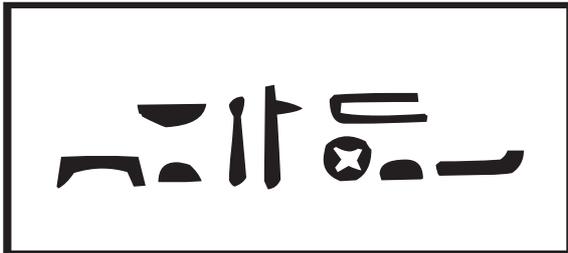
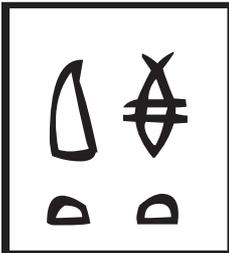
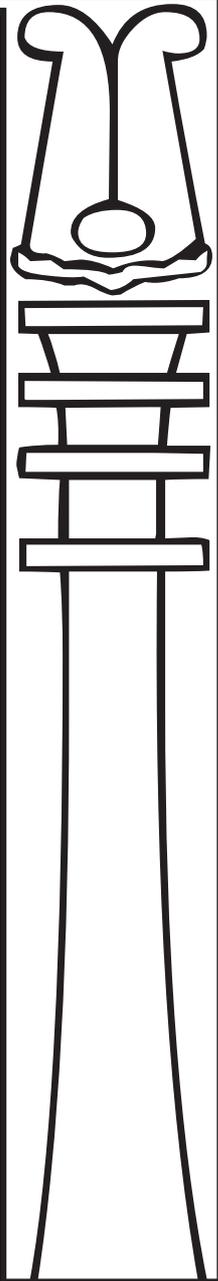
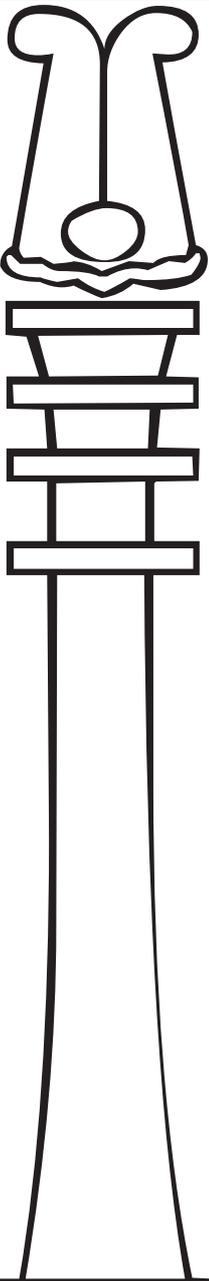


THE
FAITH OF
THE
FUTURE

BY
ANANDA
METTEYA
(ALLAN BENNETT)





A.:A.:

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THE FAITH OF THE FUTURE

I RAGNARÖK

*“Lo, all these seven fears are seven joys,
Whereof the first, where thou did’st see a flag,—
Broad, glorious, gilt with Indra’s badge—cast down
And carried out did signify the end:
For there is change with Gods not less than men
And as the days pass, kalpas pass—at length.”*

Light of Asia, Book III.

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

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

wolf, breaking the chains with which the Gods had bound them, shall raise all the children of Hel to do battle with the Æsir, and the Death-ship Naglfar shall be floated on the twilight sea.

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

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

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

Such is the Vision of the Younger Edda:— and to-day in sooth these things are being fulfilled. For the last hundred years the Twilight of the Gods has reigned, no indeed on Vidgard's Plain, but in the more spacious battle-field of the hearts and lives of men in Western Lands; its warring powers not the old Æsir and the Demons of the Norse Mythology, but the hopes, the ideas, the faiths; the dark ignorances and prejudices, the passions and the base desires of man. Fallen are the ancient Gods that erstwhile reigned in Western hearts, fallen the Old Order of Things,—the chivalries, the despotisms, the animistic beliefs of a hundred years ago are past and gone; and now the destroying fire of Science, like a modern Surtur,

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

SHWE DAGON PAGODA

*“So, skywards rear’d, thy shapely spire
Upsprings, a Pyramid of Fire.
High striving to the upper air,
[...] of the Sacred Hair!”*

