Buddhist Popular Lectures

Delivered in Ceylon in 1907

BY

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FOREWORD

THESE lectures were delivered in Ceylon to Buddhist audiences. Some were to village people, and were spoken and translated sentence by sentence. Others were to boys. Some are therefore exceedingly simple, and they are published for the people to whom they were delivered, and not for the literary and cultured world. There is a small priestly party in Ceylon—happily a diminishing one—which bitterly resents any speaking on Buddhism by anyone who, like myself, is not a professed Buddhist, and submissive to their priestly authority. But the nobler types welcome all reverent speech, and hail the assistance of any who recognise the greatness of the Lord Buddha, and desire to serve His religion. To the Theosophical Society is due the revival of Buddhism in Ceylon, and its President-Founder started and guided the great educational movement which has brought back the island to Buddhism. It is therefore fitting that one of my early presidential tours should have been in Ceylon, and of that tour this little book is the outcome.

ANNIE BESANT.

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Buddhist Popular Lectures

AT THE MUSÆUS GIRLS' SCHOOL.

(Address delivered on the occasion of the prize-giving to successful pupils.)

FRIENDS: In the past the relations between the East and the West have not always been satisfactory to either one side or the other. Many centuries ago Asia overran Europe, and the Europeans did not like it. Later, Europe began to overrun Asia, and the Asiatics did not like it. Now there is hope of better relations between the East and the West, and when we have a western invader, like Mrs. Higgins, coming to an eastern land to help and not to hinder, we have in that coming a promise of a fairer future, a prophecy of what shall be in days to come. For, in the future that lies in front of us, we hope for such intercourse between the East and the West that both may profit by it, that neither may suffer; the East bringing to the West its great spiritual thought and its profound philosophy, and the West bringing to the East the results of its scientific achievements and its practical conduct of life. Here, in this school, to-day, we see how East and West may help and may co-operate; and in the help that is here being given by some western women we see the promise of the days to come, when all intercourse shall be helpful and not harmful, when all nations shall be friends instead of foes. And in this school, where we have met these pupils who have appeared before us, we see the promise of that fairer day. And at the same time, while we recognise the value which here western help has been to eastern children, it is

none the less necessary that we should all remember that the bulk of the education in any nation must be carried on by its own people, and not by any from outside the national limits. From time to time, Westerners may come to you, from time to time you may send Easterners to help in the Western education; but while that interchange of helpful offices may go on, the real weight of the education, whether in the East or in the West, must fall on the shoulders of the nation itself. And no education in Ceylon will be thoroughly satisfactory, nor surely founded, until you have trained your own boys and girls to be teachers when they grow up to be men and women, and until you are in no sense dependent upon the help that comes from outside, although you may, from time to time, willingly accept it. For no nation is saved from without, but the evolution of a nation can only go on along its own lines. Those lines can only be traced and carried out by those who have been trained under the inspiration of the best traditions of their own race. We speak of the children here learning Sinhalese history, Sinhalese geography, and I should say Sinhalese botany and Sinhalese science along Sinhalese lines. In no other way can you lay the foundation of that self-respect without which no nation can be builded up to greatness. This island has nothing to be ashamed of in the past that lies behind, and you need to train your children in the knowledge of that past, so that with their feet planted upon the past, the noble past, they may have ambition to plod on to a yet nobler future. None should dwell upon his national history only for pride in the past, but he should dwell on it in order that he may respect himself and his people, and in order that, he upon the foundation of that respect, may build more greatly for the years to come. That is the advantage of a great past, that is a stimulus

to make a mighty future. If you have nothing behind you, you do not know whether you have in you the capacity to achieve great things; but if you know that your people in the past have been great, then you feel that in the future too they may be great again. And in order to do this, the education of women is the most important thing of all. For you may play tricks with your boys' education, and you may still grow into a nation. But you dare not be careless with your girls' education—the girls who are to be mothers of the Sinhalese people in the days to come. There lies the very heart of national life. Denationalise your boys, and their mothers may renationalise them; but denationalise your women, and who shall save the children who are born of their wombs? Boys may go far afield, but they will never go quite astray, if their heart binds them to their home, and if they not only love, but reverence mother, wife and daughter. The home holds the heart of men, if it be worth holding, and the safety of the national life lies in the training of women. What then must it be, this education of your women? It must not be, as one of your speakers rightly said, mere book-learning. And that is the danger, that a false education may be implanted among you, an education which runs on lines not your own. The conditions of English national life are not the same —economically—as are the conditions of national life in your own island. The education which is fitted, perhaps, for the English girls is not always fitted in its entirety for the Sinhalese maiden. You have to remember that she has not to enter into the rough and tumble work of the world in competition with her men relatives. That evil fate has not yet descended upon the East. She has still to be a wife and mother, and as the mother in the East has ever been the ideal of the noblest womanhood

you have to train your growing girls in all that makes woman the goddess and the light of the home. You have to train your girls, with an eye to the condition of things which is now existing here. She needs, at this time of the world's history, something of that English training which will make her the fit comrade and friend of her husband, who must necessarily be well-trained along English lines in order to play his part in the world's history to-day. That is where the necessity of an English education comes in. You cannot teach the husband and yet omit to teach the wife; for then, in the home, there will be two lines of antagonistic interest. Where there is not community of interest, there is not sympathy between husband and wife. Therefore the wife does well to be trained in the English side of literary and artistic thought, in order that she may enrich the life of home, and be a comrade to the man in the varying interests of his life, and in order that there may be sympathy between the man and the woman. But always overshadowing that knowledge, there should be the knowledge of her own people, of her own language, of her own literature, of her own religion, and in addition to these, there should be cultivated those graces which make home attractive, and prevent the young man wandering out, perchance into mischief, because he does not find the attractions and the culture he needs in his home. Therefore it is wise that you should teach your girls music. But in learning music, do not let your own Sinhalese music be lost. Mrs. Higgins is wisely training the children here, I see, in their national music. I am sure that all of you realise, as I do, that these children should be trained in their own national music, for no music goes to the heart of a nation as the music which belongs to the people of

the race. That speaks to the national heart as no other can do. And while you may, for the widening of culture, learn other music, do not lose your own more delicate melodies, that exquisite spirituality which breathes through the music of the East. Then, we also have noticed the wisdom of that physical training which is given here to the girls. Physical training is valuable, because it gives them suppleness, flexibility and, therefore, grace. To be completely able to control your own body, so that every movement shall be graceful—surely that adds to the charm of the home, and everything which makes the human body more obedient and perfect, adds to the delicate grace of womanhood, that grace which is one of the gifts which she brings to the world. There has been added to that, we are all very glad to see, domestic science, the knowledge of sanitation, the knowledge which will enable her to make the home healthy, clean and sweet; and a knowledge of cookery. Only let that knowledge too be run on national lines, rather than poison your people, as sometimes we see them poisoned, by introducing European fashions in eating and drinking. Then again there is needle-work—but in the needle-work, take care that your own beautiful work is not forgotten. We hear that Kandyan embroidery is being now practically revived. That shows the right lines along which education in this school is being carried on. The East has marvellous powers of skill and deftness of finger. There is exquisite needle-work in the East, as here in Kandy, so beautiful that it is an art which the world would not willingly let die. Why should you put aside your own art, and take to the ugly fashions which Europe is outgrowing slowly? Avoid the dead foreign fashions which are being brought here to the detriment of

