
सत्यमेव जयते


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STUDIES IN THE MIDDLE WAY

By

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To H. P. BLAVATSKY
Who once more held the Light aloft
that all with open eyes might see.

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THE ANSWER

Now sound the foolish drums of war,
And muted death's autumnal song
Wails in a darkened sky.
Now fall the severed reins of law,
And mercy, forfeit to the strong,
Echoes the heart's unuttered cry,
Lest many millioned right should die
To prove a madman's wrong;
While reason in the eagle's claw
And truth before a closéd door
Demand, unanswered, why.

Only the All-Compassionate,
Hater alone of human hate,
Enlightened makes reply.

PREFACE

THESE essays, written at different times and in different moods in the past twelve months, are the outcome of experience in a field of thought which, curiously enough in a world which is overfull of -isms and -ologies, bears as yet no name. Including, as it does, religion, philosophy, mysticism, metaphysics, psychology and ethics, it may be described in the vague though useful phrase, the Inner Life. This, however, has two distinct though complementary meanings: the introverted life of contemplation and the extravert life of action in the world of men. These essays, being written for the West rather than for the East, deliberately stress the latter point of view, emphasising the inner life as a constant moving on and the mover as a pilgrim travelling an ancient Way.

This Way, described in every religion and alluded to in every system of thought which deals with man, is a movement between those 'pairs of opposites' which seem to divide in two a Reality which is in essence One. This road to union was, therefore, called by Gautama the Buddha the Middle Way, which leads, as the Lama said in *Kim*, "from desire to peace." Yet Buddhism has no monopoly of Truth, for it is but a branch, though a mighty branch, of a Tree of Wisdom which antedates all known religions and will outlive them all. Its principles are to be found in Brahmanism and in the *Tao Teh Ching*, in the wisdom of Persia, and in the Egyptian *Book of the Dead*, while in living memory Mme Blavatsky, in the *Secret Doctrine* and the *Voice of the Silence*, has offered the most complete compendium of the Wisdom which has yet been placed before the public eye.

It follows that these essays are not described by calling them Buddhism, or Theosophy, or any other name, for they spring from the author's experience and not from the text-books of any one philosophy, nor, indeed, from

a selective reading of them all. They therefore have no validity, much less authority, for anyone who does not for himself apply their principles, and find them to be true. No man can offer another more than a record of his own experience, and he who has not learnt to read these records with his 'inner eye' will read in vain. There is therefore no apology for lack of 'authority' for statements made, nor for illogical *non sequitur*, nor even for what to the reason appear as obvious discrepancies. These may be stumbling blocks to the marching boots of the intellect, but to the dancing feet of the intuition no more hindrance than a rainbow to the sun.

Much has been written in recent years on the inner life, and emphasis has therefore here been laid on principles and doctrines less well known than those, such as Karma and Rebirth, with which the Theosophical and Buddhist movements in the West have made most thinking men familiar.

I am grateful to the editors of *Buddhism in England*, the *Canadian Theosophist*, the *Maha Bodhi Journal*, the *Theosophical Forum*, and the *Review of Religions* for permission to reprint some of these essays, and to Miss Clare Cameron, the editor of *Buddhism in England*, for her able assistance in preparing this work for the press.

April, 1940.

PREFACE TO SECOND EDITION

THE first edition of these Essays, published in 1940, has been out of print for some years, and in preparing a second edition it was thought advisable to improve the balance of the series by adding three on the Buddhist trilogy of *Dana*, Charity, *Sila*, Morality and *Bhavana*, Mind-development. As these were written without reference to the original series there is an overlap of favourite quotations and analogies, but the ground covered is new. I have also added a revised version of a lecture given at Hertford House in April, 1943, under the auspices of the Artists Aid China Exhibition, on the Religion of China. For whereas most of these essays deal with aspects of the inner life, the religion of China offers an excellent example of these precepts put into practice.

My thanks are due to the Editor of the Middle Way (formerly Buddhism in England), the organ of the Buddhist Society (late Buddhist Lodge), for permission to republish the three Essays on Dana, Sila and Bhavana.

CHRISTMAS HUMPHREYS.

October, 1945.


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THE BRANCHES OF THE TREE

IT has been said that no man understands any one religion until he has studied two. It might be further said that no man understands any one religion until he has reasonably studied all, and compiled from them a 'common denominator' of essential principles. Finding that these essential principles underlie the teaching of every great religion and philosophy, though with different terminology and symbols and with different relative stress, the student will be in a position to perceive them in the religion under review, and so be enabled to winnow original teaching from historical accretion, the essential from the accidental, the Message from its interpretation. From this point of view religions are the different coloured sets of clothing with which men have endowed the naked Truth.

The impartial student, as distinguished from the partisan, will soon perceive that no religion is final, none unique, but that each is man's attempt to mould into a definite form the truths which some new Teacher taught his followers. Yet the stream of life will not be stayed in its course for man's convenience, and water dammed and stilled in its flow becomes increasingly impure. Hence the undying tradition of a 'Sudden Path' to Enlightenment which, ignoring form, whether of written Scripture, man-made ceremonial, or mental code, leaps straight to the life within. Brushing aside each barrier, from the visible hymnal to the subtlest habit of thought in which the mind can be ensnared, the trained indomitable will can swiftly achieve the freedom of its own re-found integrity. This is the Way of Zen, and to Zen practitioners even the noblest philosophy

is but a snare and a delusion ; yet the Way of Zen, like the higher flights of mysticism and the mysteries of Occultism is, and ever will be, for the few.

Meanwhile, *sabbe sankhara anicca*, all compounded things are subject to the law of Change, and just as some religions died with the civilisation which gave them birth, so others are born to supply the needs of the ever-evolving human mind. Just as men outgrow the clothing of their bodies, and renew it as they feel the need, so religions are patched, or enlarged, or completely renewed, while the personal colour and cut remain. Then, it may be elsewhere or near at hand, a new style comes into fashion, with new ways of worshipping Reality, and yet new names for the Unnameable. Between them at any one time these various religions, from the crudest to the most refined, cover the globe, and every human being is born as heir to one of these religious uniforms. The individual is always at liberty, at least in his own mind, to change his uniform, but modern psychology, which is increasingly influenced by the doctrines of Karma and Rebirth, throws doubt upon the ease with which in fact a man may change his faith. It is easy enough to remodel the outward form and ceremony, and to adopt new names for the concepts which are common to all religions and philosophies ; it is far more difficult, if possible at all, to change one's fundamental attitude to such basic facts as God and death and destiny. In the great crises of one's life, when text-book theories cease to avail, and the content of the mind, for what it is, stands nakedly revealed, it is the beliefs and desires of the unconscious rather than the conscious mind which dominate the hour. It is only in such times of crisis that a man may know the depth of his conversion, and discover why his new religion was assumed. Sometimes it is a garment for his moral nakedness, as a ' defence mechanism ' against circumstances which he lacks the courage to control ; sometimes it is but the passing intellectual interest of a dilettante mind, but, and here is the rare alternative, at times his ' new ' religion is a returning home, the re-assumption of a garment laid aside, when last he quitted

earth, which, old though it be, still fits him better than that of his new parents, even though this be a later revelation of the same Reality.

Such cases are exceptions, and the vast majority of mankind are born and bred, grow old and die in the religion of their fathers. But just as the nations which between them own the earth are constantly at war in an effort to increase their respective spheres of influence, so, at least in the intolerant, pugnacious West, successive religions have ever been at war, with slogans, threats, and arguments, and, in the not so distant past, with curses, tortures, and the sword to win to their own ranks the souls of 'unbelievers.' It is to the credit of the East, on the other hand, that religious differences have ever been kept on the plane to which they belong, the mind. It is true that the warlike followers of Muhammad have ever backed persuasion with the sword, but in the world of Hinduism, Buddhism, Taoism, and Confucianism, with all the ramifications and amalgamations they contain, the body is regarded as the necessary instrument of self-expression, no more, and it would never occur to the most rabid exponent of a particular doctrine that physical violence would remove the stains of illusion perceived in another's mind. Polished argument, on the other hand, has always been accepted as a reasonable way of searching for, and learning how to tread, the Road to Truth. Even then, the purpose of argument is to remove the illusion from one's own mind, rather than to save one's neighbour from an ignorance-begotten hell; for the East refrains from interference in another's spiritual affairs, above all in the task of self-enlightenment.

It would be pleasant to think that in the West the cruder forms of religious and racial intolerance are on the wane, but the facts are otherwise. Even the Church of Rome, which claims to speak in the name of Jesus, still employs the 'sanctions' of solemn anathema upon its erring, or as others would say, independent-minded children, and the treatment of Jews in Europe springs from a pathological condition of the national mind. As against this, there is a tendency of late in the gentler

countries for the pendulum of tolerance to swing too far the other way. Since the last War (1914-18) there have been numerous meetings of 'representatives' of the great religions, convened to prove the identity of all religions, the theory being that a realisation of a common Fatherhood will tend to allay all fratricidal enmity. But instead of taking the trouble to prove this alleged identity, most speakers content themselves with general observations which are as superficially attractive as they are blatantly untrue. All religions are *not* the same, as these well-meaning persons aver so complacently. It is true that when delegates from half a dozen religions have each spoken for ten minutes on a subject which would need a series of lectures to explain, the impression left on the audience is that of a flat similitude, but not thus will the roots of the tree which bears so many branches be made visible to men. It is true that all religions exhort their followers to right living, but true religion begins at a point where ethics have been largely satisfied. None may begin to tread the narrow way to self-enlightenment whose feet have not been "washed in the blood of the heart," the blood which flows so freely and so painfully while self is being slain.

Ethics are not the common denominator of religions, nor is a nebulous belief in 'God.' The source of all religions is Religion, a body of wisdom which antedates all its extant and prehistoric forms. This Wisdom-Religion has itself borne many names. In the third century A.D. Ammonius Saccas, in proclaiming the principles of his 'Eclectic Philosophy,' called them Theosophia, the Wisdom of the Gods. This was the name adopted by H. P. Blavatsky and Colonel Olcott when they founded the Theosophical Society in New York in 1875, and the principles to be found in the former's *Secret Doctrine* are probably the finest presentation of the Wisdom now in print. As Madame Blavatsky wrote in the Preface: "This book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets," which "belong to neither the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion,

neither to Buddhism, Islam, Judaism, nor Christianity exclusively. The Secret Doctrine is the essence of all these. . . ." The Wisdom has its Guardians, known in many countries by many names, but whether revered as Rishis, Masters, Mahatmas, Arhats, Elder Brothers, or the Ancient Ones, they form a hierarchy of perfection, and of this hierarchy the esoteric tradition proclaims that the holder of the office of Buddha, the Enlightened One, is head. While lesser members of this oldest of all Orders come forth from time to time as men have need of them, "rare indeed is a Buddha, rare as the flower of the Vogay tree." Yet the present Buddha of humanity, the "Patron of the Adepts," attained his final human Enlightenment on earth but a few years ago, as the Wisdom reckons time, and was known to men as Gautama Siddhartha, who was born a prince of the Sakya clan in Northern India in the sixth century B.C. None since then has taught the Wisdom with a voice so worthy to be heard, and it is interesting to note that of all extant religious Scriptures, those of Mahayana Buddhism most nearly approximate to the principles of the Secret Doctrine last offered to the world by the same undying Order through the pen of "H. P. B." It is, therefore, not surprising to learn that in the early days of the Theosophical Movement, friends and enemies alike confused Theosophy with Buddhism, and space had to be given, both in the Introduction to the *Secret Doctrine* and in the first chapter of *The Key to Theosophy*, to proving the difference between Budhism, the science of *Bodhi*, Wisdom, the Gupta Vidya of the ancient Brahmins, and Buddhism, the exoteric religion built up by men about their understanding of such Bodhi as was given them by the All-Enlightened One. But Theosophy, though already distorted sadly in certain of its present schools. has yet to acquire the compensating advantages produced by the mellowing hand of time. This may explain why thousands of Western men and women, who, though born and reared in the mould of Christianity, have wearied of its limitations, turn for relief, not to the Wisdom-Religion in its latest form, but rather to Buddhism, one of the

largest, noblest of record and least defiled of the great religions of mankind.

Why do they choose Buddhism rather than any other of the varied coloured suits of clothing with which they could endow the mind? The answer must vary with the individual, but the experience of those who lead the Buddhist Movement in England has shown that the answer is generally one or more of the following. In the first place, many are drawn to Buddhism by the operation of the laws upon which its philosophy is founded, the doctrines of Karma and Rebirth. The unwritten tradition of the East records an average of twelve to fifteen hundred years as the period spent by a cultured thinking person between two lives, during which he digests in a subjective state the lessons of the life gone by. Two such periods would bridge the gap between the days when those who had heard the Buddha's Teaching were spreading it far and wide, or hearing it proclaimed in distant lands, and modern times, when more and more "proclaimers of the Way" have brought to the West the Message of the All-Enlightened One, and an increasing number of Western minds have eagerly accepted it. This may explain why many of us, hearing a lecture or reading a book on Buddhism for the first time, joyfully accept its principles in their entirety, and recognise the aroma of the Buddhist life as a beloved memory suddenly revived. To those, and they are not a few, who meet with this experience, the following answers are superfluous.

We live in a time when consciousness has suddenly enlarged its frontiers, and in the vast new areas of thought thus made available the blinkers of our previous way of reasoning are flung aside. To those who cannot believe that life ends in the body's grave, save for an undeserved 'eternity' of Heaven, the size of the canvas on which the Buddhist view of life is painted, and the scope and grandeur of its all but limitless ideal, have an immense appeal. Our span of life, no longer bounded by the brief uncertainty of the body's clay, expands into a timeless Now, in which the incalculable past projects its light and shadow on to unnumbered days to come.

Throughout this timeless, joyous pilgrimage man is the sole creator of his past and present, and the sole designer of his destiny. For the first time the Western pilgrim understands that he can and must decide not only the road he treads but the speed at which he treads it, and only when this knowledge has filled his newly expanded mind will he abandon querulous complaint that he is not other than he is, and find his place in the mighty scheme of things. If there is terror in this new-found freedom, yet there is joy in it, and a dignity and a poise unknown before.

For a thousand years or more the West has been fettered with Authority. For long this bogey appeared in the robes of Rome; now Science has taken the mantle from the failing hand of Religion, and loudly cries, for all its parade of modesty: "Science has spoken; there is no more to be said." But whatever the forms in which authority has sought to fetter the mind of man, the Buddhist bows to none of them. It is obvious that the individual must obey the laws laid down for the welfare of the community, but whatever a Government may say as to our food and clothing, housing and behaviour, and generally as to the disposition of our lives, even to their ending, the mind of man, if he so wills, is thereby unaffected, and nought that any Government can say or do can affect his inward pilgrimage. Again and again the Buddha insisted that no teaching is of the slightest authority to the individual until it had been tested in the fires of personal experience, found to accord with reason and common sense, and been intuitively ratified as true. Thereafter it ceases to be 'authority,' and becomes for that individual a part of his own enlightenment. The Buddha's dying words still ring down the centuries in their timeless wisdom: "Work out your *own* salvation, with diligence."

It is of interest to note that the Rationalist movement has from the first evinced great interest in the philosophy of Buddhism. Its members find in the Buddha's teaching welcome support for their own revolt against the pseudo-mystical theism of the nineteenth century, and

consider that it bears out their own attempt to approach truth through an agnostic use of reason alone. From a slightly different point of view, the "sweet reasonableness" of the Buddha's teaching seems to appeal to the Anglo-Saxon mind, for, as already pointed out, it knows nought of authority, nor does it countenance the actions, predictable or otherwise, of an extra-cosmic God. In the same way Buddhism accords with Science, in the sense that it argues from the known to the unknown, and looks upon such principles as must, at the beginning, be accepted upon faith merely as working hypotheses for the individual to prove or disprove in the course of his own experience.

Finally, there are many who find in the Dhamma at once a noble religion, a moral code based on the inmost heart's compassion, and a practical philosophy for daily life. In the language of the vernacular, 'it works.' It begins with life as we know it, analyses its nature, and describes in detail a path to better things. It produces a delicate balance between all extremes, and fosters the all too rare capacity for minding one's own business. On the one hand, its conception of universal compassion for *all* forms of life, based on a realisation of the common source from which they spring, has never been equalled; on the other hand, it stresses the importance of a sympathetic tolerance of others' rights to find their own way to the common Goal. In the twin doctrines of Karma and Rebirth the Western mind discovers an enlargement of mental horizon, an increased sense of self-respect, as of one who is master of his own destiny, and an expression in daily life of what Giordano Bruno called the Higher Justice, that is to say, a law of life which operates on every plane to bind as one a cause and its effect. Add to these various ingredients the history of a religion which has never yet shed blood in the name of its Founder, has produced the art of China and the spiritual culture of Japan, together with an unrivalled equality of the sexes and the maximum of personal freedom, and it is not surprising that Buddhism, the largest and one of the oldest of the world's religions,

should capture the attention of an ever-increasing number of Western minds.

The Buddhist movement in the West deserves, and has received, a brief volume to itself.* During the latter half of last century many of the Scriptures of the Hinayana or Southern School were made available to English readers, and in due course text-books, based upon these Scriptures, began to appear. For many years, however, interest in the Buddha-Dhamma was confined to scholars, who studied it objectively with other modes of thought. The same applied to the first translations from the Scriptures of the Mahayana, or Northern School, which reached the West much later, and it was not until 1908 that Ananda Metteya, a fully ordained Bhikkhu of the Buddhist Brotherhood, brought Buddhism to his native England as one of the living religions of mankind. In preparation for his coming the Buddhist Society of Great Britain and Ireland was formed for the study of Pali and Buddhist principles, and the work which Ananda Metteya founded in this country has been carried on by others ever since. But it has never been the policy of English Buddhists to convert the English, or even a large proportion of them, to the Buddhist faith. A Buddhist is concerned with the attainment of Enlightenment, and Enlightenment is a state of consciousness which is unaffected by a change of name. The fact that an individual proclaims himself 'converted' is no one's business but his own. At the same time, being naturally desirous of making known to others the truths which he has found to bring increased enlightenment, the Buddhist offers his fellow men the wherewithal for the same development. With those contented with their own religion he is not concerned, but there are thousands in the West to-day who feel the need of a nobler mode of living than the materialism modern life provides, and as the easiest way to assist these hungry minds is through the printed word, an ever-increasing quantity of Buddhist literature is demanded

* *The Development of Buddhism in England: A Brief History* Christmas Humphreys. Buddhist Lodge, London. 1938. 3s.

and provided year by year. The number of those who study these ancient laws of life can only be gauged by the amount of literature upon the subject sold, but such is the quantity that it is not surprising to find that the effect of Buddhist principles on Western thought is increasing annually. Christianity, it seems, has had its day, and it may be that before this century has run its course another world religion will be founded by another Messenger. Meanwhile, the East is fast absorbing the science of the West. Is is not reasonable that the West should learn to study and apply the spiritual Wisdom of the East?

In the following pages a little of that Wisdom may be found by those who, having eyes, have learned to see.

II

THE RIVER OF BECOMING

"It is odd," said Max Born in *The Restless Universe*, "to think that there is a word for something which, strictly speaking, does not exist, namely, rest." Rest, in fact, is merely slightly less activity, for even that which is to the senses 'still' is moving at tremendous speed in space.

Sabbe sankhara anicca, said Gotama the Buddha. Truly all compounded things, all 'aggregates'—and science has yet found nothing 'pure'—are subject to *anicca*, change. Our senses tell us that our bodies change each moment of the day from birth to death. So do our clothes and furniture, our friends and habits, and our means of livelihood. So do our larger selves, our clubs and circles and societies; so does the nation and the race to which we belong. Even the "everlasting hills" are subject to *anicca*, and the world we live in and the sun which gives it life had sometime a beginning and will ultimately die. No less does the law of change embrace comparatively immaterial things. Our loves and hates, our joys and fears as are changing as the weather; and thoughts, when analysed in terms of consciousness, are found to be more fleeting still. The Indian philosophers who developed the message of the Buddha into a system of philosophy carried the process of self-analysis to extremes, but they certainly proved, two thousand years before the Western science of psychology was born, that that which alone entitles man to say of himself 'I am,' his consciousness, is itself impermanent.

The process of thought is a process in all its parts. Just as the countless pictures which comprise a film are thrown on the screen by a powerful light, so con-

sciousness makes visible the endless stream of thoughts which pass at immense speed through the mind. Yet this projecting light itself arises from successive flashes of life, in this case known as electricity, which alternate between the poles which in the East are called the Pairs of Opposites.

Again, just as the personality, including consciousness, is a changing aggregate of changing parts, so is the soul, or character, the elusive factor which gives meaning to the whole. As Emerson wrote, "the soul of man may not sleep, but must live incessant. Not in his goals but in his transitions Man is great; and the truest state of mind rested in, becomes false." In truth, "there is no abiding principle in man."

The metaphysical basis of *anicca* lies in that primordial Duality which is the highest conceivable aspect of the ONENESS which it is foolish to attempt to name. As H. P. Blavatsky points out in *The Secret Doctrine*, this "Be-ness" can be symbolised under two aspects—absolute abstract Space, the father of all form, and absolute abstract Motion, which is unconditioned Consciousness. Hence the essence of Life is movement, and form is but the robe of life. These primal ultimates, Life and Form, are the warp and weft of the changing pattern of existence, and the complexity of their relationship informs the littlest aspect of the daily round. The movement of form is circular; the form of life is perpendicular; and these two symbols are the parents of all others yet devised by man. The cycle of form is invariable, moving from birth through growth to maturity, and thence through decay to death. Life, on the other hand, has two directions, up or down, moving either to More or Less, towards its periodic Source, or from it. These two symbols, the circle and the line, respectively female and male, are the two modes of manifestation. Inspired by the upward movement of the line, the circle strives to rise, and its efforts form a spiral, the symbol of progress. The inter-relation of these symbols reveals an infinitely complex flux of becoming, in which Life, the immortal, ceaselessly builds and uses, discards and destroys the

forms essential to its self-expression. For the Life-force is the manifestation of that absolute, abstract Motion which is the creative aspect of the Absolute, even as absolute, abstract Space is reflected downwards in the matter which is Spirit's complement. These two, which yet are one, are thus the first and last of the 'Pairs of Opposites.' Life, the superabundant, passionless, relentless, onward flow, is meaningless, unmanifest, invisible without the resisting, and therefore moulding limitations of its other aspect, form. Yet because Life is movement and movement involves change, it is rightly said that Life is a becoming and progress a becoming more. Wherefore the wise man welcomes Life with open arms, and cries to himself and all awakened to their destiny—"Walk On," and then, "Walk On," and then again, "Walk On"!

The law of change implies that no man is the owner of anything. At the most he can possess, yet is it truer to say that by certain articles and thoughts he is possessed. All this is foolishness. As the Tibetans say: "Seeing that when we die we must depart empty-handed, and the morrow after our death our corpse is expelled from our own house, it is useless to labour and to suffer privations in order to make for oneself a home in this world." All of which the Chinese express more pithily in saying: "Life is a bridge. Pass over it, but build no house on it."

But just as it is futile to covet or over-value personal possessions, whether wealth or titles, knowledge or ideals, so is it futile to attempt to preserve unchanged existing forms, whether of art or social structure, education or the inter-relations of mankind. He who refuses to swim with the stream will be flung on the shore, from which with helpless, angry eyes he will watch the stream of life flow by. Life moves from what it is to what it wills to be. All that exists must die, by reason of the fact that it has come to being. Hence the truism—the cause of death is birth.

Life is limitless and therefore fills all forms. It fills and uses alike an atom or a solar system, and goes on fulfilling itself within that form, and thereby filling

that form, until the moment of repletion bursts it; and while the life is released to inform a new and finer vehicle, the older form, as form, forever dies. Thus Life is the cause of death, and in its killing builds anew. But the paradox remains that form is inconceivable apart from Life. The very form when dead is still alive, and expressing the same Life in another form; hence the truth of the tremendous principle—There is no death.

Life, the resistless, works through an infinite complexity of forms, one of the most potent being principles. A principle is as much a force as the Niagara Falls, and far more dangerous; the latter can only crush men's bodies, while the former can slay men's minds. Yet a man of principle is a man alive, attuned to the flow of life and not its forms. The principle of Truth, for example, is the Absolute made manifest subjectively; the principle of Good is the Absolute in its objective form, while Beauty is the principle of true relationship, the invisible third factor which enables the mind to perceive and understand the unity behind duality. To the man of form the relationship between the parts of 'things' is meaningless, without significance. To the man of principle the correspondence of the form's design to the pattern of the Universe produces Beauty, which is Life made manifest in the design of form.