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

And what the rulers of the West believe, and what they reject or refuse to consider—that, in no long time, the whole Western world will be believing, rejecting, and refusing to consider; and the recent discussions on “Why are the Churches empty?” are perhaps the most eloquent testimony of the effect that the teachings of Science have already had on the religious beliefs of the majority of the people of England. And yet so far—so young is this new Civilisation,—the fundamental teachings of Science, the statements of those natural Laws whereby the physical universe is governed, have really penetrated but little in their convincing fulness into

the minds of the masses of the people. When the underlying deduction of Science, that the Universe consists of Phenomena, the resultant of the action of definite Laws, and that all talk of a Noumenon behind such Phenomena is but a vain echo of early animistic beliefs, but an expression of our own ignorance, comes home in its tremendous fulness to the minds of the Peoples of the West, then in proportion to the acceptance of that great generalisation, there will be, there can be, no more adhesion to any form of religious Belief which maintains the existence of a Supreme Noumenon behind all Phenomena, of a Lawgiver behind those Laws, of a Hand whereby these worlds are made.

And so, the West is in a fair way to lose what of Religion it has—that end is inevitable, as inevitable as the progress of Science itself. The forces of Heredity, the old instincts and traditions may for a time suffice to check the stream—but a few generations of widening knowledge will suffice to break down that barrier: and then in the West there can be no more religion—no more religion as past generations comprehended it. If religion were concerned with mere beliefs, if it were a resultant only of untutored animistic views, this would be well indeed, for every atom of wrong views swept from the mind of humanity is gain to all. But it so happens that religion—all religions in varying degrees—contains also one thing that is essential to the well-being of Humanity—the teaching of morality, that ethical basis of life, which lies at the root of all real civilisation; which is the source of the stamina of the Individual, the guardian of the Family, the basis of Civic Duty and the safeguard of the State. Without that ethical basis, without a true morality living and dominant in the hearts and lives of men, the Individual loses that virility of conception and act which alone can render him of service to Humanity; the Family loses its sanctity, with deplorable results on future generations; Civic Duty becomes a synonym for corruption, and the State, its strength sapped by the enervation of its children, hastens towards a final and an irretrievable calamity;—falls, even as fell Imperial Rome, conquered, not indeed by Goth or Hun, but by the decadence of the virtue of its people, by their loss of guiding principle in life; by their want of an Ideal to follow, and their lack of any Hope to come.

And yet the tendency is ever to take religion as a Religion, to regard it as an integral whole, as a thing which must stand or fall together in all its parts,—ethic and belief together, good and bad alike; and signs are now not wanting that, with the undermining by the spread of scientific knowledge of the old-time beliefs, that portion of the Christian Religion which is the only thing of any real value in it to Religion which is the only thing of any real value in it to Humanity—its ethic code—is also losing its hold on the

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minds of men in Western lands. If the churches are empty, the taverns are full; if laws for the restraint of crime are multiplied each year, so also are the gaols; if education is increasing on every hand, so also is insanity; and, if we set aside such general calamities as plagues and famines, there is more real poverty, more starvation, more utter misery in England and America to-day than yet exists in any Buddhist land, where the people are poorer indeed in this world's goods, but richer, incomparably richer, in that trained attitude of mind, born of a deep appreciation of the realities of existence and of a cultured æstheticism, which alone can one rise to true contentment, to mental peace, to a happiness which finds its goal rather in the inalienable delights of the exercise of the higher mental faculties, than in the possession of innumerable means of advancing wealth and commerce, of gratifying sense and avarice, of promoting merely bodily comforts.

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

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

crowded taverns, these overflowing gaols, these sad asylums have added their testimony:—is not their answer also 'No'?

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

We would answer that the cause of that failure lies, firstly in the steady disappearance of the ethical basis of life before the attacks of Science on Revealed Religion; and secondly that the energies of the Western Civilisation have turned in a direction from which no final satisfaction can be gained;—we would answer that the cure for somewhat at least of the burden of modern life lies in the adoption of an ethical system not based on revelation,—lies in the realisation of material possessions, but on the culture of the higher faculties of the mind. In other words, there is need in the West to-day of a Religion which shall contain in the highest degree a philosophy, a system of ontology, founded on Reason rather than upon Belief; a Religion containing the clearest possible enunciation of ethical principles; a Religion which shall be devoid of those animistic speculations which have brought about the downfall of the hereditary faiths of the West, devoid of belief in all that is opposed to reason,—a Religion which shall proclaim the Reign of Law alike in the world of Matter, and in the world of Mind.