the more beautiful forms which we know are indigenous in this and other eastern lands. Then, again, there is the question of teachers. I rejoice to hear that a teachers' class is here carried on, and that a training school for teachers is to be opened. That brings me to the point with which I started. You must depend upon yourselves ultimately for your teachers and education. The difficulty here, the difficulty we have in India, is to find teachers. School after school has been founded in India, but nowhere are there teachers to be found. So that the schools have to be opened with little pupils and big pupils, and both have to be taught. No part of the work of education is more important than the training of some of your own daughters to be the teachers of the next generation. I said just now that no education would be complete either for the boy or the girl—it is more vital for the girl than the boy—without religion. Unless you train your children in their own national faith, unless you preserve, not only for yourselves, but for the world at large, that splendid heritage which karma has given you—the faith of the Lord Buddha—what can you hope for the future of the Sinhalese people? Can you imagine a Sinhalese people without Buddhism? Buddhism builded this people up into a nation and trained its thought. You could not live without it. You cannot play with your children's hearts with other religions and with alien attachments. Children's hearts are fertile soil full of beautiful sproutings of love and devotion and faith; and you must not risk the killing of those, hoping that in manhood and in womanhood they will sprout forth again. For, if you trample the seedling into the ground, it has no future, and it cannot grow in later days. And so in Sinhalese schools, Buddhism ought to be the religion taught, and all thought and morality

should be founded upon Buddhism. I say this not for your own sake only, but for the sake of the world. For every great religion has its own part to play in the education of the world of humanity. For every religion brings some treasure out of the Divine Wisdom which it gives to the world at large. Hence the very variety of beliefs is valuable to the world and not harmful, if only in each faith that faith is thoroughly known and thoroughly practised, is lived and not only talked of. Now, in teaching Buddhism in a girls' school the whole faith of your nation is at stake, for the child learns its first lessons at its mother's knees. And where will you find story more exquisite, more fascinating to the childish mind, than the story of Gautama, who, living in luxury, counted it as nought as against the sacrifice wrought for the relief of the wailing of a world, who left wife and child, left crown and kingdom, left palace and rank, in order that by His own suffering, His own toil, His own struggle, He might become the Illuminated Teacher of Gods and men. And when that Great One—the Illuminated One—came back after His struggle and His conquest, He brought the knowledge of the Noble Eight-fold Path to the world, that was handed on generation after generation among Buddhist peoples; and, surely, that is a treasure you cannot afford to lose. The world will hold you guilty, if you allow that glorious story and that pure and sublime faith to perish out of the memory of humanity. It is in your hands to guard; it is in your hands to love and live for. If you would teach your children compassion, if you would teach your children love, where find a better figure for inspiration than the figure of that gentle Indian Prince who was friend and lover of all? His sacrifice is still a stimulating example.

If you would teach your children goodness, where can you find a better exemplar than at the feet of Him who taught that "hatred ceases by love"? Surely those are teachings that should find a place in every one of your schools. Surely that inspiration is one which will lift your nation high, in the days when religions will cease to be antagonistic, and rather will be friends and sisters in the common household of humanity; when every faith will have something to teach and every faith will have something to learn; when no man shall say "Believe as I do," but rather: "What have you to teach me? This is what I have to offer for your help." In every school we must try to help that future to come. Buddhism helps to bring us to that happier future, for it is a faith of peace and love; upon it is no blot of war or persecution. It has been a religion of love for the last twenty-three centuries, and it cannot be a religion of anything but love and peace in the future. Do not imagine that you can teach morality without religion. They tried that in France, and the failure has been a lesson to the world. Morality strikes its roots into right thinking, into religion. And Buddhism has been one of the great faiths to lay down right thinking as precedent to right action. So teach your girls to love the Lord Buddha, and to be proud that they are born under the shadow of His faith. Teach them to be thankful for the faith into which they are born, to love it and to be proud of it. So shall your homes be rendered happy and the mothers of the future nation shall have their feet on the right path. I ought not to finish this brief address without voicing what I know every one of you feel—it is the privilege of the speaker to render articulate the unspoken thoughts of the hearers. I must speak for you, and give your thanks to the noble woman who has made this

school the success it now is, through many a difficulty, through many a cruel suspicion, through many a day, many an hour, through many a year of discouragement, always faithful, always persevering, and steadfast, and true. And to those whom she has gathered round her, we also owe our thanks, for the help they give and the work they do, for making the school the success which it is to-day. We hope that the teachers trained here may put their faith in the Great Teacher, in the Order, in the Law, that they may grow up to make the next generation nobler than the present—that it may so grow up that those who come after them may be nobler than they are. For the one great joy of us who are growing old is to see those who come after us better than we have been, the younger generation rising higher than the one before it, in order to be better able than the older to carry on the work of the world in higher fashions and in higher ways. And so may the blessing of right thinking and right doing come upon us all, both old and young—the young preparing for the work which the old are giving up, and the old preparing to let it grow in younger hands, so that, when the fire or the earth claims us, these shall stand in our places, and make the world fairer, fuller of truth, of purity, and of wisdom than we have been able to do.

AT THE ANANDA COLLEGE.

THE NOBLE EIGHT-FOLD PATH.

FRIENDS : twenty-three hundred years have passed since the great Buddhist Emperor Ashōka, sent to the Island of Ceylon his son and his daughter, to plant in this island not only the material slip from the sacred tree of Buddha Gayā, but also to plant here a slip of that Tree of Wisdom which, since that day, has spread abroad over the island, as it has spread far over the nations, over the world—that Tree of Wisdom which you call the faith of the Buddha. We are to take this afternoon one of His great teachings for our study. You remember how, when He had left His father's house, when He had left His wife and His infant son, when He had sought, by the help of instructors in the jungle, to win His way to life, when He had sought by asceticism to find the path which others had failed to teach Him, that He finally, sitting under that famous tree, having conquered every temptation, having thrown back all the illusions of Mārā, when at last illumination reached Him, when He had entered into perfect knowledge—then He saw, for the first time in this life—the Four Noble Truths : sorrow, its roots, the cessation of sorrow, the path out of it—the Noble Eight-fold Path. And it is that Noble Eight-fold Path to which I ask your attention this afternoon.

Characterised as are all the teachings of the Blessed One by brevity, they are instinct with wisdom : for just as on each one of the Four Noble Truths, volumes of exposition may be written, so in the phrases of this Noble Eight-fold Path, the whole law of life, the whole rule of conduct, is

definitely expressed; and if a man should follow that Eight-fold path, if a man should carry out the eight directions that are given, *then* that man would bridge the threshold of Arhatship, and he would prepare himself for liberation.