Thus Life and Form, the ultimate antitheses, unthinkable apart are unified in Beauty, their relationship. To the aggregation of such forms there is no end. Even a broken egg-shell is composed of forms of life of delicate perfection, and these in turn consist of countless atoms, each elaborately built about a central focus which, in the last analysis, is only a form of force. Thus form, when driven to the wall, reveals itself as Life, even as Life, in the subtlest guise we know it, radiation, is the subject of unvarying laws of wave-length, range and potency, which are in fact the attributes of form.

All man's material productions are the child of thought, the creative process of the mind, even as the forms of nature are the product of the Universal Mind. As the Patriarch Wei Lang proclaimed: "The essence of Mind

is intrinsically pure; all things, good or evil, are only its manifestations, and good deeds and evil deeds are only the result of good thoughts and evil thoughts respectively." One of the oldest Buddhist Scriptures opens with the words: "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts," and recently Sir James Jeans wrote; "Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that it is the creator and governor of matter." Thus every act, which is of the realm of matter, was born of an idea. It is therefore a thought-form, that is to say, a life-form. All facts are equally mind-begotten, and alike have no importance. What matters is their significance, and this pertains to the realm of spirit, which is Life.

The world of life is the world of causes; facts, events and circumstances are effects. The wise man, therefore, pays immense attention to all causes, basing them on principle, and leaves with confidence the law of Karma to take care of the effects. These effects are subject to the laws of form, and one is the law of Cycles, of periodicity, of flux and reflux, ebb and flow. These cycles do not move in circles, but themselves obey the law of progress, which raises the circle into a spiral, as already described. It has been noted that a given point in a wheel, after making a complete revolution of descent and ascent, moves on again from its starting point, but the next revolution takes it so much further along the road. Men and movements, empires and ideas are born and die, and are then reborn again according to the cyclic law which brings them back, not to the same point on the circle, but to a point directly above it, for though the pendulum of form swings evenly, Life has its own purpose, and steadily raises the whole towards its own essential mystery. For the purpose of Life is becoming, a re-becoming of itself, with something gathered from the process of becoming which was not manifest before. In blind obedience to this inner law man climbs the mountain step by step, content, if he is wise, with an ever-receding ideal, for an end achieved is dust and ashes

in the mouth ; only the climbing is worth while. Achievement is at the best a pause for breath on the upward climb, for Life allows no halting, and ever cries from higher up the hill—" Walk On ! "

Thus Life is a relentless movement, blending its ever-changing forms in a vast kaleidoscope. Through all three planes of body, mind, and spiritual becoming, in three dimensions and the illusion we call time, Life moves unceasingly, and every form exists or perishes according to its sovereign will. The fool resists the process of becoming, but the wise man plunges into the river joyously, abandoning the foolish quest for certainty in a restless world of change. He would say with the late Mr. Edmond Holmes in one of his *Sonnets to the Universe* :

> " I find life's treasure in this endless quest,
> And peace of mind in infinite unrest."

The fearful man objects that life is merciless. It is, and rightly so, for mercy is a quality invented by the human mind to supply the deficiencies of human judgment and of man-made law. The laws of Life are perfect, and dispassionately just. Life recks not of the individual, who either obeys its laws and moves to the ever More, or resists the flow and is crushed accordingly. If the whole of self be opened with a willingness and yearning to be filled, Life the superabundant will reply unstintingly, but if the gates of self be closed, the pressure at the gates will rise and rise until the resister yields at last to the Beauty-Wisdom-Love that seeks to enter in. Then will Life so fill the form that it will shatter it, only to build a palace more commodious, and when its gates in turn are closed with selfishness, lay siege to them anew. Not until no self remains that can be filled does the individual cease from suffering ; only when the resistant self has died for ever is the Self revealed that welcomes Life with joyous heart, and rides the River of Becoming onward to the Shoreless Sea.

III

DENY NOTHING—AFFIRM ALL

To deny anything is to state: "I am not that." This affirmation expresses a duality in the thinker's consciousness between himself and that, whatever that may be, yet this assumption is the gravest error known to Eastern thought, the Heresy of Separateness.

The wise man learns to deny nothing and to affirm, by unconditional acceptance, all. To say, in terms or inferentially, "This is not that," though relatively reasonable, is basically untrue. At the heart of things is a Reality beyond description, for it is beyond the reach of the intellect. We know that it is Unity, an all-embracing wholeness from which nothing is left outside. It follows that "all duality is falsely imagined," yet so long as the mind confines itself to intellectual reasoning it is bound by the limitations of dualistic thought. All that we know of anything is that it is not this and it is not that. We gain experience in terms of pairs of opposites, and because we know of the qualities of largeness, hardness, heaviness and heat we can describe a thing by saying that it is small and soft and light and cold. Of the countless pairs of opposites used by the mind to acquire experience, one is the self and the not-self, and modern psychology concerns itself, beyond all else, with this duality. This mental process is a convenient, and for the first stage on the Path the only way in which Man can acquire experience, but the time comes when the growing mind must realise that it is but a convention of consciousness, and therefore without ultimate validity. *Sabbe sankhara anatta*; there is no Self in man or in any compounded thing which is not part of a greater Unity. The sense of separateness is the Great Illusion, and the

father of all self-ishness. To deny anything is to atemtpt to expel it from the circle of consciousness, but that which is not admitted does not thereby die. The aspects of that Unity which self denies live on, and later prowl, like hungry wolves, on the firelight's edge of consciousness. Nothing denied can be understood, and these unformulated facts breed fear. A patient of Professor Jung has ably voiced a great discovery: "I always thought that when we accept things they overpower us in one way or another. Now this is not true at all, and it is only by accepting things that one can define an attitude towards them." It is the refusal to accept things, and the delusion that because they are unaccepted they are no longer there, that wraps the thinker closer in the lesser self of his own building and leads, when carried to excess, to schizophrenia, a splitting of the mind which is rightly called insanity. The causes may be various, but their basis is a thrusting on keeping out of consciousness of parts of the self ashamed of, or for other reasons undesired. Unwilling, to the point of frenzy, to admit that things are what they are, whether of thought or circumstance, the deluded patient builds a barrier between the self admitted and the self denied, and retires into a world of phantasy. The motive for this partitioning is the will to escape from the unacceptable aspects of the mind, and there is an amazing range of this escape technique. In the same way, when circumstances, the 'larger self,' are more than the mind has strength to face, the individual either creates for himself a world of day-dreams, where he need but accept the creatures and conditions of his own imagining, or else finds in material phantasies the alternatives to hard 'reality.' Some for this purpose use the stories of the screen or those in novels, and for countless minds these mass-produced alternatives to life's 'realities' become as necessary as the drink or drugs with which a different temperament tries to create oblivion.

In the same way, many a man who accepted life as he found it until middle-age, retires as soon as funds permit to indulge the phantasies which seemed to him, while still at work, so infinitely preferable. Yet when he

does retire, he often finds his leisure strangely sterile, and cannot believe, as his health and vigour leave him, that whereas his work, however material, was at least carried out "with all the whole soul's will," the life of retirement is a life of illusion in which unless other interests demanding his whole vigour are adopted speedily, the strain between fact and phantasy will tear the self in two. Of the same type, but more violent because unexpected, are the mental splittings created by those who run from a threatened danger to their lives. The European crisis of September, 1938, produced a remarkable crop of temporary schizophrenia. Some people shut themselves up in their daily occupations and refused to face the proximity of war, even refusing to read the news of its approach; others, who could not face the horrors of a war they thought was imminent, fled to the depths of the country, not, as they claimed, to protect their bodies, but to save intact their minds. Many of both these types, when the crisis was safely over, were physically ill; such was the visible working out of the mental strain created by the mind's denial.

Some men escape from the world of men for life. Of those who retire to monasteries, therein to exclude themselves from the world, many are no doubt genuinely seeking the self-realisation which they do not think can be found in the distractions of daily life, but others desire to escape from worldly problems which they found insoluble. Yet no man can run away from life and find it. Only in possession of all his principles, and with the experience gained in each, can a man achieve self-realisation in its perfect form. Just as the mind must face each aspect of its existence and know it as its own, so must the body face its own temptations and problems among those of its fellow men. True, from time to time we all need rest and recreation, and for the mind to retire within itself in silent self-communion is as necessary as sleep to the physical vehicle, but not in the mountain fastness of this spiritual calm will the battle be won. As soon as the warrior is rested he must return to the battlefield, renewed in his sense of wholeness with his

highest principles, to fight anew. More than this is refusal to accept reality, and the cause of the flight is fear. We run from that which we fear, and not from that we despise. If we have no fear of life, why should we strive to leave it? We deny then that which we fear to accept as true, in ignorance of the splendid affirmation, "I am That." From this deluded habit of the mind has sprung the wealth of poetry wherein the fearful, trembling soul flees from the call of the Beloved. It was denial, born of fear and ignorance, which caused the timorous soul in Thompson's *Hound of Heaven* to fly from its own immensity.

"I fled Him, down the nights and down the days;
I fled Him down the arches of the years;
I fled Him down the labyrinthine ways
Of my own mind. . . .
From those strong Feet that followed, followed after."

And the voice of the Whole spoke to the trembling part:

"All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms."

He who denies the littlest part of Life denies the all and thereby denies his spiritual parentage. It is a popular belief that ostriches, on seeing an enemy, hide their heads in the sand, and imagine that, being themselves unable to see, they therefore cannot be seen. We do the same with our sins and blunders, and the problems we have set ourselves, but cannot solve. And yet when Karma, the dispassionate principle of cause-effect, presents the reckoning for our deeds of ignorance, some part of our foolish mind perceives the enemy, and knows it for what it is, and when the rest of consciousness deliberately thrusts this knowledge in the sand and pretends to itself that, having seen no enemy, there is no enemy to be faced, the conflict arising in the mind from this self-deceit leaves little energy for fighting the common foe. The refusal to admit that the enemy exists is caused by fear, and fear is the child of selfishness or ignorance.

As selfishness itself is caused by ignorance of the fact that life is indivisible, it may be said that ignorance is the basis of all fear. We deny, therefore, because we fear to admit, and we fear to admit because we know not the nature of that which seeks admittance, that it is but part of ourselves.

To accept is the first step on the way to affirm. Acceptance may be reluctant, and is apt to be negative, whereas to affirm is a cheerful admission that the accepted fact is an integral part of the self affirming. Yet to affirm is not the same as to approve. We may affirm an action and yet be ashamed of it, but so long as we readily admit responsibility for the act affirmed, however despicable, the self retains its integrity, and can still move forward as a whole to better things. A sense of discrimination is a vital factor in applying the moral sense to experience, for the value of a fact, as distinct from its nature, is something added by the mind. Thus, to admit the nature of one's past life is to face a fact; to decide that it has been "good" or "ill" is valuation added to experience. One may either approve or deplore the facts admitted, and the function of valuation, which approves or deplores, pertains to the life side of the mind. As such, it is beyond the reach of ancient or modern psychology, for facts are forms, but value, or meaning, is life. Matter and spirit are ultimately one, but in manifestation they are antitheses, and life, like the winds of heaven, dies in a lecture room. It follows that optimism and pessimism are alike unhealthy forms of phantasy, for the one undervalues and the other overrates experience. The wise man, therefore, values honestly, and accepts experience at the value found.

Those who have studied Evans-Wentz' *Tibetan Yoga and Secret Doctrines* will find in the "Precepts of the Gurus" much of the material now being rediscovered by the Western science of psychology. Among these Precepts there is a section on the Ten Things not to be Avoided. These include: "Ideas, being the radiance of the mind." "Obscuring Passions, being the means of reminding one of Divine Wisdom," and "Affluence, being

the manure and water for spiritual growth," this, no doubt, being added to curb the desire for asceticism as a way to enlightenment. Then come " Illness and Tribulations, being teachers of piety," " Enemies and Misfortunes, being the means of inclining one to a religious career," and finally, " The Thought of helping others," however limited one's abilities to help may be. A strange companionship, yet representative of the vast variety of human experience, all of which must finally be accepted and affirmed. Debts of every kind, for example, must be at once admitted and faithfully discharged. Cause and effect are equal and opposite, not merely in the laboratory, but in the mind, and every effect returns to the point of its causation for the adjustment of the balance which the act or thought disturbed. Cause and effect are as the two sides of a coin, save that, owing to the illusion of time, our consciousness is only able to cognise them separately. The wise man knows that by using the law of Karma he may deliberately " acquire merit " for himself in lives to come by performing deeds of which the effect is happiness. Yet is it far more important in the great quest for enlightenment to pay off at once and willingly the debts of error, for nature demands exorbitant interest on all bills overdue. As Dr. Jung points out: " The veil of Maya cannot be lifted by a mere decision of reason, but demands the most thorough-going and wearisome preparation consisting in the right payment of all debts to life." Even the payment of money-debts is important in the growth of character, for money is the blood of the body corporate, and to deprive the bloodstream of its due is to injure the larger self in which, and by the grace of which, the body lives. Still more important are the debts of mind—all undertakings, vows and promises, however rashly made. Even if the making of the debt be later regretted, yet it was made, and must be honoured utterly, accompanied, maybe, with a resolve to be more careful about debt-creation in the days to come. All possessions are apt to create fetters in the mind. Wherefore the wise man pays his debts, and more, unstintingly. There was a Man of Nazareth who said:

"If any man will sue thee at the law and take away thy coat, let him have thy cloak also, and whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh of thee, and from him that would borrow turn not away." When all is said and done, life is a process of the soul's deliverance, and "What is a man profited if he shall gain the whole world and lose his own soul?" Debts are fetters. Wherefore break them. For love give love, and love for hate, for in the words of the All-Compassionate One, "Hatred ceaseth not by hatred, hatred ceaseth but by love." Refuse no application lightly, and never refuse a claim. That which claims is a part of yourself in greater need, and the need that waits your filling is your own.

An appointment is a debt of honour. He who incurred the debt should pay it punctually; else should it not have been made. He who in life keeps faith with life will not fear to keep faith with death. "I have a rendezvous with death," wrote Alan Seeger in the trenches, a few weeks before he died.

> "And I to my pledged word am true,
> I shall not fail that rendezvous."

To affirm is to liberate; to refuse is to be bound. Wherefore refuse all fetters and be free. Above all, learn to accept responsibility when offered. What right have you to refuse? An offer is made. Affirm it promptly, and the powers of the mind will grow to the newborn need. To refuse to accept responsibility is to ignore the hand outstretched from the rock above you. Grasp the hand and climb. The grounds for refusal are fear, or else false modesty, a compound, usually, of laziness and self-deceit. An offer of responsibility is an opportunity earned by past endeavour. The opportunity is Nature's payment of a debt incurred. Refuse it, and the payment has none the less been made by the debtor, while the creditor has let the opportunity go by.

Duties are the debts we owe, and rights the payments due to us. Yet the wise man is so occupied with the performance of all duty that he has no time to claim

his rights. A man inherits at the threshold of each life the debts of all his past, but this, his Karma, is more than can be handled in one life. Such portion of the debt as can be liquidated in the life to come is the Dharma of that life, his duty, which, if faithfully performed, will leave him stronger to perform the duty of such further lives as must be lived ere the last of his fetters falls at the threshold of Enlightenment. Much follows from an understanding of this doctrine, and a great content. No man is given a burden heavier than his strength will bear; conversely, all experience offered and all debts presented, on whatever plane, are due for payment when presented, and the debtor always has, if he only knows it, the wherewithal to pay. It may be that his mental and physical make-up and his field of circumstance seem to offer a painfully limited scope for such repayment, but the digestion of all Karma is effected by the right attitude of mind, and the will to affirm will itself dissolve the problems of the daily round.

Deny nothing; affirm all. Life is, and we are part of it. Wherefore run to meet it with open hands and heart. The Christian mystic calls this attitude a surrender of the will to God. Geraldine Coster calls it "sitting loose to life," and Jung translates the Taoist doctrine of *wu-wei* as learning "to let things happen," which he describes as "a real art of which few people know anything. Consciousness is forever interfering, helping, correcting, and negating, and never leaving the simple growth of the psychic processes in peace." Nor is the average mind content to leave other people's growth in peace, yet tolerance in its noblest sense is far more than conceding an opinion or a course of conduct with which one does not agree. In the infinite complexity of inner growth almost anything is right for someone at some time and in some circumstances. Where is the man who claims to judge what is right and wrong for another according to *his* needs?

Whatever is, is right, for someone. True tolerance is a form of charity, not in the Christian sense, which, as Keyserling points out, "means wishing to do good;

in the Buddhist sense it means wanting to let everyone come into his own at his own level," which implies in turn a "sympathetic understanding for the positive qualities of every condition," affirming them as right for that individual. He is a brave man who can realise that all that is, is right, yet so it is in the eyes of That, the eternal Namelessness.

The doctrine of acceptance is beyond the reach of justice as conceived by man. The wise man learns to accept all blame, though he be blameless, and suffering he knows he has not earned. Yet it is harder still for some to accept an offer of assistance, for pride is the last of the fetters to fall. It may be more blessed to give than to receive; it is certainly much easier. There is a difficult technique to learn in charity, both in finding a way of giving without condescension and in learning to ask and to receive in such a way that love is thereby strengthened, and not made forfeit to the gift.

Life is the greatest of all givers; meet life with open hands. All that it has is yours of right for the taking, and none shall take it from you unless you strive to keep it for yourself alone. Life denies nothing, and offers all. There's beauty in the world, and silence, and love that laughs at hate. There's wisdom, too, that calls to folly and makes folly wise. They wait alike the mind's acceptance, and the open heart that, taking all life in its keeping, makes its owner say, as Thoreau said: "I know that the enterprise is worthy. I know that things work well. I have heard no bad news."

SELF

Be seated, thou, unfettered, free,
The heart's attention poised as third of three.
Now still the mind, nor claim the unceasing flow;
He holds the boundless heaven in fee
Who learns the uttermost command—Let go.
Now seal with cold resolve the doors of sense.
Be still, my son, and seek thine Immanence.

I am not body. I am never ill,
Nor restless, weary, fretful, nor in pain.
I am not hot emotion, nor the will
Which forfeits progress in the name of gain.
I am not thought, the process of the mind
On caging partial truth intent,
Unknowing, for its eyes are blind,
The wings of life beat ever unconfined.
I am not any instrument.
I am.

I am the light that slays the night at dawning.
I am the love that woos its own reward.
I am the slow resolve that wakes at morning,
And sleeps at twilight on a sheathéd sword.

I am the fullness in the wealth of giving.
I am the void within the orb of fame.
I am the death that dies within the living.
I am the namelessness that bears the Name.

I am the golden joy of beauty.
I am the stillness underlying sound.
I am the voice of undistinguished duty.
I am the Self in which the self is drowned.

IV

SELF AS THE LORD OF SELF

THE nature of Self is a problem which cannot be solved in words. As Mrs. Suzuki says in her *Mahayana Buddhism*, "What the True Self is can only be found out through the experience of enlightenment. Anything predicated of it is only theory and a maze of words, and while many books have been engaged in discussing it, the wise Mahayanist leaves it to intuition to disclose."

Science can never do more than accumulate knowledge *about* the self; only the intuition, the faculty of direct cognition, can enable the voice of the Delphic Oracle—*Know Thyself*—to be obeyed. The scientific approach to Truth will serve to examine the garments of God, but the ultimate Light, the face of God, will ever be veiled from the eyes of the intellect. Yet intellect, though it can never attain Reality, may build the scaffolding of reasoned thought from which the essential man leaps up to his own enlightenment. By the right use of the machinery of thought we can analyse and examine the divers parts of the Self and learn their interrelation. This interrelation, however, can only be truly seen from the standpoint of that SELF in which alone all other selves have meaning, and to which they will in time return. Only he who sees the SELF in all things, and all things as SELF can hope to understand the nature of its complex vehicles; the study of the part is futile unless viewed through the eyes of the whole.

Material science studies the visible form of things; psychics study the realm which lies between matter and mind. Psychologists study the mind as a piece of invisible machinery, and aim at restoring the healthy functioning of its different parts. But man, however

efficient his mental instruments, will never widen his point of view, and therefore range of usefulness, while he wears the blinkers of his own adjusting, and in the realm of matter nought but matter can be seen. Shut off from a wider life in the sad little boxes of their own creation, men grow frightened at their loneliness. When the lid of the box is closed the world is darkened for them and, in the darkness of their own imagining, fear is born. Not knowing, for they will not see, that the light and love they are seeking wait but the opening of a door whose fastening is within, these countless prisoners, groping in darkness, grasp what they can of the things they value—goods and money, opinions, knowledge, fame—and fiercely resent a neighbour filling his own box with a better array than theirs. The violence of their possessiveness is proportionate to their foolish fear, and like animals caught in a trap they abuse and attack all those who attempt to release them from their misery. No mere religious ceremony can free these prisoners, nor faith, nor prayer, nor bitter blasphemy. Only by showing to each the ultimate Form in which all things are alike enfolded, and proving to them that the love which kills out fear stands waiting for the door to be opened, can these prisoners of Self be finally set free. Let us speak, then, of the form called SELF, the first-born of the Namelessness.

Beyond all forms, all pairs of opposites, there dwells "an Omnipresent, Eternal, Boundless and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception, and could only be dwarfed by any human expression or similitude." (*Secret Doctrine*, H. P. Blavatsky, I. 14.) The first radiation of this nameless PRINCIPLE, the first and lightest veil about the formless Life, and therefore the first and ultimate Form, is SELF. It has no nature, for it is beyond all predicates, and being the essence of Life it is the exclusive property of none. Its alone-begotten children are the Pairs of Opposites, the eldest, Life and Form, producing the Self and Not-Self respectively. But no man can conceive duality without conceiving three,

for all things, being products of the mind, must have relationship, and this relationship reflects the SELF, the Higher Third which gave birth to the opposites.

With the division of man into three there appears the familiar " Body, Soul and Spirit " of St. Paul. Taking Body to include those factors which compose the ' personality,' Soul to mean the nobler qualities of man which form his essential character, and Spirit as the Life which fills all forms alike and is the monopoly of none, we have a working analysis of man's constituents which may be reasonably called the self, the Self and the SELF respectively.

Indian philosophy, like Chinese Taoism, acknowledges five principles. These are the seven described in the *Secret Doctrine*, less, on the one hand, Atman, the Supreme SELF, which is discarded as a human principle, and on the other hand the body, which is regarded as a lump of clay. This scorn of our outer-most garment may be an over-emphasis on its unimportance, but it should be noted, as food for thought, that the physical body, which a few years ago was regarded by Western scientists as being the whole of man, is looked upon by some of the oldest schools of wisdom as a thing of no consequence at all.

Hinayana Buddhism, that which is found in Burma, Siam and Ceylon, speaks of man as composed of five *skandhas*, these being *rupa*, the body, *vedana*, the feelings, *sanna*, perception, whether mental or sensuous, the *sankharas*, including not only mental and physical tendencies but also the power of discrimination and comparison between the ideas thus produced, and finally, *vinnana*, the re-incarnating consciousness which includes all mental activities and processes,from concrete ideation to the most abstract ideal. *Vinnana* is the ' Soul ' of St. Paul, and is at once the resultant of all past actions, on whatever plane, and the womb of countless effects as yet unborn. The existing Pali Canon has nothing to add concerning the Spirit of man, or SELF, for the Buddha, when questioned about its nature, preferred a " noble silence " to the further illusion which words about the Namelessness must ever provide. For before this " unspeakable, Infinite Wonder words fall away, and even the

mind, the line and plummet of the universe, sinks and is dumb before that viewless wonder, the Void which is the Full, the Full which is the Void. . . . Let us bow down in awe before the Sacred Mystery and keep our words for realms where words can live."*

Theosophy, the latest exposition of the Wisdom-Religion, boldly proclaims the seven-fold nature of the Cosmic Man, and hence of his human miniature. The seven comprise three spiritual and four material principles, being the Trinity or threefold Spirit, and the Quaternary or square of matter found in the Scriptures of many lands. At the head stands *Atma*, which, like sunlight, shines on all. In one sense it is the supreme principle in man, being the ray of his Divinity; on the other, being the life within all forms, it is super-human. Illusion about its nature produces *Sakkaya-ditthi*, the Great Illusion of Separateness, the belief that there abides in man an immortal soul which is his and his alone.

Buddhi is the vehicle of *Atma*, and therefore the highest principle *in* man. It is the faculty of intuition, the power of certain knowledge as distinct from the intellect's discoveries "about it and about." The third principle is *Manas*, the seat of *Ahamkara*, self-consciousness. These three between them form the spiritual man or Individuality, as distinct from the perishable Personality. Not that the former is changeless, for *Manas*, the Mind, is subject, as everything else in manifestation, to the law of *anicca*, change, but whereas the whole personality is new each life, *Manas* is the seat of that stored-up memory of all past error and experience which re-incarnates from life to life on its pilgrimage towards perfection. Further, it is the reflection in man of that Essence of Mind which, as the Patriarch Wei Lang proclaims, is intrinsically pure, and beyond the defilement of man.