Such a Religion exists,—a Religion unparalleled in the purity of its ethical teaching, unapproached in the sublimity of its higher doctrine; a Religion which, more than any other in the world, has served to civilise, to uplift, to elevate, to promote the happiness of mankind; a Religion whose proudest boast it is that its altars are unstained by one drop of human blood;—the Religion of the Law of Truth proclaimed by the Great Sage of India, the knowledge and the practise of which has brought peace into the lives of innumerable men. Tested by the lapse of twenty-five centuries, by the lives of eighty generations of men, that Religion is yet the solace and

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the hope of a third of humanity; it has been the Faith of forgotten ages, it is to-day the greatest of the World-religions:—it will be the Faith of the Future in that far distant time, when all mankind, conquered by the Love it teaches, enlightened by the Truth it holds, shall dwell at last in harmony, in self-restraint, in mutual forbearance:—shall attain at last to a true Civilisation; to a happiness beyond our hopes, who live but in the childhood of humanity; to a knowledge far beyond our deeming, as the stars beyond our earthlit lamps; in that day when the Flower of our Humanity shall have blossomed in the Light to Come, filling all earth with yet unmanifested glory,—suffusing all the hearts of men with the perfume of its utter Peace.

II LIGHT OUT OF THE EAST

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

Parayanasutta, 8.1

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

It is written in our Scriptures that when the King of Truth has gained, after long strife and uttermost renunciation to the Supreme Enlightenment of Buddhahood, He deemed the knowledge of the Truth too high for men to gain, the Path too lofty for their feet to tread; and it seemed vain to Him to teach in the hearing of man, yet carried on the floods of passion and of sense, a Law whereof the first great lesson was the abandonment of desire, the renunciation of the self men hold so dear: so that His own long Search seemed vain to Him,—for had He not sought for Truth for the World’s sake alone? And then, we learn, by that supernal power of Insight that comes with knowledge, He penetrated with His Inner Vision into the life of the world and saw that present and the future of mankind unveiled—saw who should then attain the Peace, and who should later gain. And all the Ocean

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of Existence seemed in His Vision like a shoreless Lake, starred with lotusbuds beyond all numbering:—the waters of that Lake the Four-fold Flood (Passion, and the Cleaving unto Life, False Views and Ignorance). and every bud that floated in that stream the inmost heart, the life of some existent being. Some He beheld as borne aloft upon the waters of the Lake, waiting but the rising of the Sun of Truth, the Light that He had won, to open in that new dawn the scented blossom of their lives; others again, but just below the surface, they who should gain the Light He found after He had passed away; and others yet again, deeply immersed in all the passionate Flood of Life, who must wait long beneath that wave, yet open to the coming of another dawn, the rising of the Buddha that shall be.

And then He knew, that all His search was not in vain,—that, whether in East or West or North or South “there are beings whose eyes are covered but a little by the Mist of Ignorance, who, were the Truth preached to them, would understand;” and, knowing now who first should share with him the Treasure of the Law, He thus proclaimed the beginning of His Mission:—“Now to Benares Town I go, the Kingdom of the Truth to found; Bringing its Light to darkened eyes, making its Deathless Voice resound!”² Those whom He saw in that Universal Vision, whose hearts shall blossom to the Peace in this our latter age,—for these we write our Message,—our Message of the Law He taught,—knowing that these alone will understand in very truth; knowing that, in the hidden workings of the Law of Life, our Message, scattered broadcast, will come to these. Happy are they to whom the day of wakening is nigh! These we salute, who know our Message theirs—on whom the Master’s Vision rested, knowing that, in the futurity which has melted into the Now, His Law should come to them, bringing His Light, His Peace!