Now, what is this Noble Eight-fold Path? It consists of eight precepts, or as we may call them, eight great truths, each one of which applies to human life, each one of which is intended to shape human destiny; and taken one by one, and understood and practised, human evolution would be rapid and secure. And the first of these great truths is Right Knowledge; the second, Right Thought; then the third and fourth, that grow out of Right Thought—Right Speech and Right Activity; then, with regard to the outer world, Right Means of Livelihood; then, Right Exertion; then Right Memory; and, lastly, that highest achievement, Right Concentration.

Those are the eight steps, as we may call them, of the Path—these eight great truths for the guidance of human life.

Let us take these eight truths one by one, and see how a true Buddhist may shape his life thereby. The first, then, is Right Knowledge, as sometimes we find it translated; for often, in translating from Samskrit or from Pālī into English, the original word is fuller and larger than the English word, and so two words are given to explain one. So, sometimes this word is also translated as Right Belief. But, truly, all belief should be based on knowledge. That which a man rightly knows, that only can he rightly believe: all else is credulity and folly. Now, in the modern world, right belief has not been thought to be so very important that it should be placed at the outset of this

Noble Eight-fold Path. But right belief or right knowledge—this is really the most vital and essential thing of all. It is the foundation upon which all thought and speech and action are builded. And if your foundation be rotten, how, on that rotten foundation, shall a safe house be builded for the living of man ?

Now what is Right Knowledge ? It is knowledge based on, and in accordance with, the facts of life, the facts of the universe, the Law which surrounds us, and which no effort of ours may change or alter ; it is knowledge of the laws on which the universe is builded, laws which do not change, laws which do not vary, which cannot be broken, but which *may* be disregarded. But if those laws are disregarded, even if we have no right knowledge concerning them, even if, instead of knowledge, we are left in avidyā, the absence of knowledge, then it is impossible, when we are without that knowledge, to guide our life to any useful end.

Now, it would be impossible for me to go into the whole realm of right knowledge ; but there are two great laws stated, which a man must know if he is to guide his life aright, and if he knows these two rightly, and walks by them, then his life will be ennobling for himself, will be beneficial to all among whom he lives. One of these laws is the Law of Cause and Effect, that which we call the law of action, of karma ; the other is the Law of Opposites, the law which expresses itself in the fact that if you meet a vibration of one kind with a vibration of the same kind, then the vibration grows stronger, larger, wider ; but if you meet that vibration with a vibration of the opposite kind, then the one extinguishes the other, looked at from the ethical standpoint ; that is the great principle of returning good for evil.

Let us see how the Blessed One taught this Law of Karma, for it is noticeable that He taught it in a way that all men could understand, by admirably choosing a symbol, by pointing the attention of the hearer to familiar things and out of them expressing a profound truth. This Law of Cause and Effect, this Law of Karma, —how did He teach it ? Thus : if a man acts from an evil thought, then pain follows that action as the wheel follows the foot of the ox that draws the cart. There is not a peasant walking in the street, there is not a cultivator delving in the soil, who could not follow that graphic image : as the wheel must follow the foot of the ox, so must pain follow the evil thought or evil action ; inevitable is the action of the law ; you cannot break it. Again, if a man acts from a pure thought, happiness attends him inseparably as his shadow. Not a child, who has walked in the sunshine, but knows that his shadow cannot be separated from himself ; as inevitable as is the union between shadow and body, so is the union between righteousness and happiness.

Now, supposing you have realised this piece of Right Knowledge ; supposing, whenever temptation comes to you, you cast it back by the thought of the attendant pain ; supposing you have realised that no one can save you from the result of your own actions, but that you must inevitably bear the result yourself ; then there is something else you would want to know in order to guide your conduct aright, and that is what I have called the Law of Opposites. Let us see how the Lord Buddha taught this other great doctrine, so that every man and woman could understand it, and guide their lives thereby.

There is one story, familiar, but so beautiful that familiarity only seems to lend it a touch of fresh grace.

There was a King of Kāshī, and he fought with the King of Koshala, and conquered him. Thereupon the King of Koshala and his wife fled away and took refuge in a certain place, and there remained in hiding. But they were betrayed into the hands of the victorious King, and they were taken and condemned to execution. Then, their son, pressing through the crowd to his father and mother to bid them farewell, received from his father's lips this last teaching: "Son, be not long; be not short; hatred ceases not by hatred; by non-hatred does hatred cease." The son could not understand these words. He was much puzzled by them. But life explained them, as life often explains wise teaching, which at first seems dark, obscure. This son of the murdered King became the servant of the King who had slain his father and mother. The King, his master, grew to love him, and he would often sleep with his head upon the knees of the son of the murdered man and woman. And one day, as the King slept thus, the youth remembered his father and mother, who had been executed by the sleeper. Moved by the thought and by hatred, he drew his sword, and thought to slay his father's slayer. But his father's words came back to his mind: "Be not short," be not hasty in action. That was the message that came out of the years to him, and back into the sheath he put the sword. Presently, the King waked, and he drew his sword again, as though he threatened to slay the King. The King begging for his life, the young man answered him that he would not slay him, but that by threatening to slay, he had really forfeited his own life, and for this he craved pardon from the King. The King pardoned the youth, as he had pardoned the King, and then the youth said to the King that he had remembered his father's words:

"Be not long"; that is, keep not hatred long in the heart. "Be not short"; that is, be not precipitate in action. Hatred ceases not by hatred at any time; hatred ceases by love.'

"If I, O King, had slain you, your friends would have slain me. My friends would have slain them—and so, backwards and forwards, the evil progeny of hate would have gone (on). You have given me my life, and I have given you yours. Hence, hatred ceases by love, and we are friends."

That, then, is the Law of Opposites, explained in a way that no one who has heard the story can ever forget. It was summed up by the Lord Buddha in four phrases. You may expand them to every emotion which you can feel, to all your acts towards your fellow creatures: "Let a man overcome anger by love; let him overcome hatred by kindness; let him overcome the greedy by liberality; the liar by truth." See how, in each, the one is put over against its opposite; against the vice, the virtue that is exactly opposite to it. A man is angry with you; answer him back with anger, and anger will carry you both away; but answer with love, and the anger vanishes, and peace rules over the two who would otherwise have been foes. If a man does you a wrong, repay him not with the wrong he has done you, in the short-sighted fashion of the world, which strikes back and so perpetuates the evil. If a man is greedy, do not be greedy towards him; be liberal. If he is miserly, pour out upon him of what you have; teach him by the opposite virtue, and not by showing him the mirror of his own vice repeated. If a man lies to you, do not you lie back to him. There are so many who say: "He spoke untruths to me, and I only paid him back in his own coin." This is the wisdom of the

Buddha: if a man speaks falsehood to you, answer him with truth, and the liar shall become truthful, and so shall truth reign supreme. Now, carry out these noble truths, this noble wisdom, this teaching, carry it out in your lives, carry it out in your business, in your own homes, wheresoever you meet your fellowmen. If one does you wrong, answer him by the opposite virtue, and then you will have the right to call yourself a follower of the Blessed One.