The personality consists of the lower aspect of *Manas*, the intellect or seat of thought, of *Kamarupa*, literally the desire-body, the seat of our instincts, passions and desires, and of the life and form side of the physical body, respectively known as *Prana*, the life blood of the visible

* *The Yoga of the Bhagavat Gita.* Sri Krishna Prem.

universe, the SELF in action, and *Rupa*, the body of flesh and blood which is our clumsiest and least expressive vehicle.

Such is man, a sevenfold unity, though the principles are differently named in various Schools, with correspondences between these principles and those of the world around. Health, as the word reveals in its origin, consists in wholeness, and he alone is utterly well whose parts are healthy in themselves, and alike obedient to the SELF whose modes of manifestation they are on the various planes of matter. The true relation of *Atma* to its principles is shown in statues of King Poseidon of Atlantis, who was always portrayed as driving a team of six white horses, and all in perfect control. Doctors treat the body; a number of 'unorthodox' healers preserve a knowledge of the astral double, the seat of the senses, and of the "golden web" in the body whereby it is fed with life; psychologists are learning something of the lower mind and its complex habits and desires, but the interrelation of all our parts is far too subtle for health to be achieved by curing one of them. The secret of health, or wholeness, lies in alignment, a smooth subservience of the divers parts to the will of the whole. Only thus is the light of the SELF enabled to shine from its own place down to the farthest atom of its densest vehicle.

This sense of oneself as a unity should never desert the mind. Whether consciousness is focused in the hands, or feelings, the thoughts or the *buddhi*-illumined world of ideal forms, this awareness of oneness should never fail, for none of the bodies is more than a garment of the SELF assumed for its own high purpose. A lighthouse, though a crude analogy, may be of service to some. The keeper, who is lord of the whole, may function at the first-floor level or watch at the sleepless light above. But whether he looks through the windows of the third floor or the fifth, the base of the building stands on rock and its head illumines the sky, and every blow delivered by the storm outside is borne by the smallest stone in the building, for the tower was built as one. The lighthouse exists for the light above, and the keeper's task

is so to attend and polish the lamp that its Light, which is never *his* light only, may light his fellow men to harbour, safe from the troubled sea.

To change the analogy, the alignment of the bodies in harmony allows the voice of the universal to be heard in the particular mind, and by killing all sense of separateness leads to the heart's enlightenment. The nest of selves is the complex instrument by which the SELF perceives Itself on the divers planes of matter. The personality acquires experience through the five senses and the mind, and therefore provides a workshop for the growth of character. The material thus acquired is passed through the *laya* centre between the lower and higher mind, and is then digested and stored in memory. There the SELF, unmoved, examines it, for whereas facts are the province of the lower self, it is the mind, as mirror of the SELF, which decides their value and meaning.

"There is no abiding self in man." The Buddhist doctrine of *Anatta* is neither abstruse nor difficult. It states categorically that there is in man no permanent 'Immortal Soul' which eternally distinguishes one unit of life from another. In other words, the Atta (Sanskrit, Atma) in the sense of the soul in man, is a process of becoming, while the nearest approach to an Immortal Soul, the Spirit or SELF, is to human eyes a changeless Principle and the property of no man. So far from distinguishing man from man, the SELF is the element common to all forms of life, from the noblest God to the "proto-plasmic slime" so dear to nineteenth-century philosophers. As was written in *What Is Buddhism?**

"In a universe in which all forms of life are fragments of an Indivisible Unity, if such a paradox be understood, the fact that each is clothed in the temporary garments of matter does not make those garments or any of them separate the true man from the Whole of which he is a part. Hence is the doctrine of *Anatta* described as that of 'non-independence,' and is therefore inferentially the Buddhist recognition of the brotherhood of Man

* The Buddhist Lodge, London. 1928.

as a fact in Nature, and not merely as a beautiful ideal. . . ." Unfortunately, the Buddhists of the Southern School have taken the word *Anatta* to mean that there is no self other than the five *skandhas* described by the Buddha. There is no scriptural justification for such a view. Granted that none of the *skandhas*, nor their totality, is the Self, still less the SELF, for to identify oneself with the personality is to confuse the driver with the chariot, yet nowhere does the Blessed One deny that this personality is the instrument of a Self which, ever growing towards perfection, will only cease to need these instruments at the threshold of Nirvana. It is true that the Buddha refuses to describe or discuss the ultimate aspects of our complex being, but as Professor Radhakrishnan points out, "hesitation and diffidence in defining the nature of the supreme seemed proper and natural to the Indian mind." But where, if I may quote from an article I wrote for the *Maha Bodhi Journal* in 1936, "where in the Pali Canon does the Buddha deny the existence of this reasonable, nay, essential doctrine of an ever-becoming, ever-progressing Self, the child of its past *karma* and creator of *karma* to be, the receiver of merit and demerit, the charioteer who controls the stallions of desire, the Self which by learning to be 'mindful and self-possessed' attains in time the liberation of Nibbana? . . . The Buddha's attitude towards the Self, as deduced from his recorded conversations with Vacchagotta and Potthapada, seems to be a stressing of the unreality of the personality, or not-Self, as a corrective to the current delusion that the Self, or individuality, was permanent and immortal, instead of being an indivisible part of life."

So far from producing authority for denying a higher self than the personality, the Scriptures have plenty of passages describing the attitude of the Self to the self. For example, verse 30 of the *Dhammapada* reads: "Self is the lord of self, Self is the goal of self; therefore control thyself as a merchant controls a horse of noble breed." If even the fifth of the *skandhas*, *vinnana*, consciousness, is denied by these Hinayana pundits even a semi-permanent

existence, at least as a bundle of attributes which collectively enshrine some fragment of a deathless SELF, who and what is it that reaches the goal described in the *Udana*, the state which is "Unborn, Unoriginated, Uncreated, and Unformed ?? "

The Self which moves from life to life is complex, changing and without permanence. It is called *santana*, which means "a continuous flow." It is above all else a becoming, a ceaseless growth, an endless process of becoming what it really is, for has it not been written—"Look within, thou *art* Buddha ! " ?

As we have seen, the mind is in structure a duality. The lower mind, confused with *kama*, the passions and desires of the personality, struggles, by means of the cumbrous mechanism of reasoning, to arrange and classify the incoming knowledge of experience. But only the higher mind, illumined by the Buddhic principle, can clearly decide the reaction to this experience by giving it meaning and value. When the lower mind, obsessed with the judgments of the personality, tries to value experience, it clouds the vision of the Self within and creates illusion. Hence the warning in the *Voice of the Silence*, "The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer." The technique of the slaying is to lift the consciousness over the Bridge between lower and higher, and to view life through the eyes of eternity.

Karma, a doctrine which pervades most countries east of Cyprus, is a threefold unity, for it is cause, effect and the relation between them, the latter being that action and reaction are equal and opposite. All action is born in the mind. The first verse of the *Dhammapada* reads: "All that we are is the result of our thoughts; it is born of our thoughts, made up of our thoughts." Yet the SELF neither acts nor receives the results of action, but is seen by the eyes of Wisdom, and perceives. The Mind, its reflection, acts and suffers the fruits of action accordingly. As is said in the *Sutra of Wei Lang*: "Our Essence of Mind is intrinsically pure; all things, good or evil, are only its manifestations, and good deeds

and evil deeds are only the result of good thoughts and evil thoughts respectively." Not only is action mind-begotten, but, strictly speaking, it never leaves the mind. There is a story in the same *Sutra* of two Bhikkhus who watched a pennant blown in the wind. One said the pennant moved, and the other said the wind. The Patriarch was passing and heard the dispute. "I submitted to them that it was neither, and that what actually moved was their own mind."

The size of the mind is the size of the man. (All selfishness is born of illusion in the mind, and selflessness arises when the obscuring clouds of passion are cleared away. Looked at from above, the Self is the mirror of *Atma*, but it cannot reach to the radiance which gives it life till the most unruly of its lower members is brought under control. Note the order in the *Voice of the Silence*: "Restrain by thy Divine thy lower self. Restrain by the Eternal the Divine." The bridge between lower and higher is the soul's unceasing battle ground. But the opposing forces are not the clear-cut opposites where right is obviously right and wrong as clearly wrong. As Sri Krishna Prem points out in his *Yoga of the Bhagavat Gita*, the forces arrayed on the field of battle in that symbolic war were cousins. "There is none of the ultimate dualism that has marred so much of Christian thought, no God and Devil standing as ultimate irreconcilables. The *Daivi* and *Asurik* forces both spring from the same Supreme Source and in the end both return to it." Nor can the humblest of our principles be scorned or despised. The Buddha went out of his way to point out that "it is in this six feet of body, with its sense-impressions and thoughts and ideas, that are to be found the world, and the origin of the world and the ceasing of the world and likewise the Way that leadeth to the ceasing thereof." (*Anguttara Nikaya.*) It is not surprising that the late Anagarika Dharmapala described the *Voice of the Silence* as "a pure Buddhist work," for we read therein: "Mistrust thy senses; they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the Eternal Man; and having

sought him out, look inward: thou art Buddha," a fully Enlightened One.

The problem of self-control is one for the individual to solve. It can never be easy, for it consists in maintaining a ceaseless balance between too much repression and too much expression of the qualities undesired. At all times it is vital that the SELF and its needs be the guiding principle, for the interrelation of the parts is nothing save as it serves the whole.

Modern psychology is still in its infancy, but it is old enough to have learnt that the conscious and unconscious are another of the pairs of opposites, and that the true Self lies between. Consciousness must learn to regard the whole of its other half objectively before it is free to move forward as a whole. As Jung points out, "By understanding the unconscious we free ourselves from its domination," and not until the unconscious, or not-Self, has been disentangled from the regarding consciousness can the progressing individual understand the meaning of self-control. "In the first place there must be the attempt to isolate by analytic meditation on experience the watching Self from the participating self. In the second place there must be the effort of the will to identify one's being with the former and from there to rule the latter." Only this twofold practice will "culminate in the ability to centre oneself permanently in the Eternal Mind."*

Yet this process of "detachment of consciousness," as Jung describes it, is not to be confused with a denial of the outward life, for the withdrawal of consciousness to higher levels, which enables the light of Buddhi to irradiate the mind, produces in the lower vehicles a sense of harmony and joy which leads in turn to a greater efficiency. The actual process of self-domination is a matter of ethics rather than philosophy, but the key to it is a ceaseless regard for the Self as an aspect of the SELF, the divers principles of which are for the moment out of alignment. The lower self of a man not yet enlightened has a collective life of its own, with its own

* *Yoga of the Bhagavat Gita.* Sri Krishna Prem.

desires. As the darkness of Avidya, ignorance of SELF, is dissipated by experience, the wants of this lower self fall more and more into line with those of the Self, and this in turn, as the higher centres of consciousness are wakened and developed, is slowly brought into line with the will of the SELF as voiced through Buddhi, the 'still small voice' within. From time to time it is reasonable to take the Self to pieces, in order the better to adjust its parts, but even in the midst of such analysis it must be remembered, not only that all these parts are equally needed, but that the instrument as a whole exists to serve its owner's will.

The process of mind-development has three principal stages—the cleansing of the mind, the development of mind-control, which is the preparation of the instrument and, finally, the right use of the instrument to slay the self which blinds us to our own essential Buddhahood. This moving of the mind towards its own enlightenment is achieved by meditation which, as Wei Lang says, is "to realise inwardly the imperturbability of the Essence of Mind." But, as the Chinese also say, "Man walks on two legs," and subjective meditation is not enough in itself. As is said in the *Precepts of the Gurus*,* two things are indispensable, "a system of meditation which will produce the power of concentrating the mind on anything whatsoever," from the job in hand to the abstract contemplation of an ideal, and, which is just as important, "an art of living which will enable one to utilise each activity of body, speech and mind as an aid on the Path." Meditation and right action are not alternatives, but two halves of a balanced whole, and the Middle Way, which reconciles all opposites, has need of both.

Unfortunately, as the power of the Self develops, both as a true reflection of the SELF and as Lord of self, the serpent of pride unwinds itself and prepares to strike. If the poison gains a hold, the work of unnumbered years is forfeit, for pride is the father of illusion, and illusion breeds belief in the splendour of 'I,' thus rousing from its grave the Heresy of Separateness. In the *Tao The*

* Quoted in *Tibetan Yoga and Secret Doctrines*, Evans-Wentz.

Ching an ancient saying is quoted: "Be humble, and you will remain entire." The greatest of men are always humble, yet those with the smallest sense of self have the most powerful minds. Perhaps the same great classic can solve the paradox.

"He who pursues learning will increase every day;
He who pursues Tao will decrease every day.
He will decrease and continue to decrease,
Till he comes to non-action;
By non-action (*wu-wei*) everything can be done."*

"Be humble and you will remain entire." Conceit is like a balloon that flies up to the sun—its fate is sealed, for the key to spiritual growth is self-surrender. Only when the self is raised into the Self, and the Self surrendered to the SELF are the parts again made One. The knowledge required for such reunion consists in the right relation of self to all other selves, an illumined vision of the forms of Life as viewed from the Eternal. "For this thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF."†

No man achieves the Path of self-dominion until in his heart the flame of compassion, the 'Wisdom-heart' of the Buddha, has been kindled, and the height and the depth of a man's enlightenment is measured by that flame. A kindly man may feel for his fellow men benevolence; he who would enter the Path must feel and know that he and they are One. Benevolence is the fruit of the Six Paramitas, the glorious virtues of the Buddhist Way. This is the second step. "The first step is to live to benefit mankind."

It has been said that all serve self, but the measure of a man's enlightenment is the size of the self he serves. Man in his youth is a slave to the personality. As he grows, he serves the mind, his proudly built-up character, but finally he sees the SELF. Thereafter he strains to

* *Tao Teh Ching*. Ch'u Ta-kao. Buddhist Lodge.

† *The Voice of the Silence*.

enlarge the limits of his being to make room for all mankind, and learns by bitter suffering that progress is the courage to let go. Little by little the hands of self are emptied and the empty corners of compassion filled. As the veils of the not-Self fall away, the veils of the SELF fall too until, the burden of all self-hood laid aside,

"Om Mani Padme Hum, the Sunrise comes!
The Dewdrop slips into the Shining Sea!"

V

THE USE AND ABUSE OF CIRCUMSTANCE

In approaching the obvious antithesis of the Self and Not-self the East and West have taken opposing points of view. The latter aims predominantly at the conquest of matter, the former at the conquest of self, and only those who have learnt to see with the 'Third Eye' can merge the antithesis of subject and object in a higher unity. Even the realms symbolical of life and form, Nirvana and Samsara, are, in the nobler reaches of Mahayanist thought, seen as the twin poles of Reality. These poles must both be studied and understood before the higher synthesis can be achieved, and those who have studied the SELF, as the manifestation of Spirit, must sooner or later turn to the Not-SELF, or the field of matter which surrounds our consciousness.

Strictly speaking, all lesser selves are Not-SELF, and our mental make-up, the use and control of emotion, the nature, appearance and ailments of the body are as much the circumstances of the all-pervading SELF as the state of one's income or the name of the street in which one lives. All alike will vanish when the Self, the evolving aggregate of past experience, unwinds its essence from the fetters of illusion, and "the Dewdrop slips into the Shining Sea"; yet pending that "far-off, divine event" our circumstances form the school wherein we learn the technique of self-freedom, and the wise man learns at an early stage to examine the nature of this "soul's gymnasium," and to decide how best it may be used.

Circumstance, which means 'those things which stand around,' may be viewed as standing in concentric circles

about the SELF, that Dharmakaya from which flows the Light of Enlightenment. First comes the highest level at which our individual consciousness can function, the realm of inituitive as distinct from intellectual understanding. This is the home of *Bodhi*, Wisdom, and its faculty *Buddhi*. Lower than this, or further from SELF, is the intellect; then come the emotions and the purely physical levels of matter on which the body is built. All these are specialised areas of our environment, and there is no true distinction in the eyes of SELF between the inherited sex and aptitudes of the physical body, and the family and class and race and religion into which the individual, drawn by his *karma*, is born.

But the practical antithesis lies between Man, in his totality of bodies or vehicles, and his surroundings, inherited and acquired. Between these two there is an unceasing reaction of immense complexity and the birth of a great difficulty. For the individual must learn to perceive the Field of knowledge and yet remain objective to the Knower of the Field, although a large part of himself is part of that Field, and although his perceiving consciousness is itself, as shown at length in the Buddhist Scriptures, changing at enormous speed each second of time. The process of acquiring knowledge is further complicated by the alternation of normal consciousness between the introverted or subjective state, and the extraverted or objective state of mind, which collates with an alternating striving after greater depth and greater expansion of understanding respectively. Add to these difficulties the fact that the opinions, judgments and reactions of the mind to circumstance become themselves a part of its circumstance, and the complexity of the subject is complete, for as Shakespeare says:

> "Men's judgments are
> A parcel of their fortunes; and things outward
> Do draw the inward quality after them."

The Knower of the Field is *Purusha*, the manifested SELF, or, in Buddhist terminology, the 'Buddha within.' The Field of Knowledge is *Prakriti*, the world around,

which Buddhists call Samsara, the constituents of which are the *sankharas*, aggregates or compounded things, as distinct from the 'Essence of Mind.' As the Buddha taught, all these *sankharas* are *anicca*, impermanent, *dukkha*, subject to suffering or insufficiency, and *anatta*, lacking a changeless soul. In Indian philosophy the Field is described as the playground of three forces or Gunas—that of *sattva*—radiance, that of *rajas*—desire-energy, and that of *tamas*—inertia. In Buddhist terms, the first is the force of enlightenment, the second, of desire, lust and anger, and the third, of the darkness of illusion. Sri Krishna Prem, in his *Yoga of the Bhagavat Gita*, describes the Gunas in terms of the light of enlightenment. "Under the contemplative gaze of Consciousness, three tendencies manifest themselves within the Matrix. One moment of it reflects the Light and is irradiated by It, itself becoming, like a fluorescent substance, an apparent light. A second moment as it were transmits the Light, not reflecting it back towards the Source, but ever speeding it onwards and outwards. The third moment neither reflects nor transmits, but absorbs the Light that falls upon it." In other words, the Light falls into matter, and, deluded with desire born of ignorance, rushes out to the confines of space, breaking up in the process into a myriad particles, which strive alike for their own aggrandisement. In the darkness of *tamas* each of these points of light is immersed in the cumbrous clothing of matter, and forgets its origin and destiny. These 'forms of life' are countless, yet each is the shrine of a smouldering spark of the Light which, if it is to return to the "Essence of Mind,' must throw off the smothering robes of *tamas*, curb the outgoing force of desire which strives for self and not SELF-satisfaction, and return once more to the joy of *sattva*, which mirrors the Light of Enlightenment. Within this Field of the Gunas, "the world of the ten thousand things," as the Chinese say, the law of Karma is absolute, and all that lives is subject to its sway.

According to H. P. Blavatsky, "Karma is the *Ultimate Law* of the Universe, the source, origin, and fount of all other laws which exist throughout Nature. It is the

unerring law which adjusts effect to cause on the physical, mental, and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, Karma is that unseen and unknown law which adjusts wisely, intelligently, and equitably each effect to its cause, tracing the latter back to its producer. Though itself unknowable its action is perceivable. For though we do not know what Karma is *per se*, we *do* know how it works. . . ." The word means action, but an act has three related parts—a doer, a deed, and the relation between them. All these, as we have seen, the Knower, in the sense of the individual, the Field, in the sense of Samsara, and the relation between the two are constantly changing. All three are therefore essentially alive, and must be viewed as forces to be studied and controlled, not facts to be forgotten.

Karma, of course, has a wider range than mere causation, and includes all manifestation in its realm, but viewed as the Law which the wise man uses to attain enlightenment it is enough to consider this Cosmic Force as the law of cause and effect. The cause of all human Karma is the human mind. The Mahayanist states this proposition, from the point of view of cause, in the *Sutra of Wei Lang*: "Our Essence of Mind is intrinsically pure; all things are only its manifestations, and good deeds and evil deeds are only the result of good thoughts and evil thoughts respectively." The Hinayanist views the law from the standpoint of effect. As is written in the *Dhammapada*: "All we are is the result of what we have thought; it is born of our thoughts, it is made up of our thoughts." But the mind has its own instruments, and is responsible for them to the Light within. Just as thought produces results on its own plane, and so gives birth to acts which are those thoughts made manifest, so emotions reap their own results, and physical acts, as well as reacting on the parent mind, produce their own effects on the physical plane. The person affected by any act is primarily the doer, and neither a million

miles nor a million years can hold the two parts of that unity, cause and effect, from ultimate reunion.

For good or ill, and these are relative and changing terms, the acts of any entity affect the actor according to their kind. As St. Paul wrote to the Galatians: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Or, in the older words of the *Dhammapada*: "If a man speaks or acts with an evil thought, suffering will follow him as the wheel follows the beast which draws the cart; but if he speaks or acts with a pure thought, happiness will follow him as a shadow which he never leaves behind." These are facts, though to do good and not evil because of these facts, thereby "acquiring merit," is a low, unworthy motive for good deeds. For no man lives alone, and a nobler motive for well-doing is the realisation that the smallest action has incalculable effects on every atom of the boundless Universe. A stone flung into a pond will stir each drop of its water; so will the ripples of our lightest thought flow out to the margin of the Universe. From there they will return to the centre of disturbance, looking to the thrower of the stone to restore the disturbed equilibrium. If the emotion of wonder, and its sister awe, still live in modern hearts, here is a cause for it. As "A.E." the Irish poet, wrote in *Song and Its Fountains*: "There is as great a mystery about our least motion as there is about our whole being. We are affected by the whole cosmos. Emanations from most distant planets pour on us and through us. Everything is related to everything else. 'Thou canst not stir a flower without troubling of a star.'"

We humans band together to think and feel and do, reacting as a complex unit according to the predispositions of the unit formed. The effects of the acts of the larger unit fall on that larger unit, and form a complex *karmic* effect. Hence family, society, party, racial and national Karma, with the elaborate *inter-reaction* of the smaller

units within the whole. Whatever the size of the unit, the *karmic* effects of its causes may be classified, though none too easily, as being 'set-pieces,' that is to say, results which are the effect of such powerful and cumulative causes that nothing can now avert their due effect; secondly, results which may still be modified by thoughts and actions of a different kind; and finally, those which can still be entirely dispelled. War, for example, is a mass result of mass thought and feeling, a compound, usually, of hatred and desire. In some cases it is inevitable, for years of evil forces generated in the national mind may so bank up, as rival clouds in a thunder sky, that only a spark is needed to precipitate the storm. Other results may be modified, in this sense and in this sense only, that whereas nothing can hold apart a cause and its effect, a new and different cause may modify the final, or in terms of mechanics, the 'resultant' effect of the mixed and differing causes. Thus, a thought of anger will harm the hated man, and react on the thinker's mind. But a subsequent readjustment of the mental attitude, in the light of reason and self-control, may produce an equally powerful thought of apology and healing friendliness, and this, while strictly speaking bearing its own effect, will modify the net result of the total incident. Finally, there are cases where a cause, though later in that illusion 'time,' may overtake and neutralise a previous cause, and so destroy the original cause-effect.

The field of Karma is thus composed of a living mesh cause-effect bewildering in its complexity, and without some key to its purpose it seems a meaningless and heartless servitude. But none who has studied Eastern philosophy, and the raw experience of daily life in the light of that ancient Wisdom, can fail to see that the Law of Karma is the technique of a Cosmic Plan, wherein *Purusha*, the will of Life, unfolds in the world of form the mighty purpose of THAT which must ever remain to human minds the final Namelessness. Of the SELF which manifests in order the better to realise itSELF, and the purpose behind these cosmic happenings, words

are unable to speak; the wise man is content to observe the plan and endeavour to work with those unseen entities who, though bound themselves by Karma, yet serve as adjusters of its all-embracing Law. He who obeys the Law moves forward to his own becoming; he who is disobedient suffers accordingly. As Oscar Ljungström wrote in *Karma in Ancient and Modern Thought*: "If we throw a selfish act in front of us on the Path, it is an energy, a living part of ourselves, that does not belong to the Universal life; and it is denounced by the gods, is repelled, and falls back forcibly on ourselves. We have to reap its consequences, and suffer; and suffering makes us wiser."

