to the monasteries and temples, here mostly erected on the summits of the hills. Lenagala has a monastery founded by Walagama Bāhu (89 B. C.) containing ancient images of the Buddha set up by king Kirti Siri in 1744 A. C. At Dedigama is a monastery founded by Siri Bhuvanekabāhu (1275 A. C.). Near Kambalgama is the site of the Daladā Maligāwā where the Tooth-relic was kept for safety by Wijaya Bahu III (1244 A. C.), during a period when anarchy reigned throughout the land. Selava has a rock-temple built by Siri Vikrama Rajasinha (1800 A. C.) and at Wattārāma is a Vihara dating from king Ghotābhaya's reign. Wāgirigala and Ambulugala are noted for the monasteries built by Bhuvanekabāhu; and the ancient Sabaragamuva Devāla stands near Samantakuta, the Hill of the far-famed Sripāda or Sacred Footprint.

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The neighbouring Central Province possesses a majestic landscape of green hills and valleys, diversified by precipitous rocks and gleaming waterfalls. Here, in the Kandyan district, last stronghold of the long line of Lankā's Kings, whose piety and devotion is attested by the numerous temples and monasteries which are found on every hand, the pilgrim devotee may visit the Daladā Maligāva, Shrine of the Sacred Tooth-relic; the two great Colleges of Malvatte and Asgiriya,—the centres of Pāli scholarship and religious lore, where many of Ceylon's most learned Monks have had their training; and the celebrated monasteries of Bowala, Nittavela, Lankātilaka, Galalādeniya, Embekka, Wegiriya, Dunuvila, Suriyāgoda, Sagama, Menikdivela, Deldeniya, Gannoruva, Kobbekaduva, Danhore, Valgampāya, Gampola and Siyambalāgoda. Or he may journey to the highlands of Mātale, formerly the hunting-grounds of the Sinhalese Kings, and inspect the rock-cut caverns of Millavāna, Ambokka, Sigiriya, Dumbulla, Bambava, Hulangamuva; and the historic Aluvihāra, close to the modern town of Mātale, where for the first time in the history of Buddhism the Tipiṭaka was committed to writing, in the reign of Vaṭṭagaminibāhu,—89 B. C. Or yet again he may linger in the romantic district of Nuvera Eliya, whether the disobedient Prince Duṭṭhagamini fled for safety from his father's court; and where tradition tells us is the very site where captured Sīta long mourned for her beloved husband, Rāma.

North-westwards, and the pilgrim finds himself in the mountainous North-Western Province, which contains the ancient capitals of Kurnegalla, Dambadeniya, and Yāpahu. Here again the Cetiyas and monasteries are generally built high up, on hill-top or on mountain-side; many are still in occupation, and preserved in fair order, others are now-a-days only deserted ruins. The chief shrines of note are at Puhuriya, Kollure, Udapola, Okandapola, Algama, Etkandavihāra, Ibbāgala, Jayakadulena, Segelana, Periyakanduva and Navakelaga-

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muva. Malimahāpāya in Arankela deserves special mention on account of the wonderful stone-work for which it is celebrated: three long flights of stone steps leading up to a structure of huge stone slabs known locally as King Mahāsena's Throne; a stone causeway about a mile in length, spanned here and there by bridges; and numerous wells.

Thence passing to the North-east, the traveller enters the well-nigh deserted North Central Province, which is covered with short stunted jungle, and only amenable to cultivation, since the destruction of the great irrigation works of the ancient Kings of Ceylon, in scattered and isolated spots. The dry climate of this Province has, however, served to preserve the ancient buildings of Anurādhapura and Pollanaruva, each in its day the capital of the Sinhalese Empire, and the sites around which all the greater traditions of the Lion Race are centred. Every hamlet round these two great ruined cities boasts of its sacred shrines and of its immemorial traditions,—shrines too numerous to specify here, where we must confine ourselves only to the barest notice of the most renowned. Most sacred and most authentic of all Buddhist shrines outside of India itself is the Mahāvihāra of Anurādhapūra, where, in the midst of a rectangular enclosure, surrounded with ancient carved stonework, grows, from the summit of a miniature mountain composed of three concentric square platforms, the Siri Mahābodhi Tree or Dakkhiṇa-Sakhā; the most ancient historical tree in the world, grown from the Southern Branch of the very tree beneath which the Buddha attained to Supreme Enlightenment twenty-five centuries ago.

Within a short distance of the Mahāvihāra is the ruined Lohamahāpasāda;—once the largest monastery in the world, capable of accommodating a thousand monks at once; but now reduced only to a forest of stone pillars. Near this rises the great Ruanveli Dāgoba, the Māhā-cetiya of King Duṭṭhaga-

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mini; and the other gigantic Cetiyas, known as the Abhāyagiri, Jetavanārāma, Thupārāma and Mirisavetiya Dāgobas; each with its own history, familiar to all Buddhist students. Anurādhapūra abounds with many other stone antiquities; as also does the mountain of Mihintale, some eight miles distant, hallowed by the memory of Mahinda Mahāthera, son of the Emperor Dhammāsoka, who converted the people of Ceylon to Buddhism. The chief antiquities of Pollonaruva are the Dāladā Maligāva and Thūpārāma Cetiya; the relic-houses Watadāge and Atadāge, the monasteries of Jetavanārāma, Kirivihāra aud Galvihāra; the Sat-Mahāl-Prāsāda Palace; the old Darbar Hall, and the Royal Bathing Tank.

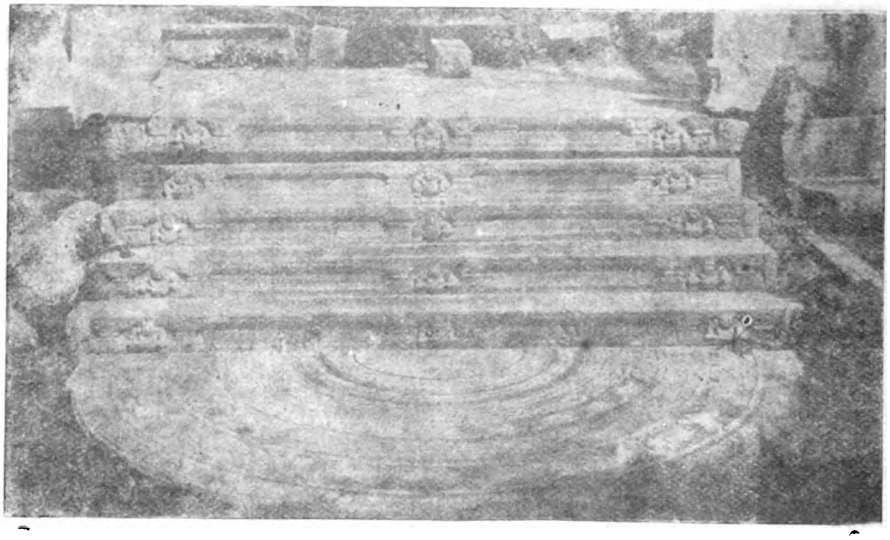
The Northern and Eastern Provinces,—the former colonized by South Indian tribes, chiefly Tamils, the latter still inhabited mainly by the Veddahs, the aborigines of Ceylon,—contain but little to interst or attract our pilgrim, with the one exception of the ruined Nakkhavihāra Dāgoba; and there thus remain but two Provinces for our devotee to visit,—Uva and the neighbouring Southern Province. The upper portion of the Province of Uva is broken into numerous deep valleys and ravines, whilst the lower portion forms an extensive plain. Owing to difficulty of access, the sacred sites of this Province have been but little investigated or explored. Two localities are of special interest, the historic Sittārāmavihāra and the sacred Mahiyaṅgana Cetiya, reputed to contain the thorax-bone relic of the Buddha. Karragama is on the boundary limit of Uva, and south of it extends the Southern Province, which includes within its limits the varied climate and landscape of all the other Provinces. Tissamahārāma is celebrated for its tanks, ruins of palaces, and for several Cetiyas of note; Rambavihāra for its stone ruins, and Mulgirigalavihāra, built in King Vaṭṭagaminibhāu's reign for its antiquity. Kotapola, Dewundera and Weligama have also shrines of note; andMātara and Galle are both celebrated for their numerous monasteries and temples.

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With this brief *resumé* of Ceylon's chief places of Buddhist interest we now must close; hoping only that this short itinerary may be of service to some few pilgrims who, with but brief time at their disposal, wish to see all in Lankā that is celebrated in history:—in the history alike of Buddhism and of the ancient Empire of Ceylon.

ARTHUR A. PERERA.

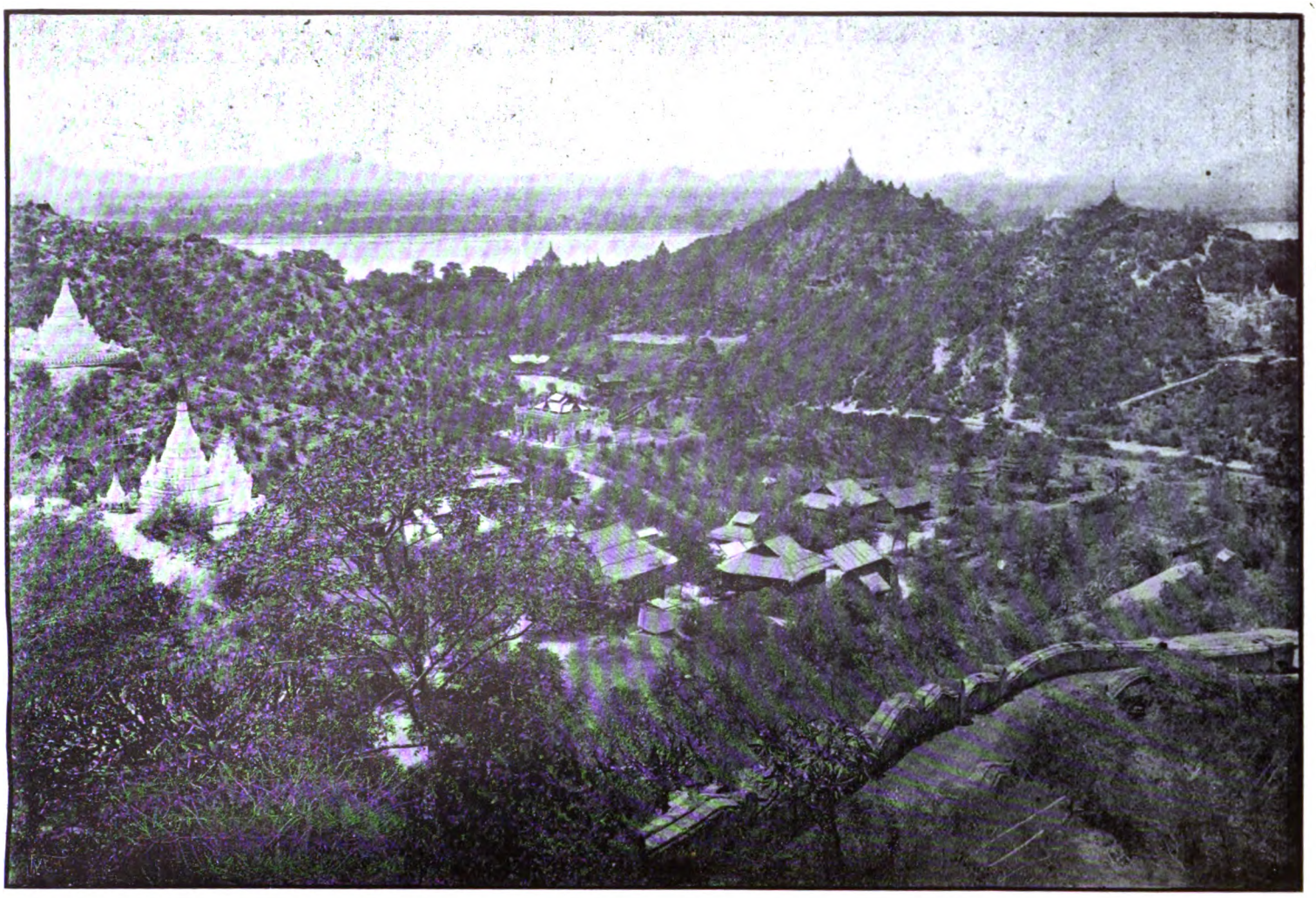
COLOMBO.



Carved Stone Steps and Moonstone, Anuradhapura (see p. 632)

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IN THE SAGAING HILLS.

[*Facing p.* 631.]

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IN THE SHADOW OF SHWE DAGON.

A TIPITAKA PLACE.

"Let [illegible] devoted to that Quietude of Heart wh[illegible] the Ecstacy of Meditation, let him p[illegible]m be much alone!"

Akaṅkheyya-Sutta.

SILENCE,—a new unwonted silence,—reigned in the little Monastery hard by Shwē [illegible]n, whose walls for [illegible]g months had resound-[illegible]n the loud chanting of [illegible]ovices as they learned [illegible]essons, with the voices [illegible]e lay-devotees making [illegible]y and holiday in one, [illegible]ith the preaching of the law on Sabbath-days. [illegible]he Festival of Thadingyut over, and the Buddhist at end; Shin Nyāna, his [illegible]t yet full of all the glam- of the recluse's life, with [illegible]ich henceforth would be his ways, had returned, amidst [illegible]s house,—Maung Nyun once new-gained Manhood. Shin [illegible]t beyond the Order's pale,—to [illegible]alay, where, under the very

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shadow of the Thāthanābaing himself, he might better learn the law and study the Sacred Tongue. And so the Monastery was well-nigh deserted; only the old Thera sate within, telling his beads in the empty Temple, striving to recall his wandering thoughts, which, whether he willed or no, would still recall the busy memories of the bye-gone Lent;—the Lent which had added yet another to the long tale of his years in the Order, and brought him by yet another year nearer to the Gates of Death and Birth. During those vanished months, he had learned to know new faces to love and new friends;—Shin Nyāna, in whose loving ways and old-time courtesies he had lived again in the memory of his own boyhood; U Paññajoti, the Sojourner from Sagaing, with his wide learning and deep knowledge of Meditation's Way, with whom he had been wont to converse, after the Novices had gone to sleep, on all that deeper lore of Abhidhamma that is theirs alone who have renounced the worldly life; Shin Vimala, who now had learned all that the Thera could teach him; and yet another and another friend, layman and Novice and Monk, whose lives had filled his own during the past few months; till now to-day, when, last of all, the Senior Sojourner had left him, there seemed to be naught of friendship or of interest in life remaining. Such is the way of the recluse's life,—friendships of a single Lent and interests of a few bright months gone with the swift succeeding days;—the Wheel rolls onward, and another Lent is passed, and the familiar faces and loved voices have passed from all but memory, as though to teach in very truth the lesson that the Thera told upon his beads:—the story of the Changefulness, the Sorrow and the Unsubstantiality of all existence. And the old man's mind was filled with deep self-questionings:—had he so taught the law to little Nyāna that it should lighten all his ways, making of his life yet another step towards the Goal;—had he indeed so lived in constant love to all his fel-

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low-monks during the Rains that he could truly have spoken the Words of Acquittal at Pavāraṇa, when all the Monks who have dwelt under the same roof during Lent-time meet together, and each in turn begs the Assembly to pronounce him free from all words and acts unseemly or unkindly, seen, known, or suspected, or to apportion to him a penance for aught wherein he may have infringed the Vinaya Rule?

Weary was the heart of the Senior Sojourner also, as he fared northwards from Rangoon;—weary of the new strange world in which for the past four months his lot had been cast; weary of the turmoil and the clamour of the great city which had at first seemed so wonderful in his eyes; his heart aching for peace, for silence, for solitude,—for the sight of the shrine-clad Hills of Sagaing and the broad silver River winding at their feet,—for the sounds of the forest and the soft voices of men trained in meditation, to blot out from his memory the din and chatter of the town. It had all seemed so useless to him, the strenuous activity, the busy life of the townsfolk with which during the last few months he had come in contact,—naught but a foolish striving after fame or wealth,—fame, that brought with it always blame and censure; wealth, that was likelier to lead men to sorrow than to peace, whereof no man, however wealthy, might carry with him from this world even the single coin they place in the mouth of the dead,—the wherewithal to pay the Charon-fare across the River of the Dark Waters of Death. Surely, he thought, man's life were short enough already,—in this greatest of all lives, wherein a being may win so easily unto the Holy Path,—but that he should waste the fleeting hours of it in striving after things so evanescent; and his quick intuition had soon taught him that these busy workers were less happy and less kindly in their own lives, than the untaught villagers amongst whom his life had heretofore been lived. He had seen, too, how poor a recompense was guerdon of all this striving after place

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and wealth; how it was those very men who were most envied by their fellows for the possession of these things whose minds were the most filled with sorrow, and their ways with care;—sorrows, that had brought them in the eventide of their lives to the Monasteries they had shunned aforetime; cares, sprung from their very wealth itself, which they would pour forth in the evenings of the Holy-days in the Thera's ears, seeking the human sympathy which wealth had driven from their own homes, and the last solace of the Master's Teaching to cure the heart-wounds that all their riches could not allay. Strange indeed in all seemed in U Paññajoti's eyes, that men, thus seeing worldly power and wealth but adding to the sad burden of life yet further miseries, should still spend all their lives in vain pursuit of these chimæras; and, seeing how wealth had brought but sorrow to their neighbour's home, and substituted there for love and friendliness and filial piety only the greed for gain, yet should still think that for *them* it would be otherwise,—that gold could buy them love and happiness and friendship, or lessen the burden of life's suffering, or bring their feet but one step further on the Path.

And so it had happened that, after the first brief period in which this life of the town-dwelling Monk appealed to him by reason of its very strangeness, a great weariness had fallen on the Sojourner's heart,—a weariness which, as the days grew into months, had grown till it was well-nigh insupportable. His one solace,—the real object indeed of his visit to Rangoon,—was the great Pagoda; here there was peace and quietude, and the calm atmosphere of holiness in which alone a man may enter upon meditation. Here in unfrequented corners of the wide platform with its multitudinous shrines, U Paññajoti had spent many a happy hour, sometimes alone with his thoughts, wrapt from the world in meditation's ecstacy; oftimes with little Nyāna and Shin Vimala, teaching them their daily

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tasks, too often interrupted in the busy Monastery by new visitors; or hearing from their lips the tales that gather round each shrine and pinnacle of Shwè Dagon. But ever, with the fleeting days, his weariness grew strong upon him, and stronger his desire for solitude and peace; so that he had at first decided to leave Rangoon seven days before the Lent-end,—the earliest a Monk may leave the Monastery in which he has resided during Lent. So earnestly, however, had the old Thera begged of him to stay yet a little longer with him, that he had not been able to find it in his heart to deny him; and thus it came about that, last of the co-resident Monks, he had left the Monastery that day. Gently refusing the offer of a kindly layman to provide him with a ticket for the journey to Sagaing by rail,—for he much wished to walk, that he might meditate alone,—he had at noon paid a last visit to Shwè Dagon Pagoda, and for the last time had feasted his eyes upon its golden splendours, on its clustering shrines and on Mahāsughaṇṭa, the great sacred bell; and then, leave taken of the Thera, he had set forth alone on his long northward way.

Once past the precincts of the town he slackened pace, and, eyes fixed upon the white dust-strewn road before him, he pondered in his heart on all that he had seen and heard during those eventful months of Lent-time, on all the pity and the poverty, in all that makes life great and noble, of the lives of the men of the great toiling city, that deemed themselves so prosperous, but who in very truth had ofttimes less of true happiness of heart than the simple dwellers of the jungle-villages. He saw how their lives were spent, for the greater part, in search and strife for things that never yet brought man to happiness or peace, and greatly he wondered that this should be so:—that men should not *see* that in these worldly pursuits there lies no way to happiness, that even in this life the fruits of wealth and power were always other

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than their devotees desired. Even in this life;—and afterwards? Afterwards, when the gathering of the harvest of this life's sowing should fall due? In what new life could Tendencies thus sown spring to re-birth, when so much of the seed thus cast on the illimitable fields of futurity was tainted of Desire? And, half-smiling and half-sighing, the Sojourner remembered how, when he was but a child, his father had told him that the moths that fluttered to their own destruction in the golden lamp-flame were men of olden time re-born;—beings who in their human life had been filled with avarice and had striven all their lives for gain; and now by their own thought were doomed to perish in the burning-flame that seemed to them as gold,—gold that they longed to seize on and possess. Like moths that flutter to the flame,—such, truly, thought the Sojourner, setting aside too literal an interpretation of his childhood's lesson,—like moths that flutter to the flame were the lives of the rich and powerful men that he had met with;—and he remembered again the sorrows they would tell of in the evening times beneath the Monastery eaves. And in his heart, as though a voice out of the immeasurable past, sounded the lesson that the Master taught the worshippers of fire at Gayāsisa by Nerañjara's stream:—'Burning, O Monks, are all things—Sights, sounds and odours, contacts and tastes and thoughts. And with what fire burn they withal? With the Fire of Lust, the Fire of Avarice, the Fire of Self-delusion; burning with the woes of birth, decay, death, grief and lamentation,—with the fires of suffering and dejection and despair.'