Having thus laid the foundation of Right Knowledge, knowledge at least of the two chief facts, of the two fundamental laws, the next thing that is necessary is Right Thought. That is, that your thought should be as good, as perfect, as you can make it. Out of thought grows speech. Out of thought grows action. A man who thinks wrongly, speaks wrongly, acts wrongly. The man who thinks rightly, his speech is right, his action is also right. Thought, that is so often disregarded, is far more important than either speech or action. Take care that your thoughts are right, and the others inevitably will be right; be careless in your thought and inevitably you will fall into evil ways. Therefore, on the great foundation of Right Knowledge, Right Thinking is to be builded, and you are to endeavor that your thought shall be serious, accurate, as perfect as you are able to make it. "Earnestness," said the Buddha, "is life; thoughtlessness is death;" for the thoughtless and the careless man slips inevitably into many evils. The earnest man, who is careful, who is thoughtful, that man will guide aright his speech and his action. So that the next thing that you have to consider in treading this Noble Eight-fold Path, is Right Thinking. Your thought builds your future: your thought makes your character. As you think to-day, so to-morrow, inevitably,

you will act. The thought-forms that you leave behind you when death touches you, the tendencies that have grown out of your life, those will be re-embodied in your next incarnation, and thus out of your tendencies of this life will be created the lives of the future. Therefore, Right Thinking is the second of your steps.

The next step is Right Speech. Now, what is Right Speech? First, it is speech which is true. All the everyday falsehoods of ordinary life are condemned by Right Speech. All the empty falsehoods which people so lightly utter—these are all condemned and shut out from Right Speech. Right Speech is true to the uttermost. Right Speech is also kind and courteous. Harsh language, cruel words, bitter attacks—none of these are possible to the true Buddhist who is endeavoring to walk upon the Noble Eight-fold Path, who is striving to follow out the rule of Right Speech; and concerning that virtue the Buddha again gives us a splendid example. A certain man was railing at him, using wrong speech and not right; the Blessed One listened patiently until the man finished all the abuse that he had to pour upon Him, and then He answered gently and said:

"Son! when a man gives a present without regard to the rules of politeness, the fashion is to say: Keep your present. Son! I cannot take your railing. Keep it and take it back to yourself. The wicked man who attacks a virtuous one, is like a man who looks up to high heaven and spits at it. The heaven is not soiled thereby, but the spittle falls upon his own person and defiles him. The man who scatters mud does not soil others: on the contrary the mud flies back and soils his own clothes. The virtuous man cannot be injured by the evil a wicked man does against him: the evil goes

back to the wrong-doer." That is the great teaching with regard to right and wrong speech. Evil words spoken to you do you no harm unless you answer them with evil speech. If a man abuse you, he does you no harm, unless you take up his abuse and answer him with abuse; then his abuse comes to you and remains with you, and he is free from it. But if you answer not with abuse, his evil speech goes back to him and remains with him, and you are unharmed by it. So the law works out. If a man abuse you, you are not injured thereby unless you answer him in the same way; if you answer his abuse by love, by compassion, by silence or by gentle words, then his evil words go back to him, he is not able to throw them upon you, and only he suffers harm from the evil he has wrought; his evil returns to him.

Carry that out in daily life. This law is a law for life and not only for talk. The next time a man reviles you, answer him by silence or by love, and his abuse will remain with him and you will go on your way uninjured.

And after these three, we come to the fourth: Right Action. Right Action is almost sure to follow where Right Knowledge, Right Thought and Right Speech have paved the way. The tongue is the hardest thing to control. Have control over your mind and thoughts, have control over your mind and tongue; then, Right Action will inevitably follow—the actions of the body will inevitably follow the right road. Some other aids in this, you have been given in the Five Precepts, marking out for you the wrong actions which you should avoid. You may not evade the law, like the Buddhist who says day after day: "I will not take life," yet sometimes sustains his own life upon the meat which is only to be obtained by the slaughter

of one life by another. The man who sustains his own life, who feeds his own life on the slaughtered life of the beasts, that man contributes to the taking of life as much as if he took life himself. If those who desire to practise Right Action would all abstain from sustaining their own lives upon the life which is slaughtered by another, the slaughter would cease. Then, you must abstain from all sex-evil: from all illegal, unlawful, sensual indulgence —you must strive after purity of the body. You must also abstain from intoxicating liquor. This vice is, I am glad to know, abating in Ceylon at the present time, for happily, with the revival of Buddhism, there has come a reaction against the taking of intoxicating liquors, which was unfortunately copied from others who have come amongst you. And as your own ancient religion asserts itself again, with its supreme authority, drunkenness will become a thing of the past—for a drunken Buddhist is impossible to think of, it is utterly against the law whereby he lives. Right Action, then, is the fourth of the steps upon this Noble Eight-fold Path.

Then we come to Right Means of Livelihood—a very practical thing, and a thing that perhaps, in these modern days, needs stress to be laid upon it in a very special way. What are Right Means of Livelihood? They are the gaining of a living by means that do not injure your fellow-men, that serve your family and your community—your neighbours as well as yourself. So that in mingling in this modern life, in which so much of struggle is now unhappily to be found, the law for the Buddhist is, that in all business, in the gaining of his own livelihood, he shall neither injure nor wrong those amongst whom he lives; that is forgotten unhappily, in most modern minds. A man earns his livelihood,

but he does not stay to ask himself: do I earn it in a right way? We see and hear of men making great fortunes; if we go behind that fortune, what do we find? Ruined homes, desperate men, broken-hearted women, starving children. The fortune of one man has been built up on the sufferings of others. That is a wrong fortune, a wrong wealth, a wrong enriching of one man, at the cost and the misery of many. Such means of livelihood are unworthy of the man who realises the unity of mankind and the common Brotherhood of all. Beware, then, how you work and win your livelihood. As the modern methods spread amongst you, as you take part in the race of the world, if you would not lose more than you gain, if you would not forfeit more than you achieve, if you take to modern methods, if you are careless as to the means by which you gather wealth for yourself, if you trample on the weak, if you cheat the stupid, respecting no law but that which can be enforced by the policeman or administered by the judge, and setting at nought the law which is imposed upon your heart, forsaking the path disclosed to you by the Blessed One—then you will grow wealthier in gold, indeed, but you will grow poorer in honor and virtue; and virtue is more precious than gold, pure character is greater wealth than the gains of this world. Take this rule to heart then: See that you choose Right Means of Livelihood, and remember ever, that such means alone is permissible for the follower of the Buddha.

And after that comes Right Exertion. Now, many, not unnaturally, often ask: Why should right exertion or right effort come so late in this outline of human conduct? Surely, right effort is the very first thing that we want?