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

also are regarded as actually damaging to the men who propound or seek to solve them. And why? Because they are not soluble, and it is waste of precious time, is the cultivation of a wrong attitude of mind, to attempt to know that which is unknowable. As Sir Edwin Arnold tells us, we should—

“Measure not with words

Th’ immeasurable, nor sink the string of thought

Into the fathomless:—who asks doth err,

Who answers errs,—say naught!”³

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

The idea of a Supreme Being, again, Buddhism, void of animistic beliefs even in its conception of the nature of man, necessarily rejects in toto;⁵ and thus avoids the necessity of proclaiming that mystery into which it is not lawful to enquire, common to all the Theistic Creeds :—the mystery, namely, of the Origin of Evil:— the mystery of how an all-wise, all-merciful and all-powerful Deity could possibly have created a world so full of sorrow, evil, and all manner of sin, that man needs the teaching of Religion in order to free himself from its contamination :—the mystery

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which veils the answer to that terrible question, so fatal to all Theistic ideas,—that question which must sooner or later demand attention from every thoughtful man:—

*“How can it be that Brahm
Could make a world, and leave it miserable
Since if, all powerful, he leaves it so
He is not good ; and, if not powerful,
He is not God?”*⁶

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

When we search out the hidden springs of Sorrow, deep in our hearts we find the secret cause of all this woe of life; we come to Truth the Second—Sorrow’s Cause;—how all the Ill that is springs, not from our Destiny, the life without, but from our mental attitude towards that life—springs from the heart within, its craving, its desires:—craving of this and that, desire for union with some loved object, desire for separation from the things we hate. And then in turn we come to Truth the Third— that the Cessation of Sorrow, the attainment of true and lasting happiness, is for him alone who from his own being shall eradicate the Cause of Sorrow, shall free his heart from all this grasping at the straws in life’s fierce waters, from all this thirst after its false salt waves. And the way in which this may be done, the way whereby a man may come to Sorrow’s End, may find that utter peace which dwells beyond the vanity of life—that Way is Truth the Fourth, the Noble Eight-fold Path, whereof the stages are:—Right Views—free from the folly of mere speculative theories, and in particular from the belief in an immortal Soul within; Right Aspirations—after a

higher life; Right Speech—truthful and full of love; Right Conduct —pure, faithful, loving unto all; Right Life—unharming of the meanest living thing; Right Energy,—the ceaseless effort after good: Right Mindfulness—the constant watching of our thoughts, lest evil creep into our minds all unaware; and, last, Right Rapture—the deep ecstasy of knowledge which shall come to him who ever strives to meditate in wisdom and in love.

Such is the foundation of our Buddhist Faith; and from this sketch, brief though it be, we may gather that this Religion is founded, not on beliefs and speculations concerning that which we can never know, but rather on a profound and an accurate analysis of existence as we know it. “It is by not knowing and not understanding Four Noble Truths, O Brothers, that we have had to pass through many pain-filled births, both you and I”⁸—that is the keynote of the Master’s Teaching. By not understanding—by not understanding the inward source of Woe, this Thirst or Craving of born of Ignorance. But to him who seeks the Truth, to him who lives in love and peace to all, training his mind to overcome the vain desires of life:—to him who shall abandon all vain speculation, seeing in himself alone the cause of all his sorrow, seeking in himself alone the Light that shines when all the clouds of Ignorance and of Illusion are swept away:—to him at last comes knowledge of the Truth, the Higher Insight of the emancipated heart; not indeed revealed to him by any God or angel messenger, but known, perceived, and entered into when the mists of Act and Speech and Thought have rolled away.

That Higher Truth, we must distinctly understand, is not contained in any words, in any system of religion or philosophy:— its attainment is a question of personal endeavour, it is the fruit of the great conquest of self,—and no formulæ of words or written Scriptures can do more for us than indicate the way in which it may be gained. This Truth has to be attained to, thoroughly known, absolutely realised by oneself alone, even as our daily meditation⁹ teaches us: ‘It (the Dhamma) is to be attained to by the wise, each one for himself.’ And the first step towards that realisation lies in manifesting love to all, and freedom from desire in one’s own daily life:—having an ideal is, from the Buddhist standpoint, little more than useless if that ideal is not carried into practice. And here is the practical nature of Buddhism apparent—that feature which makes of it of all Religions the most eminent in culture-value to mankind;—that it insists on a salvation founded upon works, and not on faith; a deliverance born of self-conquest, the living of a life of good.