So, as he walked and thought, a deep and sudden emotion sprang up in U Paññajoti's heart, a two-fold overmastering passion of pity and of happiness blended as in a single act of mind. Pity,—for all this so useless-seeming tumult of the world, unwinning even of the poor ideal whereat it aims; and happiness, the deep ecstasy of happiness

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that comes betimes to those who have freed themselves from all the world's sad bondages, and have entered upon that Noble Path which leads to Liberation,—the joy of that incomparable Freedom from the world's soiling stress which is the first reward of the Ascetic Life; whereof the Āriyas of olden times have sung:—

"Weary the layman's lower way,
And filled with moiling need;
But free and high as the boundless Sky
The life the Homeless lead."

So, wrapt in his meditations from the world about him as in a royal magic robe, bringing its wearer oblivion or heedlessness of all the lesser things of life, the Senior Sojourner passed on; and as he went the shadows lengthened to the East, what time the shadows in his heart faded before the gathering dawn of Wisdom's Light. So lost was he in contemplation that the passers-by, seeing in his eyes the deep unseeing gaze that comes with meditation's deeper hours, dared not to speak to him, as is the wont in Burma, or ask him whither he fared, or where he wished to spend that night; so that when the growing darkness a little recalled him to the earth, he found himself, devoid of any single memory of all the weary road that he had traversed that day, far from any village, with no human being or dwelling-place in sight. Quickening his pace, he walked on, amidst the sudden stillness of the Eastern nightfall, when the birds have ended their day's work of song and the creatures of the night have scarce awakened; the white road before him gleaming dimly in the starlight, and, low on the horizon before him, the Seven Watchers pointing his northward way.

Then, on a sudden, as though by some mysterious common signal, unheard but yet perceived, the Voices of the Jungle rose around him on every hand:—the low booming of the frogs, the night-jar's shriek, the shrill clamour of the ci-

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cadæ; and now and again, far off and reverberant through the night, the snarling roar of some great beast of prey, calling his mate to the night's ill hunting-work. He heard too, voices in the night crying to one another,—voices that Western ears have never heard, but which the Children of the Jungle know and fear,—speech of the non-human creatures that haunt the forest and the nighttime, as evil thoughts wander and cry in the darkness of men's minds. Yet,—for the glamour of his meditation was yet strong upon him,—not even these once-dreaded sounds availed to waken terror in the Monk's calm mind:—he had left all the world behind him, he had passed on towards the heights of Freedom's Life; and he had learned too well in those brief hours of meditation that it is only the inner voices and the heart's own dangers that are to be feared and fought with, to feel any longer terror at aught that came from the World of Illusion beyond. And, as he walked on through the echoing night, he smiled.

Time passed, and the lengthening miles, each, as his thoughts return to earthwards, growing with its burden of weariness, sped by, till at the last he saw, gleaming in the distance through the night, the lights of a little village,—a mere score or so of houses set in double file along the road. Soon he had found the village rest-house,—for there was here no Monastery near,—and, wearied with all his long day's journeying, sleep found him, even as he sate to meditate therein.

So day followed after day, and night swift treading on the heels of night, as still the Senior Sojourner travelled on, his face to northwards and his heart attuned to a life beyond the ways of men. By Prome he passed, and, keeping always near to the broad Irrawaddy's stream, from village to villlage and from town to town. At Pagān, the ancient capital of Burma, now in ruins, he lingered awhile to visit the decaying splendours of its once-mighty Temples and Pagodas, and then

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took the road once more;—his sustenance gathered each day from whatsoever town or village he might have slept in; receiving, as the Monk above all other men everywhere receives in Burma, the kindliest help and hospitality on every hand; till at the last, over a month after he had left Rangoon, the low weathered slopes of Sagaing Hills dawned from beyond the silver River on his sight; and soon he found himself once more amidst the familiar scenes wherein he had lived from his childhood, and surrounded by faces reverenced and loved,—by men who lived beyond the world of men.

There, in Sagaing's peace-haunted caves and silent solitudes, U Paññajoti entered once again on Meditation's Way;—that Way whereby alone men's hearts may win to Wisdom, or come to liberation from Life's ever-turning Wheel. Many are they who strive, there in the heart of Nature, to find by many a means the way of entering the City of Nibbāṇa's Peace:—some through Vipāssana, the Way of Insight, who by deep searching and investigation penetrate all these illusions of the world external, till they are seen and known as false and vain, and the Veil of Nescience is rent before their searching gaze; others by Samatha, the Silence of the Heart, wherein at the last the Secret of the Universe is heard and known. Others, again, failing of quicker comprehension or power of concentration, strove to attain Sammāsati, Right Recollectfulness, watching each act or word or deed, and so controlling their wandering thoughts that presently they should see all Forms, Sensations, Perceptions, Tendencies and Consciousnesses as Transitory, Woe-bringing, Unsubstantial; for in this knowledge lies the entrance to the Noble Way; as is set forth in full in the Sutta of the Great Recollectedness. There it is shewn how one who practises this way should think,—how, if he walks, he should realise in his mind each separate act performed, thinking 'Now the right foot is raised, and now the left; here the body moves forwards, and here stands momen-

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tarily still,'—watching his actions thus, dissociate from all; ever repeating in his heart of hearts the formula 'This is not I, this is not mine, there is no Self herein.' So also must he train his mind to think of all things whatsoever that may rise within his consciousness, whether of sights or sounds or other functionings of sense, or of his very thoughts themselves. Many there were who strove this way, for it is written in the Books that whoso shall so practise without break for at the most seven years, shall surely enter at least the first step of the Noble Path, and shall become Sotāpanna, 'He who has entered on the Stream,'—that Stream of the Higher Life that runs betwixt this world and the Other,—which whoso enters shall surely win Nibbāṇa's Further Shore.

Forty in all, indeed, are the methods of Meditation given in the Buddhist Scriptures; and to each different man one is more easy and appropriate than the rest. In olden days, they say,—when there were many living who had passed over to the Further Shore, and, like the Master, had returned, out of pity for all living things, to teach,—there existed men who, by inner senses won through lives of self-restraint, could read men's hearts as we a book, and so could know at once which way of Meditation was the most appropriate to each individual aspirant. Then the very Sāmaṇeras practised Meditation, and it was a necessary part of the duty of the Ācariya or Teacher to so instruct his pupil that the Path might be easiest open for his feet to tread. But now-a-days things are far otherwise, and the Mystic Insight is for the most part lost, even amongst the Brethren of the Yellow Robe; and so it comes about that men must for the most part select, out of their knowledge of the Scriptures and of their own natures, the method most adapted to their own abilities, or most appropriate to overcome that manifestation of Avijja, Nescience, which is predominant in their own characters.

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If, for example, the aspirant, after deep searching out of his own heart, finds that he still regards his body as a Self, still hankers after its preservation, or is in any wise enchained by aught of the beauty of the World of Form, then he takes as the subject of his meditations one of the Ten Impurities, and, fixing his thoughts upon the fate of this cherished body after death, considers the inevitable sequence of decay and corruption which ensues therein, and so acquires a deep disgust of that which is thus subject to swift and horrible decay. Or if he is swayed by Dosa, Passion, so that even the lesser ills of life arouse his ire, and easily he becomes filled with hatred, then he selects the Meditation on Love. Sitting apart at his devotions, he first considers all those beings in the Eastern Quarter of the Universe whom he loves, until his heart is filled with loving thoughts. Then, widening his sphere of action, he contemplates with love all beings in that quarter to whom normally he is indifferent, but whom he should love; and, finally, he similarly forces his mind,—now that it has expanded into mood of love,—to dwell with kindly thoughts on those who in his ignorance he deems his enemies,—those who have caused him to suffer in any way; repeating over to himself the while, in order the better to hold his mind firm fixed in thoughts of love, the passages from the Sutta Piṭaka that relate to this meditation. "And he lets his mind pervade one quarter of the Universe with Thoughts of Love . . . with Heart of Love far-reaching, grown great, beyond all measure. Just as a mighty trumpeter makes himself heard,—and that without difficulty,—in all the Four Directions; even so of all living things that have shape or life there is not one that he passes by or leaves aside, but meditates them all with heart set free, and deep-felt Love." And so with all the Six Directions, South, West and North, above, below, around, till all his thoughts are filled with the reflex of the Love wherein he has meditated, and the hatred which was the great

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obstacle to his progress has melted as the mists before the rising sun.

To others, yet again, the chiefest stumbling-block in their comprehension of the Dhamma is the First of the Four Noble Truths:—it seems impossible to these to realise that, in very truth, all possible existence is but suffering, because of their strong clinging to life, the Will to Live which is one of the deepest cravings of our human nature. And the reason for this is that we are in our natures so bound up and interested in the world in which we live, that it often seems that the deprivation of these interests would be the most terrible thing conceivable, even albeit our lives may be full of actual suffering. He in whom this sentiment is strongest takes the Memory of the Past as object of his meditations, and endeavours so to enlarge the scope of his memory, as to include even the details of lives now bye-gone and forgotten. And the method of this practice is this. At a fixed time each day the aspirant sits to meditate; and, having composed his mind in meditative mood, he thinks of the last thing that he had done before sitting down; then of the act or thought or sensation preceding this, and so on, backwards, through the whole day. Then he comes to awakening that morning, and then,—after, perhaps remembering a few dreams, a blank period comes,—that in which the mind is plunged in the semi-consciousness of Bhavaṅga, during his deep sleep. Passing over this period, in which there are no memories to record, he comes to further dreams, to the last thoughts before he slept, and so to the thoughts and actions of the day before, till he reaches the last time at which he did his meditation. In this way the aspirant continues, taking at first a day, and then, as his memory—most easily developed of all the mental faculties,—grows stronger, he enlarges his field of vision till it can embrace a week, a month, a year, without passing over or omitting any important detail of his life. And then at last he begins, going yet further and further back in time, to remember

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things forgotten of the great majority of men :—thoughts of his childhood's days, reaching back to the very dawn of consciousness at birth. He remembers then the torture of the impact of the dawning senses, the bewilderment of the growing baby consciousness that makes the early period of life so painful ; further back still he goes, till his memory is carried back to the very moment of his birth. Beyond that a blank extends, similar to that of the deep sleeping period, but far more impassable ; and for long, it may be for years, the aspirant can never get further back than this. But, traversing again and again his path through life, at last a time comes when the hidden Memories of of his being spring up into manifestation ; and, suddenly, he realises that he is remembering the death of some bye-gone person, whose life was somehow his, and yet another's ;—and he recalls, little by little, all the details of that bye-gone life. But,—whilst his memories of *this* life may attract him, because he is still interested in them, still partaking of their cravings, those of the bye-gone life seem only full of sorrow ; for with the interests of that being he is no more concerned. It is as though some Genie were to change about two men's minds, say the Bishop of London and a Chinese Mandarin :—leaving each his own nature and cravings, but simply putting one into the other's body. Each, in the new life in which he found himself, would drink to the full of all the sorrow of his new life, but gather none of its joys ; for all the interests each had,—his cravings, his delights, would now be gone, and the very things that would have caused happiness to Bishop and to Mandarin in their respective bodies would now be sources but of misery to both. So, gathering thus the memories of bye-gone lives, we reap to the full the measure of their miseries, and realise at last, what so few men can otherwise realise here on earth, that all life is full of Suffering, that only our delusion and our self-interest find any happiness therein.

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Amidst the colony of men thus striving and thus seeking after Wisdom, the erstwhile Senior Sojourner now resumed his life; the better able, after his Lenten pilgrimage and contact with the world, to comprehend the sorrow and the vainness of the ways of men. Now, knowing how life is short and how even the noblest of men's aspirations vanish with disuse of them, he put forth all his efforts in the difficult struggle with the Mind, which, as we are taught in the *Path of Purity*, is like a new-weaned calf that, accustomed to roam at will through the Fields of Sense, runs hither and thither still; striving to break the Rope of Contemplation that binds it to the Object of Meditation. Times there were, indeed, when, seated in his lonely cave, or pacing on the sanded walking-place before the Monastery, he would attain to the Nimitta or Realisation of his Meditation on the Three Great Signs;—moments when the world about him, seeming so real and solid to the senses, would melt away before his searching gaze, and he would indeed perceive Impermanence and Woe and Unreality reigning in all these worlds; as a man nigh to waking-point perceives the vanity and the illusion of an evil dream. He would pass through the Four Stages of Trance, the first of which is the Ecstacy which comes upon the aspirant,—that keen joy of dawning emancipation which co-exists with the continued functioning of the reasoning powers. Next after comes the Second Trance, when all reflection has subsided, when the ecstacy has grown deeper, and the mind holds to its object firmly and unwavering. Then in the Third Trance joy and sorrow alike are left behind, and Virāga,non-attachment, reigns supreme; and so on to the Fourth, where absolute Concentration of Mind is at last attained. Sometimes, too, in rarer moments yet, there would come to the Monk as he returned to normal consciousness the memory of an exalted Presence, wrought by his mind in likeness of the Master, guarding and

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aiding him in his upward way; and, yet beyond, of hosts on hosts of Beings past all naming, whom the Wise know in truth as the Noble Treasure of the Order of all worlds and times; that, as the enduring tradition of every Buddhist land bears witness, remains in this our world throughout the period of the Sāsana; guarding the Religion and guiding the aspirant to the Higher Wisdom.

Such was U Paññajoti's life,—the life of those devoted to Meditation's Way, source of the true strength of Burma's Saṁgha, which no power shall avail to overcome so long as there yet remains a handful of its Members who thus have seen and known. So is it, too, with many a silent Monk, who has passed beyond the dim horizon of the Dream of Life and stood upon the Verge of Consciousness; who has beheld, albeit from afar, the Other Shore of the great Stream of Life, which whoso enters at last has realised the Object of Existence, the Cause of Sorrow, and the Way to Peace.



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DOLDEN;
OR, PRE-EXISTENCE.

By ALBERT J. EDMUNDS.

(Upon reading Ananda Metteyya's remarks about Burmese *Winzas*, in **Buddhism** for December, 1903 (p. 307) it occurred to me that the following poem might be interesting to readers. It is founded upon facts alluded to in the text. The son of a Boston lawyer, whom the author once met in New England, began to talk, so soon as he could speak at all, of a visionary place which he called 'Dolden.' (The first syllable was short). His parents had never heard the name before, and merely spelled it as pronounced by him. The little fellow used to spend hours in paying imaginary visits to 'Dolden,' and would also dress up to receive visitors from thence. If he coveted anything which he could not have, he would say that he got all he wished of the desire object in 'Dolden.' This life of the imagination continued for about three years, and then ceased. It remain only as a childish memory. But one day, when the boy was several years older, he went down to a country house which his father had bought, at West Falmouth, Massachusetts. In writing from the new house, he dated his postal card from 'Dolden.' His parents were astonished at this sudden revival of an almost forgotten dream, and asked him what he meant. He replied: "West Falmouth is the nearest approach to Dolden we shall ever see in this world!" The family thereafter spoke of West Falmouth as 'Dolden,' and gave the name to their house on the quiet harbour.

I was young when this story was told me, but have since found that such experiences are not uncommon among children. Though different from the apparent memory of past lives possessed by *Winzas* the psychic state is closely analogous.

A rare old town adown the bays
Is Falmouth, in the dreamy days
When August all her gold arrays,
World-olden;
And here a beauteous boy I met,
Who came to earth with memories yet
Of suns that had not wholly set—
Aye golden.

When he could hardly talk, he told
Of what their eyes can ne'er behold
Who know not of the Age of Gold
In Dolden;
For such was his untutored name
For some fair region whence he came
And went in visionary game:
'Twas 'Dolden.'

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He saw the morning's argent car,
He saw the virgin evening star,
And said that all was fairer far
In Dolden.
But, Falmouth! when he came to thee,
And saw the forest meet the sea,
He said! "This place on earth shall be
My Dolden."

I use, O child! thy charmed eyes,
As here I watch Orion rise
Amid the sea-enamoured skies
Of Dolden,
Where once the wave of Shakespeare's hand,
Above Miranda's yellow sand,
Brought Ariel from fairyland—
All Dolden!

Here Shelley heard the Skylark ope
The Sensitive Plant on cloudy slope,
And Browning kissed his Evelyn Hope
In Dolden;
And children fair have breathed its air
With Wordsworth, in the light that ne'er
On sea or land was anywhere
Save Dolden.

And here, O Lyra! long ago,
The splendours of the heavenly bow
We stole, and brought to earth below
From Dolden,
Where first we saw the sea, and met,
And heard the white Diana set
Our life-long, love-long own duet
For Dolden;

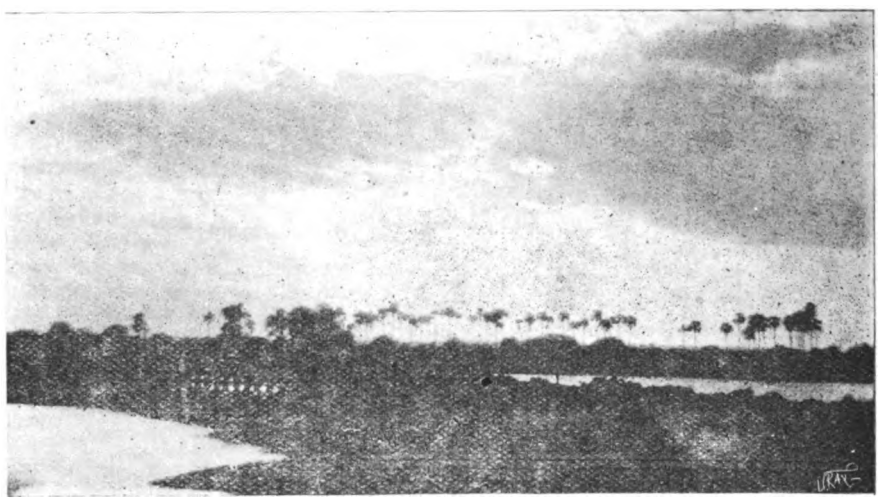
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And heard, alas! the sad refrain
Thy weeping starry hosts in vain
Sang, as to earth we turned again.
From Dolden;
Returned, with many a laden soul,
Obeyed the earthward muster-roll,
And left the golden oriole
In Dolden.

But oft we glimpse a feather float,
And hear a stray eternal note
On sunset-haunted shore remote
Near Dolden;
And then we know that all is best,—
That out of earth we build a nest
Amid the starry palms of rest
In Dolden!

ALBERT J. EDMUNDS.

PHILADELPHIA.



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LESSONS IN THE MONASTERY.

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NEWS AND NOTES.

The War. The dominant note in the world's news to-day is the great struggle that is now being waged between Japan and Russia; a matter that touches us most nearly, for one of the combatants is a Buddhist nation, first of the Buddhist Great Powers of our dawning civilisation, and first of Oriental states to fight on equal terms with any Western race within the last two centuries.

For, albeit the Buddhist Churches in Japan were disestablished shortly after the dawn of the Meiji Era, and despite the fact that the state Religion of Japan, if it can be said to possess one, is the ancient indigenous ancestral worship known as *Shintō*, 'the Way of the Gods', yet the vast majority of the inhabitants of the Land of the Rising Sun are avowed Buddhists,—Buddhists who, widely although the Twelve Chief Sects of them differ in form, in way of teaching and monastic life, and in minor matters of doctrine, from the purer and more ancient form of the Religion as followed in Indo-China and Ceylon; yet, in common with ourselves, seek to enter the Noble Eightfold Path taught by the Great Sage of India; take refuge in the Threefold Jewel of our Buddhist Faith; accept the fundamental Buddhist doctrines of Anicca, Dukkha, Anatta,—the Impermanence, the Sorrow, and the Unsubstantiality of Life; believe in the Law of Righteousness as reigning supreme throughout the universe, bringing all beings to evolve through the long series of unnumbered lives; and, like all Buddhists of all lands and times, live in the hope that they may at last attain to the glory of Nibbāṇa's changeless Peace.