But part of the Plan is the field of circumstance which surrounds each fragment of the SELF whose will produced the Plan, and this introduces the third of the factors here under review. The Knower and the Field are but two sides of the triangle; the third is the right relation between them; in brief, the use and abuse of circumstance.

Before a man can settle the proper reaction to his circumstances he must learn to face their nature without phantasy or added attribute. Such cool analysis of the objects of perception will enable the observer to distinguish the nature of things from the value of things, and to realise that the value of things is an attribute which the observing mind decides to add to or withhold from attributeless circumstance. Good and evil, for example, are qualities imposed on facts by the mind. It may be a fact that it is raining, but to describe the weather as good or bad is an addition of the mind's opinion, for the farmer may regard as good what the host at a garden party bitterly regards as bad. It must be realised, further, that the nature and the value of things are alike changing, even as the mind of the beholder is constantly changing in its attribution of significance to the ceaseless flow of events. It is wise to learn humility in the face of this vast panorama of cause-effect. It may be that man in the measure of his spiritual grandeur "doth bestride the world as a Colossus," yet, as Thomas of Malmesbury pointed out: "There is no action of man

in this life but is the beginning of so long a chain of consequences as that no human providence is high enough to give us a prospect to the end." Humility is the wise man's measuring-rod for learning the difference between what is and what is yet to be, for man in his becoming has yet far to go.

The tapestry of circumstance is woven of the weft of things upon the warp of happenings. Facts are the bodies of someone's thought, and like all forms have a life of their own, with the usual cycle of birth, growth, decay, and death. Their use is to enshrine or mould the force of life, as the banks of a river mould and give direction to the river's flow. In combination, facts provide experience, which is the raw material for the spirit's growth. The wise man, therefore, plucks from the passing stream of circumstance those happenings which best subserve the mind's requirements, selecting the knowledge which, digested, may be turned into wisdom. For "Knowledge for the mind, like food for the body, is intended to feed and help to growth, but it requires to be well digested, and the more thoroughly and slowly the process is carried out the better both for body and mind." (*Mahatma Letters*, p. 262.)

Possessions, like the talents entrusted to the servants in the famous parable, provide the possessor with duties as well as rights, and the wise man buries none of them. There is always someone who can make use of the smallest article. Is anyone entitled to a thousand volumes which he does not read, or five coats if he wears but one?

Events or happenings are far from dead. They are forces which the wise man turns to his own advantage and the greater wisdom of his fellow men. He is a fool who is broken by the 'force of circumstance.' Just as the science of *judo*, or ju-jitsu, enables a wrestler to use the force exerted by an opponent to his own undoing, so the wise man uses the forces about him to work to his advantage, and, in the midst of the raging storm, remains unmoved. He whose consciousness is raised above the personal and anchored in the SELF has nought to fear from circumstance. "Knowing that all that comes to

him of joy or grief is but the fruit of his own actions in the past, he is content and strives for nothing finite, but, with the mind clinging through *Buddhi* to the One Eternal, stands like a rock amidst the surge of Time." This ideal, so ably thus expressed by Sri Krishna Prem in his *Yoga of the Bhagavat Gita*, is otherwise phrased in the *Sutra of Wei Lang*: "Our mind should stand aloof from circumstances, and on no account should we allow them to influence the function of our mind." And again, "Our Essence of Mind is intrinsically pure, and the reason we are perturbed is simply that we allow ourselves to be carried away by the very circumstances we are in."

Facts are of no importance; what matters is their significance. The valuation of this significance, by the attaching of labels such as good or bad, sad or joyous, liked or disliked, is the link between a man and the circumstances which he must control, for control of reaction is the key to control of circumstance. Many philosophers have stressed the importance of this fact, and some have outlined its technique. The nearest Western equivalent to the Buddhist point of view is that of the Stoics, as best expressed in the words of the Greek slave, Epictetus, and the Roman Emperor, Marcus Aurelius. Their secret was to limit the field of their concern, and to classify all things and events as within or without "the ambit of one's moral purpose." This field of interest equates remarkably with the philosophical use of the Buddhist *Dharma* (Pali, *Dharmma*), and represents the field of duty which it is 'right' for the individual to perform. All that lies within the ambit of one's moral purpose is of intimate concern to all departments of the mind. That which lies without should be ignored, in the sense that no significance should be attached to it. As the Stoic Emperor pointed out, "Death and life, good report and evil report, pain and pleasure, riches and poverty, fall to the good and bad indifferently, and neither ennoble nor demean. The inference is that they are neither good nor evil." The wise man refuses to judge, and accordingly value, events which do not enter

the range of duty waiting to be done. Such mental and emotional control is a matter of unremitting practice, as Epictetus was the first to admit. As he said again and again in his *Lectures*, "You must know that it is no easy thing for a principle to become a man's own, unless each day he maintain it and hear it maintained, as well as work it out in life." That even he expected few to practise what he preached is shown by his famous outburst in Book II of the *Lectures*: "Who then is a Stoic, in the sense that we call that a statue of Pheidias which is modelled after that master's art? Show me a man in this sense modelled after the doctrines that are ever upon his lips. Show me a man that is sick—and happy; in danger—and happy; on his deathbed—and happy; an exile—and happy; in evil report—and happy. Show me him, I ask again. So help me, Heaven, I long to see one Stoic!" Yet Epictetus himself had learned to command the perfect atttitude to circumstance. He knew that nothing is misfortune till we make it so. "'His son is dead.' What has happened? 'His son is dead.' Nothing more? 'Nothing.' 'His ship is lost.' What has happened? 'His ship is lost.' 'He has been hailed to prison.' What has happened? 'He has been hailed to prison.' But that any of these things are *misfortunes* to him is an addition which everyone makes of his own."

The Buddhist knows that all events are mind-begotten and can therefore be, in the mind's reaction to them, mind-controlled. Problems are not problems till we make them so, and, strictly speaking, being mind-created can never be, at their own level, 'solved.' If the problem lies without the ambit of one's moral purpose it should never have been born; if within, it will be solved, as Jung points out in *The Secret of the Golden Flower*, by raising the level of consciousness. "Some wider or higher interest arose on the person's horizon, and through this widening of his view the problem lost its urgency." In other words, by a deliberate change of values, or of the significance of the event so anxiously expected or feared, the mind-created problem loses its grip on the mind, and this control of reaction brings about a control of the

offending circumstance. Yet once again it must be stressed that circumstance is not controlled by self-deception as to its nature, or by any method, actual or psychological, of running away. If principles are dwellers on the heights, their application to experience is in the heat and conflict of the market-place. When Epictetus was asked if he had heard the latest news he enquired politely of the anxious student whether the news he longed to relate was within or without the ambit of his moral purpose. Does not the same unspoken reproof apply to a vast proportion of the matters which we choose to honour with the passionate labels of approval, hate of fear, in the course of the daily round?

The world of forms, of daily happenings, is the soul's gymnasium. "Does it seem a small thing that the past year has been spent only in your 'family duties'?" wrote the Master K.H. in a letter to A. P. Sinnett. "Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me, my 'pupil,' the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice, and Charity to all Humanity." Yet he who is engrossed in forms see nought but forms. The panorama of events, though valued, handled and used as though by one in the midst of circumstance, must yet be viewed dispassionately through the eyes of SELF, and the world of *anicca*, *dukkha* and *anatta* must be increasingly controlled by the growing realisation of the Buddha within.

Each man is the child of his past, and by his use of the present moulds his future circumstance. All acts expressing self need self for their reaction, just as the nobler deeds of Self need the Self to restore the balance which is equally disturbed by actions, good or bad. Only utterly selfless acts, which flow on the Cosmic tide of self-becoming, cause no tremor in Nature's equilibrium and, therefore, having no effect, need no author to receive it. The perfect act has no result.

The perfect act alone binds no man firmer to the Wheel

of Life and its endless suffering, and the perfect man is *anagarika*, homeless, even in his home. "Whether he lives in crowded cities or on lonely mountain peaks he is a Homeless One, for though he may fulfil all social duties, yet neither family, nor caste, nor race holds him in bondage."*

Henceforth he is for ever alone, in that he is freed from the tyranny of form and the fetters of circumstance, yet he is never lonely, for as he grows increasingly at one with SELF, he is one with the Life which fills its myriad forms. Samsara conquered, in that the ambit of his moral purpose is made one with the *dharma* of mankind, he turns aside from the threshold of Nirvana, and dedicates his days to moulding, "nearer to the heart's desire," the plastic form of circumstance, which to him has become coincident with the sorrows of mankind.

* *Yoga of the Bhagavat Gita.* Sri Krishna Prem.

AT A BUDDHIST FUNERAL

Here nothing is; only a worn-out thought,
Whose parent Mind thinks elsewhere thoughts anew
Here's but the ashes of a garment wrought
With mental fingers by the living you.

Life only is, Life the unceasing womb,
Whose children move the cycle of their day
And jest while; within the closing tomb
There's nought but dust new-settled by the Way.

The world is but a grave wherein we find
Only the drifting shadows of Pure Mind.

VI

IN PRAISE OF PAIN

"FROM forty onwards only the shallow man, or the coward, or the liar can help admitting to himself that by far the greater part of this life is made up of suffering."* The Buddha, referred to by Keyserling as "the first fully awakened man who had the courage to be entirely truthful with himself," made suffering the keynote of his unique analysis of human experience. For him, the process of becoming perfect could be summarised in four Noble Truths, of which the first is a frank recognition of the omnipresence of suffering. The second is the nature of its cause, which is desire, born of ignorance, and the third is the oft-forgotten fact that the undesired effect may be removed by the removal of its cause. The fourth and last truth tells of a Way which leads to the end of self-ness, hence of selfishness and personal desire, and hence of sufference.

Sabbe sankhara dukkha, taught the Buddha; all things are *dukkha*. which is usually translated suffering. Yet the Pali word has a very much wider range, for it covers all manner of pain, whether mental, emotional or physical, and includes as well disharmony, discomfort, discontent. From the mystic's point of view it is the awareness of incompleteness, the sense of insufficiency which urges man to recover his lost integrity, that sense of wholeness which alone is Heaven, Finally, it includes the heartache which is born of another's suffering, that sympathy which makes of happiness, as usually understood, an idle dream. Buddhism, it is said, makes much of suffering, but if *dukkha* is indeed one of the Signs of Being, a factor to be found in all existing things, it is an emphasis well laid.

* *From Suffering to Fulfilment.* Keyserling.

In the course of twenty centuries the Buddhist monk may have lost the true significance of *dukkha*, but if monks at times are morbid about this Sign of Being it is one which only fools deny. It is true that a great deal of suffering is assumed through man's inability to mind his own business. "He who regards anything outside the ambit of his moral purpose as being either good or bad shall be punished by becoming subject to envy, dissatisfaction, discontentedness, sorrow and unhappiness," wrote the Stoic Epictetus, but a calm analysis of the three dimensions of experience—physical, emotional and imaginative-mental—must prove beyond all doubt, itself a mental form of suffering, that *dukkha* is one of the three fundamental factors of all *Sankhara*, that is to say, compounded things.

It follows that only the fool is happy. He whose circumstances let him say, "I am a happy man," forgets that he was unhappy an hour before, and that *anicca*, change, being another of the Signs of Being, his happiness, as all else in existence, will shortly cease to be. Even while this illusion lasts it only does so at the cost of shutting out the cry of those unable to escape from *dukkha's* grim reality. For though the final SELF is unaffected by the Signs which permeate all manifested things, yet as between these things the Signs of Being are manifestly true, and the poet has the right to lament the seeming "Heartbreak in the heart of things." Happiness, more often than not, is a self-lie based on fear, a cocoon of illusion in which to escape from a state of affairs which the sufferer is unwilling to admit. Yet only he who is willing to suffer can find and remove its cause, and the frank admission, that life is a hell of suffering for me, the individual, is the first step on the road to understanding that the self-same suffering racks my brother, too. From compassion, fellow-suffering, is the Wisdom-Light of pure Compassion born, and with it the opening of a Path whose end is full Enlightenment.

There are those who proclaim that suffering is evil, and turn their faces away. But suffering is neither good nor evil; it just is. We in our foolishness add the labels

good or bad, and thus proclaim our foolishness, for, as the same Epictetus said, "Men are disturbed not by things, but by the notions they form concerning things. Death, for example, is not in itself terrible; the terror resides only in our opinion." Insistence upon the truth of suffering may seem morbid to the mind unable to face facts, but it serves to prick the balloon of happiness.

What, then, is this happiness which all men think they seek? "When the conception is analysed, it is found to contain at least four ingredients, of which the first is a sense of security with a strong likelihood of the undisturbed continuance of the *status quo*. In the second place there must be an absence of worry, which to most men means an absence of that fruitful cause of worry, responsibility. Thirdly, there must be an absence of strife or conflict; and fourthly, there is a powerful sense of comfort, involving a comfortable income, good health, a happy home. Certain bolder spirits would allow occasional 'ups and downs' to add spice to life, and would claim to find time for a little mild philanthropy, but the mean conception approximates undoubtedly to the earthly idyll of the 'happy valley'—

> Where falls not hail, or rain, or any snow,
> Nor ever wind blows loudly; but it lies
> Deep-meadow'd, happy, fair with orchard-lawns
> And bowery hollows crown'd with summer sea.'

Such a conception is a lie, utterly selfish, and impossible of achievement."*

It is true that although happiness, as a goal, is a mirage in the desert of desire, yet as a rest for refreshment it has its use, for just as the body needs to sleep, so pleasure oils the wheels of progress by affording respite from the task of self-release from life's entanglements. Yet all too soon the inner call, to be about "my Father's business," rouses the pilgrim to take once more the road which leads him and his fellow beings—home.

The true antithesis of suffering is not happiness, but joy. That which is happy is itself unreal, for the self which

* From a speech by the writer, reported in *Buddhism in England*.

craves security and comfort in a changing world has no eternal value, and like the drops of morning dew, will vanish with the rising sun of the soul's enlightenment. Joy, on the other hand, is a quality of the SELF, and radiates from the nameless Wholeness of which all manifested things are part. Thus joy and sadness are two more of the 'pairs of opposites.' As Blake once sang, "Joy and Woe are woven fine, a clothing for the soul divine." Happiness pertains to self: Joy to selflessness. As the same great poet wrote:

> "He who binds to himself a joy
> Does the winged life destroy;
> But he who kisses the joy as it flies
> Lives in eternity's sunrise."

A Buddhist is a pilgrim on the road from separation to reunion, but "though weeping may endure for a night, joy cometh in the morning," and as the sun of SELF draws ever nearer to the noonday of enlightenment the shadow of pain shrinks back to nothingness. Yet the joy which fills the heart of every pilgrim as he nears the Goal is one which never forgets, still less denies, that "mighty sea of suffering formed of the tears of men." He who shuns the face of suffering denies thereby the need of his fellow men, whereas the wise man, fearless in pursuit of Truth, denies nothing, but rather seeks the cause of suffering in order that, by striving to remove that cause, he may assist to "wipe the bitter tears of pain from out the sufferer's eye."

It is, however, first imperative to face the omnipresence of suffering, for in this realisation lies the seed of that compassion whose flowering is the crown of Buddhahood. He who faces the fact of his own unhappiness may learn to see the same unceasing agony in the eyes of other men, and so be driven, as the Buddha was impelled, to find and finally destroy the cause of suffering, both for himself and his fellow men. There is no other way to be free. There is no escape in the pleasure of the senses, crude or delicate, in books and busy products of the mind, in man-begotten beauty, in the silent fastness of the desert

air, in dreams of may-be or the might-have-been, nor yet, when death has partially disrobed the soul, in Heaven. Soon or late each human being must face the cold, inexorable fact of suffering, alone.

It is three-fold, corresponding to its three-fold form. The first may be described as cosmic suffering, that which exists by virtue of the nature of manifestation, with the consequent separation of all manifested things. For the Universe is ultimately ONE, and separation from this Oneness is an illusion from which all things struggle to be free. This sense of separateness is in essence *maya*, for the Secondless can never cease to be, and those who think they wander in the wilderness have never left their Fathers' home. But every self, bemused with the *maya* of separate existence, fights to maintain its 'interests" at the expense, if need be, of all other selves, and dreams that it will grow thereby. It knows not that in fighting for its own aggrandisement it fights against the SELF. Thus *dukkha* is the lot of all who fail to realise the truth of *anatta*, that "there is no abiding principle in man." Yet even this illusory self, this fragment of a whole it cannot comprehend, is itself for ever changing, and change, *anicca*, is a cause of suffering to those unable or unwilling to flow with the river of change. Life is a process of becoming, and progress is becoming more. But growth of life means a constant change of forms, as each in turn is unable to express the evolving life within. Hence the truth of the Buddha's dictum, "Birth is suffering, growth is suffering, decay and disease are suffering, death is suffering." Unknowing of the law of change, man strives to resist its flow; believing in a personal, Immortal Soul, so comforting to human vanity, he fails to realise, in H. G. Wells' immortal words, that "we are epsiodes in an experience greater than ourselves," and boasts of the rare occasions when he rises to self-sacrifice. He does not see, as Gerald Bullett pointed out, that "self-sacrifice has neither spiritual beauty nor any other human value if it is not, at the same time, genuine self-expression. An act of 'unselfishness' profits a man nothing, and does more

harm than good, unless he is able to put his deepest self into it."

The second cause of suffering is the inevitable friction which arises from the opposition of countless human wills to teach other's personal desires and purposes. So long as foolish men imagine that each can plan his own path to perfection without reference to the needs and wishes of his fellow men, so long will they resemble a close-packed herd of cattle each of which, with head well down, the horns in frequent play, is striving to reach a different point of the compass in the belief that there and there alone lies happiness. It is the illusion of separateness which causes man to fight for his own desires, not knowing, for *avidya* fills his eyes, that the littlest act of the smallest part of the Universe affects the whole, and so long as his own will fails to accord with the will of the Universe, so long will his efforts breed but suffering for himself and all mankind. "It is an occult law that no man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part. In the same way no one can sin, nor suffer the effects of sin, alone."*

This introduces the third cause of all suffering, the imperfect acts of the individual, for the evil which men in ignorance do to one another is no greater than the suffering which the individual, driven by a false desire, imposes on himself. In the Buddha's words, the cause of suffering is *tanhâ*, craving, personal desire, the selfish will for a separate self-aggrandisement. This ego-centric point of view impels its victims to grab at the part and ignore the needs of the whole. Yet all that tends to separateness is fundamentally untrue, and violates the will of SELF, whose purpose is reunion. All that accords with Universal L[illegible] will move to its appointed end with the vast momentum of that Law, while every desire that includes the thought of self must gain fulfilment as a breach of Law, and take the consequence. It is desire, moreover, which gives power to circumstance, for it grasps and clings to possessions with a miser's claw,

* *The Key to Theosophy*. H. P. Blavatsky.

and when the river of change inevitably bears them away the sense of loss is a torn-out agony.

What, then, of sin? It is but foolishness, blind error born of hatred, lust and illusion, with the added opprobrium bestowed by men's uncharitable minds. None can forgive it, for there is no one to forgive. Nor would the wise man seek forgiveness, for unless we suffered for our foolish acts we should not learn the unwisdom of repeating them. It is no service to a man for another to bear the burden of his sins, for without the certainty that all Life-hindering acts will reap the consequence of pain, and all Life-furthering acts enlarge the vision of the actor's mind, we should be robbed of the sanction of all morality, the knowledge that "Just is the wheel, unswerving is the law."

Suffering is not punishment in the sense of a sentence imposed by some law-giving authority for deliberate breach of its laws. Nor are we punished by an abstract law. It is not Karma that rewards or punishes, but we who reward or punish ourselves according as we work with Nature's laws or break them. Sin punishes itself by weakening the will, by further deluding the mind, and by fostering the growth of low desire. We are punished, therefore, *by* our sins, not *for* them, and, what is more, we have the right to be punished for our sins. Were it not so, in the darknesss of illusion man would plunge still deeper in the mire, unknowing that his chosen path was the left-hand path of self-destruction. The wise man is therefore willing to suffer, for, whatever its cause, the right 'digestion' of that suffering will lead to a clearer vision of his true relation to the Universe, to his fellow men and, thirdly, to the inter-relation of the parts of his seven-fold being. He who refuses to suffer is like a man who ignores the violent pain which ensues on drinking an unknown fluid. He may not have known it as poison; now he knows. Only he who is willing to suffer can understand, in the deepest sense, the suffering of others, and this understanding is the awakening of that flower of pure compassion whose final bloom is Enlightenment. Hence the noble ideal as taught by the

Wisdom-Religion, the womb of all philosophy. It is our duty, wrote H. P. Blavatsky, " to drink without a murmur to the last drop whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others*, and to be ourselves content with the thorns, if that fragrance cannot be enjoyed without depriving someone else of it."

Once admit the existence of your own dis-ease and suffering, and imagination says of your fellow men, 'Thou too!' "The man in whom the imagination of the heart has wakened to fullness of life feels the suffering of another as directly and personally as he feels his own. More indeed! For at bottom all men can bear their own suffering: that of another, on the contrary, only those can bear who are lacking in imagination. . . ."*

Those who perceive in their brother's mind the same temptations and frailty of will, producing the same unpleasant consequences, grow at the least more tolerant of others' failings, and, at the best, more understanding of the Path which Life itself is leading to its own fulfilment.

Let us, then, sing in praise of pain. To show that "Sorrow is a *guru*, being the means of convincing one of the need of the religious life," there is no need to quote from the *Precepts of the Guru*†; for resistance is essential to progress, and limitation is necessary to give direction and purpose, and therefore creative force, to the raw material of life. Our sins and errors, which we only learn to be sins and errors by the suffering they entail, are not only useful incentives to progress but necessary to growth. As Professor Jung explained, at a lecture given in London, no doctor can heal a patient against his will. The healer, representing the voice of Nature's laws, explains those laws as best he can, but "when a man goes away, and does not pay attention, I do not call him back. You may accuse me of being un-Christian, but I do not care. I am on the side of Nature. The old Chinese *Book of Wisdom* says: 'The Master says it once.' He does not run after people, for it is no good.

* *From Suffering to Fulfilment.* Keyserling.

† *Tibetan Yoga and Secret Doctrines.* Evans-Wentz.

Those who are meant to hear will understand, and those who are not meant to understand will not hear." Now, only by suffering do we learn that we are in error, and one of the commonest errors is to imagine that pleasure and happiness are "worth the wear of winning," for the fruit of pleasure pursued as an end is a sense of spiritual hunger and frustration, without one foot of progress on the Way. No great man is ever satisfied, for the man who is satisfied with life as it is and himself as he is is dead. He who believes that the life of the senses is worthy of serious pursuit may be left to consume its sweetness and resulting bitterness, but he who has glimpsed the Light of a Heart which beats in the deeps of Life will turn from the fading delights of the self's indulgence, and leaving the golden palaces of sense, go forth, as Gotama the Buddha once went forth, in search of an end to suffering.

Resistance develops the will and forces a change of values. Bodily disease is seen as a friend which points to errors of living; anxiety, fear and hate are found to be moods which drift like sullen clouds across a winter's sky; while ignorance, and doubt and pride, defilements of the mind, are seen as products of wrong thinking. Only the Essence of Mind is intrinsically pure, and the Essence of Mind is the journey's end of human consciousness. The wise man, therefore, uses *dukkha* as a signpost on the Way. As Mrs. Suzuki writes in her *Mahayana Buddhism*: "In Hinayana, suffering is something to be escaped from, but in Mahayana there is developed the idea that in suffering there is meaning, that indeed it is the very principle of religion and makes a way to deliverance."

For it is in adversity alone that the true man is revealed. In the fires of suffering, false desires are finally consumed, and from the ashes rises, purified, the essential man. When the storm of life through many lives is over, and the clouds of *maya* swept away, the self with eyes of wisdom, passionless, may view the sunlit heights which mark the entrance to a SELF unseen. Thereafter, between this man and his redemption lies

but the enemy of pride, which claims for self the rewards of victory. When pride is slain, and the feet of the Pilgrim finally "washed in the blood of the heart," the Gates of Enlightenment swing open to receive the conqueror. Yet only a blinding flash of the inward glory is revealed, and then they close again, with the "Man made perfect" still outside. Once more the Mystery of the Great Renunciation has achieved its purpose, and the world is richer by another Bodhisattva vowed to the service of mankind.

ZEN

There's pleasure in the body, strange delight
In all the functions of the day and night.
The lust of warmth, the belly's deep content,
The feel of fur, and sleep's abandonment.
The smell of wine, of woman's hair ;
A bonfire heavy on the autumn air ;
But lust of heart is better.