And to one who realises the sorrow of all life, to one who longs to labour for the universal happiness, it has one firm and steadfast message:—

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That if the world seems wrong to you, if it seems full of sorrow, full of sin; if you are inspired by the sublime idea of diminishing that sorrow, of helping to allay that sin, of liberating others or yourself from all the thralldom of not knowing and not understanding which has made earth's woe; if you aspire to lighten the burden of the world, to bring humanity a little nearer to the Peace it craves:— start right at home, and strive to free, to ennoble, to purify yourself,—your own life, your own heart's aspirations:—for in all the worlds there is no greater help to render or grander service for the sake of all mankind. And why? Because each man is an integral portion of humanity, because each thought of love, each effort after purity man makes or thinks is gain to all,—because it is but the Illusion blinding us that bids us think “I am one soul, one mind, one life—and these my brothers are without, and separate from me. “All life is one in very truth,—the ant, and man, glory of sun and star, and the vast gulfs of space are one, one and no other, save that the darkness of our vain self-hood hides. We know this true of the material world—how every particle of our bodies came yesterday from another life, will pass to-morrow to form part of yet another being or thing:—surely it is also true of thought as well, and it should be our greatest aim to send forth into the universe each thought that comes to us a little purer, a little grander, a little more potent for the good than when it rose within our minds. If then a man aspires to aid the world, let him first aid himself,—if, like a star in heaven he shall seek to guide his brothers through the trackless Ocean of Existence—first must he gain the Light ‘of Wisdom for himself, must shine in his own heart and life in all the radiance born of inward purity and love and peace. This is the central idea of Buddhist ethics, that not charity alone, but all greater and nobler qualities of heart and mind must needs begin at home and so the first effort of the Buddhist lies, not in in the attempt reform his erring neighbour, but in self-culture and self-reformation. ‘If one man conquer in battle a thousand times a thousand men; and another conquer but himself:—he is the greatest of conquerors.’¹⁰—this is the central idea of Buddhist practise, and he is indeed Buddhist at heart who wrote the following lines,¹¹ and in them breathes the spirit of that strength and verity which has extended the dominion of the Buddha over a third of humanity:—

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

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

*”If thou would’st wake the world
Out of its dream of death and darkening strife;
Bring it to Love and Peace,
And light and Brightness of immortal Life.—
Wake thou thyself!”*

NOTES:

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

2 Mahā Vagga, I.

3 Light of Asia, Book VIII.

4 Translated in full in Warren’s “Buddhism in Translations”. p. 117 et seq. in English, and in K. E. Neuman’s “Die Reden Gotamo Buddho’s”. Vol. 11, p. 144 et seq. in German.

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

6 “Light of Asia,” Book III.

7 For a further elucidation of these Four Truths, see Dr. Rhys Davids’ “Secret of Buddhism” in his “American Lectures;” and “The Four Noble Truths,” published by the International Buddhist Society.

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

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

10 Dhammapada v. 103.

11 James Allen, in “From Poverty to Power,” third edition, p. 21.

III THE VALUE OF BUDDHISM.

*“To set aside each sin of old,
To leave no noble deed undone,
To cleanse the heart:—in these behold
The teaching of the Awakened One!”*¹²

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

If these tests are applied to the Buddhist Religion we believe that it will be found that, alike in its civilising value in the past, as revealed by the history of two thousand five hundred years, and in its possibilities for promoting peace, progress and the general happiness of the modern world in the future; Buddhism stands unrivalled, nay, unapproached, amongst the great Religions of to-day. But before proceeding to the discussion of these questions, it will be necessary to first point out some few widespread misconceptions regarding the nature of Buddhism, for it is only after the removal of these misconceptions that a fair judgment concerning this much misunderstood Religion can be arrived at. These misconceptions may be summed up as follows:—Firstly, that Buddhism is a ‘heathen’ doctrine, whose adherents worship idols and pray to stone and wood; Secondly, that it is a mysterious sort of affair, connected with miracle-mongering and ‘esotericism’; and, Thirdly, that it is a backboneless, apathetic, pessimistic manner of philosophy, with annihilation as its goal and aim, tending to the subversion of all useful activities, well enough for ‘the dreamy peoples of the Orient,’—as those who know them least delight in calling them,—but totally unsuited to the more active and energetic nations of the West.