Less than half a century has passed since the West forced, at the cannon's mouth, its commerce and its new-found civilisation upon Old Japan;—that had been civilised in its own noble manner of civilisation from immemorial years. Japan in those days, like most other Oriental nations, sought only for seclusion and non-interference with the affairs of others. It had seen the old sad story of Occidental dealings with the Orient,—the oft-repeated sequence of missionary, trader, consul, gunboat; and the policy of the then Government of the Shogunate was to rigidly exclude all foreigners whatsoever, lest Japan also should pass under Western rule. But when at last force was threatened, the great men

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of the nation realised that Japan as it then stood was powerless to find an answer to the gun-boat's argument; and, after an internal revolution which eventually placed the reins of Government in the hands of the Imperial Line once more, Japan yielded to that final argument; and the Occidental generally supposed that this was but the beginning of the end,—that Japan, like so many other Oriental States, would eventually pass into the hands of Occidental Powers.

Now the West knows how vastly it had underrated the patriotism, the intelligence, and the ability of one at least of the Nations of the East; and to-day Dai Nippon appears before us as one of the greatest of the world-powers;—great, not alone in the panolpy of war, in the possession of all the potency of modern death-dealing mechanisms; but great in science, in art, in industry, in commerce,—in all that goes to make a nation great according to modern ideas. It has learnt the lesson that the West forced upon it,—the lesson that in this world we see Might is the only Right; it has adopted and adapted to its needs whatever of our Western civilisation seemed useful and necessary to self-preservation in the eyes of its wise Rulers; it has dismissed its teachers, replacing each new vacancy in their foreign ranks with Japanese,—who have shewn in many directions the supremest ability;—and now to-day is able, not alone to meet, but to conquer, one of the most powerful of the Western states. Strangest fact of all, and most significant, it is this Oriental Power which now stands forth before all the world as the champion of weakness against tyranny, of international right and justice as against the violation of solemn treaties; it is this Buddhist Nation which, in the eyes of the most advanced of the Western peoples, now appears as the embodiment of progress, as the manifestation of freedom and all that is greatest in life;—the Buddhist, fighting the battles of Civilisation against the most despotic, the most reactionary, and the most ruthless, of the Christian Powers.

Conquest and Self-conquest.

In truth, of course, the terrible struggle that we now are witnessing is neither born of Buddhism nor of Christianity. Both of these great Religions teach, in no doubtful terms, that all appeal to force is evil; both set before their followers the ideal of a perfect life, the highest aim of which is peace,—peace physical and mental.

Buddhism, above all other things, tells us that to take life, especially human life, is evil; that he is the greatest conqueror of all who has

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conquered himself alone;—who has conquered the passions which flame unto destruction in the hearts of men; who has overcome all vanity of Selfhood, whether of the individual or of the state; for Buddhism looks beyond the world of effects to the greater world of causes, and, seeing the causes supreme, and mercy and compassion reigning above all lesser laws, knows and realises that no sacrifice is ever truly lost;—that the highest duty of mankind lies in the absolute fulfilment of the moral law; and that he does evil who, great albeit may appear the necessity of such action, infringes the moral law, hoping that good may thereby come. This Buddhist view of life runs through all the Master's Teachings, and is well depicted in the ancient stories of the Bodhisatta's bye-gone lives; where we are shewn how, life after life, He, who was later to become the Teacher of Humanity, gave even the life of his own body to whoso hated or but desired it of Him;—knowing that the outer life was nothing, that the Law of Love and Righteousness was all.

And so, the war now raging should not rightly be regarded as a conflict between the powers of Buddhism and of Christianity, as some have done; for Buddhist and Christian alike are breaking the clear precepts of their respective Faiths when either resorts to force to gain what love or wisdom cannot win. But one thing this reversal of the usual *rôles* in the Far East has proved beyond a doubt;—the folly of the often-heard contention that Buddhism is a Faith which saps all courage and all national spirit;—it has shewn us that heroism, that humanity, that patriotism may grow in the shadow of the Buddha's Dhamma not less gloriously than ever they have done beneath the shadow of the Cross; may grow, not only in the minds of men heedless of religion or trained to warfare from their youth, but in the hearts of a whole Buddhist People; teaching them, if they may not win to the highest sacrifice of all,—to the utter renunciation of all selfishness and strife whatever,—that there is open for them at least the path of lesser sacrifice, of lower good, in the sacrifice of the individual selfhood to the wider ideal of national preservation and the enforcement of international right.

Japanese Humanity.

Meanwhile, the conduct of the Japanese armies in the field of battle, and the conduct of the Japanese press and people at home, has, for the most part, been admirable beyond all

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cavil. The terrible crimes against the person and property of non-combatants which disgraced the occupation of Pekin by the Allied Armies a few years back have found no counterpart in the present war; and the Buddhist Armies of the 'Son of Heaven' have distinguished themselves as much by their irreproachable conduct and by their humanity as by their indomitable prowess in the non-Buddhist sphere of war. At home the people are making on every hand such sacrifices as few nations have ever achieved in time of trial; till the whole country seems inspired but by the one thought of freeing the Far East from the incubus of Russian rule, and of preserving from further disintegration the great but helpless Chinese Empire, to which Japan owes so vast a debt, alike for its Religion, its civilisation, and its arts. In the field, Japan's humanity towards its wounded enemies has become the subject of eulogies even in the Russian press; whilst the perfection of the hospital and ambulance services have called forth the admiration of the Western world. To this side, at least, of this sad struggle, we Buddhists can give our heartiest sympathies and our earnest help; and we, as a Buddhist Journal, should be happy to open a subscription list towards the Japanese Red Cross Society, but for the fact that an agent for this purpose already exists in Burma and in every other country to which our Journal goes. For the information of those of our Buddhist brothers in Burma who may wish to help in relieving the sufferings of our Japanese co-religionists, we may say that a Subscription List is open at Messrs. Fujii and Co., 283, Dalhousie Street, Rangoon; who will acknowledge all donations in the public press.

Nor are the religious needs of the Japanese armies less considered; and the Revd. Kentok Hori, Superintendent of the Japanese Buddhist Mission in America, writes us that many a Monk from every sect in Japan has left the peace and calm of his Buddhist Monastery to share with Japan's soldiers the terrible sufferings entailed by war; that he may bring some spiritual help to the suffering and dying, and render material aid to the loving work of nurses and of medical men. Evil although all warfare is and opposed to all our Buddhist faith, we cannot withold our admiration of the spirit of humanity in which the Japanese are acting; of the universal spirit of self-sacrifice which is manifested by this entire nation, from the Emperor and Empress down to the meanest peasant; and, even in the unlikely event of their achieving nothing further, Japan will at least have demonstrated by the

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conduct of this war that humanity and true devotion are by no means the sole prerogative of Western or of Christian peoples; but may be exhibited, in perhaps as exalted a degree as ever the world has seen, by a Buddhist nation and by an Oriental race.

The Press. Another phenomenon, not less remarkable in its minor way, is the astonishing moderation of the public press in Japan; a moderation corresponding with that calm certainty of the whole Nation as to the results of the war which is perhaps the surest forerunner and symbol of final success. No disgraceful scenes of rowdyism have distinguished the announcement even of the greatest of the Japanese victories by sea or land; nor has there, we understand, been the remotest approach on part of the native press either to deny the undoubted valour of the Russian soldiery or to exult over Russian losses and defeats. In another direction, also, Japan has shewn an example to the world that, were it generally followed, might in the future become one of the most potent causes of promoting the general peace:—namely, in its treatment of press correspondents, and in the stern and rigid censorship which has prevented any idea of Japanese movements being carried to the enemy. It is regrettable to observe that some of the correspondents who have, despairing of sending their Journals other than the official news, returned to England, have commenced to attack Japan on this score. For our own part we think that, were every Great Power to conduct its wars in this respect as Japan has done, the risk of warfare would be enormously decreased. For one of the most potent instruments, unhappily, in this age, for the stirring-up of the strife that leads to warfare is the public press; a great war pays the daily journalist to promote, if he can gain exclusive and important information through his correspondents; and we fear that the temptation has in no few instances in the past resulted in a provocative attitude which has so influenced the people that war has ensued from difficulties that could easily, but for that sad propaganda of hatred, have been settled by arbitration or the usual methods of diplomacy. We do not, of course, for a moment wish to imply that, with the better class of Western Journals at least, such a policy of provocation has ever *consciously* and wantonly been pursued;—far from it, for the press has also its great traditions, and to the best of its lights has always lived up to them But it is impossible but that this great temptation should have produced some effect in the minds of proprietors and editors of the daily papers

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the more so when it often takes the form of the question:—Are we to swim with the swelling tide of popular opinion or against it? If every Power in the future were to follow the example of Japan, that temptation would be removed; and, before long, the war-correspondent's sad profession would be no more.

After the War. In the event of Japan issuing victorious from this terrible struggle, we may well pause to consider what the effect of the present war is likely to be, firstly upon our Religion, and, secondly, on the world at large, in the direction of that goal towards which every true Buddhist should ever strive,—the establishment of universal peace. As regards the first of these points, there can be little doubt but that the final victory of a Buddhist Nation would profoundly affect many religious questions, in which, as Buddhists, we take the keenest interest. It has for long been a stock argument of the professors and ministers of the many Christian sects in the East that the unbroken chain of success which has for the last two centuries attended the work of Christian armies in the Orient has been in a special manner a sign of supernatural assistance resultant from the adhesion of the West to Christianity; and that, further, the general great advance which has been made in the Occident in less doubtful matters has been wholly due to the same cause. Western science, Western prosperity, Western greatness in general has been represented as the special gift of the Deity to his followers; and this false teaching has not been without considerable effect amongst the lower and least educated classes. But the success of Japan would be, for these same classes, an absolute disproof of this assertion;—they would understand at once that if a Buddhist State can beat a great Christian Power, there is no truth in the argument by which many of them have been converted. And this changed view would, we think, be productive of much benefit for Buddhism in these Southern lands where Western influence is predominant; although, without a doubt, its effect in stopping 'conversions' would be greater in India and other non-Buddhist lands.

An Oriental Alliance? As regards the second question raised, here again the victory of Japan might well result in a great advantage to the peace and prosperity and true religiousness of the world. A long course of unjustifiable aggressions has brought China to a state of fatalistic acquiescence in its own helplessness; a view which would without

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doubt terminate when the knowledge of Japanese success spreads through the vast Empire of China. It would, we think, be no great wonder if a few years after the conclusion of this war saw the completion of a defensive alliance between Japan, China, and not impossibly Siam;—the formulation of a new Monroe Doctrine for the Far East, guaranteeing the integrity of existing States against further aggression from the West. When we consider how much, once Occidental methods were forced by stress of circumstances upon them, Japan's forty millions have been able to accomplish in so short a time, there can be but little doubt but that, once the Reform Party get the upper hand in China, the four hundred millions of that enormous Empire will be able to accomplish no less. And such a new Dual or Triple Alliance of the Buddhist Powers of the East as we have suggested would be one of the surest and speediest methods of bringing about universal peace. Not only would many possible causes of war between Western Nations (in quarrels over their respective 'spheres of influence,' etc.,) be abolished; but the mere formation of an Alliance of such tremendous power as this would ere long become of itself a menace so great in the eyes of Western politicians that these would at last be compelled to carry out that obvious remedy for international strife, partial disarmament and arbitration, which reason seems powerless to induce them to effect. For the Western nations,—at least, the Continental Powers,—have already a greater burden in their colossal armaments and compulsory military service than they can well support.

The 'Yellow Peril.'

And this brings us to a matter which has been much discussed of late, and has, in some parts of Europe, become the subject of not a little alarm. Some years ago, the German Emperor evolved a cartoon in which the European Powers were symbolised by a group of ladies with swords, headed by an archangel armed with a singularly useless, because pronged and curly, weapon. These were grouped in the foreground of the picture, and beyond loomed clouds, and a fire-breathing church-eating Dragon coming out of the East. Beyond the Dragon, as implying he was intended for a Buddhist Dragon, was a replica of the marvellous bronze Buddharūpa at Kamakura in Japan; whilst above the archangel shone the Cross, to symbolise that he was a Christian. The archangel was supposed to be exhorting the ladies to protect their holiest treasures, meaning thereby their countries and their respective branches of the Christian Religion. Now this royal

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excursus into the realms of symbolic art exactly sums up this fantasy of the 'Yellow Peril' with which some even of the soundest of Western politicians are haunted to-day. The idea is that Japan will teach China how to fight, and that then the two Oriental Powers together will invade Europe, and that having annexed that Continent, they will destroy by fire and sword the Christian Religion.

All this,—to anyone who knows the Chinese and Japanese peoples, or anything of the nature of Buddhism,—is absolute nonsense. That the Japanese might later make an alliance with other Oriental Powers for mutual defence against aggression is, as we have suggested, eminently likely, and could only result in good to the world in the end. That later the growing populations of China and Japan might need to find some outlet in new territory, and so might come to insist on the 'Open Door' in some lands now occupied by Aryans, is possible, if a little unlikely. But that the Mongol should ever seek a war of wanton aggression, that he should ever dream seriously of conquering and inhabiting Europe, is utterly absurd; it is made improbable by the long history of the Chinese Empire, by the peace-loving and home-loving nature of the Chinaman; and by the strong religiousness native to the Turanian, which makes him shrink in fact, not only in words, from any sort of wanton aggression. Most of all, it is but ignorance to imagine that did such an unlikely thing as a Mongolian occupation of Europe ever occur, there would be any religious persecution whatever. No Buddhist nation has ever started such, and no nation, so long as it remained Buddhist, could ever do so. Most of all is it unphilosophical for the Western to talk of such an event as a 'Peril.' The West has justified,—perhaps with some reason,—every aggression on weaker races by the doctrine of the Survival of the Fittest; on the ground that it is best for future Humanity that the unfit should be eliminated and give place to the most able race. That doctrine applies equally well to any possible struggle between Aryan and Mongolian;—whichever survives, should it ever come to a struggle between the two for world-mastery, will, on our own doctrine, be the one most fit to do so; and if the survivor be the Mongolian, then is the Mongolian no 'peril' to Humanity, but the better part of it. Truly, the world is wide enough for both these two great branches of the human family; and whatsoever is great and noble in these two races will survive in their respective spheres, long after war and all its foolishness and weakness has ended in the Universal Brotherhood of Man.

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NEWS FROM CEYLON.

From Our Own Correspondent.

The Anagarika Dharmapala. The Anagārika Dharmapāla returned to Ceylon at the end of March, after a prolonged tour in Japan, America and Europe, as earnest and enthusiastic as ever. Mr. Dharmapāla left for India on the 13th of April, accompanied by Suriyagoda Sumaṅgala Bhikkhu of Ratmalana, and a young European, a Mr. Vigaars. The former will work with Mr. Dharmapāla towards the extension of Buddhism in India, it being Mr. Dharmapāla's high ambition to convert to the Teaching of the Master some few at least of India's millions. Bhikkhu Sumaṅgala is a young and intelligent priest, well versed in Pāli and Sanskrit, and has had also a slight English education at the Maitreya Hall School, Bambalapitiya. Mr. Vigaars accompanied Mr. Dharmapāla from the United States. He has just finished a course at Harvard and is now about to take charge of an industrial school, that Mr. Dharmapāla will shortly open at Benares.

When in Ceylon, Mr. Dharmapāla was actively engaged in touring and lecturing in many parts of the Island. He was Vice-Chairman at the meeting of the Buddhist National Congress, and further delivered a very stirring address at the Maitreya Hall shortly before his departure:—an address listened to with the greatest attention and appreciation by one of the largest audiences that the Bambalapitiya Temple has ever accommodated. With all Mr. Dharmapāla's energy and persevering pluck, he should surely succeed in the great work which lies before him; and we his countrymen, above all, hope that his efforts may be crowned with signal success.

On Vesākha day, Bhikkhu Sumaṅgala addressed a large gathering of Buddhists and Brahmans, in Sanskrit, at the Mahabodhi Society's Hall, Creek Row, Calcutta. His hearers were very much impressed by the truths expounded by the Reverend Bhikkhu.

Good News. The drink question, especially as connected with the disastrous results of arrack farming has for some time been greatly

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troubling the intelligent Buddhists of Ceylon, who witnessed with pain but without ability to prevent it, the gradual demoralization of the masses by this, the greatest curse of Western civilization—alcohol. Side by side with the rising of the revenue through arrack-renting, rose also the amount of crime in the Island, till it were hardly an exaggeration to say that crime, especially violent crime, increased in direct proportion to the increase in the revenue resulting from the sale of arrack. The frugal Sinhalese, with his very few wants, lived in comfort and content, one of the least criminal of men; until, with the Occidental occupation, the new, and (to a native of a tropical country, not immunised by long indulgence) terrible temptation of alcoholic stimulants was thrust upon him by an unthinking Government; when Bacchus gained converts rapidly as he always does in perfectly fresh fields. The people began to lose all moral force; they became poorer and poorer, with every spare cent going to the arrack-tavern; and the more intelligent thought that the only hope lay in the stopping of arrack-farming by the Government.

But now it would appear that at last our people are beginning to awaken, and comprehend the inevitable doom of the race, if the path they have been treading is farther followed. A great temperance movement has begun in the Southern Province. A Temperance Society, now only three or four months old, already has fifteen thousand members. Enthusiastic meetings are held when Bhikkhus preach on the evils resulting from the drinking of alcohol, and collections are made with which to help on the movement and Buddhist work generally. Special watchers are kept near the taverns to see that none of the Society's members enter them. These also try to win over the drunkards, and by all means keep people away from the taverns.

The abstainers are now in such force, that those who still indulge in arrack have a hard time of it. Temperance dhobies are refusing to wash for them; barbers to shave them, boutique keepers to sell them food-stuffs; and they are being boycotted all round.

Stirring poetry, in pamphlet form, is being circulated, shewing the evils of drink, encouraging the abstainers, and advising the drinkers to join this temperance movement for the honour of their Race and Faith.

Similar societies have been inaugurated in other parts of the island (one in Moratuwa claims 800 members) and the good work is rapidly spreading.

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In the meantime, the arrack renters and lawyers (especially in the Southern Province) are finding that they are getting no income. Some of the renters have applied to the Government to cancel their leases for the six months yet to run, as they are suffering a total loss. One renter is reported to have said, that where, in April last year, he made fifty thousand rupees, this April he only made five hundred rupees.

The Police Courts of the Southern Province, where usually the press of work was so great that after six hours work each day cases had to be postponed, now have hardly anything to do. A Court, just now, need only sit an hour or too to hear all the cases brought before it. Though everyone knew that crime resulted from the drink curse and that the ending of the one would gradually end the other, no one expected so rapid a reaction.

It is reported that the renters are distributing pamphlets, cunningly bringing in the caste question,—the point where they know their countrymen are most susceptible,—in order to create disunion among the abstainers. The pamphlets say, that it is one particular caste that has started this temperance movement, and revile the others for joining in a movement begun for some special purpose, perhaps to bring honour to themselves, by the members of this caste.

Let us hope that all such efforts at creating disunion will prove failures, and that Buddhist Ceylon will soon, with one voice, *sincerely* repeat the Fifth Precept.

The Buddhist National Congress. The Second Annual Meeting of the Buddhist National Congress was convened on the 2nd and 3rd April, at Ānanda College, Colombo. There was a very large number of delegates and visitors present. The Very Revd. H. Srī Sumaṅgala, Pradhāna Nāyaka Thera, presided, and was assisted by the Anagārika Dharmapāla, who was elected Vice-Chairman of the Congress.

As the Hon. Mr. S. N. W. Hulugalla, who was expected to preside, was unavoidably absent, Mr. Dharmapāla was proposed and seconded as Vice-Chairman in his place, and ably conducted the proceedings.

Mr. W. A. De Silva, Secretary to the Congress, then read a number of telegrams and letters from out-station delegates and also a letter from

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the Hon. Mr. Hulugalla, all of whom, though unable to be present, wished the Congress all success.

Mr. De Silva then said that he had received several written questions from delegates, among them being the question—'Whether the Congress would take any steps to contradict the late Governor's speech at Anurādhapūra, in the course of which he referred to leading Buddhists as those responsible for the recent riot.' He thought that it was a relevant question, and one they should reply to. A Meeting of the Secretaries of the Congress was held in that connection, and they sent a resolution passed by them expressing their regret at the Governor's statement. His Excellency, in reply to a deputation he received prior to his departure, said that it was a misunderstanding, and that he did not blame any of the educated Buddhists.

The Very Revd. Srī Sumaṅgala :—'But was there not some talk of an indemnity which we were expected to pay to the Roman Catholics for the damage which the rioters did to their church'?

Mr. De Silva: 'We have received nothing official about that.'