And until a man makes a right effort, how can he expect that he will make progress of a valuable kind? Well, the answer is, that effort cannot be rightly directed unless it is guided by Right Knowledge and Right Thought. Effort which has ignorance behind it, however well-intentioned it be, does more harm than good. The well-intentioned stupid man is really more dangerous to the community and to himself, than the man who does not live by right will or right thought. If you do a thing which is against the law, against that which Right Knowledge teaches, your intentions will not make it come out right. Stern as is the lesson, it is a lesson that you must needs learn and practise. For supposing a man plunges into a burning house to save the life of a child who is in danger of perishing amidst the flames, does his good intention prevent the fire from burning him unless to his courage he adds wisdom also? The man who knows the danger, takes precautions against it; he binds a cloth about his mouth and so is able to save the child and himself from suffocating. So the man who deliberately does right, using Right Knowledge, and guiding his exertion by Right Thought, that man does twice as well as the headlong man who desires to do right but does not think rightly. So your effort must have Right Knowledge and Right Thought behind it. You must be wise as well as good and prudent, as well as anxious to do right. You must realise that half the harm and misery in the world grows out of ignorant good intentions, unguided by knowledge; that good intentions without Right Knowledge and Right Thought are a fruitful source of mischief. Right effort and right endeavor are endeavor and effort guided by Right Knowledge; that alone should be the kind of

effort, that alone should be the endeavor, of all who are of the Buddhist faith.

Then we come to the seventh step upon the Path, Right Memory. There are two meanings that may be given in explanation of that phrase, Right Memory. In the fullest meaning, it is memory of all the past births of a man, such as you find in the Lord Buddha Himself. You remember how, over and over again, when he met men for the first time—for the first time in that life—and when, perhaps, the man treated Him in an evil way, the Blessed One explained it to the disciples around Him, by saying how in some one or other of his previous lives He had met that man, and how then a wrong had been done which bore fruit in the way that they saw. You remember how, over and over again, he illustrates incidents of the present by stories drawn from His perfect memory of the past.

But, in that sense, it is not of very much value to the ordinary man or woman who has no memory of the stories of the past, of his or her previous lives. But there is a sense in which, for all, Right Memory is truly a valuable thing: when a wrong that is done is forgotten as soon as it is committed, when a kindness that is done to you is treasured and remembered for the rest of your life in gratitude, then you have the Right Memory which is of highest use to the ordinary man and woman. It was written of the great Hindū King that a thousand wrongs were done to Him and He forgot them all before He lay down to rest; one kindness was done to Him and He remembered it for the rest of his life. That is Right Memory. Keep a useful forgetfulness for all unkindnesses that touch you; but keep a perfect memory for every kindness that is done you. Forget everything that may

have caused you pain—shut your eyes to it : shut it out of your mind, for your memory must not be burdened with the memory of injuries. Let them go. None can injure you, save you had made injury inevitable by your own past—and what folly to remember the injury when to remember it is really to keep it alive ? Put away from you all that pains you, forget all that hurts you, all that gives you sorrow, all that seems to wrong you—but keep as your most precious memory all the good you have received. Right Memory is that which treasures up all the joy, goodness and help in grateful remembrance ; that memory which cherishes kind thoughts of all who have helped you, however, trifling that help may have been. So shall peace and joy be yours for ever, and so shall memory have lost its power to torment.

Right Concentration—this is the last of the steps on the Noble Eight-fold Path. Here again, a double meaning is given. For one who has trodden that Path in many lives, to him there is possibility of the highest form of concentration—the concentration by which you may know anything which you *will* to know, by simply fixing upon it a well-trained and well-pointed mind—that is Right Concentration. Every mind may be so trained to obedience, may be so steady, so one-pointed, that you can fix on any object of knowledge and know that object without and within. But that is a high attainment, led up to by lives of meditation. But for the man of the world, the road to Right Concentration is training your mind in ordinary life. Practise it day by day, hour by hour, by fixing your whole attention on the thing you are doing, and do that thing as perfectly as it is possible for you to do it. Do not let your mind wander, do not let it drift. Keep it under your own control, rule it well and firmly. You will not be able

at first to close your mind to the distractions and the disturbances around you, until you have practised that concentration for many years. Then your mind will become obedient to your will. If you do that, you may begin to meditate with some success. Then the mind which has been trained to concentrate upon outer objects, will become obedient when you begin to fix it upon lofty principles of life. Therefore, see that you practise Right Concentration. Practise it in everything that you do, and you will gain a mind that is cultivated for the gaining of every kind of knowledge in life, and in that fashion you will prepare yourself gradually for the concentration, for the meditation, that opens the gates of true knowledge and lifts you above the passing troubles of the world.

Thus we have traced the steps of the Noble Eight-fold Path. If in our lives and in our hearts we try to realise the truths of that Path, then shall the future hold for us all knowledge, all wisdom, and all peace.

Let me say to you in closing this brief description of the right principles that you have had in this Island for the last twenty-three centuries—so that you have had time to test each of them whether it be truly wise or not—that, if you would restore the palmy days of Ceylon, if you would ever again become a nation, and make the Sinhalese people great once more, you must build the future upon this foundation. You must put the feet of your nation on this ancient path once more, and teach the nation to tread it once again. For thus only can you become a true nation. On Buddhism you must build your nationality. On the teachings of the Blessed One you must train up your people, and you must so teach your children. Your boys

as they grow up to manhood must sit at the feet of the Buddha and listen to the teaching which in His dying words He left to all mankind, when He said : " I will be with you in the teaching I have given you. I will live with you in the Law which I have declared to you." In that way you may have the Lord Buddha with you—in the Law that He proclaimed, in the teaching that He gave. Then there will be life still for you, and in the guidance of that teaching you may live again and may build your future ; otherwise, there is no future for you in the history of the world. If you will do that, you will be true to the faith and to the great heritage left you by those who have gone before you. If you do that, you will help not only yourselves, you will use the teaching not only for yourselves, but you will keep alive that which is part of the heritage of the world, and thus serve your fellow-men, while you follow the teaching of the Blessed One, the Lord of Compassion and of Mercy. And you will realise the truth of the words of one of your own wise ones : " Bow down with folded hands : for hard, hard is a Buddha to be met with in a thousand generations."

AT THE ĀNANDA COLLEGE.

An address to the students.