The reason of the first of these misconceptions is very simple. Travellers from Western Lands come to Eastern Countries, and visiting Buddhist Temples, they see there images of the Buddha, they see the shrine before the image thronged betimes with kneeling and adoring crowds, murmuring sentences in an unknown language, offering lights and flowers before the Master's shrine. And they at once jump at conclusions. These people, think they, are idolators, these images of the Buddha are their god, the murmured words their prayers to their divinity, these flowers and scents and lights, offerings they think acceptable to the thing of stone or wood before which they bow. The facts are true,—but nothing could be further from the truth than these deductions. For, in the first place, Buddhists do not believe in any God (in the Occidental acceptation of a Supreme Being who can hear and answer prayers) at all; the images before which they kneel are representations only of One whom, for His love for all mankind, and because He found the Way to Peace, they worship in gratitude:—a man, long since passed 'into that utter passing away which leaves nothing whatever behind'. They are not praying—seeing that in their conception there is no one to pray to, Buddhists do not pray at all;—and the offerings they make are but a symbol of their reverence for the Great Teacher, and a means of concentrating their minds on the meaning and the truth of the words they are saying. Just as we love to see the portrait of one dear to us when death or distance has deprived us of their presence, so do Buddhists love to have before them the representation of the Master; because, more than aught else in the world, this representation brings them to think upon the incomparable Life He lived, the love He had, the Law He taught—and that is all. The words they say are meditations, and not prayers:—Buddhists think that the more they contemplate the life of the Master, the Truth He taught, the Order of those who are striving to obey His precepts to the uttermost ; the better, the truer, the nobler will their own minds become—and that is their great ideal in life. And so they recite to themselves the Virtues of the Master, His Law, and His Order,—knowing that thinking of things holy always exalts and elevates the mind—hoping thus to bring a little of those virtues to manifest in their own lives. The things they offer as they kneel are object-lessons in the Truth that they are trying to realise, and, offering, they are murmuring, not prayer, but meditation on the lesson that those oblations teach. One of these meditations—that used in the Offering of Flowers—we will give, that our readers may gain an idea of the thoughts in the minds of these kneeling crowds:—

“These flowers I offer in memory of Him the Lord, the Holy One, the Supremely-enlightened Buddha, even as the Enlightened Ones in ages past, the Saints and Holy of all times have offered. Now are these flowers fair of

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form, glorious in colour, sweet of scent. Yet soon will all have passed away—withered this fair form, faded the bright hues, and foul the flowers' scent Thus even is it with all component things:—Impermanent, and full of Sorrow and Unreal :—Realising this may we attain unto that Peace which is beyond all life!”

Believing, as he does, in the universal dominance of the Law of Righteousness, it would indeed seem to the Buddhist to be not merely futile, but even wrong to ‘pray’ for this or that:—he realises that his circumstances are the outcome of certain Laws, and would no more think of praying to these than a physicist would pray to gravitation not to act upon a stone.

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

existence of an immortal soul (Sansk. Ātman) in man which the Buddha so constantly denied. In the early days of the Theosophical movement, when the real Buddhist Scriptures were accessible only to a few scholars of Pāli it was a very natural mistake; but it has had the unfortunate effect of widely spreading the belief that Buddhism is concerned with those very animistic conceptions which it alone, amongst the Religions of the world, had utterly rejected. To represent the Buddha as having taught the existence of the Ātman in man, as is done in many of these Theosophical works, in face of the fact that in almost every division of the voluminous Scriptures of Buddhism the opposite doctrine is inculcated with unremitting reiteration, is about on a par with an endeavour to represent the Founder of Christianity as maintaining the nonexistence of a Father in Heaven,—when in the Christian Scriptures scarcely an utterance of the Christ is recorded which does not contain the assertion of that Father's existence. And, just as devoted Christians would be inexpressibly shocked were anyone to write of their Master as having taught the non-existence of the Heavenly Father—in defiance of the Christian Scriptures themselves,—so are we Buddhists filled with grief when we find attributed to our Master that very doctrine which He again and again denounced as the chief stumbling-block to the Religious Life;—as the first of the Fetters of the Mind which must be cast off before a single step can be taken on the Path of spiritual progress. We think that if our friends the Theosophists were to take the trouble to study our Scriptures, and if they understood how deeply Buddhists feel on this point, that they would surely cease from thus misrepresenting One for whom they also profess the profoundest veneration. If the Buddha indeed preached the doctrine of the Existence of the Soul in man, then He, judged by His own Teaching, had not won the lowest of the Paths, the State of Sotāpanna, which can be attained alone by him who has cast off the first Three Fetters of the Mind:—Sakkāyadiṭṭhi, the Theory of Individuality; Vicikicchā, Perplexity or Doubtfulness; and Silabbatpārasāsa, or the Belief in the efficacy of Ritual and Rule.¹⁴ But whilst we naturally resent the misuse by Theosophists of Buddhist terminology, their assumption to know more of our Religion than we ourselves, and the attribution to our Lord of the very doctrine which was in His eyes the most profound delusion to which man is subject; we cannot but be too deeply grateful to them for the immense service they have done in enlarging the religious horizon of the Western world—a service without which our own efforts would fail of their effect. We regard, indeed, the Theosophical movement as the necessary forerunner of true Buddhist 'reaching, for had the doctrine of Anatta, (the non-existence of any immortal principle in man), been mooted generally in the West twenty-five years ago, it would have aroused a hostility so considerable as to make the spread of the Religion hopeless. In conclusion we wish to state, with what authority long study of the