Mr. Dharmapāla said, the first intimation he received of the recent riot was through a copy of the Sinhalese newspaper called '*Sandaresa*.' That was when he was in Chicago. He lost no time in writing a letter to the Governor on the subject. He made up his mind to work in connection with the sacred shrines at Anurādhapūra since the year 1897 when he paid a visit to that city. He then went on to read the letter he addressed to Sir West Ridgeway. It was as follows:—

YOUR EXCELLENCY,—I have read with sincere regret the sad occurrence at the sacred city of Anurādhapūra. The recollections, the sweet and imperishable associations of twenty-four centuries of historic events engraven in the living rock and in the hearts of millions cannot be effaced by the barbaric outrages of vandals. The Tamils of Southern India, the Brahmins and the Portuguese and the Dutch attempted to destroy the sacred city. They failed. If the British want to emulate the barbarians in their vandalism, nothing is easier, but they will not succeed. History is the judge. In your time, under your rule, the historic sacred site of Anurādhapūra has been desecrated. You have the power to redress the grievances of the Buddhists. Upstarts, when they get power, use it cruelly, but the noble-born use it for the welfare of the world. The City of the Buddha belongs to him, and not to the butchers, not to

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the hog-dealers, not to the Roman Catholic, not to the tax-collector, not to the foreign religionist. The historian will put on record the facts. When you have finished your work in Ceylon, you will leave the Island, but your name will remain.

In the name of the Blessed Buddha I solicit you not to use your power to desecrate this sacred shrine,—I am, etc.

The Anagārika Dharmapāla.

14th September 2447.

Mr. Dharmapāla, continuing, said that it was curious that Sir West Ridgeway did not give a copy of the letter when asked for it. He regretted that Sir West Ridgeway misrepresented him altogether. At a later stage Sir West made a more favourable statement and said that he did not exactly know what he said. That was a strange procedure. However he (Mr. Dharmapāla) had made representations among others to the Secretary of State for the Colonies as well as to His Majesty, the King. In reply to a letter to the King, he received the following:—

'I am commanded by His Majesty to inform you that the Budddists of Ceylon are on good terms with the Government and if they wish to make any representation to His Majesty they have every facility to do so.'

Judging from this reply it seemed that the late Governor had written to the Home Government and informed them that everything was all right, and there was no dissatisfaction among the Buddhists, which was contrary to facts. He would not rest till he had brought this matter to the notice of the House of Commons. In conclusion, he remarked, that the best way for them to regain the shrines of the Holy City of Anurādhapūra was for the Monks to take a greater interest in the matter and approach Government in a body.

It was proposed and seconded that the following Committee, with power to add to their number, be appointed to take steps with regard to the sacred shrines at Anurādhapūra:—P. C. Jinavaravaṁsa, Messrs. J. Munasinghe, R. A. Mirando, D. P. Weerasekere and Harry Dias.

An address written by the Prince-Priest, (Jinavaravaṁsa Bhikkhu) was next read.

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The Prince-Priest next proposed that it be made known that the regrettable riot at Anurādhapūra was due to the unsympathetic action of the Government of Sir West Ridgeway, for the following reasons:—

(1) That Mr. Hulugalla put the question in Council but the Government took no steps.

(2) That Mr. Booth, G. A., obstructed the Buddhists in Anurādhapūra in various ways.

(3) That Mr. Bell, A. C., continued to blast rocks, etc., notwithstanding court orders.

(4) That the Government sent orders to the Buddhists of Anurādhapūra threatening to prosecute for trespass any persons entering upon land claimed as crown property within the precincts of the Shrines.

(5) That the appeal to the Secretary of State was not taken into consideration; apparently on the advice of the late Governor, Sir West Ridgeway.

(6) The action of the Kachcheri Mudaliyar in riding against a pilgrim and getting him assaulted by his servants at a time when the feelings of the masses were in a state of high fermentation.

The resolution was then put to the meeting, and carried with but two dissentient votes.

The minutes of the last General Meeting were read and confirmed.

The first resolution on the Agenda was as follows:—To ask Government to accept decisions of recognised committees of Buddhist Monks as valid, the decisions only referring to Buddhist Monks, their conduct, etc.

The resolution was proposed by High Priest Subhūti and seconded by Merapada Thera.

Mr. W. A. de Silva said that the resolution was sent in by Mr. Richard Pereira Proctor.

Mr. Soonesekera (Mātara) explained the object of the resolution. Mr. D. B. Jayatilleka did not think that they could get Government to pass an Ordinance to this effect. Without passing a special Ordinance they could not get the authority asked for.

Mr. Irving Goonewardene also did not think that it was likely that Government would agree to such a thing.

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After further discussion the motion was carried:

(This resolution was brought forward as an attempt to pave the way for the introduction of a Saṁgha-Rāja for Ceylon.)

The other resolutions proposed, seconded and carried on Saturday, the 2nd. were:—

That Government be asked to appoint Buddhists only (and no other religionists) as registrars of marriages, births and deaths in Buddhist villages.

That as the number of passengers on the Railway, during the Wesak festival, is as large as during Christmas or Easter, arrangements be made to issue excursion tickets during that time.

That Government be asked to place the work of the archæologists under the management of a Government Committee similar to that of the Colombo Museum and other institutions.

That a Committee be appointed to take measures to see the law carried out as regards the exemption of Temple Lands from local taxes.

The Congress next proceeded to appoint a working Committee to carry out certain resolutions passed at its first Meeting to organize a system of village education and technical training, and authorized them to collect the necessary funds and inaugurate the scheme with as little delay as possible. In this educational programme the establishment of a training school for teachers, and industrial education, form leading features. It was also proposed to send out annually, one or two young men, to Europe or America to obtain a training in technical and manual work. The Congress then adjourned for Sunday.

Second Day's Proceedings.

The delegates again assembled punctually at 8 a. m. and all the available seats in the hall were occupied.

The resolutions, proposed, seconded and carried were as follows:—

This Congress is of opinion that the present system of farming or renting the right to sell arrack is conducive to the increased consumption of liquor in the villages. That Government be asked to consider the question, with a view to the modification, at least, of the present system. Further, that Government be asked to make provision to enable

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the discontinuance of taverns in villages where 75 per cent. of the inhabitants disapprove of their existence.

(Several delegates spoke of the evils resulting from the spread of the drink habit in the villages, and pointed out the necessity of devising some means to check the spread of the evil habit. A strong opinion was expressed, by several present, that the revenue derived from the drink traffic should be applied to extending elementary education.)

This Congress is of opinion that the habit of taking opium is rapidly spreading among the people of the Island. That with a view to checking the opium habit, Government be asked to discontinue the present system of selling licenses. That opium be sold only in medical stores and dispensaries and then only to those who bring prescriptions signed by medical men. (The next resolution dealt with the appointment of village headmen and a very interesting discussion ensued, a large number of delegates taking part in it. The unpaid headman system was condemned as unsuited to the present requirements of the country, causing bribery and corruption, and great hardship to the people. It was suggested that these headmen should either be paid a salary or given grants of lands for the services they are expected to perform. The following resolution was moved, seconded and unanimously adopted.)

That in the opinion of this Congress, village headmen should be remunerated for their services, and that in the appointment of such headmen, Government should, among others, consider the following:—

(*a*) That no person, worth under a thousand rupees, should be eligible for an appointment.

(*b*) That no person known to be addicted to alcohol, should be qualified for a headmanship.

(*c*) That no person, who does not at least possess an educational qualification equivalent to the Sixth Standard in vernacular schools should be eligible for the post of a village headman.

The following were appointed Secretaries for the ensuing year:—Messrs. W. Arthur de Silva, John de Silva, H. S. Pereira, S. Hewawitarne, D. P. Jayawardene, W. Harischandra and R. L. Pereira.

A very successful convention terminated with the usual votes of thanks to the President, the Vice-Chairman and the Secretaries.

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Good News. Such is the account by our Correspondent in Ceylon of recent progress in the Island, and in comment thereon we can only say that we regard the movements thus set forth as the most encouraging news we have yet heard from Ceylon; for it is the very things which have proved the greatest dangers to the cause of Buddhism in Lankā which are being thus adequately coped with. Those who have not lived in Oriental lands can form no adequate conception of the true inward importance of such works. Occidentals, for example, are so accustomed to dealing with all abuses by the formation of Societies of earnest workers for the public weal, or by national congresses to embody for the benefit of government officials the desires of the people over whom these rule, that to us it seems only natural that such means should be employed. But in the East it is far otherwise, because, with the sole exception of Japan, the Oriental races have not as yet learnt the great lesson that the Western nations have to teach them,—that the true source of all strength lies in union and in united action and representation. That such great movements for the local good as are the National Congress and this new Temperance Society should have been founded in face of the many difficulties that always obstruct such movements in Eastern countries shews us that the people of Ceylon are awakening indeed to a sense of the dangers that threaten their beloved Religion and their social and moral welfare; shews, in other words, that they are learning, before it is too late, that lesson of solidarity to which we have referred. Ceylon is to be cordially congratulated on her two new departures, which are the best guarantee of the integrity alike of the Religion and of the Sinhalese race; and we hope and expect that the Local Government, now under a direction far wiser and more understanding of the country's needs than that of the late Governor, will give due attention to the keen desire for national improvement which the Congress manifests, and, wherever in the existing state of things it may be found possible, may grant the petitions of the People of Ceylon, as voiced and embodied in the Resolutions of the Congress.

Other News from Lanka. We are happy to be able to contradict the report, circulated in several local Journals, of the alleged death of the Rev. P. C. Jinavaravaṁsa, the Siamese Prince who some years ago, after a distinguished diplomatic career, took the Yellow Robe, in Ceylon. The Revd. Bhikkhu is, we are glad to state,

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well and hard at work on behalf of Buddhism and of his adopted country; has recently opened a Sinhalese National Museum in Colombo; and is now engaged in promoting an institution for technical education of the Sinhalese youth. Colonel Olcott, the President of the Theosophical Society, has lately visited Ceylon in connection with the work of the Ānanda College; an institution which is daily becoming more and more an integral part of Sinhalese national and religious life; and which has lately won the scholastic blue ribbon of Ceylon in the person of a student named Perera. This Scholarship is awarded by the Local Government to the first student each year in the Oxford and Cambridge University Examinations; and it is a great credit to the Ānanda College and to its able Principal, Mr. D. B. Jayatilaka, that one of its Buddhist students should have taken this important prize in face of the competition of every other school in the Island. The winner of the scholarship receives a free passage to England, and a free course of five years at any University he may select.

The International Freethought Congress.

A new epoch in the progress of the Freethought movement has been inaugurated by the First International Freethought Congress, which, as we write these pages, is now being held at Rome; the objects of the Congress being to define the position of men of science and letters as regards revealed or supernatural religion; to discuss the attitude of the State towards the various Churches; and to consider what means should be adopted for the promotion of a propaganda of freethought principles. The Congress lasts for three days, (Sept. 20th, 21st, and 22nd.) The first day's proceedings will be occupied by the reading of papers on religious dogma and modern science; and on this subject papers will be read, or addresses given, by some of the most eminent representatives of science in every country:—Haeckel for Germany, Lombroso for Italy, Berthelot for France, Bjoernston for Norway and Novikoff for Russia, to cite a few examples. "Each speaker", the official (English) programme informs us,—"will deal with religious dogma from the point of view of his own special science, and will deliver the verdict of an expert, in his own particular line of study, upon the pretensions of supernaturalism."

The second day's proceedings,—the State attitude towards the Churches,—will be divided into five sections, each dealt with by a special 'Re-

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porter' ; *viz.*, (1) International Public Law,—the diplomatic relations subsisting between the different States and Churches,—by M. Gustave Hubbard, French Deputy ; (2) Internal Public Law,—the different Concordats and Church establishments from the point of view of finance and civic freedom, by M. Georges Lorand, Belgian Deputy ; (3) Education,—the state of the law in various countries, the Churches and their attitude towards education, with the proposed solution of entire secularisation, by Signor Giuseppe Sergi, Professor at the University of Rome ; (4) Public Charity,—a study of religious charities throughout the world, the secularisation of all works of public charity, as a duty devolving on the State, by Señor Junoy, Spanish Deputy ; and (5) Religious Missions,—their injurious effect, especially as seen in colonial wars ; and their substitution by secular missions intended to upraise the condition of subject peoples, by Mr. William Heaford of London. The third day's proceedings,—the organisation of a propaganda of Freethought, will be developed during the sitting of the Congress, no special programme having yet been drawn up when the English Prospectus went to press.

When we heard of this epoch-making Congress, we at once applied to the General Secretary at Brussels, for leave to be represented at the Congress by a Delegate, as the one Religion in the world which is not based on supernaturalism, and one having many points in common with the views of modern science and modern thought ; and this petition, thanks to the kind assistance of Mr. W. Heaford, the Secretary of the English Committee, was duly granted ; Prof. Alessandro Costa, the Author of a recent work on Buddhism (reviewed in these pages) and an Honorary Member of this Society, kindly undertaking to represent the cause of Buddhism and of the Buddhasāsana Samāgama. For our official Address to the Congress we must refer our Readers to the article entitled *Ourselves*, where it will be found quoted *in extenso*.

So important a movement as this, cannot fail to have the greatest influence on the future of the world and of its views on religious subjects in particular ; and we cordially wish the Congress the realisation of all its aims ; for Buddhism is truly, in every sense of the term, the Religion of Freethought ; and by so much as a nation is unfettered by the bondage of religious dogmas, will the spread of Buddhist rationalism and Buddhist philosophy be made the easier. Perhaps the most significant thing about this Congress is that its proceedings are to take place in the Aula

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Magna of the Collegio Romano at Rome, placed at the disposition of the Congress by the Italian Government. Rome,—of all cities of the world! Surely the times move quickly, and the New Civilisation indeed is prospering, when a Congress with the avowed aim of undermining Revealed Religion is held in the Eternal City itself, under the very shadow of the Vatican!

The Treatment of Leprosy. In a former number of *Buddhism* we had occasion to advert to that terrible scourge of the East, leprosy; and then made the suggestion that perhaps the Finsen Light treatment, so successful in cases of lupus, etc., might be advantageously applied to the local ulcerations of leprosy. Since that time, we are happy to be able to state, an entirely new treatment for this disease has been elaborated by our colleague, Captain E. R. Rost, I. M. S., of the General Hospital, Rangoon; which treatment consists in the injection of the filtered fluid from cultures of the *bacillus leprae* in a special medium. This bacillus had, before Captain Rost's investigations, not been found amenable to culture; and it was in working out a theory of periodicity as applied to the various pathogenic organisms that Dr. Rost was led to the conclusion that this bacillus would be cultivatable only in media free from chlorine. For the methods by which this medium is produced, we must refer those interested to the *Indian Medical Gazette* of May, 1904. It is perhaps still too early to say that this treatment effects a final and complete cure of a disease hitherto utterly intractable; but certain it is that in almost every case which has so far come under treatment a marked improvement has been manifested; whilst several of the cases which have been under occasional treatment for some months shew at present no external signs of leprosy whatever. If,—as there seems every reason to conclude, Dr. Rost has indeed succeeded in finding a cure for this fearful disorder, he has merited the gratitude of the entire human race; and we offer him our heartiest congratulations for the new means of combating suffering which he has placed at the disposal of medical science.

What's in a Name? Not a few students and deep thinkers have written to us cordial appreciations of our work and aims, whilst at the same time deprecating what one of them succinctly describes as 'codification',—the classifying and labelling of the contents of the Good Law as Buddhism,—or any other 'ism'. These seem to

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think that, to begin with, the word Buddhism frightens away many who would agree with the teachings we are endeavouring to set before the world, were they not thus defined and classified as a definite Religion :—like Sāriputta of old, they ask for the Essence of the Doctrine, and think the name of it more likely to do harm than good.

Now this view is, we think, true in a limited sense,—for the Sāriputtas of the world. Those earnest minds that seek after the Highest Truth do not, indeed, care for the form of words in which that Truth is enshrined, they look beyond forms for the Essence only. But the Sāriputtas of the world are, unhappily, but few in number,—and men of minds thus far advanced are, we imagine, sufficiently intelligent not to take alarm because of any classification or foreign nomenclature whatever. And to the rest of the world we think,—apart, of course, from our own firm conviction that Highest Truth of which we speak exists in Buddhism in a form most readily assimilable for the men of this age,—the question of a naming, of a classification, is a very important one indeed,—that, as the Sage of Chelsea taught us, there is much, nay, almost all, in names. Neither the word Buddhism, nor the particular mould in which its doctrines are cast, can ever alienate the sympathies of any earnest seeker after Truth; and for the wider world, a classification and a nomenclature is an absolute necessity.

Let us give an example of what we mean. Suppose a certain man should seek to build a house, and at the outset,—being a great mathematician,—should sit down and say:—"The construction of Houses involves dimensional measurements, as Houses, albeit very useful things to live in, are constructed in Space, and Space is Extension in divers dimensions:—three, as most men hold, though there are some who speak of four or even of an infinite number. The problem then before us is, in what manner is it most appropriate to formulate the extension in space we call a house. And here we are met at the outset with a great difficulty,—it is unscientific and absurd to utilise for measuring purposes any of the units of measurement men use in the world; for meter, foot, yard, inch are all of them purely arbitrary conceptions, having no basis in pure mathematics. Before we can go any further with the plans for this house, we must find some way of reckoning dimensional space which shall *not* be arbitrary, a unit which shall depend on purely abstract principles, and which shall be in an especial

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fashion no arbitrary unit, but itself a function, an integral part of space."

De te fabula, lector carissime, narratur. That man is, in our view, as one who should seek to propagate the Truth without a name or classification:—and we know that he would have to wait,—perhaps for ever,—before he could find a standard, a unit of measurement, which was *not* an arbitrary conception; nor would his house advance even to the stage of being useful as a nursery,—much less the Temple for Humanity which Mr. Ibsen's Master-builder so greatly aspired to erect. The great mathematician would, of course, be quite correct in his statements,—all the units of measurement,—as well as every standard whereby we guide our lives,—*are* arbitrary, and therefore in a sense mental fetters or limitations, and so, as pure integrals of space, untrue. But the point is that, in this world and with our aye fettered and aye limited minds, we *must* employ these limitations;—and in the worlds of thought, of science, of religion,—in all our lives,—we *must* use arbitrary standards, conventions, ways of counting and measuring the matter with which we deal, if ever we are to come to accomplish any work in life at all. And we all know, that where the great mathematician of our story would accomplish nothing, the ordinary practical man, taking his arbitrary foot-rule or his meter, would build up that house whilst our hypothetical pure mathematician was endeavouring to evolve a standard of measurement which should in some direct manner itself be a function of space.

So is it also in the world of religion, of ethics, of the sublimest philosophy. We need,—the greater bulk of human beings need,—the foot-rule of 'This shalt thou do, and that shalt thou abstain from,' if we talk of ethics;—we need throughout some definite standard, whereby to build the structure of our lives. To one man the Christian foot-rule is the essential thing for his right ordering of his house;—he is used to its twelve inches, one foot; three feet, one yard, complicated and arbitrary though it all may seem. To another, the Buddhist meter, with its decimal gradation,—with that he, also, can plan and build his house aright. But for the man without a rule at all,—without an arbitrary standard, whether simple or clumsy,—without some measure wherewithal to mete his work and life? *That man will never build a house at all.* And we,—who think to substitute, a little here

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and there,—meter for foot-rule of our legend, do so because we think the minds of men to-day can better think in decimals than in vulgar fractions:—think merely that the one standard is superior, not that the other is all wrong;—know, above all, that *some* standard, some arbitrary formula of ethic or philosophy is necessary, if ever work is rightly to be done at all.

Education in Burma.