The feel of fear, resolved in swift relief ;
Blind anger, brutal, past belief
To reason kneeling, and heart's kindliness
That fills the throat and runs to bless
The littlest form of life ; and jealousy,
Conceived of love, and beauty's ecstasy ;
Yet lust of thought is better.

Mind, the unswerving searchlight of the soul,
Womb and destroyer of each partial whole.
To build with cold, conceptual glee
The shrine of an ideal, then set it free,
And nobler build, moving on godlike feet
Toward the vision of the thing complete ;

But give me Zen.

VII

THE DOCTRINE OF IMMEDIACY

ALL that is said about Zen is necessarily untrue. Asked "What is Zen?" Ummon, the great Zen master, replied: "That's it!" Strictly speaking, all else that is written or said about Zen is so many stains on paper or noises made in the air, for all means of communicating experience involve the use of the intellect, and Zen begins where the intellect, exhausted, falls to the ground. All information about Zen is, therefore, at the best a series of signposts, or, as the Chinese say, a finger pointing to the moon.

Yet signposts have their uses, and by the right use of the intellect one's consciousness may be directed to that state of mind which the Indian Buddhists call Dhyana, later corrupted by the Chinese into Ch'an, and later still by the Japanese to Zen. Zen, being direct experience of Reality, is beyond the intellect, and therefore beyond description, but comparison with this and that quotation from the sayings of Zen masters, and a description of the school which developed and still uses its remarkable technique, all these, and a resolute attempt to rouse the faculty by which Reality is immediately experienced, may stimulate that will to final knowledge which alone achieves the Wakening. If Zen can be classified at all, it is a mysticism of the will. All lesser faculties are developed and used to awaken *Buddhi*, the power in all men of immediate, direct perception of Reality, which is itself the first-born of the Namelessness. Zen as a method is therefore the technique of direct experience, and all its processes are directed to that end. This end or goal, being itself beyond the intellect, is impossible to describe, but it is often called Enlightenment.

Perhaps a better term is Awakening, for the latter word more forcibly reminds the student that no man can acquire what he has not already got, whereas if he will open his inner eyes he will see the Light already within. "The Light is within thee; let the Light shine" taught the Egyptian Hierophants, who only echoed the Buddhist teaching, "Look within; thou *art* Buddha!"

There are no short cuts to this Awakening. The intellect must be developed and trained before it can be surmounted, and reasoning made so rapid and immediate that as a process it almost disappears. But thought-control implies an understanding and control of the emotions in order that these, too, so far from hindering, may serve the indomitable purpose of the central will. As thought becomes clearer, faster and freed from the limitations of its past misuse, it becomes as a rapier in the hand of a trained enthusiast, and only a thrust like a flash of light can pierce the heart of truth.

The intellect builds laboriously and then destroys; Zen destroys, but has no need to build. The student of Zen, on reaching as high as his thinking mind can take him, turns, and destroys the ladder by which he climbed. He seeks the Light, and every form, without exception, which impedes his path is fiercely thrust aside. So far as human frailty permits, no single thing must be allowed to stand between the seeker and the Life which sleeps within, for every 'thing,' however tenuous in form, is a cage wherein some spark of Life has died. Scriptures are viewed as a cemetery of words, and ritual but a net to snare the mind. Temples are a sign of weakness, robes but a children's game, and even the image of the Buddha, lest it hold the will in fee, is best put on the fire. But if this be true of the symbols of the religious life, still more is it true of religions, for these are at best intellectual systems built on the tomb of some great man's experience. Even Buddhism is no exception, for it is far removed from that supreme Enlightenment which made of Gautama, the greatest of the sons of men, the Buddha, the supremely Awakened One.

The question arises, then, to what extent is Zen

school of Buddhism? In the field of religious experience the law of the Pairs of Opposites reveals the profound duality of the human mind. The intellectual and emotional approaches to Reality are seeming antitheses, as are occultism and mysticism, self-reliant ethics and salvation by faith, and even in Buddhism itself the same division between the rational, ethical, conservative Hinayana and the more mystical, metaphysical, progressive Mahayana is to be observed. But if these be antitheses, Zen belongs exclusively to neither, for it uses and unites all pairs of opposites, and is at once mystical and practical. At its highest it blazes with a spiritual glory rarely achieved elsewhere; in the world of men it is concerned with the humblest detail of the daily round. It is in one sense as cold as crystal, yet *Buddhi* is the level of human consciousness at which for the first time a direct preception of Knowledge is fused with pure Compassion for Life in its every form. It is not without cause that the Buddha is equally known as the All-Compassionate One and the All-Enlightened One, for the eye of *Buddhi*, once awakened, knows that the two are one.

As a spiritual experience, Zen will be found wherever a mind achieves direct experience of Reality, but in its methods of instruction the Japanese School of Zen is unique. There is no doctrinal teaching and nothing to be learnt. Scriptures, ritual, prayers and fasting, together with all other signs of a 'religious' life, are equally ignored. To the student of Zen these are hindrances, not helps. As Alan Watts points out in his *Spirit of Zen*: "The whole technique of Zen was to jolt people out of their intellectual ruts and their conventional morality. The masters asked awkward and unanswerable questions; they made fun of logic and metaphysics; they turned orthodox philosophy upside down in order to make it look absurd. Thus we have the master Hsuan-chien saying: 'Nirvana and Bodhi are dead stumps to tie your donkey to. The twelve divisions of the Scriptures are only lists of ghosts and sheets of paper fit to wipe the dirt from your skin. And all your four merits and ten stages are mere ghosts lingering in their decaying

graves. Can these things have anything to do with your salvation ? ' "

Historically, Zen is the result of the Chinese attempt to assimilate the doctrine of *Sunyata*, the Plenum-Void, brought by Buddhist monks from India. The Chinese mind is essentially practical, and no philosophic principle which cannot be immediately applied in action has any appeal. In the course of centuries, however, the masters of the ' Sudden ' School developed their own technique for rousing in others the spiritual wakening they had themselves achieved, and in this way a School was born. Inevitably, however, concessions were made to the frailty of the common people, and gorgeous rituals are to-day enacted in Zen temples for their benefit, while certain Scriptures of the Mahayana, notably the *Lankavatara Sutra*, are admitted to be of value in removing the stains of illusion from the mind. But the spirit of the masters knew no compromise, and the principles which they have handed down are simple in the extreme.

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

In the course of time the spirit of Zen produced the widest and noblest range of character-training, culture and art attributable to any School in the history of mankind. From Bushido, the ' Way of the Knightly Virtue,' which produced the Samurai warrior, to the delicate arts of serving tea and the arrangement of flowers, there is no part of Japanese culture and art, as distinct, be it said, from political policy, which was not formed in the crucible of Zen.

The reason is easy to find. Philosophy and science, mysticism and the arts, all reach in time by divers routes the entrance to a Way which is itself the Goal. " I am the Way, the Truth, and the Life," said the Christ, who embodied the Christ or Buddhic principle in everyman, and again, as is written in the *Voice of the Silence*, " Thou canst not travel on the Path before thou hast become

that Path itself." From such a level of consciousness, which is at once the Light and a way of action illumined by that Light, great art and culture and noble character must needs be born, and, be it noted, all these things must spring from a higher level than the intellect, the limitations of which, though obvious to all who meditate, seem yet unknown to the average Western mind. Yet the intellect can only learn *about* the Truth, and even when all that is knowable *about* Reality is learnt, the knower and the known are still two and not one, and the knower has yet to *know* Reality. Even the knowledge that all diversity is so many forms of One is an intellectual equation between this and that, and the subtlest process of thought can say no more. The mind, as thinking machine, collects, collates, compares and values manifested things, and thereby learns as much about them as may be known—*about* them. But these distinctions and comparisons are qualities inherent in the 'lower' mind, defilements upon that Essence of Mind which is "intrinsically pure." It follows that he who would *know* Reality must first admit that he does not know, for no man can begin to learn what he thinks he already knows. Hence the advice of St. Paul: "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God."

The word 'science' means knowledge, but 'scientists' decide, before seeking to know, that nothing is knowledge which cannot be proved by standards of their own determining, and these are laid down by the intellect. If they would truly *know*, they must therefore enlarge their field of search, and the first move is to abandon the habit of choosing between alternatives. Both may be equally true. In the essential duality of manifestation all forms are polarised, as it were, into 'pairs of opposites' and the first step on the way from knowledge *about* things to knowledge *of* them is to appreciate that both these opposites are true. As the Dean of St. Paul's wrote recently: "It may be that the nearest approach we can make to an intellectual apprehension of Reality is

by approving propositions which we do not see the way to harmonise with one another." But such is the strain imposed on the thought-machine, the intellect, in attempting to accept at the same time two contradictory statements, that a tension arises which can only be released by the rousifig of a higher faculty, the intuition, known in the East at *Buddhi*.

The foundation of Zen is the fact that the Buddha was the Buddha because he was *Buddha*, which is a more important statement than it sounds. Siddhartha Gautama learnt from the Brahmin teachers of his day as much as any man may learn from another's mind, but only as the crown of ceaseless striving did he burst the bonds of *avidya*, Ignorance, and attain the highest office in the hierarchy of this world, the BUDDHA, the Fully-Awakened One. This self-attained Enlightenment, the crown of direct experience, self-understanding in its highest form, is only attained by the immediate cognition of Reality, which begins with occasional flashes of true understanding, and finally becomes this glorious state of consciousness attainable at will. He who attains it speaks thereafter, as the Buddha spoke, and Jesus spoke, as one who *knows*. " And it came to pass, when Jesus had ended these sayings [the *Sermon on the Mount*] the people were astonished at His doctrine ; for He taught them as one having authority, and not as the scribes."

The Scriptures of the world have this in common, that they all make sense. But what is sense and what is nonsense ? Sense is a fragment of truth presented in a form approved by the intellect. All else is nonsense ; yet throughout the ages men have found that the deeper truths of life can only be phrased in paradox, which, from the intellectual point of view, is illogical, unreasonable and absurd. But Zen can never be logical, nor rational, nor even intelligible to the intellectual mind ; on the contrary, " the method of Zen is to baffle, excite, puzzle, and exhaust the intellect until it is realised that intellection is only thinking *about* ; it will provoke, irritate, and again exhaust the emotions until it is realised that emotion is only feeling *about*, and then it contrives,

when the disciple has been brought to an intellectual and emotional impasse, to bridge the gap between second-hand, conceptual contact with reality, and first-hand experience." This, as Alan Watts (*The Spirit of Zen*) points out, needs the faculty of Buddhi, " for the aim of Zen is to focus the attention on reality itself, instead of on our intellectual and emotional reactions to reality." This reality flows as a river, the river of Life, and whereas thought can lead the student to the river-bank, only the indomitable will to continue onward, plus the confession that the intellect can do no more, will produce the tremendous courage to take the ' death-leap ' from the cliff of knowledge into the fathomless unknown. Life on the cliff is safe, and known, but, to the will which knows no pause upon the Way, such life is a prison not to be endured. Better the chance of death for every loved belief and principle than the dull security of a life outworn, and out of the mists of the valley below, that ' valley of the world ' which, being lowly, holds the world, the voices of the fearless ones who leapt and lived bring reassurance to the doubter's will.

If this be so, how seriously misleading is the half-truth that Awakening may be achieved, not, it is true, by ritual or prayer or fierce devotion or much learning, but by the due performance of all duty as it comes to hand. It is true that a Taoist teacher said that " usual life is very Tao," and that, as Dr. Suzuki wrote, " Salvation must be sought in the finite itself, for there is nothing infinite apart from finite things," but to reach the true Awakening life must be lived in its littlest detail freed from the tyranny of thought, which bows to the ' Opposites,' freed from desire, which binds the aspiring will to things of sense, and in the brilliant light of a consciousness that all things, good or evil, manifest the Essence of Pure Mind. When this and more than this is a fair description of " usual life," then usual life is the way of Zen, but not one moment before !

To the master of Zen the average pupil seems as a man in chains, as a man who builds a tower of scaffolding in order to reach the sky, as a man in a cage who is proud

of its sound construction yet cries aloud to be free. Hence the variety and startling nature of the means employed to release the prisoners, ranging from stony silence or irrelevant answers to rudeness and even violence to the person of the questing mind. Nothing, however extravagant, is beyond the range of the master in his efforts to shatter the cage which men erect about their minds with slow, conceptual thought, for until these out-worn habits are removed, the light of *Buddhi* shining within, will never irradiate the mind. Yet the whole technique is used, not to give the seeker something he has not got, but to bring him to the point of being able to 'let go,' and it needs great courage, and a fierce intensity of effort, to 'let go'!

The philosophy of Zen may be called the Doctrine of Immediacy. As early as the seventh century A.D. the Patriarch Wei Lang referred to his teachings as those of the Sudden School, for its aim is to stimulate the mind into leaping the gap between subject and object *im*mediately, that is, without the intervening processes of thought. The 'devices' used to attain this end are various. One is the *mondo*, in which by a rapid exchange of question and answer the pupil is forced to an ever-increasing speed of thought till, finally, leaping the well-worn steps of reasoning in a single flight, he rouses the dormant flame of *Buddhi*, and achieves in a flash of vision that union of subject-object which is pure experience.

The *mondo* is used in the presence of the master; the *koan* is used alone. This apparently meaningless word or phrase is held in the mind unceasingly, as the object of meditation in the hours so set apart, and at the rim of consciousness in all other waking hours. For weeks and months, and maybe years, the whole power of the mind is bent on 'solving' the *koan*, but finally, baffled, exhausted, and all but beaten, the mind attains the Ring-pass-not of reasoning, there to be faced with a door to which it has no key. Yet the moment of despair is the moment of victory, for here is the "centre in the midst of conditions," where the swing of the Opposites is stilled, and here, in the darkness of exhausted thought,

satori comes, and the *koan*, as the shell of a broken nut, is thrown away. Yet this is not the end. *Satori* is but a flash in the darkness; ultimately the light must burn unceasingly, as "a flame in a windless place." Yet "even among Zen followers there are some who are no believers in the *koan*, regarding it as something artificially contrived; indeed, they go farther and declare *satori* itself to be a sort of excrescence which does not properly belong to the original system of Zen."*

Zen is a method of approach to Truth which cannot be limited, even by a "Zen" technique, and its lower stages need no Japanese master to assist in the mind's unravelling. The purpose of Zen is to shatter the trammels of form, and too much reliance on a single method, even though used as a mere 'device,' will only prolong the bondage rather than bring it to an end. Even a 'pure' abstraction is a cage, and consciousness is none the less enslaved by an object by reason of the fact that it wears but a tenuous form. Hence one finds, as Alan Watts points out, that while the philosophers of the Mahayana were considering problems intellectually, Zen passed beyond discursive thinking to the direct experience of Reality: "When asked about the ultimate mysteries of Buddhism, it replied, 'The cypress tree in the courtyard' —'the bamboo grove at the foot of the hill'—'the dried-up dirt-scraper.' *Anything* to bring the mind back from abstractions to life!"† For a conception, as the word implies, however abstract, is a fragment of life that is captured and confined, while the purpose of Zen is to stand in the flow of the river of Life, and then—let go.

It follows that Zen is a discipline, not of the mind and emotions merely, but of the will. Sooner or later the mind rebels at paradox, and describes as nonsense the mountain peaks of wisdom where its feet have not yet trod. Yet the mental man walks stumbling forward, using the rope of established reasoning to haul himself in mind from here to there, from now to then. The Zen practitioner walks upright in the Eternal Now, and,

* *Essays in Zen Buddhism.* Vol. II. Suzuki.

† *The Spirit of Zen.*

knowing that all directions are in equal error, flows with life unceasingly, faster and ever faster, only to remain unmoved in the Almighty Here! The extravert acts ceaselessly, in constant need by useful action to retain his sense of an all-embracing Unity; the introvert would say, with the Patriarch Wei Lang: "We should work for Buddhahood within the Essence of Mind, and we should not look for it apart from ourselves." The wise man, knowing there is neither out nor in, prefers the Middle Way and treads it, Here and Now.

What, then, is the secret of Zen?

"It is so near that none can see it,
Yet so far that here it is!"

The Western teaching of a Heaven to be earned in life but only experienced after death has made the average Christian so long-sighted that, forgetting the Christ's own teaching that the Kingdom of Heaven lies within, he fails to perceive what lies so close at hand. Zen describes nothing, explains nothing, teaches nothing; but it points a way, and the way is within the mind. Asked: "We have to dress and eat every day; how do we escape from all that?" the master Bokuju replied: "We dress, we eat." "I don't understand," said the questioner. "If you don't understand, put on your dress and eat." There is a famous saying in the New Testament beginning: "To him that hath. . . ." In the same vein Hui-ch'ing said to a pupil: "When you have a staff I will give you one; when you have none I will take it away." To the thinking mind this is nonsense; to the intuition, sense.

Dr. Suzuki* gives a perfect example of the difference between the intellectual and the intuitive technique. There is an Indian story, often recited as the origin of Zen, which runs: A Brahmin came to the Buddha and offered him two flowering trees, which he carried in either hand. As he approached, the Buddha called out "Drop it!" The Brahmin dropped the tree in his right hand. Again the Buddha called out, "Drop it!" The Brahmin dropped the tree in his left hand. Once more the Buddha

* *Essays in Zen Buddhism.* Vol. I. Suzuki.

called out, "Drop it!" Puzzled, the Brahmin asked, "What else have I to drop?" "I never told you to drop the trees," the Buddha answered, "but to abandon your desires, your hatred, your illusions, and that which you call your self, for only when all these are abandoned will you be free from the Wheel of Birth and Death." Far different is the Zen equivalent. "A monk once asked the master Joshu, 'How is it when a man brings nothing with him?'—'Throw it away,' said Joshu.—'What shall he throw away when he is not burdened at all?'—'If so, carry it along!'"

There is a lovely passage in *The Man Without a Sword*, which is of the very essence of Zen: "I have no parents. I make the heavens and the earth my parents. . . . I have no strength. I make submission my strength. I have neither life nor death. I make the Self-Existent my life and death. I have no friends. I make my mind my friend. . . . I have no sword. I make the sleep of the mind my sword." Here is the clue, if not the key, to Zen. With the mind that is friend asleep, the sword that is wisdom is wakened. So sharp that it severs the Gordian knots of every problem before they are even tied; so swift that it pierces the heart of Truth before the shield of the Opposites can intervene, it is a flame of joy in the darkness of illusion, and once unsheathed will never rest until the hour of victory.

Asked: "What is Zen?" a master replied, "Walk On!"

* *Dreams and Delights.* Mrs. Adams Beck.

ONWARD

The falling tide of darkness flows away.
The voice of self is stilled.
I am a child with opened eyes of day,
A vessel yet unfilled.

I am alone, yet seek not any friend.
I feel the heart of woe.
The face is veiled of my appointed end,
Yet this I know:

The future lies unmoulded in my hands.
A Path winds out before.
There is no backward way. Behind me stands
A closéd door.

VIII

THE MIDDLE WAY

As is written in the *Sutra of Wei Lang*: "You should know that so far as Buddha-nature is concerned, there is no difference between an enlightened man and an ignorant one. What makes the difference is that one realises it while the other does not." Wherefore is it true to say that: "The aim of man is to become what he is," and all religions are designed to assist in this becoming. Yet behind religions stands Religion, which Professor Radhakrishnan, earlier in *Gautama the Buddha* than the above quotation, describes as "the vision of a reality which stands beyond and within the passing flux of immediate things, the intuitive loyalty to something larger than and beyond oneself." This Reality has been given many names, but Indian philosophers, with proper reticence in limiting with names the Namelessness, refer to it as THAT, and knowing, as all mystics know of their own experience, that within each man is something which is part or aspect of the timeless Whole, they summarised their Wisdom in a single phrase—Thou art THAT.

This fundamental statement comprises three particulars —thou, THAT, and the relation between them. Whereas Hindu thought has ever stressed the fact of this identity, the Buddha was the first in human history to emphasize and analyse the means whereby the potential was made actual, the way from Thou to THAT, the technique of Becoming. There was, as Mrs. Rhys Davids has pointed out (*What was the Original Gospel in Buddhism?*), "a danger in too lightly accepting identity of the actual human with the divine self. Between the two lay a great, a very long process of 'becoming' before man

could realise what it was in his essential nature to come to be. It called for a 'training' requiring not one little life only but many lives," and called, too, for a deliberate "choosing to become, and the sustained outcome in endeavour." But this tremendous journey, whose only pauses are those periodic nights of rest when the garments of the day are laid aside in 'death,' implies a Pilgrim moving onward to the ever More, a striving will whose watchword is 'becoming' (*bhavana*), and whose goal is infinite. Whether the Goal of Life be viewed, as in Hinayana Buddhism, as the ending of all sense of self, or whether, as in other creeds, the crown of a thousand lives of effort is the attainment of a state of consciousness where Thou and THAT are made commensurate, is a matter of terminology and point of view; yet this we know, that "according to Buddha's teaching each man will have to find salvation, in the last resort, alone and with his own will, and he needs all the will in the world for so formidable an effort." Truly, "by precept and example Buddha was an exponent of the strenuous life"!*

This noble pilgrimage, from Here to There, from the fact to the realisation of Enlightenment, takes place within the illusion of our consciousness called time, and the details of this aspect of the journey form the doctrine of re-birth. Just what is the Self which moves from life to life, and what is the nature of the healing sleep which lies between are matters of no practical importance; nor does it greatly matter what is the nature of the Journey's End. We know this much about Nirvana, or Moksha, or Fana-al-Fana, or however else men name this vague Ideal, that only he can speak of it who knows its essence from his own experience, for as with Tao so with all other aspects of Reality, "those who know do not (for they cannot) speak; those who speak do not know." Even the noblest of ideals is only a milestone on the road of the 'ever-becoming.' There is in fact no final goal, and all our visions of the journey's end are only carrots tied to the donkey's nose. They draw

* *Gautama the Buddha.* Radhakrishnan.

us onward, but the journey is itself the goal, and every duty done is itself that journey's end. Even as a climber, victorious on a lowly pinnacle, looks upward to a nobler summit yet unclimbed, so should man's ideals be ever-receding. Yet there is value in the symbol of an ultimate ideal, for herein all the ultimates must meet, even the known and unknown areas of the human mind, for, as Jung points out, "the symbol is on the one hand the primitive expression of the unconscious, while on the other hand it is an idea corresponding to the highest intuition produced by consciousness."*

Yet if the end of the Road can never be known until we arrive at it, the beginning is here and now. Life is a ceaseless process of becoming, and moves in a double spiral down to the deeps of matter and back to the heights of its own unstained eternity. In one sense the whole of the journey home, from mineral to God, comprises that Middle Way, "narrow as a razor's edge," which moves between the countless Opposites on which is built the manifested world. Yet it may be said that the final path of self-deliverance only begins in that moment of time when the lower self, the personality, first sees with the eyes of the Self within, and knows, with radiant certainty, that Thou indeed art THAT, that "I and my Father are One." Thereafter the vision fades, but not the memory, and the Path, once entered, knows no shadow of turning and no pause upon the Way. From hour to hour, from day to day, Life, the Initiator, tests the aspiring pilgrim soul. Each step on the way is a minor achievement, illumined with that same Enlightenment which, at cosmic levels, crowned the efforts of Siddhartha Gautama, and every sacrifice of self to Self and Self to SELF is training for the Great Renunciation, when all that is learned by the individual, of knowledge, power and spiritual grandeur, is laid on the altar of mankind.

The Road of Becoming is in this respect unique, that it starts and ends in the mind. As the Patriarch Wei Lang proclaimed: "The Essence of Mind is intrinsically

* *The Secret of the Golden Flower.*

pure," and "we should work for Buddhahood within the Essence of Mind, and we should not look for it apart from ourselves." Whether we travel to the East or West we only move our bodies, and for the greatest journey in history there is no going away. There are those who, in preparation for the journey, leave the world, the better, so they say, to prepare for the final march to victory. But a man needs script and staff for the journey, and the news of others' experience, and, if he loves his fellow man, a boon companion at his side. All these are found in the market-place of circumstance, and Life, the superabundant, looks disdainfully on those who hide away. For the Path is not to be studied in a monkish cell, but lived each moment of the day, in the midst of circumstance. Indeed, as is said in the *Voice of the Silence*: "Thou canst not travel on the Path before thou hast become that Path itself." But the same great manual of self-becoming also says: "Before that path is entered, thou must destroy thy lunar body (the body of desire), cleanse thy mind-body, and make clean thy heart."