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Master's Teaching, and the Yellow Robe can give us, that there is nothing whatever of an esoteric nature about Buddhism—it is all open to the light of day, and we are too proud of it to deem some part of it necessary for concealment; that the Buddha forbade His followers to perform miracles in public; and that, when about to pass away He declared to His best-loved disciple:—"I have preached the Truth without making any distinction between exoteric and doctrine: for in respect of the Truths, Ānanda, the Tathāgata has no such thing as the closed fist of a teacher who keeps some things back."15

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

fruition good states already existent, and to induce new good to rise; and to do this necessitates an unceasing effort of will, a constant attitude of alertness and watchfulness of mind. ‘Strenuousness’ we are taught ‘Strenuousness is the Immortal Path,—sloth is the way of death. The Strenuous live always,—the slothful are already as the dead;’¹⁶ and this teaching is echoed throughout the whole of the Buddhist Scriptures. “Impermanent are the Tendencies—therefore do ye deliver yourselves by Strenuousness”¹⁷—this was the last charge of the Buddha to his followers,—a charge repeated by the Buddhist Monk each time he recites the Five Precepts to the people. A Religion which thus places the necessity for earnest effort, for ‘non-procrastination’ (Pāli, Appanāda) so much in the foreground:—which regards it, indeed, as one of the essentials of all true progress, can hardly be justly held to conduce to atrophy of mind and will.

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

As regards the first of these questions, Buddhism has, in our opinion, done more to promote the true civilisation of the world than any of the great Religions which we know. For the true value of a Religion surely lies in its power to overcome the passions, ignorances and above all the prejudices of mankind, in its power to promote the general happiness and to bring peace on earth. We may, I think, take it for granted that all the great Religions have in some measure tended to make better men of their adherents; but, unfortunately, with the sole exception of Buddhism, the good that they have done their own devotees by such ethical teaching as they inculcate, has been outbalanced by the terrible wrongs that those same adherents have inflicted on innocent outsiders;—fruits of the dark bigotry and cruelty innate in man, for which religious dogmas have proved only too convenient outlets. Whether we consider the brutal persecutions of the Buddhas under Sankarācārya in the name of the three million Gods of the Hindu Pantheon; the oceans of blood shed by the followers of Muhammed in the name of Allah; or the long persecutions of every form of liberty of thought in the name of the Christ; we find that the annals of all have been stained indelibly with the blood of the innocent; and to the extent to which they have fostered bigotry and all manner of cruelty, they have been rather scourges than blessings in the world. Buddhism, on the other hand, albeit it now numbers five hundred millions of adherents, albeit that its dominion extends amongst races so far apart as the nomad dwellers of the steppes of

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Tartary and the inhabitants of tropical Ceylon, can, alone amongst the great Religions of the world, make the proud boast that its altars have been from the beginning unstained with human blood:—that not one life has ever been sacrificed in the name of Him, who taught love and pity as the chiefest Law of Life. What good Buddhism has done in the world,—and it has been the redemption of the savage tribes of Thibet and Tartary, it has augmented the immemorial civilisation of China, it has ennobled the national life and nature of the great people of Japan,—what good it has done has been good unalloyed; and we think that the fact that its dominion over its adherents has been so great for good that they have never fallen into the dark abyss of intolerance, have never dared employ the Master's Name as excuse for their own cruelty, is perhaps the best proof of all of the perfection of its ethical teaching, of its true value to humanity, its true power as a civilising agent.