In another place (see p. 680) we give a brief account of the forthcoming enlargement of the Empress Victoria Buddhist Boys' School,—a work which will place that institution in a much better position, and will without doubt greatly enlarge its sphere of useful work. In other directions, also, we hear good reports of the progress of Buddhist Education; and a new policy appears to have been adopted of late towards the several Buddhist Schools in Upper Burma, the importance of which seems at last to have been recognised by the Educational Department. For, if Western Education is to make any real headway in Burma, without irretrievably ruining the moral character of Burmese youth, that education must needs go hand in hand with Buddhism; must adopt, and if needs be adapt Buddhist teachings and Buddhist ethics to its own uses; and utilise the great power which Buddhism exerts in this land of Burma to-day. The mere fact that Buddhists are, as is the case with the Mandalay Society for Promoting Buddhism and many other bodies and individuals, exerting themselves to promote education, should surely of itself be a sufficient indication to those desirous of the welfare of Burma and in charge of its educational destiny that in Buddhism there exists a great ally to the true progress of the people, if they but care to avail themselves of its assistance. For this reason, it would appear natural that allowance should be made for the difficulties,—in the matter of funds and therefore of well-certificated teachers,—under which the Buddhist educational movement at present labours; it would seem fitting that, for the present at least, until this movement has a firm hold on the people, the Educational Code should be strained rather in favour of, than against, the Buddhist schools; and, this view we are now happy to be able to state, appears to have been taken by the educational authorities during the last few months, especially in Upper Burma. Not long ago, it appeared to be the rule to apply to these Schools the most exacting conditions that the Code permitted, with the natural result that Buddhist people supposed the authorities were opposed to Buddhist schools, that the Educational

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Department had received orders from higher officials to make the promotion of such schools as difficult a matter as possible. The result of this mistaken, but natural view, was that it was very difficult to get the more influential classes,—most of them, be it remembered, officials of the Subordinate Civil Service,—to take any part in the formation of such schools; as they supposed they would thereby incur the displeasure of the Government. The more lenient treatment meted out to these schools, and a few words of approbation on the part of English officials, have already greatly minimised the results of the former policy; with the result that several new Buddhist schools have lately been opened, and existing schools are beginning to receive better support. If only the members of the Subordinate Civil Service in this country could be made to understand that Government *wishes* to promote education, that the foundation of Buddhist schools furthers its purposes, and that it is *not* opposed to them, such schools would, in no long time, spring up all over the country;—a result which would very greatly promote the progress of sound education, and which would bear the most valuable fruit in preserving the moral stamina of the Burmese people,—which is, in no small measure, being undermined by the present system of education. It would make the Burman understand, more than anything else can do, that the Educational system is not a means of undermining Buddhism, and it would largely decrease the cost of working, for half of that cost would be borne by voluntary contributions of Burmans,—who would be only too glad to assist such work of merit, if they did not live under the impression that they would incur the displeasure of Government by so doing.

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OURSELVES.



Our Honorary Treasurer.

IT is with great regret that we are again compelled to apologise to our Readers for the delay which has occurred in bringing out our Journal; but both our continued ill-health and our short-handedness have conspired to make it impossible to issue the present number of BUDDHISM at the proper time. The former cause is, with the cessation of the Rains, gradually departing; in the later respect we have already adequate assisance on the official side of our work, in the person of Mr. J. F. McKechnie, who has recently assumed the business management of the Society's affairs; and we hope soon to be similarly relieved on the literary side also. Will subscribers to this Journal kindly accept our assurance that, whatever delays may, from causes unavoidable in the beginning of our working, occur in the appearance of this Review, it still will duly appear; and that the annual subscription should therefore be taken to mean a subscription to four consecutive numbers? We shall use our best endeavours to produce the forthcoming volume of BUDDHISM within the year, but whether we are able to do this or not depends so largely on circumstances beyond our control that we do not feel justified in making any more definite

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statement at present. The forthcoming volume will be in several respects an improvement on the past one. An index to the latter, together with a glossary of Pāli and other foreign terms employed therein is in the course of preparation; and will be issued with the next number to all subscribers and Members of the Society; and will be sent to any other person on receipt of three anna stamps or their equivalent.

Our Second Annual Convention was held on Sunday, July 24th, at the Headquarters of the Society, 1, Pagoda Road. Delegates had been invited from all the leading Buddhist Societies of Burma, and in response to this invitation the following gentlemen were present as representatives from their respective Societies: U Kyaw Yan, President of the Mandalay Society for the Promotion of Buddhism; U Chit Hla, delegate from the Sāsanā Dhāra Society, Moulmein; U Sein Saing, President, U Oh, Vice-President, U Shain Ngoon, Treasurer, and the following members of the Committee of the Dānapaccaya Society, Rangoon:—U Hpo Min, U Hpo Sa, U Htoon Yin, U Bah, U Hpo San, and the Hon. Secretary, Maung Bah Chit Tin. There were also present the President and Secretary of the Yaundawbwin Society, Rangoon, and a delegate from the Asoka Sākyaputta Society, Bassein, and numerous representatives and sub-representatives of the Buddhasāsana Samāgama from the outlying districts; including Dr. Tha Nu, of Thaton; Dr. Pha Taw, of Kyaukpyu; U Dwē, Civil Judge of Taikkyi, and Maung Chit Su of Pegu. Apologies for absence were received from the Hon. Secretary of the Minbu Sediyingana Society, and others.

The day's proceedings opened with *Manet-sun-lok-kywe*, provided to the leading Theras of Rangoon, who were welcomed by Mrs. Hla Oung. After they had partaken of their meal they invoked a blessing upon all living beings. The Convention was then photographed, and breakfast afterwards partaken of by the entire company, when an adjournment was made to the hall where the Honorary Secretary spoke briefly of its aims and objects, Maung Chit Su translating into Burmese. The Honorary Secretary followed these remarks with an erudite paper on the Thirty-one Stages of Being. The learned lecturer began by pointing out that Darwin's application of the law of evolution to physical organisms required further extension in order to cover the whole ground of manifestation in the universe. He showed by the analogy of the spectrum

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that there is a probability, amounting almost to certainty, that there are grades of being, modes of existence, of which the mass of men remain as yet in profound ignorance, merely for want of senses sufficiently refined to perceive them. There was no reason to suppose that evolution should cease even on our earth with the human race, or that it was indeed confined to our earth alone and was not operating also on other planets, where it might be evolving a race as much superior to the man of our planet, as man is superior to the insect. That evolution, he maintained, would necessarily get further and further away from a material basis, and become more and more independent of the mutations of time and space. But here for the Buddhist was a danger, that these finer forms of life might be looked upon as permanent. They were not. Long as they lasted, they also must eventually cease when their time came. The lecturer concluded by recommending the practice of meditation as a means whereby man might penetrate every illusion, even the subtlest that time and space conditions present.

He was followed by Mr. J. F. M'Kechnie, who spoke at some length upon the prospects of Buddhism as a propagandising Religion in the West. He drew a parallel between some of the latest results of Western science, and the teachings of Buddhism, and showed how the modern view of the atom, as a mere changing centre of energy, not a fixed, eternal, indivisible particle of matter, bore out the Buddhist doctrine of the impermanence of all things. He also referred to the tendencies of psychological science in the West, and the increased importance that was now being attached to it there, as a science that promised important results as regards our knowledge of the macrocosm no less than of the microcosm. He pointed out that here also Western science came very close to Buddhist teaching, that modern psychological science failed to discover a permanent unit of consciousness, just as physical science failed to discover a permanent unit of matter, and closed with an eloquent statement of the need in which the West stands of Buddhist philosophy and psychology in order to complete its own labours in those departments of knowledge.

Mr. Taw Sein Ko spoke next, giving in Burmese the gist of what the previous speaker had said, adding a few much-appreciated remarks of of his own.

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Sayā U Po Min continued in the same strain, also speaking in Burmese, and the morning's proceedings terminated with an appeal from U Ba Gnn, a Member of the Council of the Buddhasāsana Samāgama, and Editor of the *Friend of Burma*, asking Members to do all they could by act and speech to spread a knowledge of the noble Faith to which they belonged.

After an interval for light refreshments and general conversation, the Convention resumed its sittings at 3-30 p. m., Bhikkhu Ānanda Metteya, Secretary-General of the Society, in the chair. In the course of his brief address, the Chairman recapitulated the past work of the Society, spoke of its present position, and ventured on some anticipations as to its future work. He asked Members to give the Society and the work it was called to fulfil a place in their daily thoughts, and alluded to the existence of many other societies in Burma which had objects similar to those of the Buddhasāsana Samāgama. Some people criticised these societies on the ground that they were, as a rule, very short-lived, and in their short lives did not display much activity. But it was noteworthy that they should come into existence at all. It was a sign that Burma, where the Religion of the Buddha flourished in its purest form, was awakening to the value of the treasure it possessed, and was feeling the call to share that treasure with those who as yet were ignorant of it. The Secy-General also spoke of the difficulty he had hitherto experienced in issuing each number of *Buddhism* promptly to time, in consequence of ill-health and the pressure of other work. That difficulty he hoped to be able to surmount in time; in the meanwhile be craved the indulgence of members for past delay.

Maung Thaw, now a Member of the Council of the Buddhasāsana Samāgama and lately Honorary General Secretary of the Society for the Promotion of Buddhism, Mandalay, spoke eloquently in Burmese in amplification of the Chairman's remarks. Maung Chit Su, sub-representative of the Society in Pegu, also made an earnest appeal to the Members to support by all means within their power the good work of the Society; and the last speaker, U Kyaw Yan, delegate from Mandalay, bore out the remarks of the previous speakers and asked why Buddhists should not be as zealous and active on behalf of their Religion as Christian missionaries were on behalf of Christianity.

This closed the day's sessions, the meeting of the Council to discuss business being by general consent postponed to a future date.

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In the evening a magic-lantern entertainment was given, excellent views being shown of different Buddhist shrines in Ceylon, as also of some of the historical remains and ruins with which the island abounds and which bear interesting witness to its mighty past before the Tamil invasion reduced it to subservience. But the most interesting part of the evening's proceedings was the exhibition—the first in Burma, we believe—of three coloured magic lantern slides, taken by the new process of photography in natural colours.

After the lantern show was over, a small exhibit of radium was passed round among those present who were scientifically inclined and excited much interest by its property of shining and making its presence known through practically anything. Lights were then turned up and after light refreshments the company dispersed, having spent a pleasant and also a profitable evening. The thanks of all who attended the Convention are due to Mrs. Hla Oung and her band of willing helpers for the excellent arrangements made for the comfort and entertainment of the Members, Delegates, and Visitors through a long and busy day.

Readers will find amongst the *News and Notes* of the current issue an account of the International Freethought Congress held at Rome on Sept. 20th. to 22nd. last. At this Congress our Society was represented by Prof. Alessandro Costa, whose account of the proceedings we shall hope to be able to set before our Readers in our next number. Meanwhile, for the information of our Members and others, we give in full the text of our address to the Congress:—

MR. PRESIDENT AND GENTLEMEN.

"In greeting, with the heartiest expressions of sympathy and good-will, through the mouth of our Delegate, Professor Alessandro Costa, the International Freethought Congress, we, the Members of the Council of the International Buddhist Society, have thought it might be perhaps not inappropriate to explain for what reason we, a religious body and the representatives of the greatest and most widespread of the world's Religions, have claimed the privilege of being represented at the first International Freethought Congress of the world:—first, as we deeply hope, of a long series of such Congresses.

"From the Syllabus of this Congress, kindly supplied to us by Mr. William Heaford, the Secretary to the English Committee, we have gathered that the primary object of this Congress is to place before the world a

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protest,—the more powerful, as backed by so many names most eminent in various departments of Science and Philosophy—against the ideas of Supernaturalism, against those animistic conceptions, opposed to all the facts of Science, which are, as it were the basis of all the world's Religions save one. These ideas, as of the existence of a Supreme Being that has created this world and yet rules it, and of the existence in man of an immortal spirit or ghost which shall endure after the death of this body, have been found to be based on no foundation save only the imaginings of men; and Science, since the revolution of thought of a century ago, has found, reigning throughout the Universe, only the great Laws of Nature; and, by the discovery and application of these laws, has done more to advance Civilisation and Humanity, more to overcome the blind superstitions of mankind, and above all, more to relieve human suffering and to make the earth a fitter habitation for her children, than any knowledge which has hitherto been manifested in the world. By its great teachings, we have advanced a little way on the road towards real civilisation, and the old bigotries and follies of the childhood of humanity are fast vanishing before its tremendous conquests; and here at last, in this your Congress, we have, met together to consider what combined efforts made now be may against the remaining citadels of the ancient Animisms, a body of men the most eminent in all departments of thought.

"We have said, concerning these animistic ideas, that they are the basis of all the world's Religions save one. That one is our Buddhist Faith, the Teaching of the Great Sage of India of 2,500 years ago;—a Religion which denies in its Sacred Books in manner most categorical the existence of any immortal principle in man; which denies the existence of any Supreme Being and has no use for prayer; and in place of these conceptions teaches in manner most positive that it is only the outcome of the work done by a man on the Universe,—the total of his mental and other energies,—which survives the physical death of any being; while in place of the conception of a Supreme Being it substitutes only the eternal Reign of Law. Thus, centuries before Copernicus, Kepler and Newton, this Religion has taught us of a universe swayed by Law, and by Law alone; centuries before Spencer and Darwin, it has proclaimed the eternal evolution of all these worlds. More than this, its outlook on the world has been such that it has never opposed any bondage whatever on human thought, or defined the limits of the human mind; but has consistently proclaimed that through Knowledge alone can come for Humanity that liberation from suffering which it is our hope some day to win;—it is, to quote one of our ancient Scriptures, "Through not knowing and through not understanding" that all the suffering of the world is due.

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"Because of these things, these fundamental teachings of the eternity of Force (whether named material or mental); the universal Reign of Law; the apotheosis of Knowledge; and the wide tolerance which flows from such ideas, this Buddhist Religion, which at this day numbers amongst the adherents of its various sects one-third of the population of the earth, has never stained its annals with the record of one persecution or of one martyrdom, in the name of that great Teacher who taught wisdom and compassion as the highest glories of mankind. Because of these things, Buddhism has been able to extend its empire without bloodshed over five hundred million hearts and minds, and in whatsoever land its teachings have extended, it has come as the greatest civiliser that the world has known before the advent of our new-born Science, on which is founded the Civilisation of the West to-day. And it is because of these things,—because Buddhism has been throughout the ages the Religion of Freethought, because its protest against all animistic conceptions, its denial of all supernatural existence or interference with the universal Laws,—is at one with the grand conception underlying this Congress of Freethought; that we, alone perhaps amongst the Religions of the World,—have claimed to be represented in this august Conclave. That your Central Committee has assented to our petition to be here represented and to address your Congress, is to us the best proof of the broad tolerance which animates your work, for we know that, by reason of old and bitter persecutions, not yet,—alas!—quite banished from the Western World, the name of Religion has become abhorrent to many a Freethinker, as the synonym of superstition, and as the great enemy of all advance in Knowledge. But we also have worked for the extension of all Knowledge, albeit a Religion; and even now are doing what we can, through our official Journal, BUDDHISM; and in other ways, to promote the sacred cause of Freedom of Thought; and the great teaching of the Universal Reign of Law.

"What else remains to be said upon the subject of this Religion we leave to the more eloquent lips of our Delegate, Professor Alessandro Costa, himself to say; asking only of you that you should not condemn, with the example of Buddhism before you, all the World's Religions as mere imaginations of the human mind; asking above all, that you should not confound our Faith with these animistic ideas, which to us Buddhists, as to yourselves, are but a dark survival of the dreams of the Childhood of Humanity."

In one direction,—as we had recently occasion to point out to the Council of our Society,—the work of this Samāgama has a direct bearing on the problem of education in this country. The great difficulty

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in Anglo-Vernacular Schools so far has been that, for the reasons above given, those Burmans who understand the importance of education have been diffident about subscribing largely to the existing schools; and these, consequently, are unable to afford English masters,—one of whom at least is necessary, for parents naturally send their sons to a school to learn English under an Englishman if it can be done, knowing that they will so get a much sounder knowledge of English, better accent, and so on, than they could from a Burman. But one of the results of our work, especially the sending of free copies of BUDDHISM to the Libraries, is that we are now beginning to receive applications from various quarters in the West, in answer to our appeal for workers; from men willing to come out to Burma, take the Robe, and help in whatever work may be able to do towards assisting the advancement of Buddhism. One of these correspondents,—not in this case ordained,—is already with us, and helping our work greatly as our Superintendent; another is shortly coming out to join us in the Robe. Some at least of such future colleagues will be willing to take charge of the existing Buddhist Schools, and hereafter, when by their good work such schools have gained the public approbation, it will not be difficult for Burmese Buddhists to realise their great ideal of a Buddhist College; and the nucleus at least of a competent teaching staff will be ready to hand in the persons of these co-workers with us in the Buddhist cause.

One other matter of interest to our Members has transpired since the appearance of the last number of BUDDHISM; Visuddhārāma-Mahāthera, commonly known as Engan Daik Sayādaw of Mandalay the Chief of the Cula Gandhi, having commented most favourably, in his recent instructions to his followers, on the good work this Society was doing, and having conferred on us an honorary title in recognition thereof. This is, we feel, a matter for considerable gratification to our Members,—whose work, and not our personal efforts only, has made this Society capable of what good it has so far accomplished. That we should thus win the approbation of the head of the strictest sect of the Burmese Saṁgha in so short a time is, we think, the best possible demonstration of the general recognition of the importance of the Society's work; and we beg to express, through these columns, our deep gratitude to the venerable Mahāthera for the honour he has done to this Society.

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REVIEWS.

INDIA E BUDDHISMO ANTICO: BY GIUSEPPE DE LORENZO. [1]

IL BUDDHA E LA SUA DOTTRINA: BY ALESSANDRO COSTA. [2]



Dr. Giuseppe De Lorenzo.

TO those who look for the general mind to assign its due place in the history of human ideas to Buddhism, these books are a welcome token. Pāli and Buddhist Sanskrit scholarship in Italy is as yet far to seek. Nor are these the work of such scholars. They are written by cultivated laymen who, not having either time or patience themselves *integros accidere fontes atque haurire*, have had recourse to the Oriental scholarship of Germany, Denmark and England, and, with an unquestioning respect for their authorities, offer herewith the message of Buddhism to the reading public of Italy. And they do not offer it as a matter of mere historical interest, good only for a remote race and region. They speak of it with a generous enthusiasm, and of Gotama as one of the *Superuomini* of the world who spoke for all time, and whose teaching may go far to inspire or modify the new *religiosità* which is bound with pendulum swing to sweep back some day the overwhelming pride and lust of material life now regnant.

1. INDIA E BUDDHISMO ANTICO, *G. Latera e Figli, Bari, 1904.*
2. IL BUDDHA E LA SUA DOTTRINA. *(Piccola biblioteca di scienze moderne No. 69) Fratelli Bocca, Torino, 1903.*

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Both books consist of 'short studies,' with translations (from translations), of the Sutta Piṭaka, on Buddhism, comparing it with the contrasting phase of psychological evolution which produced the Upanishads, and with episodes in Western thought, ancient and modern:—with Plato, Shakespeare, Kant (not Hume!), and Leopardi. Costa's book is the most suggestive in the former connexion; De Lorenzo's, which displays greater erudition, in the latter. One would have thought that the charity and sanity, the reticence and symmetry of the Suttanta literature would have appealed strongly to the French mind, to which the European level of intellect, on this account, is so much beholden. But it is the heir of Dante's thought and diction—of Dante the word-master over the sphere of the glory of light and space—who now comes to delight in the contrast between the radiant sheen of Upanishad visions and the virile serenities of Gotamic discourse.

A special note of appreciation is due to M. Costa's suggestive remarks in the preamble to his prose translations, on the characteristic form of the Sutta—a judicious blend of rosary and homily—and of its effect on the temperament of the Indian *listener*—a temperament, which, as the present writer has repeatedly said elsewhere, appears to have been the reverse of apathetic or quiescent.

M. De Lorenzo gives in outline some parallels between Greek and Indian thought. The treatment is regrettably slight and sketchy. But the Author does well, so far as he goes, to kindle the attention of the general reader by emphasizing points of resemblance in the intellectual and ethical development of the two races during those wonderful pre-Christian centuries. The self-complacent Occidental is still unwilling to admit that there has been any philosophical evolution worthy of the name outside that of which he is the offshoot and heir. He is not yet ready to study with rational appreciation the differences in Eastern and Western development, which are really more instructive. Let him first be aroused to the fact of the kinship in that development; it will then be time enough to hear him on to the greater problems of divergence. In the former connexion it is good to note that the Author has not overlooked the approximation of Greek and Indian ideas when confronting the mystery of birth and death. No work has herein done greater service than Rohde's great, if ill-built, *Psyche*, (now in its third edition), which shows how near the folk-philosophy inscribed on funereal tablets:—*e. g.*, 'Thus have I escaped from the wheel, the

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painful, the misery-laden'—came to Indian sentiment. To this the present writer drew attention ten years ago in the Journal of the Royal Asiatic Society.