This is the field of ethics in its widest sense. Ethics alone, the way of the saint as distinct from the ways of devotion, of beauty, and that of the student-philosopher, is the art of true relations with one's fellow men. All codes of morals consist of a series of precepts designed to prevent the evils done by one man to another, enjoining respect for his body, his goods, and his reputation. This true relationship involves the maximum of self-control; that is, control of the desires of one's self where they conflict with those of others. With the dawning consciousness of a larger Self the need for rigid rules, whether imposed from without or within, gives way to the true nobility of life which springs from an understanding of its essential unity. Ethics, therefore, is the school wherein the character learns to subdue the desires of the part to the greater needs of the whole. As such, it is of immense importance, but the Path begins at a point where the need of ethics is transcended, and at its entrance lies a bridge.

This bridge is mentioned in every treatise on the inner

way. It joins the will to the deed, fantasy to fact, the ideal to the real made visible. Over it life must some time pass, but because beyond it lies the realm where Self, the inward character, and not the self is ruler, the latter uses the utmost of its energy, acquired in many lives of self-indulgence, to hold the traveller back. This explains why few of our splendid plans for spiritual growth are allowed to materialise, for all involve the subjugation of self, and the lower desires resent being chained to the needs of the whole, of which they are such unruly members.

Man walks upon two legs. The Path is a Middle Way between the Pairs of Opposites, and the doctrine of the 'Mean' may only be grasped by an understanding of the correlation and interdependence of the two. These opposites are as the two sides of a coin; the existence of one implies the other. As the *Tao Te Ching* points out:

> "When all in the world understand beauty to be beautiful, then ugliness exists.
> When all understand goodness to be good, then evil exists.
> Thus existence suggests non-existence. . . ."

and the existence of any attribute or quality implies its opposite.

To him who treads the Middle Way all opposites are fused into one in the crucible of a Mind unstained with differences, for "the Essence of Mind is intrinsically pure." Only the eye of Buddhi, the 'third eye' of mythology, can see the opposites from the view-point of this 'higher third,' yet he who lights this lantern will not lose the Way, for "if thine eye be single thy whole body will be filled with light."

The *Sutra of Wei Lang* sets out thirty-six pairs of opposites, including, for example, Heaven and Earth, affirmation and negation, form and formlessness, good and evil, existent and non-existent, to which may be added the usual Western examples of in-breathing and out-breathing, night and day, and the ebb and flow of the tides. The list is endless, for in respect of all things there are at least two points of view. Of profound

importance in the history of Eastern thought, however, for it is the principal distinction between the Hinayana and Mahayana Schools, is the apparent distinction in the human mind between what Buddhists call the Arhat and the Bodhisattva ideals. The Arhat is a man or woman who by lives of self-elimination attains Nirvana; the Bodhisattva vows from the first to dedicate his whole endeavour to the service of mankind. The former, concentrating on his own improvement, aims at reducing the power of the selfish self, or not-Self, until there is no longer a self to impede the will of the Whole: "Forgoing self, the Universe grows I." The latter, concentrating on the needs of all humanity, aims at so expanding the germ of the universal Life within, that self grows into Self, and Self into SELF. In brief, the former strives to slay all sense of self-ness; the latter fosters the sense of oneness with all other forms of life until the sense of self-ness coincides with SELF. Both slay duality, but by complementary and therefore 'opposite' means. The different 'devices' used to achieve the same ideal produce the complementary paths of the more rational, literal-minded, even puritanical Hinayanist and the more compassionate, expansive mysticism of the Mahayana. Even here, however, the wise man treads the Middle Way, and while moving towards the ideal of the Arhat, the self-perfected man, remembers that self-development cannot proceed very far without that all-compassionate regard for living things which makes the Bodhisattva the ideal of unnumbered millions of humanity.

There is a characteristic Buddhist virtue which illustrates the doctrine of the Mean, and this is tolerance. At one extreme lie those who conceive it their duty to save their brothers' souls, even in the face of fierce resentment on the part of those to be 'saved'; at the other extreme lie those who consider that salvation is such a personal affair that they take not the slightest interest in the spiritual welfare of any of their fellow men. The Buddhist attitude allows each man to mind his own business, yet always offers help where help is needed and desired.

Man walks upon two legs, and progress is an alternating change of weight or emphasis between the two. Yet just as a fencer's weight seems ever poised between his feet, resting upon either foot only for so long as is needed to swing back the emphasis, so on the Path the traveller rests at neither extreme, but strives for balance on a line between, from which all opposites are equally in view. For all extremes beget their opposites, and both are alike 'unprofitable.' As the Buddha said, in his first expounding of the Middle Way: "There are two extremes, O Bhikkhus, the habitual practice on the one hand of those things whose attraction depends upon the passions and senses, an unworthy and unprofitable way . . . and the habitual practice on the other hand of self-mortification, which is painful and equally unworthy and unprofitable."

But if to the eye there are obvious pairs of opposites, no less definite is the inward division in the mind. Western psychology has rediscovered the 'feeling' and 'thinking' types, and the difference between the introvert and the extravert. Less obvious, but just as important, is that between the gaining of experience and digesting it, which corresponds with the active and the meditative type of mind. All these distinctions are, of course, ephemeral, for every mind—that is, each aspect of the Essence of Pure Mind—must sooner or later develop every quality, and in the course of many lives use male and female bodies to that end.

In the course of centuries, progressive thinkers of the Mahayana School have carried the doctrine of the Middle Way to its logical though staggering conclusion. If neither life nor death are ultimates, if time and timelessness are both untrue, then equally the two ends of the Path are a pair of opposites, and the world we know, Samsara, and the end of which we dream, Nirvana, are equally untrue. Both alike are aspects of the Essence of Pure Mind, but none will reach this state of cosmic consciousness until for him the pendulum of the opposites is stilled.

Meanwhile, for him who finds the doctrine of the

opposites, as such, too subtle and profound, there is ample precedent for studying the Way in terms of trinities. The Hindu pantheon includes the Creator, the Preserver, and the Destroyer, and the West has long made use of the threefold Path of the Good, the Beautiful, and the True. These may be compared with the three divisions of Raj Yoga : Jnana Yoga, the way of spiritual knowledge, Bhakti Yoga, the way of love and devotion, and Karma Yoga, the way of right action in the due performance of all duty. These three are aspects of one Way, for the vision supplied by wisdom is useless unless translated into action, and placed at the service of all by the hands of love ; devotion is useless unless guided by right knowledge, and the perfect act needs knowledge and love if it is to avoid reactions on its author in the days to come. It has been said that " love is the power by which we rise, whether that love be of the True or of the Beautiful or, best of all, of the One *Atman*, Krishna, Who shines through everything men love or worship,"* but even love must be constantly and usefully applied. It is said of Tao that " when one looks at it one cannot see it ; when one listens to it one cannot hear it. However, when one uses it, it is inexhaustible," and, as the followers of Zen Buddhism know best of all, it is in the right performance of the daily round that beauty, love, and wisdom are alone made truly manifest.

Yet even these trinities may be resolved into the pairs of opposites which sever one-ness into the illusion of duality, for knowledge in action is wisdom, and love in action is compassion, or service, and the Buddha was the All-Enlightened and the All-Compassionate One.

From a different point of view the Path is a spiral on which a threefold cycle of understanding is perpetually experienced. There is a Japanese saying to the effect that in the beginning a man sees mountains as mountains, and trees as trees ; later, the mountains are no longer seen as mountains nor the trees as trees ; later still, he sees once more the mountains to be mountains, and the trees as trees. On this analogy, an interesting

* *Yoga of the Bhagavat Gita*, Sri Krishna Prem.

schedule might be made of the mental cycle, constantly repeated, by which the indwelling consciousness, *vimana*, moves from an early state through an 'opposite,' intermediate state to a 'final' state, which, seen as a higher third above the two, is in fact the first with so much added experience. Even so does THAT periodically manifest in the Universe as we know it, and then withdraw Itself into the *Mahapralaya* of the Great Unmanifest, with all the added experience of the intervening period of "time." We pass, for example, from formlessness through form to a higher formlessness; from a lack of desire, from feeble will, through fierce desire to a pure desirelessness; from absence of purpose through intensity of purpose to the state described by the Master Lu Tzu in the *Secret of the Golden Flower*: "If one can attain purposelessness through purpose then the thing has been grasped." In the same way, lack of effort moves through effort to the true Right Effort, which is effortless, while no-self, in the sense of no personality yet developed achieves, via a period of selfishness, to selflessness, where only SELF remains. It may be that when psychology as a science has been more developed we shall find that from the unlimited Unconscious we reach, through a slow dissolution of the *participation mystique*, a perfect consciousness, only to lose it, as we near the Goal, in the Universal Consciousness which lies at the threshold of the Unmanifest Unconsciousness. However that may be, the Path of Life would seem to be a learning that mountains are not mountains, and yet they are, a technique which Zen alone as yet has developed and applied.

The Buddha summarised life into Four Noble Truths, and according to the Scriptures said: "It is through not understanding, through not penetrating the Four Noble Truths, O Bhikkhus, that we have wandered round this long, long journey (of re-birth), both you and I." These Truths are, first, the omnipresence of suffering; secondly, its cause, desire or selfishness. Third is the logical and vitally important statement that the effect, suffering, may be removed by removing its cause, desire; and the Fourth Truth is described in the Scriptures as

the Noble Eightfold Way. The untranslatable terms which describe the steps on the Way are usually rendered as Right Views, Right Motive, Right Speech, Right Conduct, Right Means of Livehood, Right Effort, Right Concentration, and Right *Samadhi*, a state of consciousness which is the prelude to Nirvana. This Path may be studied and applied at divers stages of development, as the Confucian 'golden mean' of ethical conduct, as the moral and mental character-training usually described as 'self-development,' or as the unfolding of the higher centres of one's being, of which one reads in spiritual classics such as the *Voice of the Silence* and, in its purest rendering, the *Tao Teh Ching*.

At all three levels, however, the same three facts apply —that the Path begins both Here and Now; that "thou canst not travel on the Path before thou hast become that Path thyself"; and that the Path is at all times a Middle Way. All that we think and say and do is short of perfection, for it is ever at least a hair's breadth to the one side or the other of the median ideal. Yet to find and then to tread this Middle Way, unswervingly, untiringly, is the oldest, hardest, and most enjoyable game in the world. Whether viewed as a religion, a science or an art, a habit, a hobby, or as the only thing in a dismal world which is 'worth the wear of winning," this ceaseless effort to bestride and ride the Bird of Life is a whole-time job for any man, and its own supreme reward.

IX

DANA: THE ART OF GIVING

DANA, which may be translated as the 'charity' of St. Paul, is described in *The Voice of the Silence* as "the Gate that standeth at the entrance of the Path." Its importance in that inner growth which is known as treading the Middle Way is paramount, and not subordinate. As St. Paul wrote, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." The Buddhist religion has been summed up in the triple injunction: "Cease to do evil; learn to do good; cleanse your own heart." And the heart of doing good is charity, loving-kindness, the utmost giving of all that we have and are, not for reward, now or hereafter, but because we cannot do otherwise.

Dana is far too wide a term to be confined within the modern usage of the word 'charity,' which has fallen sadly from the Greek original of St. Paul. The word to-day is confined to the physical plane, and has the implication of a condescending surrender of money and things which are surplus to our own requirements. The fact that we can say, 'As cold as charity,' is proof of the degradation of a noble virtue, and charity so carried out is an insult to the receiver and useless, if not evil, in the giver's mind. True giving covers far more precious gifts than pass from hand to hand. Money and goods are the least of charity. Time is often far more valuable and the busy man would rather give a substantial cheque than an hour of his busy day. More common in those who have not than in those who have is the goodwill of the heart, the 'willing well' to the one who needs,

and those who complain that this is all they have to give are ignorant of spiritual values. Motive is the touchstone of an action's worth, and he who wills to give all he has, and backs it with the giving of all that he can spare, is helping the recipient and himself far more than he who gives what he does not want and considers himself well rid of a tiresome applicant.

So much for what is given, but who gets, who gives? The personality is a mask for the individual, and the individual is, as Buddhism has demonstrated, only a 'bundle of attributes' enshrining a ray of Enlightenment, the Christ or Buddha within. It is from the illusion of individual permanence, "the great dire heresy of Separateness that weans thee from the rest,"* that the need for charity is born. As is written in the *Tao Teh Ching*, "When all in the world understand beauty to be beautiful, then ugliness exists. When all understand goodness to be good, then evil exists," and when all believe that men are separate, then love, the binder, is needed to unify the foolishly self-separated things.

But the enquiry must go deeper. Do we in fact give away and receive in return, or is it truer to say that we own nothing save what we give away? The affairs of the heart are exempt from reason, for they spring from a higher plane, and the whole rational conception of possession must be reconsidered in the light of love, that force which, with its twin, repulsion, is the strongest in the world. If the Buddhist doctrine of *anatta* be the truth, then truly we own nothing, for we are but bubbles on the stream of time. The Chinese say that life is a bridge; wherefore build no house upon it. If we are travellers, perpetual travellers, treading the journey home, how can we who are mortal burden ourselves with mortal goods? Yet even as in a wayside inn we use its furniture for a night, so for a single life we use what we need of material things, then freely let them go. In a way we are all alike trustees for our possessions, whether we have twenty or thirty talents, or only one. And as we use what we have, so shall we find our future

* *The Voice of the Silence.*

possession. "For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." The more we acquire, the greater our responsibility. Let a man have two coats, but if he have six will there be no dis-ease in his mind that others shiver for want of one? Let a man have books, but he cannot read the whole of a thousand at one time, and others have need of them. If this seems communistic, so it is, of the spirit, but it is the greatest possible mistake to imagine that the virtue of right possession can be instilled by politics. Not one per cent. of the population would willingly forego the right to acquire as much as wealth can buy, and to force the remaining 99 per cent. to be starved in their desire is the way to revolution and not the Middle Way.

Money, the most fluid of all property, must circulate unceasingly or, like blood, it will stagnate and lead to serious disease in the body corporate. Water finds its own level, and from him who has too much there is a natural flow to him who has too little, but this should be a natural flow, not a transfer forced against the donor's will.

For the opposite of Dana is Tanha (Sanskrit, Trishna)—

"Trishna, that thirst which makes the living drink
Deeper and deeper of the false salt waves
Whereon they float. . . ."†

This thirst, or personal desire binds the possessor to the thing possessed with an elastic cord, and to tear out our possessions against our will is to cause intensive suffering or *dukkha* to the person robbed. The reaction of the deprived possessor is anger and the will to regain his goods or, if he has never been allowed to possess them, to gain what he desires. The only way to procure true Dana is to educate the mind to want to give, and this by teaching the fleeting nature of possession and the folly of all personal desire.

It has been said that there is no poverty save in desire,

† *The Light of Asia.*

Desire, in the sense of personal desire is a craving to add to the stature of the not-Self, and in the same point of space there is no room for God and Mammon, the Self and the not-Self, Tao and Illusion. Desire unsatisfied is discontent, a hunger in the lower mind which is itself a form of suffering; desire satisfied is a contradiction in terms, for desire of this kind is never satisfied, but feeds on itself without end. Where there is desire there is no peace, for peace within is the reward of self-lessness. The reason is that every gain is to another's loss, and that which harms the whole can never serve the nobler ends of the individual. In English law there is a clear distinction between possession and ownership. I possess the watch which is lent me, but I do not own it; I own the house which I have rented to another, but I do not for the time possess it. In these terms it might be said that in the inner life we possess what we have; we own but that which we give away. And this conception may be linked with the idea of trusteeship of all our goods and talents, for we have given away, in the spiritual realm, that which we no longer hold with bonds of self-regarding, but in trust for all.

Why do we give? The answer is all-important, for the difference between good and evil is in the mind, and Karma, the law of cause-effect, takes cognisance of an act on every plane. Thus, a gift of money for the purpose of publicity will help the donor to 'acquire merit' on the physical plane, but will further darken the mind with selfishness. This equally applies to invisible things, with the added doctrine that in nature's commerce there is no cheating; we get what we give, no more and no less. He, for example, who goes to a meeting to see what he can get will get little, even though he will surely blame the speakers for his poverty. For Dana resides in the heart, and he who would have must pay, if not with money at least with the will to receive, with spiritual energy, with goodwill. And these are easy things to give abundantly, and their giving involves no loss. Has he who loves less love for all his loving? For the quantity which the lower self can give of its

possessions is limited; the amount of nature's wealth of life and love and beauty is unlimited, and he who draws on "the power-house of the Universe" can draw, so long as the drawing be for the commonweal, unceasingly. The measure of what he will have to give is the width of the conduit pipe he offers the higher life, the life of which he is one brief infinitesimal form.

In every counting house there is a direct reflection of these laws of spiritual book-keeping. As every accountant knows, all that you borrow is a liability, though it makes you rich in the eyes of men; all that you lend, though it seems you have lost it, is an asset, and in some concerns the principal asset of the firm. Nature goes further, and rules that the only abiding assets are what you have given away.

It has been said, "The price of a debt is its payment." Nature's accountants are inexorable: all that is owed must be paid. A debt is a bond that binds you to the debtor; sever it, and be free. Money debts are the easiest, for if the debt cannot be paid it should not have been contracted. Let the payment be swift, willing and with measure running over. Promises are debt of honour, whether of money, to keep an appointment, or to keep a secret. Let them be paid at once, even though with regret that the promise was ever made. But however deep the regret, once the promise is given it must be kept. Next time, be more careful about making such a promise! Gratitude is a form of debt-paying, and the student soon discovers that it is more difficult to receive than to give. The Eastern attitude to thanks is the opposite to the West. In the East, the Buddhist Bhikkhu does not thank the donor for his bowl of food, but regards the giver as fortunate that he will acquire such merit for his generosity. Yet in his mind he pays for the food with gratitude, and the debt is paid.

Dana, in the modern sense of charity, is a complex and profoundly difficult problem. If it is to do more good than harm it needs right motive, ample understanding of the human mind, and wisdom in the choice of ways and means of giving. As H. P. Blavatsky wrote,

"More mischief has been done by emotional charity than sentimentalists care to face." There is only one right motive, the desire of the heart to help another's need. Organised societies may serve the needs of the body, but it is the personal touch, the warmth of heart in the giver that feeds the real hunger of the one in need. Organised charity is almost a contradiction in terms, for the heart element is negligible, and one cannot thank an anonymous committee, nor give of the heart to a Benevolent Institution. It is the smile which goes with the gift that makes it easy to accept, and the fact that a fellow being has taken the trouble and time to help is the healing element which money and goods can never supply. In the ideal community there would be no charitable associations, for the needs of the individual would be met by individuals, and there are communities in the world to-day that have no "charities," for the individuals do not allow the need for such to arise.

It is because individual charity needs such care and wisdom that organisations arise, though there are other reasons less creditable. For on the one hand no call must be refused—"Inaction in a deed of mercy becomes an action in a deadly sin"; and on the other hand there is the "sponger" who will always ask for what he is too lazy to earn, whether of money or wisdom. It is wrong to help too long, lest self-reliance be weakened, yet it is harmful to withdraw before the sufferer is weaned from such assistance. It is said that advice is cheap to give, yet sound advice, when asked for, is the most valuable gift that age and experience can give. Yet even advice is dangerous, for if another acts upon your advice the karma of his acts is also yours. Wherefore be careful of interference, lest with a will to help you do but bind yourself more firmly on the Wheel. Give principles, in the Buddhist manner, prefacing, though silently, the wisdom offered with the old, traditional words, "Thus have I heard." As is said in the Buddhist Scriptures, "The gift of the Law excels all other gifts," for the Wisdom which is the heart of all religions will alone enable a man to tread the Middle Way unaided, and to

find for himself the changeless, common Goal. And there is value in the word gift. As Shakespeare makes Polonius say, "Neither a borrower nor a lender be, for loan oft loses both itself and friend, and borrowing dulls the edge of husbandry." It is wiser to give impersonally, asking for no reward, than to create a tie which may, with much unpleasantness, "lose both itself and friend.'

And so to the word 'afford.' One can always afford to be generous, for if the request for help is 'right,' not only is it right to answer it but the means to help will be forthcoming. Experience shows that when the motive is right the law of the vacuum obtains. "Give, and it shall be given unto you," when the self is emptied, Tao flows in, and bread cast upon the waters returns in strange and devious ways. For the root of it all is in the heart's sure knowledge of its own eternal unity. The man that loves his fellow men is above all argument. He knows that the Buddha-Christ is shrined in Everyman, that all that stands between the Light and the heart's enlightenment is man-erected, and though the Way be long, it bears its own infallible reward.

The technique used must vary with the individual. Buddhists largely use the four Brahma-Viharas, pouring out on all that lives the tremendous power of Love, Compassion, Joy and Equanimity. Other religions have their own methods, with or without the symbol of God, but the power is the same and its power is infinite. "Give up thy life if thou would'st live," says *The Voice of the Silence*. "Greater love than this hath no man," say the Christian Scriptures, "that a man lay down his life for a friend." And the life that is given is more than the life of the body. It is the life of self, the dearest of our dear possessions, the last and final barrier between a man and his own divinity.

Most religions speak of the Great Renunciation yet, as is written in the *Dhammapada*, "Drop by drop is the water-pot filled," and only by lives of small renouncement will the self at last be shed. "To live to benefit mankind is the first step," says *The Voice of the Silence*, and it would seem the last, for we must needs "remain

unselfish to the endless end." Perhaps in this same immortal manual of true Dana is to be found a passage which, when laid beside the inspired exordium of St. Paul, makes further words seem futile. As is said in the Scriptures of Zen Buddhism, "the rest is silence, and a finger pointing the Way."

"Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

"Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

"But let each burning human tear drop on the heart and there remain; nor ever brush it off until the pain that caused it is removed."

X

BUDDHIST MORALITY

SILA is a Sanskrit word which covers the field of morality, or ethics. When practised in relation to Dana, the art of giving, it forms the necessary self-preparation for Bhavana, the road to self-enlightenment by concentration, meditation and contemplation. Its relation to enlightenment is therefore intimate. As Professor Radhakrishnan puts it, "Truth can never be perceived except by those who are in love with goodness." For goodness, leading through the realm of good and evil, reaches the plane beyond all these illusion-born distinctions. The only barrier which holds us from "becoming what we are" is self, and when the self, the temporary aggregate of passions, fears and prejudices, of hopes and personal desire, has died, even as a fire for want of fuelling, then right and wrong, and all other 'pairs of opposites' belonging to the realm of self, will also die.

Morality, then, is the way of the Good, until such time as good and evil are transcended, and it may be described as the common denominator of all religions, for though the systems of philosophy have generally diverged in the long road from the several Founders' teachings, ethics, in the sense of moral principles, are found to be much the same. It may be said that the really good man will achieve the Goal as soon as those who tread the way of the true or the way of the beautiful, yet these are but aspects of a Middle Way, and ultimately all must develop every capacity of body, heart and mind before perfection is attained. A moral life alone will not lead to enlightenment, for only the purification of the mind will awaken Bodhi, the dormant faculty of the soul's enlightenment. The development of beauty, goodness and knowledge are so many preparations to that end,

and each, in this life or some other, must be severally fulfilled.

The field of morality may be considered in its inner and outer aspects, the former, the development of moral grandeur of nobility of character, manifesting sooner or later as right action, the Karma Yoga of the Bhagavad Gita, or, as Professor Radhakrishnan calls it, the sanctification of daily life. The third to the fifth steps on the Buddhist Eightfold Path, right speech, right action and right livelihood, comprise the field of Sila, first with the negative 'Cease to do evil,' then with the positive 'learn to do good'; and these, as already set out, enable the pilgrim of the Way to begin to 'purify his own heart,' and so attain release from the fetters of his unreality.

As between the inner and the outer aspects of morality Buddhism insists on the former's dominance. As is written in the *Dhammapada*, the Buddhist manual of morality, "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." In other words, character is thought and feeling which precipitates in action, which action in turn affects our future thought and feeling, and hence a character which is the ever changing 'resultant' of this ceaseless interplay. Right thinking is therefore of the essence of Buddhist teaching. "Our Essence of Mind," said the Zen Patriarch, Wei Lang, "is intrinsically pure; all things are only its manifestation, and good deeds and evil deeds are only the result of good thoughts and evil thoughts respectively."

This emphasis on 'rightness' of mind as the sole cause of right action, leads to the need of Bhavana, the culture of the mind for its enlightenment. The logic of the step is obvious. "If you remove (from conduct) the purpose of the mind, the bodily act is but as rotten wood. Wherefore regulate the mind, and the body of itself will go right."*

Yet this, as already pointed out, is the process which should follow the 'ceasing to do evil' and 'learning to do good' of morality. The truth is that in the inner

* From the *Fo-sho-hing-tsan-king*.

life the whole vast process of development, of 'self-becoming' is inseparable. There is neither first nor last in the steps to be taken. Each link in the mighty chain must be separately forged and tested, and all must be at least begun before any is perfected to its last degree.