My sons—or I may almost say my grand-sons, so very very much older am I than you—I am glad to come here to-day, because everywhere in the boys of a country lies that country's future, the possibilities of its gradual rising in the scale of nations and becoming of use among the peoples of the world. The older amongst you, those who have been learning for years and who are now coming near the time that they will have finished their book-learning of the School, and begin studying life and working in life in the outer world; those of you who are young men, you should be thinking carefully of what you mean to make of your life; what you are going to do with it; what sort of work you will take up; what ideal you will put before yourself. Now what does that word 'ideal' mean? You speak sometimes of idea or thought—that which is produced by your mind. You are thinking constantly, and that which you think is called an 'idea'. The 'ideal' means a fixed idea, an idea that does not change, does not alter, but remains always the same. Your thoughts are continually changing. Now you are thinking of study, then of play; now of your home, then of your school or college. These are changing thoughts; but the thought that always remains with you, fixed steadily, that is part of what is called an 'ideal'. It is not only this, but is a fixed idea which governs

conduct, according to which the character is gradually shaped. Now everyone of you ought to have an ideal —a fixed idea which shall govern your conduct. You should make for yourselves this ideal, and let me tell you some of the things that ought to make a part of it. First of all, love of your religion. That must be a fixed idea in the mind. By birth most of you are Buddhists. Every Buddhist boy should make part of his ideal, love of his religion. So every boy who belongs to other faiths—love of his religion should be part of his fixed idea, his ideal. Then, after love of religion should come love of country. You must learn to love your country as you love your home, your motherland, the land in which you were born, and the people to which you belong, whose history is made up of what your forefathers did in the world. This country of yours, this Island of Ceylon, you should love it as you love father and mother, for as you grow to be men—and some of you are nearly men now—you must try to understand how best you may love your country, and show it in your work for your country. Every man should make the work of his country part of his ideal, and you should be getting ready for it. When you are learning history you are learning to be a good patriot, a lover of your country. When you are learning the various subjects of study in your College, you are doing so that you may be useful to your motherland. You must also, of course, learn to earn a living. That is part of man's duty, but earning a living is not so important a thing. To be useful, to make your country better when you come to leave it than it was before—that is the ideal every man and boy should have.

After love of religion and love of country some qualities must be cultivated particularly. One is truth. The character which is not true is not good—truth in thought, in word, in action. That must be part of the character of every man in the country. Never tell a lie. It is cowardly, shabby and mean to do so, and to tell a lie means that no one will trust you. Your word should be such, that all people around you can trust it. That a boy said so and so should be enough to show it is true.

To speak the truth is one of the most important things in a man's character. If you are to speak the truth as men, you must learn to speak the truth as boys. And not only speak the truth, but act it. Do not commit an action which gives a false impression. If, for instance, you do a bit of mischief, as boys and all young people do from time to time, do not hide it by pretending you have not done it. Do not look as if you have not done it. Be brave and say: "Yes, I did it." Learn to be truthful in thought and action. Then be accurate. Think the things that are, and not the things that are not. Truth must be part of the ideal. Then courage. A man to be worthy should be brave, using his strength to help the weak, to protect those younger than himself. In your school-life the big boys should protect the little ones. They should never use their strength to hurt or injure them in any way. A good man is a brave man. So we have love of religion, love of country, truth, courage. What more? Discipline. No nation could do good work without discipline, and the time to learn discipline is in the time of youth. You will never be fit to rule other people unless you learn to obey while you are young. The boy who is disobedient will in course of

time become a man who is not able to exercise any authority. Many of you, in your lives, will have to take up work where you will have to keep good order. You will be mill-owners, managers of businesses and so on; you will have to give orders to a number of people. You will never be able to do that, unless you learn to obey when young. While in College—that is the time to learn obedience and discipline; then you will be fit when you go out into the world, to take up authority, to guide and rule others. These are the qualities which ought to make up your ideal.

But what are you to do with it, when you make it? Think about it! Every morning of your life you are to say to yourself: "I love my religion; I love my country; I will be truthful; I will be brave; I will be obedient." If you say that each day and try to live it, then you will grow like your ideal—that is the result of it. The thing that we think about, we become; and if you think every day of this great ideal, then you will grow into it and become noble and great men. One other thing you ought to add to it—purity; purity means that your thoughts as well as your acts should be clean, sweet, pure. Boys often have a difficult time when they are growing to be young men, and the only way to go through that difficult time is not to allow an unclean thought to come into your mind. Put the evil thought away, think of something elevating. Work or play and keep the mind clean. Never say a coarse word, and if other boys say a coarse word, you say: "I do not wish to hear such coarse words." Coarse words lead to coarse action. Keep your minds pure, and you will be noble fathers in the Sinhalese nation of the

future. Add to the qualities strength, courage, obedience, the crowning virtue of purity—so shall your boyhood grow into noble and worthy manhood.

But as boys you have something else to do. You have to play. Play well; the games of your school or college are parts of its education. To learn to play well is not less important than to study well. It makes your bodies strong, healthy, vigorous and well-disciplined. In Benares I have to do with a large school where there are more than 800 students. They play a great many games there; they play well, and the result is they grow healthy. They have exercises, drills, athletics and all sorts of games. Follow these, too, that your bodies may be strong and vigorous, for the strength of a man's body is part of the valuable property of the nation. The strength of a nation is in the mental and physical strength of its men. So take care of your bodies as well as of your minds. Play well, as well as study well. Learn to run and jump. Make your bodies vigorous and flexible. On the play-ground you learn many a lesson which will be useful to you in after life. You learn to work together, to think of others as well as of yourself. The College wants that all the boys of its team shall work together, and not each one, on his own account. A player has to play for his side and not for himself, for the College rather than for his own sake; and then in the great game of life you will play unselfishly, bravely, in a way to help others as well as yourselves. A great English General has said that the battle of Waterloo, the great victory that England achieved, was really won on the play-grounds of a great public school. Play is no waste of time, but time well used. In a few days I shall be going away again. I want a bit

of myself to remain with you. If you try to live that out, I shall be here all the time. These important things will be with you, and help you to grow to be noble men. Boys of to-day will be men in a few years hence. If Ceylon is to be a great country as it ought to be, if the people of Ceylon are to be proud of their country—it is left to you to build that country and to make it a place that everyone will be proud of. Boys have the future in their hands. We older people will have to go. Our days are over. But life goes on, while people live and die; so the future is with you, not with us who are older. Our work is largely done. Your work is still to come. Let this Ānanda College send out into the Sinhalese motherland honorable members, upright men, from the boys it is training; so that looking back, you may be glad of the training you received, and men may point to your College as the one which gave them many good and noble citizens, men who are worthy of their land, and who trained themselves when boys to be noble and good citizens, when manhood should be theirs. That is my hope for you, my wish for you. May you grow into men of whom your motherland will be proud.

LECTURE AT THE PUBLIC HALL.

FRIENDS: When a movement asserts itself in the modern world, tries to reach the public of every nation, tries to influence the thought and the spirit of the day, it is quite natural, it is perfectly right, that from all sides the questions should be addressed to it: "What special message do you bring to the world? What have you of value which is not equally found elsewhere? What have you to say to the nations that gives you a claim to be heard? Along what lines do you carry on the propaganda of your ideas? What results do you expect to flow from the thoughts that you are placing before the world?" That challenge is often addressed to the Theosophical Society. Over and over again it has been asked: "What is your work; what your aims, what your ideals?" And I want, if I can this evening, in some rough fashion at least, to place before you part of the Message of Theosophy to the modern world, to show you what service it hopes to render; to point out to you of what value it may be to-day, when so much is changing in the thoughts of the time. And if I can succeed—as I hope to do—if I can succeed in showing you that the Message of Theosophy is really a valuable one to the world, that it has something to say that needs to be said, something that will help humanity along the various lines of thought and activity which humanity is following to-day—if I can do that, then, while I shall not necessarily make you members of the Theosophical Society, I shall have won from you some serious

thought on these problems of the time, for which Theosophy offers a solution; and I shall, perchance, have won from you something of sympathy in our work, something of recognition of the value which we hope to be to the world.