It is to be hoped that the efforts of accomplished and sympathetic Italian laymen to bring home to the 'business and bosoms' of their countrymen the intensely interesting facts of the Buddhist movement may stimulate Italian Indianists to increased research and criticism in this half-harvested field. If not, their countrymen will come to know the literature of Buddhism through the disadvantageous medium of re-translations. The literature of exegesis, reference and philology, available to the critical reader of the Christian canonical works, has no existence for the popularizers of Buddhist Scriptures. There is hardly, as yet, more than one translator, with or without annotations, for such parts of the Piṭakas as have been rendered into European languages. Their work has teemed with difficulties, compelling them at times to use terms that but half coincide. The unharassed and unheeding re-translator may be tempted to reproduce by a term that half coincides with *his* original. To take an instance from M. Costa's book:—in the Chāndogya Upanishad, *bhūman*,—literally rendered by Böthlingk as *Fülle*; and, less literally, by Deussen as *Unbeschränktheit*,—is by Max Müller reproduced, still less literally, by 'infinite'. And so, for the literal *Nur in der Fülle is Wohlbehagen!* we get the prettier turn:—*Solo nell' infinito è la felicità!* Again, where the translator from the original, in turning verse into verse, wanders afield for metre or other effect, what is to stop the equally æsthetic re-translator, ignorant of the original, from wandering a little further? *Tesam vūpasamo sukho* (the quieting thereof is a happy thing); which, in Dr. Neumann's verse becomes *O selig wer das Ende sieht!* arrives, in De Lorenzo, at *O felice colui che* giunge *al fine!*

But it must be admitted that, in these two works, the accuracy of exposition seems to have suffered no important scathe through uncritical re-translation. *Nāmarūpam* is not *immagine e concetti; venayiko* is not *negatore* or *rinnegatore; animitto* is not *indescrivibile*, *Sankhārā* is not *distinzioni*. Moreover, the main features of Buddhist ethics and metaphysics seem in both works to be well grasped and faithfully presented. If one may make one exception, it is where M. Costa mistakes the Buddhist rule of courteous toleration for other views for a precept not to

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think the Dhamma better than other views—an attitude which truly would never have produced missionaries!—or, again, where he overstates the importance, for Buddhist ethic, of compassion. The West is impressed and carried away by creeds that seem to make frontal attack on its great and active egoisms. The humaner and more disinterested East includes compassion in its ethical systems, but rather as a matter of course.

C. A. F. RHYS DAVIDS.

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AUS DER INDISCHEN KULTURWELT: BY DR. ARTHUR PFUNGST.[3]



Dr. Arthur Pfungst.

IT is a notable fact that it is from Germany, more than from any other country, that the Occidental has derived what knowledge he possesses of the mind of the East. Its thought has found expression in Schopenhauer; its philosophy, more strictly speaking, through Deussen; its sacred literature through the late Max Müller; and now our learned colleague, Dr. Arthur Pfungst of Frankfurt-am-Main, comes forward with another book that puts us still more in the debt of the Fatherland. And perhaps, in one way, more in our debt than those illustrious workers named have placed us. It is not everyone who reads Schopenhauer who feels that he must forthwith plunge into the investigation of those Scriptures which won the admiration of the great German philosopher; but of those who take up Dr. Pfungst's admirable work, we feel certain that few will lay it down without wishing that for a further acquaintance with the Teaching of the great Indian Sage. Dr. Pfungst is interesting from start to finish. His style is clear, simple and popular, in the best sense of the word. He indulges in no profundities, but in plain every-day words sets forth for the benefit of the ordinary man, something at least of that old Eastern lore, which is destined, in the not distant future, to make its mark upon the West.

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3. Aus der Indischen Kulturwelt, *Fr. Fromann's Verlag (E. Hauff), Stuttgart, 1904.*

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Here is his modest preface, which explains the aim and scope of his book as well as anything we can say:

"The papers here gathered together have appeared during the last few years in different magazines and journals: for the most part in the *Frankfurter Zeitung* and in the *Freien Wort*. They are the outcome of an attempt to inform the intelligent public concerning the spiritual significance of India, and to call attention to the treasures unearthed by the unwearied labours of present day investigators. If this collection, following upon its original mode of publication, lacks external unity, I yet believe that its reader will find it not altogether wanting in inner unity.

"The growing interest manifested among ever-widening circles of readers, in the religious and philosophic systems of India, give me the hope that many a reader of these papers will find himself impelled to explore yet further that world of Indian thought which seems called upon in many ways to reform the one-sided view of the Universe which largely prevails in Western lands. The aim of this collection will be achieved if I shall succeed in helping to show the way thither to anyone whomsoever who would learn something of the lore of the East."

Taking the contents of the book more in detail, our Author opens with a popular exposition of the contents of the Vedas and the Upanishads, illustrating his remarks by many excerpts from these noble classics. He next passes on to a consideration of what he calls 'the oldest philosophic system of India,'—the Sāmkhya philosophy of Kapila,—and shews that,—as is indeed the case with most Indian philosophies,—its aim was the putting an end to pain; the putting an end to the pain inherent in the very nature of existence, expression as the latter is of the limitation which is being's inseparable characteristic. This, says Dr. Pfungst, the Indian philosophy seeks to achieve by clearly making a distinction between Matter and Spirit;—the latter is always 'not this, not this,'—without quality or attribute of any sort whatever. It is without beginning or end, its everlastingness self-evident as an Euclidean axiom. But the term Everlastingness, has, in this system of Kapila, a different meaning from that which it conveys to the Occidental. Only Spirit as such is eternal, indestructible. The conception in popular religion of a self-conscious individual living a continuous life of happiness in god-like state in divine felicity is an error. Here it is easy to see, how near Kapila's system comes to the teaching of the Buddha. After a few allusions to the points of resemblance between Kapila and such Western philosophers as

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Heracleitus, Epicurus, Plotinus and the Neo-Platonists generally, the Author passes on to speak of the caste-system of India. In the course of the four pages devoted to this subject, he succeeds in giving a pretty fair idea of how that system works out in practice in India to-day. We fancy most of his readers will be astonished to learn that there are not four castes only in India to-day, but *one thousand nine hundred and twenty-nine!* And these are always dividing and sub-dividing, so that we may yet see India in the glorious position of having one caste to one man!

But it is when he comes to speak of Buddhism, that our colleague is, naturally, most interesting and instructive. He recognises, as indeed even the most superficial observer of our times cannot help recognising, that there is great religious awakening taking place in Western lands. This awakening has taken the shape of a rejection of much that has hitherto passed for religion, and there have been bitter wailings in many quarters over the irreligious tendencies of the times from many good people. *Tant pis pour eux* if they do not see the real significance of the movement. Dr. Pfungst sees it, and holds that as this movement grows, Buddhism will come in for not a little attention from those who are in search of true religion. For they will find in it a creed that does violence to no man's reason, but, contrariwise, calls upon him to use his intelligence to the full extent of its powers. He is, however, astonished not a little that it has not even now attracted more attention in the West. He points out that it is over fifty years since the Buddhist Scriptures began to be translated into European languages, but consoles himself by saying that the treasure contained in those Scriptures is a rich one and as such will be duly esteemed by the discerning whenever they may find it.

Later on in the book, our Author proceeds to an exposition of the essential features of Buddhism, those which distinguish it from all other Religions. He notes its intense practicality. It seizes life just as it is, rejecting all mysteries in its attempt to grapple with the problems of life, it faces the hard facts, the sorrow and the pain, and boldly propounds their cure. Sorrow comes from love of life:—love of life, as life is known to all sentient creatures. Its cure comes from ceasing to love life in this sad, craving way that bids us clasp it the tighter to us, the more it brings us pain. Lay down thy love of life,

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and seek the peace of those without desire, the Great Peace of Nibbāṇa: such is the Buddhist's prescription for all the misery of existence.

Yet is not this Peace mere nothingness or annihilation. How preposterous that view of the West that millions of their fellow-men of the Buddhist Faith have spent and are spending their lives in an attempt to give up what now is to them something, to receive in exchange just nothing. The Doctor has a few pages on this subject of the real meaning of Nibbāṇa which leave any one who reads them no further excuse for misunderstanding the fundamental doctrine of Buddhism. He does not say it is an easy thing to comprehend,—far from it, for indeed the Buddhist Scriptures themselves state that its full comprehension comes to him alone who has attained it. But if the student will make the necessary effort to get away from the traditional mental attitude of the Occidental toward the Universe, he will be rewarded by such an understanding of the true relationship of his existence to the universal life and that which lies beyond, as will amply reward him for all his trouble.

If those of our friends who read German will study these few articles on Buddhist beliefs they will have gained a very good idea of what the Buddhist really thinks, and will be able in their turn to enlighten others. A good translation of parts of the Sutta Nipāta occurs in this portion of the book, and should favourably impress anyone who here makes his first acquaintance with Buddhist sacred literature. There follow specimens of the famous questions of King Milinda, and of those oldest of fairy tales, the Jātakas. "*What we may learn from the 'heathen,'*" is a well put statement of the advantages of looking into the ways of life and thought of people different from ourselves. But the most interesting part of the book is that which tells of Theodor Schultze, the German Buddhist,—Buddhist alike in life as in thought. It is the fascinating story of an Occidental who had nothing in common with the Occident but his name. Early he imbibed the doctrines of the Buddha, and, though suffering from poor health, struggled on with translations into his native language of the Dhammapada and other Oriental Scriptures. He passed away in 1898, calm and peaceful as he had lived;—a fine example of the sustaining power of his Faith. Another equally noteworthy man, but this time of the East instead of the West, receives notice. It is

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the late Rāma Krishna, who, if we mistake not, was first brought under the notice of the European public by Prof. Max Müller. In his way, he was, as Dr. Pfungst tells of him, one of the most remarkable men of modern times. Reading of him, one is reminded of Francis of Assisi and many other Saints of the Roman Catholic Church. His passionate search for the truth of things, his contempt for all obstacles in his way, in the shape of persons or possessions are characteristic of all Indian ascetics, but in him they were united to a sanity and mental balance only too often absent from the Hindu devotee.

"He was born in a little place called Kāmārpūra in 1833, and his father was head of the only Brahman family there. He belonged to the orthodox Brahmins and would rather have died of hunger than have omitted the slightest jot or title of the law laid upon him by his caste. He was also of a very stiff and unyielding disposition. Formerly he dwelt in another village where it happened that the Zemindar required from him that he should bear witness to his, the Zemindar's, good character, otherwise his entire goods and chattels would be confiscated and himself driven from the place. He persistently refused, was banished, and came to Kāmārpūra, where a few friends stood by him in his need. In spite of his own poverty he helped all the poor around him and kept open house to them. In short, his continual endeavour was to give practical expression to the faith in which he believed. The people around stood in awe of him. It was said of him that he had extraordinary supernatural powers, and that everything that he might say of anyone, be it good or bad, was sure to come to pass. Rāma Krishna's mother, on the other hand, was famed for her great simplicity and kindness of heart. A rich pupil of her son once wished to make her a present of several thousand rupees. In spite of her poverty she sent the gift back."

It was from parents such as these that the future saint received his early training. He had great learnings towards art, music, poetry, but the great passion of his life soon declared itself and sent him to wander throughout the country, a homeless ascetic, seeking only for the Truth. Bitter it must have been to the father's heart, that his son could not find that Truth in the old ways. But such things have happened before and will happen again, many a time. Yet, if the father could have seen it, it was only himself, that in his son, was following a little further the forward path. Rāma Krishna forgot everything; forgot that he had father or mother; forgot that he had a wife, in his great passion for the Truth. He lived a dream life. The world of ordinary men and women was

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no longer with him, but in its place another strange world, built up of his own thoughts and imaginings. No wonder men called him mad. Yet from such madness comes the world's sanity. By the wounds of a Rāma Krishna and of others like him, is the world healed of its woes.

The remainder of the book is taken up by an account of the different methods by which Buddhist propaganda has been carried on, in ancient times and in modern; some interesting reminiscences of the late Max Müller, and a page or two on the Shin-Shu sect of Buddhists in Japan.

Other articles which also deserve mention for their general interest are:—*Woman in Burma*, an accurate picture drawn from Mr. H. Fielding's *Soul of a People*; *Moon-legends*, an excursus into comparative Mythology; and, lastly, the striking account of *How Buddha became a Saint of the Roman Catholic Church*. It only remains to be said, that the German-reading public have had a real benefit conferred on them by our learned colleague. Our hope now is that he will soon find some one to put his volume into English dress, and so make it accessible to those who only know that language.

A few more works written in the popular style of this little book, would quickly make a wide difference in the Western way of regarding Eastern thought; and help hasten that time for which we all hope and pray, when 'man to man, the world o'er, shall brothers be'.

J. F. M'K.

A NEW RELIGION.[4]

WE have before commented in this Review on the great and general revival of religious thought, of deep and earnest aspiration after the nobler things of life, that is now manifesting itself in every quarter of the globe. Our age, indeed, has by not a few earnest thinkers been dubbed 'materialistic,' a term somewhat vague and misleading, but mostly intended by its users in this

4. In *The Open Court* for June and July of this year:—for publishers name and particulars of this Journal see our advertisement pages. The articles referred to are written by Dr. Paul Carus, the Editor, in his usual lucid style, and will well repay persual on the part of any who may be interested to know more of this New Religion. The articles appear under the same heading as our own review, and are rendered the more interesting by a portrait of Abbas Effendi and other illustrations.

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connection to denote that now men are more careless of the deeper truths of life, more set upon aims visible and material, than has ever been the case in bye-gone days. No charge, we think, could be further from the truth than this; rather should we, indeed, be inclined to consider that at no other time in the span of our human history have the hearts of men been turned to the investigation of all that is highest and of supremest importance in the world of thought.

And here, in his *Life and Teachings of Abbas Effendi*, Mr. Phelps has given another proof of the universality of this revival of religion;—this time in far distant Persia and Palestine, the one the home, and the other the temporary land of exile, of the great Religious Teacher whose deeply interesting life is set forth in these absorbing pages; and who is the present head of the Bābī or Beha'i Religion, and the grandson of its martyred Founder, known to his followers, already reckoned by millions as the Bāb Ullah, the Gate or Manifestation of the Supreme. In the fascinating story of his life, as eloquently depicted by Mr. Phelps, we see the unfoldment and development of one of the greatest of living personalities in the world of religion; living,—as the world's religious Teachers have ever lived,—his life only for the good of others;—living a life full of bitter persecution from the ignorant in deepest charity and love and compassion to all. Adored as the Representative of the Supreme by millions, this man is now an exile from his native land of Persia,—a prisoner, his liberty restricted to the confines of the little town of Akka in Palestine; where, as our Author tells us, he has already conquered the hearts of his very custodians:—

"For more than thirty four years this man has been a prisoner at Akka. But his jailors have become his friends. The Governor of the City, the Commander of the Army Corps, respect and honour him as though he were their brother . . . He is the beloved of all the city, high and low. And how could it be otherwise? For to this man it is the law as it was to Jesus of Nazareth, to do good to those who injure him. Have we yet heard of anyone in lands which boast the name of Christ who lived that life?"

And Mr. Phelps goes on to tell us of one incident in demonstration of Abbas Effendi's marvellous self-control and perfect charity:—

"When the Master came to Akka there lived there a certain man from Afghanistan, an austere and rigid Mussulman. To him the Master was a

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heretic. When opportunity offered in gatherings of the people, as in the Mosque, he denounced him with bitter words. . .

"Thus did this Afghan. The Master, however, did thus: The Afghan was poor and lived in a Mosque; he was frequently in need of food and clothing. The Master sent him both. These he accepted, but without thanks. He fell sick. The Master took him a physician, food, medicine, money. These, also, he accepted; but as he held out one hand that the physician might take his pulse, with the other he held his cloak before his face that he might not look upon the Master. *For twenty-four years* the Master continued his kindnesses and the Afghan persisted in his enmity. Then at last one day the Afghan came to the Master's door, and fell down, penitent and weeping, at his feet.

'Forgive me, Sir!' he cried. 'For twenty-four years I have done evil to you, for twenty-four years you have done good to me. Now I know that I have been in the wrong.'

The Master bade him rise, and they became friends."

Such incidents as this shew us,—more clearly than any profoundest philosophy or deepest metaphysic,—the true greatness of this religious Teacher whom our Author, not inappropriately or unworthily, styles 'The Master of Akka.' Master indeed he would appear to be, not alone of the devotion of millions, but,—what is far greater in that Buddhist view which sets self-mastery above all other things and esteems living a holy life as grander than the highest intellectual attainments,—master also of himself. We learn how, not only in such isolated cases as that cited above, but even in all the lesser details of his life, Abbas Effendi lives as an fitting exemplar of the Religion of Love he preaches. Spending all his wealth in relieving the sufferings of the poor, he lives himself in stern simplicity:—lives on one meal a day, sleeping, but four or five hours, on the bare floor of his undecorated room; and giving all the remainder of his time to aiding those who suffer, whether in body or in mind. Such is the wonderful personality to whom Mr. Phelps introduces us;—a personality destined, as we think, to stand out vividly in the religious history of the human race, after the very names of men now wider known and more esteemed for knowledge of things religious have perished from the memory of man.

But we must leave the Teacher of Akka to discuss the Religion that he teaches. To the exposition of this Religion of the Bābīs or

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Beha'is, the Author of the work under review has devoted the latter half of his work; and in the doctrines so ably set forth in these odd hundred or so pages of exposition, there is much to interest and enthrall, not the student of comparative religion only, but the Buddhist aspirant and student in particular. For,—setting aside, of course, the personal phraseology natural to one bred in an anthropomorphic Faith such as is Islām,—we find so many echoes of our own Faith in these new doctrines that one is at first sight inclined to think,—as has been pointed out in a recent article on Bābīsm in the *Open Court*, that Mr. Phelps, who has made a deep study of our own Religion, had read a Buddhist meaning into the explanation of the Bābī Religion given him,—of course through interpreters,—by Abbas Effendi himself. But this conception vanishes before the scholarly preface of Professor Browne, appended to the work; and we are forced to the somewhat remarkable conclusion that here in the Bābī Faith,—at present, we may note, spreading, in East and West alike, more rapidly than is any other Religion,—we have a doctrine liker to the Teaching of the Great Sage of India than any other that has yet appeared on earth. The intensely personal and absolutely anthropomorphic God of the Muhammedans has here given place to a more abstract Principle, a half-personified Existence whose main attributes are Compassion and Wisdom and Love; whilst,—and here the greatest marvel lies,—the New Religion teaches,—as Buddhism alone amongst the world's Religions hitherto has taught,—*that there is no immortal soul or individual entity peculiar to man*, which survives his death and inherits his deeds; but only an ever-growing chain of Consciousnesses, of which the Author tells us:—

"Except as will be explained hereafter, *the self-consciousness of man does not survive the dissolution of his body*. As mind, and consequently human character, develops, the thoughts, volitions, and characteristics of each human being go to enrich the common fund of the one World-Spirit of man, and constitute in it potentialities which will again be brought into manifestation in other human beings. Further, the thoughts and characteristics of the individual *are not scattered and dissipated so as to lose the coherence of individual character, but tend to reappear in conjunction with each other, thus giving rise to a succession of similar and developing characters*."[6]

Here we have a teaching so exactly parallel with our fundamental Buddhist doctrine of Anatta, that one might almost suppose these words

5. *Op. cit.* p, 121;—The Italics are mine.—A. M.

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had been written by a Western exponent of our Buddhist Faith, if only we except the reference to the 'World-spirit'; and even this word 'Spirit' is used throughout the doctrinal part of this work more in the sense of Principle,—or, as we might say, Dhātu,—than with any more personified meaning, such as attaches, *e. g.*, to the Christian conception of the Spirit of God. And to find such a doctrine as this in a Religion which takes its rise in a Muhammedan land; where the native Religion is perhaps more personal, more keenly clinging to the idea of personal Godhead, and of personal immortality than any other, is to us a phenomenon of the most tremendous import. For it is our firm belief, derived from some small study of the conditions under which the world-religions have sprung up and spread, that the doctrine of each great Teacher of Religion has been couched in that form of words that which was best suited to the views, the intelligence and the mental capacities, of the people amongst who he lived and taught. If this be so, then has the world advanced far indeed on the path of intellectual capacity,—for it must be remembered that this Religion of Beha'i is no more mere little-known philosophy; but a great world-religion already, counting, as we have said, its followers by millions in but half a century of growth. And this growth, be it remembered, is, for the greater part, in lands hitherto owning no Faith except Islām,—in lands where hitherto not even Christianity (as Professor Browne points out on p. ix. *et. seq.* of his *Introduction*), with all its organised wealth and power, has been able to produce the slightest impression.

The Chapter on *Re-incarnation* will also especially repay close study by all Buddhists, many of the views therein set forth being singularly in accordance with our own Dhamma; as may be seen from the following passage:—

"We see a man of to-day powerful, a great general, whose deeds are like Hannibal's. This man may be called Napoleon, but we may say that Hannibal has returned. In saying this *we do not think of Hannibal's wraith or entity, but of the character, similar to his, here manifested as Napoleon.*"[6]

Now this,—as readers of past numbers of this Journal may have noticed,—is precisely the Buddhist view. We, too, in saying that a 'person' has been re-born, do not mean that any wraith or soul-entity

6. Op. cit. p. 194. The Italics again are mine. A. M.

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belonging to the past has 're-incarnated' [7]. We, too, in speaking of a Napoleon as being the re-birth of Hannibal, if we should so speak, would mean only and precisely that the *character* of the latter has re-appeared in the former; and if we take this passage together with the one already cited concerning the nature of that which survives death, we shall arrive at the conclusion that the follower of the Bāb Ullah practically looks on this great question of the survival of personality as do we Buddhists.