Yet without trespassing on the province of Bhavana, morality insists on the control of the mind's reaction to outside events. As Epictetus, the Greek slave, proclaimed, "If any man be unhappy, let him remember that it is by reason of himself alone." Again, as the Stoic Emperor, Marcus Aurelius, wrote, "Pain is either an evil for the body, and if so let body state its case; or for the soul. But the soul can maintain its own unclouded calm, and refuse to view it as evil. For every judgment or impulse or inclination or avoidance is within, and nothing evil can force entrance there." More than a thousand years later Shakespeare summed it up more briefly when he wrote, "There is neither good nor ill but thinking makes it so."

The mind must have its roots in the infinite if this sense of 'rightness,' of an inner judgment based on universal values, is at all times to prevail. But if life, as our senses tell us, is an ever-changing complex of circumstance, subject to the cycle of birth, growth, decay and death in all its parts, there must be, as the Buddha said, "an unborn, unoriginated, un-become," a state "wherein there is neither earth nor water, nor fire, nor air, nor the sphere of infinite space, nor the sphere of the Void . . .," nor any attributes or aggregates which the mind can possibly conceive. For the universe in the spiritual sense is one and indivisible, yet utterly alive in all its parts. It breeds humility to see it, as Aurelius saw it, as a living organism, "controlling a single substance and a single soul." And, he goes on, "Note how all things react upon a single world sense, all act by a single impulse, and all co-operate towards all that comes to pass; and mark the texture and concatenation of the web."

This is the sanction of right action. At the lowest, it says to be good. For in accordance with the Karmic

law of natural retribution, "If a man speaks or acts with an evil thought, suffering will follow him as the wheel follows the beast which draws the cart";* in the realm of philosophy, a growing realisation of the unity of the life-impulse, of the 'concatenation of the web,' destroys the desire to injure others for the sake of self-aggrandisement; while on the plane of spiritual understanding he whose heart has wakened to the flame of Bodhi-citta, the Wisdom-Heart of compassion, will find it increasingly impossible to think or to do anything which injures what has become to him his Self.

The path of morality, whose starting point is in the heart of Everyman and its Goal an infinite Reality, is a movement of the whole man to the More, leaving no part behind. In a world which is but a manifestation of Reality no part is unimportant, and though none is of more than comparative reality, all must be redeemed by the sacrifice of that which stands between the unenlightened part and the all-enlightened Whole. We live in the field of the Opposites, where good is better than evil, and that which is good in us is more to be desired than that which is 'unredeemed.' Yet all alike must be reintegrated, and he who dissociates himself from that part of his self of which he is ashamed is but creating a further division in a world of over-division, and thereby delays his own enlightenment. If the way seems weary, bearing the burden of not-Self on the road to Self, yet he who looks within will find the One, however dim its light is shining. Once that light is seen, the way by which the Self becomes 'the lord of self' is a matter of reasonable faith and the indomitable will to reach the heart's enlightenment. For, as Dean Inge has pointed out, faith begins as an experiment and ends as an experience, and what any man has done, any other man, with infinite time before him, can sooner or later do.

The Way is a Middle Way between, and ultimately above, extremes. At its lowest, it moves between the too indulgent and the too ascetic life. On a higher plane, it is the constant choosing of the 'more right,' in all the

* *Dhammapada.*

changing circumstances, remembering that evil is but the shadow of good, the progeny of *avidya*, ignorance. For *avidya*, which Professor Radhakrishnan describes as "more a functional disorder of the human mind than an organic defect of the universe," is the only root of evil, leading men to the foolish belief in a separate self, and hence to the desire for its self-aggrandisement. But, as Epictetus says, "To a good man there is no evil, either in life or death," and the time comes when the mind achieves a position above the Opposites. As the Patriarch Wei Lang taught in his Dhyana (Zen) School of Buddhism, "There are good ways and evil ways, but since Buddha-nature is neither, Buddhism is known as having no two ways. . . . For within our mind is Buddha, and that Buddha is the real Buddha. If Buddha is not to be sought within our mind, then where shall we find the real Buddha? Doubt not that Buddha is within your mind, apart from which nothing can exist." For 'Buddha' let the Christian read 'Christ,' or the Taoist 'Tao'; the truth is the same, that ultimately all distinctions, man-conceived, will blend in the unity from which his ignorance divided them, and all the Opposites be seen as the necessary means whereby the finite consciousness must make its slow way 'home.'

Meanwhile the battle rages. Wrong thinking, wrong desiring and wrong deeds are the enemy, and the battle-field is the endless here and now. Self must be lord of self, and the self take refuge in Self. "Just as a dealer trains a thoroughbred, and breaks him to the rein, so do thou self restrain." So sings the *Dhammapada*, and adds, and all who have fought have found it to be true, "Though one should conquer in battle a thousand times a thousand men, yet he who conquers himself is the greatest warrior."

From this battle there is no escape, either in time or space. For the mind in which the battle rages is itself the warrior, and neither travel for the body nor distraction for the mind will bring so much as a pause in a struggle which must end in a victory for one side or the other. In the spiritual realm there is neither armistice nor compromise.

The enemy is desire, for delusion of the mind, the foolish thought that 'self' is permanent, has bred desire to serve its insubstantial ends, and wrong desiring breeds wrong deeds. The aim of morality. then, is to 'kill out desire,' and to beware lest, being dead, 'it should again from the dead arise.' None can do this in a day, few in a life-time, for there are grades of desire from those which are purely self-ish to those which are purely self-less, and only the formation of habit, and the persistence of those habits with the power of an indomitable will can change the purpose and direction of desire from ignoble to more noble ends. "Drop by drop is the water-pot filled,' whether with good or evil. And though it is true that 'by oneself evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified,'* the task is made far easier by choosing an environment of good thoughts, good books and good people than by deliberately increasing one's difficulties by choosing the reverse. Habit is all-powerful in the average mind, and just as a stream will cut its own bed in the mountain side, so thought will cut the grooves of future thought for good or ill. Moreover, as Epictetus said, "You must know that it is no easy thing for a principle to become a man's own, unless each day he maintain it and hear it maintained, as well as work it out in life."

Our principal weapon in the armoury of right is the law of Karma, that harmony of nature and the universe whereby disturbance of the universal law must be adjusted by the disturbing mind. This law, vast in sweep as utterly conpassionate in its results, is at the command of every man. To quote again from the *Dhammapada*, "Not in the sky, not in the midst of the sea, not in a hollow in the mountains is there a place where a man can escape from an evil deed" or, for that matter, from a good one. The compassionate pressure of this mighty law has been noted and sung by most philosophers. It is the manifestation of that 'Power divine which moves to good' of *The Light of Asia*, and it is the power which Marcus Aurelius noted. "'All that happens

* *Dhammapada.*

happens right.' Watch closely, you will find it so. Not merely in the order of events, but by scale of right, as though some power apportions all according to worth."

Using this law, as a mechanic uses the harnessed power behind the tool in his hand, the wise man slowly builds, changes, improves and refines his character, knowing that happiness, enlightenment and finally Buddhahood are the inevitable reward. But he knows too that he alone must make the effort, for " Buddhas do but point the Way."

If wars may only be won with " blood and sweat and toil and tears," how much more is the effort needed for this war of Self-becoming, of the utter and final realisation that the self we serve so lovingly is non-existent, and that the only God is the latent Buddha within? Yet what nobler enterprise can any man desire? He who has even begun to master himself becomes for others a rock in a storm-swept sea, a guide in the mind's bewildered darkness, an example of precept and philosophy applied. Such a man, no longer fearing death, is beyond all harm from others, for he knows that none can injure him save himself by his own thought and deed, and as for the body, none can do more than advance the day on which it dies.

The outward signs that the war goes well in the struggle for self-mastery are increased humility, serenity and power. Many a Master has taught that he who would be spiritually great must be ready to be nought in the eyes of men. Personal conceit is an absolute barrier to progress for, as Epictetus said, " It is impossible for a man to begin to learn what he has a conceit that he already knows." As for serenity of mind, the process of self-bearing involves a constant change of values, and most of the things which caused us worry worry us no more. The vast and complex cycle of becoming is seen increasingly as the pattern of unending law, and where there is no room for caprice or variance there is found an inviolable calm. Attributes attached to circumstance are barriers to enlightened vision. Things are neither good nor bad, desirable nor undesirable; they are. The rest is a

matter of labelling by the mind. To the wise man the immense machinery of cosmic motion is beyond the predicates of 'right' and 'wrong,' and he can say, in the immortal words of Thoreau, "I know that the enterprise is worthy. I know that things work well. I have heard no bad news."

Finally, self-mastery produces an increasing sense of power, power to help, power to heal, power to handle circumstance. When conscience, which is a memory of lessons learnt in days and lives gone by, approves the plans for some projected action, the power of the will that uses thought and action to achieve its ends is always equal to the task assumed. For as the illusion of an ego ebbs away, the mind grows in stature, even as the field of service grows from self to family, from family to state, and so to all mankind. And as it grows its power grows in volume and efficiency, in volume in that it more and more controls and uses the infinite power of the universe, and in efficiency when the force, in perfect alignment of user, flows from the highest to the lowest plane with the minimum of friction from wrong thinking, wrong desiring and wrong action on the way.

So much for the subjective field of morality, but the man who is learning to be a 'good man' must adjust himself to the community in which he serves. On the one hand, he must not be dubbed a prig; on the other he must never bow the knee to 'propriety' or 'respectability.' For all of these are lies, are whited sepulchres of conduct, whereas the Buddha's teaching and his life were one. "As he speaks so he acts; as he acts so he speaks. And because he speaks as he acts and acts as he speaks, therefore is he called the Enlightened One."

The first step on the Path of self-perfection is, as we know, "to live to benefit mankind," and the last is the slaying of the last of our enemies, pride. Between these two is a long road and a hard one, yet the treading is its own reward. "Mindful and self-possessed" each moment of the day, the pilgrim finds increasingly that right habits of thought, desire and action have their slow but final effect. For within the limits self-imposed in the past

the will is free, and none can prevent another from planning and carrying through the task of character-building to its glorious end. Whether his goal be the Arhat or the Bodhisattva ideal is immaterial; these are another pair of the 'opposites' and the wise man walks between. The former stresses self-perfection, on the ground that he who perfects himself is perfecting the only thing over which he has complete right of improvement. As for others, he sets an example and minds his own business. The Bodhisattva, on the other hand, aims at the salvation of all life in every form, and by incessant sacrifice of self attempts to achieve that end. The difference lies in emphasis; the result is the same. For none can save mankind until he is self-perfected, and none can be rid of the unreal self until it is offered on the altar of mankind.

In either case the Buddha's dying command is imperative, "Work out your own salvation—with diligence." Always the order, from every Teacher and from life itself is the same, "Walk on!" "Always within, some sword-point of my consciousness pierced through the fog and found first principles. Always within, something stirred and saved me from the level of content. I was to climb, we were all to climb, and doing the job at hand seemed to be the mountain offered for the scaling. Ascending hillsides; that was our function. Our means and our end."*

* *Splendour in the Night.*

ONE

I sing of the individual, of man
Of woman-man, seed-unit of the Whole
Who, impious, with illimitable span
Twin-footed at the gates of heaven and hell
Uprises, arbiter of ill and well
And in his hands, the soul.

None fetters him; none binds or bids him stay.
Only the Law is master, and the Law
Bearing the fruits of action, must obey.
Now the impelling raised eyes indraw
The substance of his God, and eager find
New alchemy, and now the clouded mind
In passion plunges to a mould of clay.
Thus rent, with his own passion copulate
While yearning heaven, still unconsummate
Man-woman treads the darkness of the Way.

I sing of the Indivisible, of One
The infinitely more, the utmost less
The thought-abysmal Void, the Namelessness
The Uncompanionate, the last Alone.
For death has no abiding, life must move
And find in Three its flawless unity.
Mind the divider reasons back to love
And love, its healing done, dies happily.
As child to mother, drop to the endless sea
Man-woman moves on errant feet that roam
The lone ways of the dark unceasingly
Content if soon or late they journey home.

I sing of the Indivisible, of Man,
Man-Woman-God, though born, immaculate;
Of men that in the round of love and hate
With closed eyes await the unclouded Plan
And murmur in the night importunate.

I sing of the Many, yet of heart the same;
Of common men that serve the common weal
Through dark of doubting, blindly to reveal
The unmoving sun that shines in every flame.
For we are pilgrims of an olden Road
That leads the many to Man-Woman-God
To THAT which has no name.

I sing, though folly sings and louder far;
I sing, and care not if the Way be long.
Though few shall rise and follow, still my song
Shall echo endless on the field of war.
For this I know, though fools shall say I lie,
That we, the Manifold who seek the sun
Shall slay and slay ourselves till death is done,
And all shall know that none that lives shall die
For all is Life, and all that lives is One.

XI

THE RELIGION OF CHINA*

THE Chinese have the oldest and the finest civilisation extant, not excepting that of India. Compared with them we in the West are in many ways, as they were wont to describe, ignorant barbarians. They have produced the greatest art in history, not excepting that of Greece. To-day, reluctantly, and only in defence of their very right to exist, they have produced an army which is unbeaten and may prove invincible. After the war, they will form one of the four Great Powers responsible for the re-organisation of mankind. What, then, is the fount of life from which has sprung this civilisation, this exquisite art and this unconquerable spirit on the field of war?

The answer is a religion-philosophy unique in its complexity, its range and in what, for want of a better term, I call its 'infusion' in the national life. It is composed of three of the seven great religions of mankind, Confucianism, Taoism and Buddhism, and three of the other four have played their part in its creation. Hinduism has influenced the Chinese through Mahayana Buddhism; Christianity, of the Nestorian variety, was widespread in the vital period of the T'ang Dynasty, and there are millions of Chinese converts to Islam. It is true that the outward forms of all these faiths have suffered at the hands of time, but the spirit of Confucius is at the heart of the Chinese army's morale; if Taoism has to some extent degenerated into necromancy and traffic with the spirit world it has nevertheless provided the soil in which the seed of Buddhism has flowered into Zen, that mysticism of the will which is the bravest path to Reality yet used

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by man; and if Chinese Buddhism has too far become a series of 'services' appropriate at birth, marriage and death, yet there is in progress a widespread revival of true Buddhism fostered by the mighty figure of the Ven. Tai Hsüu.

These three ingredients of the religion of China are not merely mixed but complementary. All men need a philosophy, secondly, a way of life, and that indefinable third factor, wings, that lifting power of the mystic's vision, the joy of expansion which comes, paradoxically enough, in self-surrender, and which manifests alike in the quiet humility by which alone we possess everything, and in the spontaneity and laughter of the child. And these requirements are to be found in what the Chinese themselves have called the Tripod, a religion standing on three legs. Ancient tablets show the figures of the three Founders side by side; modern societies study the three philosophies dispassionately, and have even attempted to formulate, in the doctrine of the 'triple ego,' a set of principles acceptable to all. Nor do the Chinese choose or let their parents choose to which of the three religions they shall belong exclusively. One Chinese student, when I asked him to which religion he belonged, replied: "All three," and added: "And in my private shrine I have a crucifix as well." Why not? All men are different, and 'the ways to the One are as many as the lives of men.' Though the great religions have all built highways to Reality, every man must some day make a path for himself and tread it to the end.

Before we can understand the compound religion of China we must understand the Chinese character. The Chinese, like ourselves, are intensely practical, and therefore suspicious of all abstractions and abstract ways of thought. They are, like ourselves, extremely individual following the Buddha's dying exhortation—'Work out your own salvation with diligence.' They are experts in relationship, content with their own station in life whatever it may be, and insistent on observing the right relationship with all above and below them. As such they are a religious-minded people, for religion is the

adjustment of the particular to the universal, the living of the right relationship between man, nature and THAT. If, on the other hand, by religion be meant the worship in collective form of a personal God, then the Chinese are no more religious than the English, of whom, so the Bishop of Durham says, 'only 5 per cent. have any connection with organised religion.'

The Chinese are artists all, lovers of the beautiful in all its forms, perhaps the only nation since the Greeks who have made of beauty a religion in itself. They are a friendly, simple people, ever in love with life. In the terms of modern psychology they have learnt in the passing of unnumbered centuries to 'sit loose to life,' at terms with the unconscious. Hence, moving on the rhythm of life, as a people they know not death. Always they follow a Golden Mean, despising all extremes, with what may be described as a short swing of the pendulum between the 'opposites.' As Confucians, their creed is 'Do as you would be done by'; as Taoists, 'Be humble and you remain entire'; as Buddhists they are followers of the Middle Way which leads to the heart's enlightenment.

In England we are apt to date our history from the time of Christ. In China there was a well-developed monotheism and a high degree of art and culture by at least 2,000 B.C. As the representative on earth of Tai, the Supreme Ruler, there was a Priest-King, who was the 'Son of Heaven.' Below him came the feudal lords, and then the countless heads of families, who looked to their sons to afford them the same reverence and respect which they afforded to their fathers, their lords, their king and so the Heaven of which he was but regent upon earth. Thus there was a continuum of creation, reverenced as such, which, far from 'ancestor worship' in the popular sense of the term, is another example of the Chinese love of right relationship.

By the 6th century B.C. the country was torn with civil war, and men were already dreaming of the 'Golden Age' of the first Emperors when at least a man might sleep in his home without fear for the morrow. At such a crisis there appeared in China two of the greatest men

the world has produced, Confucius and Lao-Tze. At the same time there appeared in India Gotama the Buddha, whose teaching was to reach China in the first century A.D. and blend with the existing two religions as never before or since have three religions blended into one. Further West, Plato was teaching in Greece, and part of his philosophy concerned the Good, the True and the Beautiful. In China, Confucius taught the Good Life; Taoism and Buddhism told men of the True, but China needed no one to teach the religion of the Beautiful. The Chinese sense of values has always been in favour of the æsthetic rather than the utilitarian, stressing the value of creativeness over the thing created. In Confucianism, for example, the emphasis is on being and doing good; in Taoism on seeking and realizing Tao; in Buddhism on the actual treading of the Middle Way. Once more it is the right adjustment or the sense of right relationship which has religious value. The thing created or the act done is of comparative unimportance. The Chinese approach to life, in other words, is largely subjective; hence the saying, 'Fulfilment is deception.' The Western approach is objective; hence the proverb, 'the end justifies the means.' It follows that anything is important to the Chinese mind which is itself creative, its importance lying in its creativeness. Thus ceremonial is valued not for what it produces but what it is. Courtesy is itself an expression of the creativeness of the individual mind. Right conduct to one's neighbour is an end in itself, and even drinking tea may become a ceremony expressing the same spirit of creation as in other lands may manifest in using a machine. In no way is this better shown than in the Chinese attitude to war. War is a struggle for results which, however obtained, justify the effort expended on obtaining them. But results, say the Chinese, are never worth fighting for. Why fight for land and booty? When won, they have no abiding value to the individual, and the very men you fight may be your allies in some political reshuffle in a few years' time!

Such were the main ingredients of the Chinese character even in the 6th century B.C. when, in a country torn

with civil war, there appeared Confucius (Kung Fu-Tze), the greatest name in China. Yet the Master Kung was not a pioneer of thought, not, in the ordinary sense a religious man, and certainly not a World Teacher as were the Buddha and the Christ. He was, on the other hand, the first Chinese of whom we have knowledge to found a school of thought, and he certainly codified a great deal of the literature and traditions of the past into a noble system of social reform through the example of right living. Fearless in the pursuit of truth, utterly sincere with himself and all men, loyal to all, his teaching roused the best in the Chinese character. First, he said, reform yourself. "The Master said: The man of honour makes demands on himself; the man without a sense of honour makes demands on others." For him the reform of the country—the 'new order' as we should say, to follow the years of bitter fighting—depended on the reform by himself of the individual. To this end, he insisted, first gain knowledge as handed down by the great minds of the past, but regulate the use of this knowledge by the inner rule of *li*, good form, and common sense. Then, and the order must be noted, acquire some measure of self-control and self-discipline. Only then should the self-trained 'gentleman' apply his mind and energies to the 'social service' of his fellow men. In this way, all teaching and ultimately all government was a matter of 'gentlemen,' in the sense of trained and disciplined individuals, setting an example to those they taught or governed, and thus in the end to all men.

Hence the great stress on ethics, the science of social relationships, and indeed the teaching of Confucius has been described as a code of ethics raised to the status of a religion. Loyalty to oneself and goodwill to one's neighbours were the two basic principles of the teaching, sometimes summed up in the word 'reciprocity,' though I prefer the far more graceful, 'Do as you would be done by.'

Such a teaching had an instant appeal to the Chinese mind. Here were no metaphysics, no abstract, far ideals. Develop your own character, and practice right relations

with your family, your neighbours and the state. Here was a tangible philosophy which summarised their own convictions. But is it a religion?[1] If by religion be meant the worship of a God, the answer is 'No.' But Confucius, like his greater contemporary, the Buddha was silent on ultimates. He built a framework of right living, and it is not his fault that the Chinese later made this framework into a cage. The Master emphasised the Golden Mean in all behaviour, the practice of a right adjustment, hence harmonious relationship to the father of one's family, one's overlord, one's Emperor and so to Heaven. This is a way in the world and not a way of escape from the world. As the Master said: "The way is not far removed from men. If a man pursues a way which removes him from men, he cannot be in the Way."

The Way is a way of commonsense, of compromise when necessary. Hence the delicious doctrine of 'saving face' by which all parties may withdraw from an embarrassing situation without loss of dignity. All things are regarded as of equal value in the sense that to the superior man what matters is the handling of and attitude to facts rather than the facts themselves. All ritual and courtesy, and the Master's life was full of both, were methods of handling facts and circumstances, so that their significance and not their nature might be emphasised. Facts and circumstances are of little value; what matters is their significance. Hence the delighted observation of a Chinese gentleman to Mrs. Adams Beck, the well-known author of *The Story of Oriental Philosophy*. "In the West you think it important to reach a place in sixty minutes rather than in sixty hours. In China we consider that what matters is what you do when you get there."

Mencius, the most famous follower of Confucius, had less, perhaps, of his nobility and his profound humility, but he had more 'human-heartedness,' more love of the common people, and he certainly developed the doctrine of right for right's sake, without thought of a reward, here or hereafter. But even a developed and expanded

Confucianism could only satisfy half the Chinese mind, and it is one of the remarkable coincidences, if there be such a thing, of the history of religion that there should have appeared in China, contemporary with Confucius, another Sage whose teaching was an exact antithesis.

Lao-Tze was also a transmitter, but whereas Confucius had concentrated on the Tao of man, his older contemporary was primarily concerned with the Tao of Heaven. As we shall see, it was left for Buddhism to provide the necessary link between the two.

Compared with the teaching of the Master Kung, the song of Lao-Tze was as a bird singing in the misty first half-light of dawn compared with the tramp of weary feet upon a long high road. Tao-ism, the philosophy-religion compiled from the teaching of Lao-Tze, rests on three fundamental principles or concepts, Tao, Teh and Wu-wei, all of which are untranslatable. Of Tao, the Taoist conception of the Absolute, nothing can be truly said. For "the Tao that can be expressed is not the eternal Tao." Yet only in India did the intellect climb higher in its flight to the Absolute, and only in Zen Buddhism has the mind of man discovered and blazed a Way which goes "beyond the intellect" to the final Namelessness.

"As a fish wants water, man wants Tao." Yet Tao is not God, not a spiritual essence, not anything which words or even thought can in any way describe. Tao is not this or that, or this *and* that; it IS. Seek and you will not find it, for it is the boots on the feet of the seeker the eyes with which he seeks. As is written in the classic of Taoism, the *Tao-Teh King*, "There is a thing inherent and natural which existed before heaven and earth. Motionless and fathomless it stands alone, and never changes. It pervades everywhere and never becomes exhausted. It may be regarded as the Mother of the Universe. I do not know its name. If I am forced to give it a name I call it Tao. . . . When one looks at it one cannot see it; when one listens to it one cannot hear it. But when one uses it, it is inexhaustible."

The second Taoist term which must be understood is Teh, as untranslatable as Tao. It is not 'virtue,' but

a way of life lived in the rhythm of Tao, Tao in action, as it were. It calls for a genuine humility of mind—'be humble, and you will remain entire'; for a mental and if possible a physical simplicity of life, for riches, power and position can never add to Tao; for a corresponding poverty of desire, for a man's true wealth is measured by the absence of his personal desire. The genuine Taoist has no personal ambition, and, 'because the Sage does not compete no one competes with him'! These qualities lead to a still keener love of life, a love of beauty—'the face of Tao,' and a love of nature—'the manifestation of Tao,' which is almost unique in the field of religion. To the Taoist Chinese, nature is a fellow pilgrim on the Way. As the famous Chinese poet, Li-Po, exclaimed, "We never grow weary of each other, the mountain and I." And the pilgrimage of life, of every form of life, is a way of return—for 'Returning is the motion of Tao,' returning home.