Now, when we look at man, we find that his activities run along different lines, conditioned by the departments of his own nature. Man is not a simple but a complex creature. He is made up of various parts; he expresses himself in various ways. And without going into any of the subtleties of those sub-divisions of human nature, which we find especially in Hinḍūism and in Buḍḍhism, and which Theosophy reproduces, there is a very simple view of man as regards the departments of his nature, which will very well serve me as a foundation for the divisions of thought in which I wish to show you the use of Theosophy to-night.

You find, looking at yourselves—it is obvious in us all—that you possess a body, a body which asserts itself in various ways, while living under physical conditions. A man, therefore, has activities that we generally sum up as social and political, which occupy him in the external, the material world. So that one department of human life, of human activity, will be that outer department in which Society exists—the social and political environment, and Theosophy should have something to say about that, if it is to be a complete message to all human life. Then you find, still looking at yourself, that your nature has what we may call its emotional part. On the right or wrong directing of the emotions, human happiness and human misery depend; more perhaps

than on any other does the ordinary happiness of human life depend on this ; out of those emotions grow what we know as virtues and vices—virtues which definitely make the whole of Society, as well as the individual, happy ; vices which, unfortunately pursued, undermine the whole social fabric. Morality is thus directly connected with the emotional nature of man; for as that emotional nature divides itself naturally into two—the love emotion which unites, and the hate emotion which disintegrates—so we find that where the love principle is everywhere applied, where it is rightly directed, where it is shown to all without exception, when our conduct to others is based upon love—there all virtues flourish, for every virtue is only a form of the love-emotion rendered universal and permanent. And so every vice is a form of the hate-emotion, similarly taken away from immediate and casual expression, and rendered permanent and continuous. Hence on the right direction of that emotional nature, we shall find the happiness of Society will depend. But when you have recognised body and emotions, there is still something remaining in you, *viz.*, intelligence, the power of thought—what we call the mind. The training of that, and its exercise, find its expression in science, and mingled with the emotions find its expression in art. These departments of human life, correlating with human nature—the department of science connected with the intellect, the department of art connected with intellect plus emotion—these occupy a great part of human life ; and Theosophy needs to have some message for science and for art, unless it is to omit an essential part of human nature. And when you have recognised the body, the emotions, and the intelligence,

is there anything yet that remains in you? There is still another part of human nature which cannot be denied, if we are studying the history of mankind; a part which is beyond the body, the emotions and the intelligence—called by many names but always the same in essence—which some call the Spirit, others the Self, others the Divine Consciousness or Universal Consciousness. Whatever it is called, it finds its expression in the religions of the world, and must be recognised as part—an essential part—of human life. For religion, if it be not recognised by the statesman, by the politician even, is apt to break into pieces all his plans, all his policies, and render nugatory all his endeavors. Religion ignored breaks out as superstition on the one side, as scepticism on the other—the two most destructive forces in human society. Religion, rightly understood, based on right knowledge, strengthened by right understanding, is the deepest, the noblest exercise of the human spirit—the profoundest craving of love itself.

Looking thus at them, we find the departments of religion, of science and art, of morality, of social and political activity; these practically cover the field of human life, and in every one of these the philosophy of life must have something to say, some message to deliver. I will take them in the reverse order to that which we have just followed, beginning with religion. And let me say a prefatory word in connexion with the appearance in our own time of what we call Theosophy. Now, Theosophy is not a new thing, but the oldest of all old things. It has nothing in it that is really new. All its teaching may be found in the great religions of the world, living and dead. In the great religions of the world there are certain common teachings, certain funda-

mental truths ever asserted, certain ethical rules ever maintained. In this they are all alike—so alike that modern researches have made out of that very likeness a weapon wherewith to attack them all. For, as antiquarian research, archæological discovery, has been pressed in the many nations of the world; as every generation gets more eager in its search after concrete knowledge; men have gone out into all the countries of the world, have unburied ancient cities, have opened up ancient tombs, have brought to light ancient sculptures, have unravelled ancient manuscripts. One supreme fact has come out more and more from that mass of discovered facts, and it is the close likeness of the religions of the world. So strongly has that fact been seen, that a whole science has been built upon it, called the Science of Comparative Mythology. We prefer to call it, the Science of Comparative Religions. The religions in the world are fundamentally all alike: all have the same doctrines, the same morals, the same stories, and the same ceremonies.

For if the old meaning of the word 'myth'—the mythos of the older thought—be taken, the myth was greater than a concrete truth, more full of variety than any one specialised fact. In the modern mind, it has come to mean a fancy, a legend, something which is less than truth, instead of the fullest expression of truth. Hence the word mythology, if I use it without a protest, would give you a wrong idea of our position, for out of Comparative Mythology that weapon was forged that I spoke of, with which the comparative mythologist hopes to slay every religion in the world. "They are all alike. They are all the same—the same doctrines, the same morals, the

same stories, the same ceremonies." That was his assertion and it is proved. What was *not* proved was the deduction that he drew from it, *viz.*, that because all religions were alike, they grew out of human ignorance, and that the more modern religions were only the refined representation of the ideas of the anthropomorphic savage. The deduction is as false as the facts from which it was erroneously drawn are true. It is true that a likeness exists, but, the source does not lie in human ignorance. It lies in Divine Wisdom given to nation after nation by the Teachers and the Founders of the great religions of the world—the same everywhere, because truth is one; and one of the proudest titles of the Lord Buddha is the *Tathāgatha*—"he who follows in the footsteps of his predecessors." All the great Prophets bring but a single message to the world. All the great, the Divine, Teachers, bring the same truths, adapted for some special time, for some special nation, some particular civilisation; but the essence of all is the same, and its source is Divine Wisdom. That is the first part of the message of Theosophy to the religions of the world. Cease your striving! you are quarrelling about the non-essential while the essential is being attacked. You are fighting against each other—you, who should be brothers and not enemies. And the materialist and the sceptic profit by your quarrel, and lead mankind astray, because of the confusion of the voices, the many voices, and the religions of the world. The more you study the religions, the more their identity shows itself. The more you know about them, the more these identities spring out to the front. They are identically the same in essence—that is the truth regarding the religions of the world, and that is the first part of the message.