Much else, indeed, there is, of deepest interest to our Buddhist brothers, and to any student of religion or of philosophy, which want of space forbids us to discuss here; and which indeed, it were fairer to Mr. Phelps to leave our Readers to investigate at first hand in the pages of this most interesting work. The whole book is written in a style characterised by its clarity and purity; and, in the portion dealing with the life of the Master of Akka himself at least, is filled with the glamour and living interest that can only be imparted by the skilful writer and the painstaking historian. The Author is, we understand, now engaged in further study of other phases of Oriental religious thought; and we trust that the time may not be far distant when we shall have the pleasure of noticing yet another work from so able and facile a pen.

A. M.

7. Cf. the article of *Transmigration* p. 299 *et. seq.* of this Volume.

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BOOKS RECEIVED.

We beg to acknowledge, with many thanks, the receipt of the following works, since March, 1904 :—

Books in European Languages.—The Sword of Song, by Aleister Crowley, from the Author; The Hearts of Men, by H. Fielding, from the Author; Precis de Grammaire pālie, par Victor Henry (Bibliotheque de l'Ecole francaise d'Extreme-Orient, Tome II) from the Publishers. *These works will be reviewed in future issues of Buddhism.* The Legends and Miracles of Buddha Sakya Sinha, by Nobin Chandra Das, M. A., from the Author; Primavera d'Idee, Arnaldo Cervesato, from the Author; The Law of Evolution, by J. Scouller, from the Author.

Periodicals. The Journal of the Royal Asiatic Society; The Hibbert Journal; The Open Court; The Buddhist; The Mahā-bodhi Journal; The Light of Dharma; The Light of Reason; The Theosophist; The Theosophical Review; Theosophy in Australasia; The New Zealand Theosophical Magazine; The Malabar Quarterly; Industrial India; The Interpreter; Bulletin de l'Ecole francaise d'Extreme-Orient; Neue Metaphysische Rundschau; Ost-Asien; La Nuova Parola;— all current numbers between above-mentioned dates.

Also, The Whim, for January 1904; The Monist, for July 1904 and the Journal of the Buddhist Text Society, for September 1904.

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BUDDHIST ACTIVITIES.

DURING the five months that have elapsed since the appearance of the last Number of this Journal, much important work has been done for the advancement of our Religion, alike in Buddhist and in non-Buddhist countries. For an account of the great movements in favour of temperance and of religion generally which are now in full progress in Ceylon, we must refer our Readers to the details furnished by our Sinhalese Correspondent, which will be found under *News and Notes*. Nor have other Buddhist countries been less active in good works during this long period of the Rains. Here in Burma also there is much to record. The petty dissensions which had been fomented in Mandalay over the question of the Government's official recognition of Taunggwin Sayādaw as Thāthanābaing of Upper Burma,—dissensions in the main promoted by that Monk to whom we have formerly had occasion to refer as having greatly entertained the Conclave held at the Sudhamma Zayats during the Viceroy's visit by asking that *he* should be made Thāthanābaing,—have happily, practically come to an end; and we now hear that H. E. the Thāthanābaing's reorganisation of the hierarchy is rapidly proceeding, and that the friction which, on account of these dissensions, manifested itself during the first few months of his rule, is now already a negligible quantity. This is good news for Members of the Saṅgha in Lower Burma; who are only waiting for the final consolidation of the Thāthanābaing's authority, and the complete establishment of his hierarchy, to petition the Local Government to extend also to the Lower Province the great advantages already manifest in Upper Burma, as the result of Taunggwin Sayādaw's wise and temperate rule.

The Honorary Secretary of the ASOKA SAKYAPUTTA SOCIETY of Bassein favours us with a long and interesting account of the formation and work of that Society,—one of the most active of the many bodies which have sprung up all over Burma during the last few years. This Society was started by the late Bhikkhu Asoka, formerly known as Mr. H. Gordon-Douglas; who was, we believe, the first European to take the Yellow Robe in these latter days. This gentleman, who received his education mainly in France and Germany, was

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early in life attracted towards the East and the greatest of the Oriental Religions ; of which latter he had acquired some knowledge through the intermediary of two Japanese students, whom he had the good fortune to meet in France. As the result of the friendship which rapidly sprung up between him and his Japanese friends, Mr. Gordon-Douglas journeyed to Japan ; and spent a couple of years in that country, studying Sanskrit and Pāli and Japanese Buddhism. Later, he went to China, where he acquired further knowledge of the philosophy which was later to claim him as its own ; and, coming thence to Ceylon, he took up educational work in that Island ; whilst continuing to prosecute his studies in Buddhism and the Pāli language. Before long, finding the pure and simple Teaching of the Pāli Scriptures more consistent with his views of life than the ornate and mystical systems promulgated by the various Buddhist sects in China and Japan, he openly avowed himself a Buddhist; and, leaving the Christian school in which he held at that time a position as a Master, he later took up the Principalship of the Mahinda Buddhist College. But the teachings of Buddhism had made too deep and lasting an impression on his mind for him long to remain content with the layman's life; and so it came about that he decided to seek admission to the Buddhist Order, and to devote the remainder of his days to such work as he could find to do in the calmer atmosphere of the monastic life. His Buddhist friends in Ceylon, however, counselled him rather to seek the Ordination at the hands of a Burmese Thera than from one of their own High Priests; for, at that time especially, the unhappy dissensions between the three great Nikāyas were at their height; and Gordon-Douglas' advisers knew that, in whichever sect he was ordained, he would be repudiated by the others; and thus would only serve to augment the partisan spirit so strong at the time.[1]

When, accordingly, the Burmese Nation made offering to the Temple of the Tooth-Relic at Kandy of the now celebrated Casket,—a pagoda-shaped vessel of gold, richly ornamented with jewels,—Gordon-Douglas seized the opportunity presented by the presence of the Burmese Monks who accompanied the Pilgrimage. Chief amongst these was the venerable Vajirārāma Mahāthera, a Monk celebrated throughout

1. This, the Reader should remember, was in 1899; here, as also in many other respects, there has been marked improvement of late years, so that we may now look forward to the time when these troubles shall have entirely ceased.

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Burma alike for the saintliness of his life and for his profound learning in the Buddhist Scriptures; and it was at his hands that Gordon-Douglas sought and obtained the Ordination. Accompanying the Mahā-thera back to Burma through India and Arakan, the new Bhikkhu,—henceforth to be known by his monastic name Asoka, in no long time accepted an invitation to Bassein; in which town he finally took up his residence, remaining there until his death, which occurred after he had been only a few months in Burma, early in April, 1900. His death was a great misfortune for the cause of Buddhism, for he was a man of rare abilities and excellent education; and he would, without a doubt, have thrown himself whole-heartedly into the great movement of religious revival which is manifest on all hands in Burma.

But even his brief life in Bassein was destined to bear most valuable fruit. Only a few days before his death, the late Bhikkhu had invited the English-speaking young men of Bassein to meet him; and he had then set before them the advantages of combination in religious as in worldly concerns, had proposed to them the formation of a Society to further religious works, and had propounded a few necessary rules. Bassein is celebrated for the keen religious fervour of its inhabitants, and the younger generation shewed themselves not unworthy of their traditions, for they founded, no long time after the Bhikkhu's demise, the Society which to-day bears his name; its object the wide-reaching ideal of furthering Buddhism in every possible way. Most of the foundation-members were clerks in mercantile or Government employ; and, being on this account unable to keep the regular Buddhist Holy-days, they made their Uposatha on Sundays, took the Eight Precepts, and spent that day in meditation and receiving religious instruction. For the first year, they selected one of four Monasteries each week in rotation, in each of which a learned Monk was found to expound difficult points in Buddhist philosophy; at the end of this time one of their members, better off than the rest, generously erected a suitable building, in which thereafter their meetings were held. Later on, the Society opened a subscription-list, with the object of building a Library, which should be free to all; this building is now just on the point of completion, and a fair number of good books are already in hand. When this most useful work is carried through, the Members of the Society propose to go yet further in public-spirited service for their native town, and to found an Anglo-Vernacular Buddhist School.

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Such work as this,—part of it already practically accomplished,—merits our highest commendation and the cordial support of the Buddhists of Bassein ; and when we consider that this Society is composed of but a few (some seventy in all) men, none of them rich, and most of them young men earning a none too easy livelihood as clerks, the work that they have been able to accomplish fills us with admiration. May their efforts continue to be inspired with the same spirit of modest devotion in which they have been carried out so far ; and may their work reap that recompense of speedy success which they so richly deserve ! It is a type,—an unusually useful and successful one, but still a type,—of a class of work which is now going on all over Burma. Such work is the surest guarantee of the integrity of the national Religion ; and if many a similar Society has not been able to accomplish as much as the Asoka Sākyaputta Society of Bassein, it has not been for want of will to do it ; but rather for lack of the marked ability for organisation which characterises several of this Society's executive. The Society elects a new President every month ; but the chief permanent officer is U Hpo Thin, Honorary Secretary and Treasurer, one of the first supporters of the late Bhikkhu Asoka, and a foundation-member ; to whose indefatigable work much of the Society's success is due. The religious instructors of the Society are the four learned Monks referred to above, known as U Jayanta, U Ukkaṁsavaṁsamāla, U Nyānavaṁsa, and U Indamāla. Subscriptions, etc., should be sent to U Hpo Thin, the Hon. Secy., at the Head-quarters of the Society, Bassein.

We are indebted to the Revd. Kentok Hori, the able and devoted Superintendent of the Japanese Buddhist Mission in America (which body has already been noticed in pp. 526 *et seq.* of the present Volume), for the following particulars as to Buddhist activities in Japan :—

PROGRESS OF BUDDHIST EDUCATION IN JAPAN. Amongst the Twelve Buddhist Sects in Japan, those known as the *Shin*, *Zen*, and *Jōdō* are the most progressive. The Western (*Nishi*) and the Eastern (*Higashi*) Hongwanji are typical Shin sects, and these are at once the widest-spread and the most influential of the Buddhist bodies in Dai Nippon. Both the Western and Eastern Hongwanji have their own schools, in which the sons and daughters of their adherents are educated ; whilst for the

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higher education both possess celebrated Colleges and similar institutions in Tōkyō, the capital, and in Kyōto, where both Hongwanjis have their religious head-quarters. At these Colleges, the students acquire the elements of Occidental learning, and are further well-grounded, not only in their own, but in all systems of Buddhist philosophy. The graduates of these Colleges now occupy many important posts in different spheres of life, both at home and abroad ; and this reformed system of education is already yielding excellent fruit in the earnestness and devotion manifested in the lives of past students of these Colleges.

Next to the two Hongwanjis in respect of education comes the *Jōdō*, or Sect of the Pure Land. In former years, this sect suffered from heavy financial burdens that limited its scope as an educational power, but these difficulties having been removed by able administrators, the Jōdō College at Tōkyō has now taken a leading place amongst such institutions, and is now pointed out as a typical example of Japanese educational work.

The *Zen* sect is divided into two denominations, the larger of which is known as Sōdō, and this also has experienced a great revival in recent years. The Sōdō sect possesses many schools, scattered in different parts of the Empire; and the Sōdō College at Tōkyō is also one of the foremost Buddhist Universities in Japan ; many of its alumni holding eminent posts.

Of late years, the Imperial Government has altered its former policy of indifference to these important institutions ; and has now begun to recognise their value as national assets, and to extend to them its protection under special regulations.

CHARITABLE INSTITUTIONS are not so common in Japan as in Western countries, for the people, generally speaking, are more charitable in their own lives than Occidentals, so that the need for publicly-supported institutions is not so acutely felt. Orphan homes and schools, are, however, not uncommon, many charitable Japanese having founded such in various of larger towns. The richest organised charity in Japan is the Charity Corporation of the Nishi Hongwanji, which is supported very generally throughout the country. This Corporation, amongst other helpful and useful institutions, maintains a training-school for nurses at Kyōto.

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PREACHING IN PRISONS.—There is a jail to every Prefecture in Japan, in which the shorter sentences, penalties of common crimes, are served; and in addition to these also exist five or six State Prisons, in which dangerous criminals and long-sentence convicts are incarcerated. Formerly, the Western and Eastern Hongwanji had each maintained a few preachers at their own expense to visit at and preach in various jails and prisons. Now, however, the Imperial Government supports such preachers for its prisons at the expense of the State; the effect of such preaching having proved very beneficial. Many prisoners have completely reformed as the result of this Buddhist propaganda in the jails; and have become, on the expiry of their sentences, useful and honest members of the community once more.

A NEW REPRINT OF THE CHINESE TRIPITAKA.—The whole of the Chinese Tripiṭaka was printed at several different periods in China from wooden blocks; each later edition increasing in bulk and being carefully revised. The *Obaku*, a new denomination of the *Zen* sect, printed the whole Tripiṭaka in the Chinese character in Japan; whilst of late years the same recension was re-printed from type at Tōkyō. Unfortunately, most of the stereotype plates were destroyed in the great fire at the Tsukiji Temple at Tōkyō, so that hitherto no other edition has been available in modern type.

Last year, however, a new Corporation, the *Tripitaka Publication Company*, was successfully launched, and this body has already brought out the first portion of the great work. Judging from the first volumes, this new recension should far excel all previous editions of the Chinese Tripiṭaka.

THE EMPRESS VICTORIA BUDDHIST BOYS' SCHOOL will, we understand, be moved before long into a new building near its present site. This new structure will be a great improvement on the present school-buildings; and will consist of two stories, of imposing appearance, and providing sufficient space for large and well-lighted school-rooms. This new departure has been rendered possible by the generosity of Mr. Hla Oung, Comptroller, Indian Treasury. Plans are already drawn up and estimates made; and the work of building has already commenced. We deeply hope that Mr. Hla Oung's most excellent example will be followed by other Burmese lovers of their country and Religion, so that, by the time the School removes to its new quarters, its funds may be in a position to enable the services of a proportionately improved Teaching Staff to be secured.

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Righteousness and Meditation, Wisdom, Freedom's life profound
Won, in deepest contemplation, Gotama the World-renowned.

He the Buddha, these attaining, taught the Brethren, far and wide;
Taught the Way of Sorrow's Waning:—Soon, too soon our Light hath died!

Mahāparinibbāṇa Sutta, IV, in.

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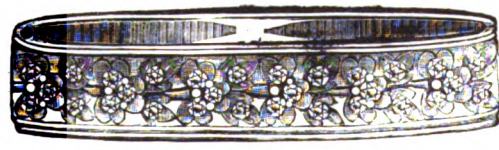
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Publications. The chief work of the Society consists in publishing works on Buddhism, which are sent gratis to all Members, and are on sale to the general public at the places shewn on page ii of this Prospectus. A list of the Society's Publications up to date, with a short review of each, is given at the end of this Prospectus.

Eclecticism. Membership of the Society is eclectic, and does not imply that the holder of such Membership is a Buddhist, but only that he or she is interested in some branch of the Society's work. It is the belief of the promoters of this Society that an extension of the system of ethics and philosophy known as Buddhism will prove a remedy for many of the evils of the present age. The teachings of Buddhism being against the taking of life, their general acceptance would involve the substitution of arbitration for war, of imprisonment for capital punishment, and the abolition of the slaughter of animals—a practice as degrading to those employed in it as it is cruel to helpless creatures. The ethical system of Buddhism further prohibits the use of intoxicating liquors or drugs, one of the chief curses of this age,—the use of Alcohol alone being responsible for over 25 per cent. of lunatics in the asylums,—to say nothing of its effects on the descendants of those afflicted by this deadly habit. Buddhism, again, is the sole great Religion of the world which places men and women on the same footing—many of the great disciples of the Buddha were women, and in Burma, where Buddhism is the dominant factor of the national life, women have more freedom than in any other country in the world. The spread of Buddhist tenets would undoubtedly tend to do away with the injurious distinctions of sex that prevail in the West.

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Method of promoting these views. These subjects will be dealt with by competent authors in future Publications; and as far as the Society's means will permit, it is intended to send copies of these Publications free to Public Libraries and similar Institutions, in order to bring the system called Buddhism—which is generally most condemned by those most ignorant of its tenets—fairly before the reading public. Librarians of such Institutions, who are willing to place our Publications where they will be read by the general Public, should apply for copies to the Honorary Secretary.

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Subscriptions. The Entrance Fee to the Society is ten shillings, the Annual Subscription one pound sterling, or the equivalent, payable in advance. All subscriptions and donations, except when otherwise appointed by the donors, are applied to the production of literary work. With the present small Membership of the Society, not very much can be done in the way of issuing large numbers of publications; but before long, we hope to be in a position to give to each Member full value for his annual subscription; and, later, if we receive fair support, even more than the face value of the Publications he or she will receive during the course of one year.

"BUDDHISM."

Official Organ of the Society. The principal work of the Society is its Illustrated Quarterly Review, BUDDHISM, which is sent to all Members free post-paid, and is sold to the General Public at three shillings per copy (India Rs. 2). Annual subscription Rs. 7, or ten shillings and six pence, post free to any address within the Postal Union. The programme of this Journal will include (1) Articles on Buddhism by the best authorities. (2) Translations from the Buddhist Scriptures. (3) Rare Pāli Texts in Romanised Pāli character. (4) General Literary Matter, as tales, studies of life in Buddhist lands, poetry, etc. (5) Descriptive articles on Buddhist Archæology. (6) Reviews of works on Buddhism. (7) Notes of interest to students of Pāli. (8) A review of the position and progress of Buddhism, notices relative to the spread of Buddhist thought, etc. and (9) Correspondence.

BUDDHISM will be sent free, as far as the Society's finances permit, to the principal Libraries, the Press and Public Institutions. In this way it is hoped that a correct and scholarly appreciation of the tenets of Buddhism may be brought about. The Journal will need to be subsidised in order to carry out this programme, and all who are interested in the matters detailed above are earnestly invited to assist this object, either by donations towards the cost of printing, etc., or by subscribing for the Journal; which subscriptions or donations should be accompanied by the Form provided for this purpose at p. 21 of this Prospectus. Donations will be duly acknowledged in the publications of the Society.

Literary contributions, queries, notes, etc., under any of the above heads, are invited, and will receive careful attention. Authors and publishers of works on Buddhism are requested to send copies for review.

Rates paid for contributions. Accepted contributions to BUDDHISM, provided that the Author assigns all copyrights to the Buddhasāsana Samāgama, will be paid for at the rate of Rs. 15 (about 20*s*.) per thousand words—payment being made at date of publication. Matter of special interest will receive higher rates. In the present state of the Society's finances, it is not possible to offer higher rates—when, later, our financial position is more secure, we shall endeavour to raise the scale of payment, and preference will then be given to early contributors.

Contributions which are published in pamphlet form amongst the Samāgama's Publications will be paid for on the principle that the Author shall receive half of any profits ensuing from the sale of that pamphlet—copies sent out to Members, or for gratuitous circulation, of course not being included.

All Manuscripts should be sent by Registered Book Post, to the Editor of BUDDHISM, 1, Pagoda Road, Rangoon, Burma.

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Advertisements. As the great bulk of the circulation of the Journal is in Libraries and similar Institutions, its pages offer a good medium for advertising Oriental wares, books, etc. Advertisement rates are Rs. 30 per crown quarto page per issue, payable on publication to the Treasurer of the Buddhasāsana Samāgama.

BUDDHISM is printed and published for the Society by the Hanthawaddy Press, Rangoon,—wholesale orders should be sent to the Publishers; retail to the Honorary Secretary, Buddhāsasana Samāgama. Cheques, etc., must be made payable to "The Account of the Buddhasāsana Samāgama" and crossed "Messrs. Thos. Cook and Sons."

LIBRARY AND COPYING DEPARTMENT.

Collection of Pali-Palm-leaf Manuscripts. For the benefit of Orientalists living in Western Lands, who have not ready access to Pāli MSS., a circulating Library of such MSS. is in process of formation, and a Catalogue of the MSS. will be issued in due course. This Library will be accessible to Honorary and General Members of the Society only, and rules regulating the use of it will be issued together with the Catalogue. Donations of Pāli MSS. and other works are earnestly solicited to this most important work, and will be duly acknowledged in forthcoming numbers of BUDDHISM.

Copying. The Society is prepared to arrange for the copying of any portion of the Tipiṭaka or Commentaries, and for such other works as may be accessible in Burma, for Members who will undertake to pay the cost for same. The MSS. will be copied by the ordinary Temple Copyists, on the best palm-leaves, in the Burmese character. Each copy will be read over with the original, and corrected; but the Society cannot be held responsible for copyists' errors. The charge for copying, the cost of palm-leaves and lacquered covers, etc., will be added together and sent to the Member who ordered the work; the MSS. will be insured for full value, and despatched to the Member on receipt of its cost.