Wu-wei, which may be described as the technique of Tao, can no more bear translation than Tao or Teh. It is not a quietism, nor the doctrine of laissez faire; still less is it doing nothing. It is a fluid attitude of mind incapable of snaring in a net of words. It has been said, "Man stands in his own shadow and complains of the lack of light." If that means nothing to you, let me put it another way. Get rid of the self and the Tao can enter in. Men build windows in a wall, but it is the hole in the wall which is of value; they make bowls and pots, but the value of the pot is the space in the middle. Hence the doctrine of the 'Void,' which applies these analogies to the mind of man. When the mind is a vacuum of self, the Tao flows in; when filled with his own importance man is empty indeed. "The soft and the weak overcome the hard and the strong," a spiritual principle which is the basis of the science of Judo, or Ju-jitsu. Just as in this form of wrestling the winner uses his opponent's force to defeat him, so the same science of winning by giving way may be applied to the mind. The Taoist never gets in another's way, nor even in his own. When the force of circumstance,

or time, or another's enmity assails him, he is just not there! For "Tao is ever inactive, and yet there is nothing that it cannot do." In this subtle use of force to its undoing there is an element of using time, of timing every act with a sixth sense of its own. From this point of view it is, as Mr. Cramner-Byng has called it, "the doctrine of the right opportunity, of acting on the inevitable hour." It is in one way the 'action in inaction' of the *Bhagavad Gita*, or more accurately action *by* inaction, a motion of will applied to circumstance in which the act is nearly as possible motiveless. Where there is no self in the act there is no recoil, that is to say, no need for Karma, the law of moral cause and effect, to produce a reaction on the doer as an effect of the deed he does. Hence the saying, "the perfect act has no result." In brief, nature abhors a vacuum, and where the self is emptied out, the Tao flows in. "To him that hath not shall be given. . . . Die, if you would live!"

Lao-Tze's most famous follower was the philosopher-wit Chuang-Tze, whose elaborations and commentaries on the *Tao Teh King* have made him virtually the founder of Taoism as a religion-philosophy. Much of his brilliant writing is spent in satires on the teachings of Confucius from his own Master's point of view, and he was quite determined to avoid the cage of convention in which he regarded all Confucians as having locked themselves. When a deputation arrived to invite him to be Prime Minister of the state of Chu, he is said to have asked "I hear that in your Prince's private shrine there is a sacred tortoise which has been dead three thousand years. Do you suppose that it prefers to be venerated in death, or would it rather be wagging its tail in the mud alive?" "Surely the latter," was the polite reply "Then away with you," said Chuang-Tze, "and leave me to wag mine!"

This great philosopher and writer expanded the teachings of his Master, and illustrated them with a wealth of delightful stories and analogies, many of which hinted at the One beyond the 'opposites.' To him the 'opposites,' the countless antitheses of life, were only relatively real,

and equally unreal. Why, then, fight about them? One of his most famous stories was of a keeper of monkeys who was wont to feed them four nuts in the morning and three at night. At this they violently objected. Wherefore he changed the order and gave them three in the morning and four at night. With this the monkeys were well content!

Chuang-Tze attacked Confucius' axiom of charity and duty to one's neighbour. Charity, he pointed out, begins when Tao is lost, and deliberately to cultivate a virtue is to arouse its opposite. Where there is love there must in a relative world be hate. Why, then choose *one* of the pairs of opposites? Moving in the rhythm of Tao, learn to be right and you will unfailingly do right. Don't strive to be good. Let Tao, which orders all things, occupy your heart and you will be good naturally. In other words, cease interfering with the rhythm of nature by the efforts of your personal self, and Tao will take command.

From this it will be seen that though not always complimentary to each other, Confucianism and Taoism were remarkably complementary. Obvious comparisons of Stoic and Epicurean, Puritan and Cavalier, Classic and Romantic spring to the mind, and though analogies are never safe to press too far, the complementary nature of these pairs of opposites applies. Confucius cultivated, note that word, respectability and propriety. Lao-Tze was spontaneous and irrational. The former's ideals were precise and attainable; the latter's vague and all but unattainable. Mr. Lin Yutang has compared the relative points of view in terms of modern life. "A modern Confucian would take the city-licensed, pasteurized grade-A milk: a Taoist would take fresh milk from the milkman's pail. For while your health officers can protect your milk from typhoid germs they cannot protect it from the rats of civilization!"

Of course, the two had much in common. Both sought Tao, but whereas the Master Kung was mainly concerned with the Tao of man, Lao-Tze followed the Tao of Heaven. Both sought Tao by adjustment through behaviour,

but the former looked to the right behaviour of man to man and the latter of man to nature and to Heaven. Yet here again is another of the pairs of opposites, and the Chinese genius has learnt to unite them in a higher third. Surely Tao is for the inner, and the ethics of Confucius for the outer man?

For hundreds of years these two great Teachers were reverenced, and their teachings studied and applied through the length and breadth of China, until, in the first century A.D. there arrived as a potential rival the teaching of Gotama, the Buddha. At first the Chinese were suspicious of such metaphysical doctrines, and still more of an Order which, with its rule of celibacy, struck at the root of their family life. But Confucian scholars soon learnt to appreciate the scholarship of the Indian visitors, and used their methods to improve their own presentation of Confucian ideals. Taoists seem to have welcomed the new teaching as an improvement on their own philosophy, and to a large extent were later absorbed by Buddhism.

The relationship of Buddhism to the two indigenous teachings seems to lie in the fact that Buddhism provided three factors needed by but largely absent from the other two. In the first place it provided a link between the moral code of Confucius and the spiritual heights of Taoism, a ladder as it were from earth to Heaven, at once a sanction for the Confucian self-discipline and an application of Taoist ideals. In other words it served as a Middle Way between the two existing philosophies of life. Secondly, by introducing the twin doctrine of Karma and Rebirth, the individual was seen as a pilgrim coming from a distant past and moving by his own initiative towards a distant but definite goal. Hence a practical guide to the Way, with knowledge of its nature, purpose, and its goal. Thirdly, and perhaps arising from the other two, there was more light thrown on the nature of life after death, the interim period between two lives, and of the nature of the enlightenment, the fruit of self-reliance and self-discipline, which awaits each pilgrim at the journey's end.

The Buddhist viewpoint stimulated Chinese art to new activity, and it is agreed that Buddhism has been the greatest single factor in producing the incomparable art of China and Japan. The Buddhist teaching 'Look within—thou *art* Buddha!' applied to all living things, implies that man and nature and Heaven are in essence One, and this sense of mystical unity affected not only art. It served to improve the position in society of Chinese women, assuaged to some extent the element of cruelty which is a defect in the Chinese character and, with its element of devotion, produced for the first time what might be called a religion in the ordinary sense of the term.

The Chinese appreciated Buddhist tolerance of conflicting points of view. For if all phenomena are viewed as illusion, of only comparative reality, it is clearly foolish to fight about opinions, or even to argue that any point of view is absolutely right or wrong. Hence the thousand 'devices' used by the different sects of Buddhism to arouse in the individual his dormant enlightenment. *All* symbols, argues the Buddhist, ever inclined to be over-tolerant, and *all* Ways to enlightenment are admissible if they are of help to someone. For knowledge on earth is at the best comparative, and only in true enlightenment can any man be said to *know* the Truth, as distinct from knowing 'about it and about.'

This attitude of mind alone explains the enormous range of Mahayana Buddhism, the 'greater vehicle' of salvation, as distinct from Hinayana, the teaching of the Buddha as handed down in the Southern School. It is certainly difficult to understand how doctrines as different as those of the Pure Land sects on the one hand, and of Ch'an or Zen Buddhism on the other can spring from a common stem. Yet the Mahayana is like a wheel. From a central hub have radiated spokes in all directions, each developing some aspect of the Message of the All-Enlightened One. It follows that spokes of development that have moved in opposite directions have little in common by the time they have reached the vast circumference, but of all the schools of Buddhism there is none

greater than the Dhyana, in China known as Ch'an, and in Japan by the term best known to the Western world, Zen. The Ch'an, or 'Sudden' school of Buddhism in China was founded by Bodhidharma, who came to China from India in 520 A.D. The legend runs that the secret of Zen was taught by the Buddha to his nearest disciples, and handed on by them from Patriarch to Patriarch until Bodhidharma brought it to China, and thus became the first Chinese Patriarch. However that may be, it soon became the leading Buddhist School, and uses what is at once the most earthly or human and the most exalted or god-like method of attaining enlightenment. Its approach is violent, strenuous and unique. First train the intellect to carry consciousness as high as the intellect can go. Then, having reached the limit of the thinking mind, standing upon the utmost pinnacle of human thought, leap into the unknown, thrusting away irrevocably the ladder of thought by which you climbed. Till now the mind has learnt increasingly 'about it and about.' Now for the first time it must have the courage to KNOW.

How? There are no words in answer. "Lead the life if ye would know the doctrine." Even "Buddhas do but point the Way." C. G. Jung, the leader of Western psychologists, has written of religion as a protection from religious experience, as a sometimes necessary screen between the aspiring mind and the direct knowledge of truth which it is not yet strong enough to stand. He who would know, who *must* know even if he forfeit life for it, must develop the strength to face the naked truth without the robes of ritual and symbol that hide the flame from his enquiring eyes. Destroy *all* symbols, cry the Masters of Zen, smash the screen which hides the flame! Yet waste no time in seeking the flame. "The Light is within thee," said the Egyptian Hierophants, "Let the Light shine!" Don't study music—sing! Don't study ways of living—LIVE! A Zen Master said to a pupil, "You say 'I live.' I say 'I live,' but when you say 'I live' there is still a distinction between the 'I' and the 'live.' I live!" Don't stop to argue, still less to understand. Don't stop for anything. Walk on!

So fettered are we in the West with the clumsy process of conceptual thought that we laugh at the strange, exotic methods of the Zen Masters. Yet they have one aim in view, to break into the cage of the disciple's mind and free the joy of life, the love and the light of enlightenment which dwell within. Anything is used which tends to that utterly desirable and yet elusive end. One means is the *koan*, the word or phrase whose meaning can never be found by the intellect yet which, as a pebble in the mouth, is carried about in the mind by day and night until, in a deathless moment, a flash of enlightenment comes, and the first step on the final path is attained. Sometimes the *mundo*, a form of question and answer, nonsense to the uninitiated listener, is used by the Master. And nonsense it is, non-sense because beyond the feeble substitute for knowledge we here call sense. Sometimes a physical blow will shatter the mental barrier, sometimes a shout, or a joke—or silence! For words, which can never describe Tao, can never speak of true enlightenment. Most of what can be said has been said by Dr. Suzuki in his various volumes on Zen, but all of this is only a "finger pointing the Way." The rest is silence, for it has been said, and truly said, that "Zen has nothing to say!"

So much for a lightning survey of a vast subject, the religion of China, one of the greatest nations on this earth to-day. From one point of view it is complete in itself; from another, it is the religion of the East as distinct from that of the West. But East and West are only another of the pairs of opposites. The antithesis is partly that between depth and breadth, a striving to allign oneself with the powers of nature and heaven, or the will to dominate the powers and forms of n ture till they bow to the human will. But these are complementary ways of the Way, the narrow Way that leads in the end to the heart's enlightenment. And even as none can truly find enlightenment for himself 'until the last blade of grass has entered into Buddhahood,' so there is no nation that is complete unto itself. In brief, "only the world entire can save the world entire."

XII

BHAVANA—SELF-ENLIGHTENMENT

BHAVANA, usually translated as 'becoming,' in the sense of developing, or becoming more, is the third of the Buddhist trinity of Dana (charity), Sila (morality), and Bhavana, the road to self-enlightenment. It covers the last three stages of the Noble Eightfold Path, Right Effort, Right Concentration and Right *Samadhi*, which is untranslatable. It is the technique of the cleansing of the heart described in the well-known summary of Buddhism, 'Cease to do evil; learn to do good; cleanse your own heart; this is the religion of the Buddhas.' It forms the entrance to that inner Path to self-enlightenment where for the first time the heroic task of self-development is taken in hand.

Its purpose is the mastery of the mind, first as an instrument, the higher aspect controlling the lower as a rider learns to control a restive steed, then as a process of self-development whereby the mind develops its own potentialities, and learns 'to become what you are.' Note that the task is that of self-enlightenment in the sense of unveiling a light already present within. As is written in the *Bodhisattva Sila Sutra*, "Our Essence of Mind is intrinsically pure, and if we know our own mind and realise what our nature is, all of us would attain Buddhahood."

The task is complicated at the outset by the fact that the entity developing and the thing developed are the same, the mind, and there is no evading the paradox. For, as *The Dhammapada*, one of the most famous Buddhist Scriptures, states, "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts," and the same great truth was uttered in one of his speeches to Parliament by that pungent observer of mankind; Oliver Cromwell. "The

Mind," he said, "is the man. If that be kept pure, a man signifies somewhat; if not, I would very fain see what difference there is betwixt him and a beast. He hath only some activity to do some more mischief." From the Buddhist point of view, however, before the mind can be kept pure it must be made pure, in the sense that the accumulated impurities must be purged away until the Essence of Mind is seen for what it is, "intrinsically pure."

According to Buddhist teaching, all phenomena are relative. Relatively speaking, objects exist as much as the mind that perceives them, for that mind itself is only relatively real. But the emphasis in all development is on the subjective attitude to things and circumstance. What matters to the Buddhist is not what happens, but its significance, its meaning, that is, for him at that time. For the world without is only a manifestation of the world within, and this applies to the individual and his environment as much as to "the unrolling and rolling up of the universe." The only events of importance to the Buddhist are those which occur in the mind, as illustrated by a passage in the *Sutra of Wei Lang*. "It happened that one day, when a pennant was blown about by the wind, two Bhikkhus entered into a dispute as to what was in motion, the wind or the pennant. As they could not settle their difference I submitted to them that it was neither, and that what actually moved was their own mind."

This mind, the home of "the three fires" of hatred, lust and illusion, is twofold in its make-up, a lower and a higher mind, being the two aspects of our central principle. The higher leans to the light, yearns for re-absorption in that Essence of Mind which is intrinsically pure; the lower is bound in the darkness of self and therefore of selfishness. It breeds that craving for the limited self which brings about the appearance of separation from all-Life, and hence produces hatred of its other forms; it produces the illusion wherein the relative is viewed as absolutely real, and the heresy engendered that our temporary personality, all that we know as 'I,' is permanent and worth tremendous effort to maintain.

The lower mind sees all things separate; the higher knows that they are forms of the same Reality. Desire, in the sense of a craving for the interests of the petty self is born of illusion, the illusion that the things desired are other than itself. Hatred, the father of all war and of most human suffering, follows in its train.

To integrate these warring factors is the aim of mind control. Only a higher faculty than 'higher' or 'lower' thought can bring about this synthesis, and this is Buddhi, the 'intuition' of Western psychology, the instrument of direct as distinct from indirect cognition, whereby the mind is enabled to rise above the state of knowing about the object of its thought, and to know it by a process of fusion which amounts to identity. As the path of self-development proceeds, the higher mind is more and more illumined by the light of Buddhi which, when the process is complete, so fills the individual that, as his fellow pilgrims on the Way would say, he 'attains enlightenment.'

For most of us the Way to such a state of bliss is almost immeasurable. The sixth step on the Buddhist Eightfold Path is known as 'Right Effort,' effort directed to the proper goal, and effort is the operative word. Only he who for the first time seriously tries to control the errant steeds of thought will admit how pitiable is our present 'self-control,' whether of thought or feeling. In the ideal, the intellect should be as a searchlight in the darkness, cold, far-reaching, brilliant in intensity and perfectly focussed on the chosen object, to be held on it unwaveringly at will. How feeble are the wobbling rays of our poor torches compared with this ideal, and it is not for nothing that Patanjali describes the act of concentration as 'a hindering of the modifications of the thinking principle"!

It is for this reason, that before an instrument can be used it must be forged, and the user taught how to handle it, that the task of mind-development is generally divided into at least two stages. The available words in English have as yet no agreed equivalent meaning to the Eastern terms, but concentration and meditation seem the best available. Thereafter the stage of contemplation is reached, about which words in any tongue are almost valueless. The process of learning to concentrate is th

no sense 'spiritual' and can begin and often does begin with a door knob. The process of meditation begins in the lower mind and slowly rises to the higher; and perhaps the most difficult part of the whole journey is the passage from one to the other, the building of the bridge between. Contemplation is entirely spiritual, that is, on a plane above the conception of the intellect.

The discipline of concentration, a process long or short according to previous experience in this and other lives, is the mental equivalent to the physical training for any sport or physical exercise. The fencer must lunge at a point for weary hours and days before the eye and hand are trained to perfect harmony; the ballet dancer trains at the 'barre' for years before she earns her first appearance on the stage; in the same way, "As a fletcher makes straight his arrow, so the wise man straightens his fickle and unsteady thoughts, which are difficult to guard and difficult to guide." (*The Dhammapada*,) In concentration of mind there is the added difficulty that the same individual, the bundle of attributes or 'character' that passes from life to life, has to make the instrument as well as use it, yet user and instrument are the same evolving, ever-changing entity. There are many Eastern methods of this training available in English, and many written in Western lands. Not all the former are suitable to the Western temperament, and few of the latter distinguish between the necessary training for the right use of the instrument and its later use. Nor is the overriding question of right motive sufficiently emphasised. It is true that concentration can be learnt for purely business purposes, and sooner or later, whatever the motive, it must be learnt, but the moment the student passes from concentration to meditation he is entering a world of changed and changing values. As the distinction between white and black magic is the purity and selflessness of the motive for which the magic, the use of forces beyond the current knowledge of the day, is put, the sooner right motive is built into the mind the better for the practitioner.

Assuming that the preliminary stages of right concentration have been achieved, the student enters for the

first time a path of self-development whose goal is nothing less than Buddhahood, and the decision, irrevocable, is a solemn one indeed. Until this moment he or she has from a spiritual point of view been one of the drifting mass of humanity. Now, the aspirant might say:

The future lies unmoulded in my hands,
A Path winds out before.
There is no backward way. Behind me stands
A closéd door.

Thereafter values change fundamentally, and in particular the relative importance of the inner and the outer life. Before, the daily round was paramount, and "Buddhism," or whatever the chosen aspect of the Way was labelled, was something half way between a hobby and occasional higher thought. Now, the balance changes, and the Buddha-Dhamma, the ceaseless treading of the Way as the only worth-while mode of living, occupies the forefront of the mind. Emphasis in the previous way of life was on the individual and his needs, on analysis and differences; now it shifts to synthesis, to the needs and interests of the whole. Henceforth it becomes increasingly true that "If any man would follow me, let him deny himself," for all that was known and loved as self begins to realise that it is doomed to deliberate destruction. The self resents this treatment, and the battle rages, for the energy released by occasional glimpses of the heights now coming into view is fighting with the forces of reaction and the dead weight of inertia. Casualties in the forces of light at first seem severe, for it is an occult law that he who deliberately takes his own development in hand must pay the price of more rapidly precipitated karma, of the variety usually labelled 'bad.' Yet until the results, or the worst of them, of lives of past wrong doing have been faced and, as it were, digested, there is no advance up the hillside where such burdens would make progress all but impossible. Hence the immediate suffering of all manner of misfortunes, and many a pilgrim, finding that illness, business and family troubles, and a host of all but forgotten mental weaknesses are massed upon his path to defeat his enterprise, gives in, and for a

long time, possibly until another life, the adventure i postponed. Only the few accumulate the reserves o spiritual energy which the enterprise demands, yet thes have their reward.

For life to them is at last seen as a vast, illimitabl purpose under the rule of a felt but not yet formulate Law. Soon this Law is found to be coincident witl Dhamma, or duty, that which is right to be done in al the circumstances, for it is the will and purpose of th source of life, the 'Essence of Pure Mind,' that the par shall find its place in the Whole and so become tha Whole, and no less motive than the needs of the Whol is 'right' upon this timeless and unending Way. Motiv varies from pure selfishness to pure selflessness, but witl the aspirant to self-perfection 'right' motive moves u the hillside as he goes, at any one time being the servic of the Whole as he sees it by the self that he has come to be

So far the training is common to all, to the introver and extravert, the scientist and the mystic. Now, th difference of types begins to call for variety of method There are for example, negative and positive types o mind, and each may work either by following the line o least resistance or by deliberately cultivating the so fa undeveloped point of view. Again, the mystic scorns th use of 'science'; the occultist, using scientific method in the inner planes of being, masters each step on the Wa before passing to the next. Raja Yoga has a dozen sub divisions, each adapted to some definite type of min or stage of progress, but all alike are different methods fo achieving the same enlightenment. There is a plane o consciousness above the intellect which may be reached by pure mathematics, mystical devotion, occult science or pure 'right action,' to name but four examples o technique. For as the spokes of the wheel approach th hub, the illusory divisions of *nama-rupa*, name and form dissolve, and even as a dozen men may reach a height by so many paths up the mountain side, nor quarrel a the summit as to how they came, so those who attain self-mastery use and honour all ways to the same goal.

All methods produce the same profound adjustment in the pilgrim's inner mind. In the East and West th

same phrase is adopted for the change, a 'turning round' in Mahayana Buddhism, 'conversion' for St. Paul. And this may be gradual or sudden, according as the Gradual or the Sudden School technique had been adopted. Most systems are of the gradual method of attainment; Zen Buddhism is almost unique as a school for 'taking the gates of Heaven by storm,' of which the West has knowledge but little experience. There comes a time when the limitations of the intellect have been acutely realised and the mind that hitherto progressed by ever clearer reasoning admits that reasoning, while telling the thinker more and more about the object of his thought, will never fuse into identity. Hereafter the intellect must be transcended, and a higher faculty developed, one whereby the truth may be immediately experienced. Zen is the technique for demolishing the limitations of conceptual thought, so that the light of the intuition may break in.

To leave the well-known forms and processes of thought, and to leap into a void beyond imagining needs courage, and courage of a high order such as only years and lives of preparation will achieve. Yet meditation year by year effects the meditator's mind more widely than mere progress to the mind's enlightenment. As flashes of Buddhi flood the mind the consciousness of unity is strengthened, and a joyous love for all mankind becomes part of normal consciousness. Motive is purified accordingly, and the thought of self diminished day by day. 'Mindful and self-possessed,' the student lives his daily life, patiently accepting the consequences of his own past error, and striving to avoid the sowing of ill-deeds whose seed will ripen in the days and lives to come. And as he treads the Path, and self the swollen unreal self is steadily reduced in size, there wakens in his heart a faith which is certainty, a knowledge beyond all argument, a vision of the inner eyes, that all is well, and it is the remembrance of this oneness of all things which produces courage, strength to surmount the obstacles that make all progress infinitely tedious, and with it a joyous will to victory which the triple fires of hatred, lust and illusion are unable to destroy.

And it is all needed. In the early stages of meditation

the student is often troubled and alarmed by psychic visions which, while they have no power to hinder, have great power to mislead, if only into the belief that they are spiritual visions and rewards, whereas they are but happenings on the 'astral' or psychic plane but a little 'above' our physical daily world. More serious because more subtle are the mental habits formed by the efforts for a new and nobler living, for these, though useful habits, are still habits, and as such potential prison bars for the rapidly growing mind. More serious still is the reaction, comparable to the enemy's counter-attack, which follows every gaining of fresh ground. Here the faint-hearted leave the fray, and they are numerous!

Only the few continue, yet victory has ever been for 'the few.' It has been said that there are only two rules for successful meditation, 'Begin, and go on,' but the casualties before the second bastion are severe. Yet only he who continues will arrive, and though 'the race is won by one and one, and never by two and two,' yet help when sorely needed is forthcoming, and whether it be achieved by meditation, from a source known to be within, or by prayer, from a source erroneously believed to be without, the assistance is the same, and only limited by the warrior's use of that aid.

So far, meditation has been 'with seed,' that is, upon some chosen subject, theme or phrase. Thereafter comes the further stage of dropping the subject, and meditating 'without seed.' This condition, a poised and steady focus of the mind upon itself, is the prelude to contemplation, and this, of which little can usefully be said until the first two stages have been mastered leads to the threshold of the final stage, *Samadhi*, which, though unattainable in this life or for many lives to come, may be dimly perceived in the process of Contemplation. Yet of *Samadhi*, as already said, no words suffice for its describing.

Here dwells the virgin Be-ness unalloyed
Which only those can see whose eyes are blind;
Here only dwells the Essence of Pure Mind,
The all-pervading Perfume of the Void.