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

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

the stamina of those who indulge in it, but to plant in their offspring the seeds of an inevitable decadence, to undermine in future generations that central mental control which alone constitutes the difference between sanity and insanity.

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

In the direction of education, again, Buddhism—holding as it does that all crime and evil in the world spring but from Ignorance—would in its adoption imply a great and notable advance. For it is not only that instruction in the arts and sciences is set forth in the Buddhist Scriptures as an essential part of the duty of parents to their children;¹⁸ but that the mental training which is an essential part of the practise of Buddhism, would supply one of the greatest needs of humanity to-day. It has always seemed strange to us that modern thought, which lays such stress upon the culture of the physical body, which has developed such perfect systems of cultivating every muscle of the human frame, should so far have evolved no analogous system for the exercise and development of the higher faculties of mind:—faculties not less amenable to proper treatment than are the muscles and sinews of the body they control. Of course, in a sense, all modern education is a cultivation of certain of these faculties by use; but it is only some amongst them that are reached by the present methods, whilst others, more important by far to the well-being of mankind, are totally neglected. Buddhism maintains that, in exactly the same way as a muscle can be atrophied by disuse, or cultivated to its full growth and function by a careful systematic use, so can the mental powers be atrophied or enhanced. And for this reason, regarding as it does the principles of solidarity as being the essential of all true culture, it inculcates the exercise of these faculties by a definite system of mental practises. Thus, for example, one of the chief causes of sorrow in this world is anger or hatred,—which causes grief not only to the man who hates or is irritable, but also to all humanity, of which he forms an integral part. And how to overcome that cause of Ill? By cultivating, says Buddhism, the opposite faculty of Love. And the way to do this is very simple we practise thinkingthoughts of love concerning all beings:—practise, at some definite time each day, until the strength of the faculty of Love thus gained has banished from our lives the possibility of hate. And so with sympathy, with compassion, with all the higher powers

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of mind:—there is in Buddhism a definite manner of training these, training them by a regular practise of thinking thoughts that conduce to their development. Is it less important to Humanity at large that we should be able to love, to have sympathy with others' joy; compassion with their suffering; than that we should be able to solve an algebraical equation? Surely not, if we are to gain in all that is greatest and noblest in our human nature, if we are to come nearer to the realization of Humanity, the fulfilment of the purpose of our race.

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

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

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

'Truth'—it is written in our Sacred Books—'Truth verily is Immortal Speech'. Knowing this so, we send forth from the East these echoes of an ancient Faith:—a Faith so old that the great hills have wasted and the galaxies of heaven have changed, since first the Master of Compassion taught it beneath the Himālayan snows, under the watching stars of the still Indian night. Have yet the ages dimmed either the love He taught, shrouded the Wisdom of His Words, or sealed the entrance to the Way of Peace He shewed? Nay, surely,—and whatsoever of that ancient Truth may linger in

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the tale we tell, whatever of His Teaching yet resounds in this, its faroff echo, that will find place within the hearts of these who wait for it;—that will endure, after our lips are dumb in death. The rest is naught, all other speech is vain:—Truth the Immortal will alone survive; will live on through the ages, shrined in the Temple of Humanity; until the fires of Passion, Hatred and Delusion shall be quenched for ever, and the Veil of Nescience be torn aside:—till all mankind, blent at the last in one fair Brotherhood of Peace, shall own one Law, one Hope, one Faith:—that Faith of Pity and of Wisdom and of Love which shall survive all lesser lights,—fair blossom on the Tree of Human Thought; the Faith of all Humanity, the Faith of the Future!

NOTES:

12 Dhammapada v. 183.

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

14 See Dr. Rhys Davis' 'American Lectures' p. 14

15 Ibid; p.211

16 Dhammapada v. 21.

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

18 See Singalasuttanta