DONATIONS.

All who are interested in the work of this Society are earnestly invited to aid that work by donations, without which it will not be possible to efficiently carry out the scheme of sending free copies of BUDDHISM and our other Publications to Public Libraries, etc. Should a donor wish to confine his donation to any special department of the Society's work, he should specify this on the Donation Form which will be found at p. 21 of this Prospectus. Donations will be gratefully acknowleged, and recorded in the Society's Journal, or other official Publications. When not otherwise specified by the donors, donations will be applied to the General Fund.

FINANCIAL.

The Receipts of the Society may be divided into (*a*) Members' Fees; (*b*) proceeds of sales of Publications, etc.; and (*c*) Donations; and its expenditure classified as (*a*) the *General Fund*, employed in the production of Publications, Office Expenses, Lectures, and the like; (*b*) a *Head-quarters Fund*, which will be set aside for building a special place to meet the growing requirements of the Society's work; and (*c*) an *Educational Fund*, which will be applied to the work of the Educational Committee now in course of formation, the chief aim of which is the founding of a Buddhist College in Rangoon, where a high-class education on Western lines can be given, together with religious instruction. One of the chief features of this College will be the training of teachers for religious and secular purposes.

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CONSTITUTION AND RULES

OF THE

BUDDHASĀSANA SAMĀGAMA.

As revised under terms of the Referendum of the 26th May, 1904.

CONSTITUTION.

Name.

1. This Association shall be called "THE BUDDHASASANA SAMAGAMA OR INTERNATIONAL BUDDHIST SOCIETY."

Objects.

2. The objects of the Buddhasāsana Samāgama are, to promote a wider knowledge of the tenets of Buddhism, and the study of Pāli and Sanskrit Buddhist Literature. These Objects the Samāgama will prosecute (*a*) by printing and circulating works on Buddhism, Pāli Text, and translations of Buddhist Scriptures, etc., (*b*) by promoting Buddhist Education, and (*c*) by arranging for the delivery of Lectures, etc., on Buddhist subjects; and in such other manner as may hereafter commend itself to the Council.

Composition.

3. The Samāgama shall consist of General, Corresponding and Honorary Members, together with any other persons or person whom the General Council may hereafter appoint to any position in the Samāgama not expressly mentioned herein.

General Members.

4. Any person, whether a Buddhist or not, may become a General Member of the Buddhasāsana Samāgama by filling in the official Application Form and paying the fees due, as set forth in Rules 2 and 3.

Honorary Members.

5. Honorary Members shall be such persons as have, in the opinion of the General Council, contributed materially, by literary or other work, to the promotion of Buddhist knowledge, Pāli scholarship, etc., and who shall accept such Honorary Membership. Honorary Members shall be appointed by order of the Council, shall be entitled to take part and vote in Council Meetings when present, and shall be exempt from all dues.

Corresponding Members.

6. The Director may issue Certificates of Corresponding Membership to such persons as Buddhist Monks, and others who may be unable to pay the fees of a General Member, but who are willing to advance the Samāgama's work. Such Certificates of Corresponding Membership shall be issued at the discretion of the Executive, and shall be endorsed with the terms on which they are issued.

Policy.

7. Endeavouring to follow the example of the Great Founder of the Buddhist Religion, it shall be the policy of this Samāgama in its official publications, and in lectures, etc., given under its auspices, to avoid any abuse or ridicule of any other form of Religious Belief; which, as it would bring about hatred or heart-burning, is opposed both to the letter and the spirit of the Buddhist law.

Motto.

8. The motto of the Samāgama shall be "Sabbādanaṁ Dhammadānaṁ Jināti." "The Gift of truth excels all other gifts." (Dhammapada, v. 354.)

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9. The Samāgama shall have a Common Seal, the device of which shall be an eight-rayed wheel with the Svāstika or Buddhist Cross at its centre. This Common Seal shall hereafter be kept in custody of either of the Secretaries and shall be attached by him by order of the Council, to all Certificates, Appointments and similar official documents.

Common Seal.

10. (*a*). The affairs of the Society shall be regulated by a Council, to be known as the General Council; which in its function shall be (1) Legislative, enacting all Rules, Bye-laws, etc., for the direction of the Executive; (2) Elective, appointing the Chief Officers of the Executive, Representatives of the Society, and Honorary Members thereof; and (3) Judicial, in the event of any charge or charges being brought against any Officer or Member of the Society.

General Council.

(*b*). The General Council shall be composed of (1) All Members of Council who are present, in person or by proxy, at the Second Anniversary Meeting of the Society held in July 1904; (2) Any persons whom the General Council may hereafter elect to Membership therein; and (3) Any Member of the Society who may hereafter be appointed by a group of Members of the Society in any country to represent their interest as their Delegate.

(*c*). The General Council shall elect, at each Anniversary Meeting of the Society, a President and Vice-President; who shall hold office for one year and be eligible for re-election; the President or Vice-President shall preside over all Meetings of the General Council, and shall possess a casting vote.

(*d*). Members of the General Council retain office for life, unless they resign, demit, or are expelled. A Member of the General Council shall be taken as having demitted when (1) he has demitted from Membership in the Society, as provided by Rule 8, or (2) he shall have failed to attend any five consecutive Meetings of the General Council to which he has been duly summoned. A Member of the General Council can only be expelled by a Vote of Censure passed by a three-quarters majority of the General Council itself.

(*e*). The General Council shall meet once a year on the date arranged for the General Anniversary Meeting of the Society; when it shall receive the Reports of the Chief Officers, pass Rules, etc., and generally consider any business within its jurisdiction. It shall further meet at any time on summons of the Executive, notice of such Meetings, with the Agenda to be discussed, being sent to each Member of the Council. At all its Meetings seven shall form a Quorum.

(*f*). The General Council being in its functions legislative, elective and judicial, is not responsible for the conduct of the Society's affairs; nor is it the Governing Body of the Society within the meaning of the Act.

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11. (*a*). The Society's affairs shall be administered by an Executive Council, composed of the Officers of the Society as hereinafter detailed;
Executive Council. and this Executive Council shall be the Governing Body of the Society in the meaning of the Act, and shall be responsible for the proper conduct of the Society's affairs.

(*b*). The Executive Council shall consist of (1) Chief Officers and (2) Minor Officers: Chief Officers having two votes at all Meetings of the Executive Council and Minor Officers one vote. It shall be competent for any one person to hold two or more Offices on the Executive Council, and to exercise the votes of all such offices. Chief Officers shall be elected by the General Council and appointed by the president of that Council under the Common Seal of the Society; Minor Officers shall be elected by the Executive Council, and appointed by the Director under the Common Seal of the Society. It shall be competent for any Officer to be paid, the rate of remuneration being fixed by the Executive Council.

(*c*). The Chief Officers shall be:—

(1) A DIRECTOR, who shall be *ipso facto* President of the Executive Council, and shall preside at its Meetings when present, and shall possess a casting vote in the event of the votes being equally divided; he shall sign all Appointments of Minor Officers, Sub-Representatives, Honorary, Corresponding, and General Members and Associates; shall be competent to suspend any Chief Officer except the Councillor; to dismiss any Minor Officer of the Society; to summon the General Council; to appeal direct to the Referendum; and generally to direct the conduct of the work of the Executive Body.

(2) A SUPERINTENDENT, who shall be *ipso facto* Vice-President of the Executive Council, and shall preside thereat and exercise a casting vote in the absence of Director; he shall further be *ex-officio* Recorder of the Society, and shall countersign all Appointments and Certificates signed by the Director; and shall superintend the Office work of the Society.

(3) A CHIEF SECRETARY, who shall superintend the Secretarial work of the Society and shall have the custody of the Common Seal, and shall affix the same to all documents.

(4). A TREASURER, who shall supervise the Society's accounts, shall receive all payments, etc., and shall keep the cheque-book of the Society and sign all cheques.

(5). A COUNSELLOR, who shall be the President of the General Council for the time being; and shall sit upon the Executive Council in the interests of the General Council, to see that the Rules, etc., prescribed by the latter are duly carried into effect. The Counsellor shall not be liable to suspension, and shall possess the right of Absolute Veto on any of the proceedings of the Executive Council, notices of Meetings of the latter being always sent him.

(*d*). Minor Officers shall be appointed by the Director by order of the Executive Council; there shall be (1) An Assistant Secretary;

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(2) A Burmese Secretary; (3) and (4) an Editor and a Sub-Editor of BUDDHISM (5) a Legal Representative; and such other officials as may be hereafter appointed by order of the Executive Council

(*c*) The Executive Council shall meet whenever occasion arises; it shall administer the affairs of the Society; the responsibility for carrying out its orders resting with the Officer in whose sphere those orders may fall: and at its meetings Five Members at least, or Seven Votes at least, shall suffice for a Quorum.

Delegation.

12. It shall be competent for any officer to delegate his powers and duties to any other Member of the Samāgama during his absence from Head-Quarters.

Votes and Proxies.

13. Each Member of the general Council shall posses one vote; and any Council Member may depute to any other Member of the Council his power of voting, by written proxy, which shall be taken as conferring an extra vote on the holder; and such proxy votes shall be taken into account in the number required to form a Quorum.

Limitations.

14. It shall not be competent for the Council to alter or add to the Articles of this Constitution, or to the appended Rules of the Buddhasāsana Samāgama, except by the assent of a three-fourths majority of the Members of the Samāgama, as obtained by the Referendum, as set forth in the following Article.

Referendum.

15. In the event of it being held necessary to alter or add to the Articles of this Constitution or the Rules of this Samāgama, the matter shall be referred to the Members of the Samāgama as follows:—The proposed alterations, additions, etc., shall be printed and sent to every Member of the Samāgama, accompanied by a voting-paper, with the request to vote for or against the proposed measure or measures, and to return the voting-papers duly signed to Head-quarters. At a convenient time after the issue of the voting-papers, (which shall be stated in the voting-papers themselves) an Extraordinary Council Meeting shall be held to scrutinise the voting-papers in possession of the Recorder, and in the event of not more than a quarter of the entire Membership of the Samāgama having voted *against* the proposed measure or measures, it or they shall be duly promulgated by order of the Council under the Common Seal of the Samāgama. Any Member who does not vote against a measure proposed, shall be counted as having voted for it, and it shall be competent for a Member to vote for one measure or part of a measure, and against another measure or part of the same measure, in one and the same voting-paper, such split votes being duly taken into account by the Council.

The Referendum may be set in motion on any matter whatsoever (1) by order of the General Council; (2) by the Director or order of the Executive Council; and (3) by the written demand of not less than twenty Members of the Samāgamā.

RULES.

Eclecticism.

1. Membership of the Buddhasāsana Samāgama, whether Honorary, General, or Corresponding, is open to all persons irrespective of their religious beliefs, and does not imply any more than an interest in one or other of the objects of the Samāgama, or in its Publications, or other portion of its work.

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2. Applicants for General Membership shall fill in the official Application Form and send it, together with the prescribed Entrance Fee and Annual Subscription in advance, to the Honorary Secretary, Headquarters of the Buddhasāsana Samāgama, 1, Pagoda Road, Rangoon, Burma.

Application.

3. The Entrance Fee of the Buddhasāsana Samāgama shall be Ten Shillings, and the Annual Subscription One Pound sterling, or the equivalent thereof, payable in advance.

Fees.

4. Honorary Members shall receive an appointment issued by order of the Council under the Common Seal of the Samāgama, and three copies of all the Samāgama's Publications. They shall be competent to take part in and vote at any Meeting of the Council at which they may be present, to take part in all Meetings, and to vote on the Referendum.

Members' Privileges.

General Members shall receive the Certificate of the Samāgama under its Common Seal, and one copy of all Publications. They shall be entitled to take part in all General Meetings, etc, and to vote on the Referendum.

Corresponding Members shall receive the Certificate of the Samāgama under its Common Seal, which Certificate shall be endorsed with the terms under which it is issued, as to time of endurance, etc., and in accordance with those terms they shall receive one or more copies of the Publications of the Samāgama. They shall be entitled to attend all General Meetings, etc., and to vote on the Referendum.

5. The Council may appoint, as Representative of the Samāgama in any country, any person who may be willing, and in their opinion able, to advance the work of the Samāgama in such country. Such Representative shall receive an appointment under the Common Seal of the Samāgama, and shall be competent to take part in any Council Meeting which may be held during his presence at Rangoon, and to vote thereat.

Representatives.

Representatives shall be entitled to call Meetings of Members of the Samāgama in their respective countries, to discuss matters of local interest in connection with Buddhism or Pāli, etc., to arrange local lectures, whether self-supported or financed by the Samāgama, and to recommend such persons as they may think proper for Honorary and Corresponding Memberships.

6. Minor Meetings, as Lectures, Conversaziones and the like, may be held at any time and place at the discretion of the Executive. Notice of such Minor Meetings shall only be sent to such Members as are living in or near Rangoon, and non-members may be invited thereto.

Minor Meetings.

7. As each General Member's Annual Subscription becomes due, a notice to that effect shall be sent him; six months later another; and at the end of the year for which his subscription has not been paid, a final reminder; and non-payment after this final reminder shall be taken as the equivalent of demission, and no more Publications shall be sent him, nor shall he be able to attend General Meetings (except such as may be open to the public), nor to vote on the Referendum. But a demitted

Demission.

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Member shall on payment of arrears up to date, and the annual subscription for one year in advance as usual, be re-instated without further Application, or without new Entrance Fee; and the Samāgama's Publications from the time of his demission up to date shall be sent him.

REPORTS OF MEETINGS.

The Ninth Extraordinary Council Meeting was held at Head-quarters on April 1904, the President in the chair.

The Articles of Association were read before the Council and signed by Members present.
It was resolved :—

(1.) That Maung Tsain, Barrister-at-Law be appointed Member of this Council.

(2.) That Maung Thaw, Honorary General Secretary of the Society for Promoting Buddhism, Mandalay, be appointed Member of this Council.

A vote of sympathy with the family of the late Sir Edwin Arnold, K. C. I. E. was duly passed, as also a vote of thanks to Mg. Tsain for preparing the papers connected with the Registration of the Society.

The Tenth Extraordinary Council Meeting was held at Head-quarters on April 24th, Captain Rost in the chair. It was resolved :—

(1.) That the changes in the Constitution proposed by the Executive be duly submitted to the Referendum.

(2.) That the Executive be empowered to appoint a Representative or Representatives in Australia without further reference to this Council.

(3.) That Mr. W. A Lloyd of Perth, Western Australia, be appointed *pro. tem.* Recorder in Australia and be empowered to issue Certificates of Membership in the Commonwealth.

(4.) That Prof. T. W. Rhys Davids be appointed Recorder in Great Britain and be empowered to issue Certificates of Membership therein.

The Eleventh Extraordinary Council Meeting was held at Head-quarters on June 12th 1904. Captain Rost in the chair. It was resolved :—

(1.) That Mr. J. F. M'Kechnie be appointed *pro. tem.* Sub-Editor of Buddhism, with an honorarium of Rs. 100 per mensem.

(2.) That Mr. J. F. M'Kechnie be appointed a Member of this Council.

(3.) That the Annual Convention be called on July 24th, and programme of the same arranged.

The twelfth Extraordinary Council Meeting was held at Head-quarters on August 14th, 1904, Ananda Metteyya in the chair. It was resolved :—

(1.) That the Reverend U. Vicitta of Tavoy Monastery be appointed Honorary Member of the Society.

(2.) That U Vicitta be elected a Member of the Council.

(3.) That the Articles submitted to the Referendum, of the 26th May, 1904, be added to the Constitution of this Society only five dissentients being recorded.

4. That Professor Alessandro Costa, in recognition of the benefits by him conferred on the cause of Buddhism by his work *Il Buddha e la sua Dottrina* be appointed an Honorary Member of this Samāgama.

5. That the said Professor Alessandro Costa be appointed the Delegate of the Buddhasāsana Samāgama, to represent the cause of Buddhism at the International Freethought Congress to be held at Rome, in September 1904.

(6.) That a life membership in the Samāgama be conferred on any person who makes a donation of Rs. 500 or more at one time to the funds of the Society.

(7.) That the Very Revd. Vicitta Maha Thera, of Ambarukkhārāma, be elected President of the Council for the forth-coming year.

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That Maung Ba Hla Aung be appointed Vice-President of the Council for the forthcoming year The Rev. U. Vicitta then took the chair.

The Chairman then proposed as Officers under the new Articles of the Constitution :—

As Director, ANANDA METTEYYA.
„ **Superintendent,** MR. J. F. M'KECHNIE.
„ **Chief Secretary,** CAPTAIN E. R. ROST, I.M.S.
„ **Honorary Treasurer,** MRS. M. M. HLA OUNG.
„ **Legal Adviser,** MAUNG TSAIN.

The above appointments were unanimously approved.

It was also resolved that, whereas under Section 10 of the amended Constitution, the General Council consists only of such Members of the Council as are present at this Meeting ; this Council further elects as Members thereof the following :—Maung Shwe Oh, Maung Kin, Maung Dwe, Maung Chit Su, U. Win, and Mr. Seppings.

A General Council Meeting, was held at Headquarters on Sunday the 28th August 1904, the Rev. U. Vicitta in the chair. It was resolved :—

(1.) That, Maung Ba Thein, Maung Ba Hla Aung, and Maung Me Aung be appointed travelling Representatives of the Buddhasāsana Samāgama, and be empowered to collect funds, enrol Members, and maintain other activities on behalf of the International Buddhist Society in Great Britain.

(2.) That Resolution 6 of last Meeting be amended, the words ' Rs. 300 ' being substituted for ' Rs. 500.'

A Meeting of the Executive Council was held at Headquarters on September 18th 1904, Bhikkhu. Ananda Metteyya in the chair. It was resolved

That Mr. J. F. M'Kechnie be engaged as Superintendent of the Society with an honorarium of Rs. 100 *per mensem;* his duties, subject to special orders of the Council, to be as follows :—

1. To superintend the collection of Subscriptions and all financial business of the Society.
2. To hold charge of the Society's office.
3. To record the proceedings of management Meetings.
4. To carry out the orders of the Society.
5. To keep account of the goods of the Society.
6. To watch and control the conduct of the establishment.
7. To sign for and on behalf of and in the name of the Society and to open and answer all letters of correspondence.
8. To execute all agreements and contracts for the Sale and purchase of goods or any other articles, property or effects.
9. To ask, demand, sue for, recover and receive all debts dues, good, merchandise, chattels, effects and things and to grant receipt, releases and discharge for the same.
10. To make, sign, execute, draw, accept, endorse and negotiate bills, promissory notes, hundies, cheques, drafts, bills of lading, policies of insurance, warehouse warrants, and other negotiable securities or writings whatsoever.
11. To settle and adjust all accounts and to receive the balance thereof,
12. And generally to act as the responsible Head Executive Officer of the Society.

2. That Suraj Pal be engaged as the Society's Durwān at a Salary of Rs. 12 per mensem.
3. That Ananda Metteyya be appointed Editor of Buddhism.
4. That Dr. Po Hla be appointed Assistant Secretary.
5. That Maung Thaw be appointed Hon. Burmese Secretary.
6. That U. Kyin Yon, S. D. O., Myittha, be appointed Sub-Representative in that place.
7. That Maung Maung, D. I. S., Sagaing be appointed Sub-Representative of the Society in Sagaing.
8. That Maung Po Sa be appointed Sub-representative of the Society in Wakema.

A financial statement was submitted showing the total assets of the Society at Rs. 7,289; the main items being :—Office furniture and publications in stock Rs. 3500. Photographic and magic lantern apparatus Rs. 1,500, and money in cash and Bank Rs. 1,000.

Outstanding accounts Rs. 1,200.

Total liabilities .—To Publisher Rs. 2,000 ; other items Rs. 500.

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NOTICE :—Owing to the unexpectedly large demand for this number, and consequent depletion of our Stock, we have been compelled to raise the price of the remaining copies to Three Rupees. Any order for No. 1 should therefore be accompanied by this amount in advance.

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ILLUSTRATIONS.

No. 3. Contains three full page Illustrations, *viz.*, On the Platform of Shwe Dagon, facing page 353; Entrance to Lokamarajin, facing page 419; Council of the Buddhasāsana Samāgama, facing pace 473; and sixteen smaller Illustrations. ...

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Sales Books	204	0	0
Subscriptions to *Buddhism*	1,050	0	0
Advertisements in *Buddhism*	492	0	0
Sales of Pamphlets	335	10	0
Brought forward from 1902-1903. In Bank	158	7	0
Do. do. do. Cash	68	1	0
Bank Account Overdrawn	35	2	0
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