Let every religion try to live up to its highest teachings, and cease aggression against the religions of its neighbors. For every religion is equally precious to those who are born into it, and who guide their lives thereby. Each religion does the same work, each religion has the same object; and to go about trying to attack one faith to the advantage of another, trying to destroy that of another instead of building up your own—that is one of the most fatal blunders of modern days. And mind, it is modern. There was nothing of that kind in the older world. The religion of a people was followed by them, but it was not imposed upon another. The religions of the past lived side by side. The Buḍḍha was born a Hinḍū, preached to Hinḍūs, taught Hinḍūs; they did not quarrel, nor persecute, nor seek to destroy Him, but honored Him as a mighty revealer of the Eternal Truth. And so also among other ancient nations. No nation ever thought of forcing its own creed upon another. Only the modern religions have taken that up to the injury of religion everywhere. And again, every religion having the same truths, what is the gain of changing from one to another? What Christ is to the Christian, that the Buḍḍha is to the Buḍḍhists, that Shrī Kṛshṇa is to the Hinḍū—Teachers mighty and allrevealing, by following whom in thought and life, man grows nobler, purer, diviner, rises above the animal and ascends into the Divine. And in the years to come that is our hope. Religions will still exist as different—because men are different, and one expression of the Truth is not enough for all; but they will exist as friends, as sisters, helpers, and not rivals; recognising a common source, acknowledging a common aim. So part of our work in the world is to try bring about religious peace, and, in that religious peace,

to see better the many phases of the one truth, and by the variety of knowledge to understand, more fully at least, the marvellous truth of life. And is it not better that there should be variety than identity? What would this world be like if the white light of the sun were not made up of many colors? The light is one, and white; but every color that decks the earth—the blue of the sea, the variegated hues of the flowers that we find decking mountain and meadow, the many colors of the forest, the varieties of the green among the trees, every color that exists in nature, whence comes it? It is taken out of the white, by the alchemy of the flowers which are bathed by the sun-light. If the flower is blue, it is only because it keeps to itself all the other hues in the spectrum that make up the white light, and throws back to your eyes the blue alone; it keeps some, throws back others, and according to that it reflects color to your eyes. As with colors, so with religions. The white light of truth is split up by the prism of human intelligence into the many colored truths that we find in the religions of the world, and we cannot spare a single one of them; for if one of them were lost to humanity, one color would be lost out of the sunlight, and with that loss the whiteness would be lost and the perfect light would disappear. So, friendship among religions—that is the second part of the message.

And now to the next; I said Theosophy was born amidst certain circumstances. They are significant. In Europe, in 1875, the conflict between religion and science had reached a very bitter, and—for religion—a very dangerous point. One scientific man after another was proclaiming himself agnostic, saying that he could not 'know,' where the senses did not reveal, where the intellect could not,

from sensations, discover the truths which those sensations conveyed to him. 'Agnostic' was becoming the popular name for the scientific man. Men like Huxley, Tyndall, one after another, took it up and labelled themselves 'Agnostic'—that is, without the gnosis. How did that conflict between religion and science arise? That again is a modern thing and it is a strange thing—that fight in Europe over the two sides of the revelation of the one truth; you never found it in ancient Hinḍūism, you never found it in Buḍḍhism. They were as willing to accept science as religion. These were, to them, two sides of one thing. Every temple had beside it a school, and the priest and the monk were the teachers of the people. How came then the changed condition in Europe? By a passing fact. Science came back to Europe in an anti-christian form. The revival of science in Europe was due to the followers of the great Prophet of Islām. It was they, who, about one hundred years after the death of the Prophet Muhammaḍ—it was they who built up schools of learning in Arabia and gathered together the remnants of the neo-Platonic knowledge; they who built upon that marvellous structure the great edifice of Musalmān thought and learning, and on their conquering arms spread it westward through Europe. Knowledge came behind the standard of the Prophet. They fought and conquered; they invaded Spain and forced half of it into submission to their yoke. Having conquered, they began to educate. They founded university after university; they discovered one scientific fact after another; they brought back to Europe the lost knowledge of Mathematics; they re-discovered Chemistry and Astronomy; and a number of other sciences were reborn by their aid amongst the European nations.

Europe went to School in the universities of Moorish Spain. Such was the beginning of the revival of science in Europe; and because it came with the banner of the Prophet whom Christianity rejected, it came as an apparent antagonist to the ruling Christian Church. Hence hatred; hence quarrels between Christianity and Science; hence persecution upon the one side; hence resistance upon the other. The conflict grew bitterer and bitterer, more and more cruel, more and more relentless, until science grew strong enough to hold her own. And then when she was strong enough to hold her own, she remembered the enmity, her ancient sufferings and her persecutions, and gladly used every argument that could be used against Christianity, because of the hatred that had grown out of the persecutions, out of the Inquisition, out of the expulsion of the Jews and the Moors from Spain. That is the simple explanation why you find, in respect to Christianity, an antagonism to science, which is not fundamental and permanent, but only passing and temporary. It grew out of historical facts, and should be looked at in the light of those facts. The result was unfortunate, as it threw science against religion. Into that conflict Theosophy was born. How does Theosophy meet it? It meets it with the old weapon—with the knowledge of the super-physical. It meets the scientist on his own ground, and goes further than he does; it shows him that the investigation of the physical universe is not the only one that is possible; that Man has faculties which are capable of development, faculties that in the course of human evolution will be everywhere unfolded, and become universal; these you can force, and see for yourself that they exist, and make them grow more rapidly than they otherwise would. So can you outstrip ordinary human

evolution and evolve the higher faculties hidden within you, waiting to come out in the course of that evolution, but susceptible to artificial forcing in our own time. I spoke of the evolution that has been reached by humanity. Now this, of course, has been true of individuals. All through the history of the past there is not one great religious teacher who gives some new thought to the world, who does not claim *first-hand* knowledge of the truths that he taught. The Ṛshis of the Hindūs were not confined in the personal body. A man should be able, says one of the ancient Hindū writings, to separate himself from his body as you may separate the stalk of the grass from the sheath that surrounds it. Exactly the same claim was made by Lord Buddha when a man came to Him and questioned Him as regards the super-physical worlds into which a man passes after death. What was his answer? He did not lay down any second-hand teaching. "If you would know the way to a village," said He, "ask a man who lives there and knows the roads which lead to it; you do well to ask me of the Deva-worlds, for I know them and the roads thereto." That claim of first-hand knowledge has been made by all the great Teachers and Founders of religion. It was the same with Christianity. Jesus spoke on first-hand knowledge, and not with the authority of the Scribes and Pharisees of the Jewish nation. S. Paul, the great Christian teacher, told how he had been caught up to Heaven and how he had seen there things not lawful for a man to utter. The early Bishops of the Church, the Fathers of the Church, wrote from first-hand knowledge and not on traditions and the authority of others. They taught the things they knew, and they spoke of the facts they had seen; and so with the youngest

of the world's great Prophets. The Prophet Muhammad, before he went forth to teach his religion, was carried up to heavenly places, and he saw with his own eyes the facts and truths that he was afterwards to give to the world.

This is no new thing. Why should men now be unable to do what men did in the past? What is there in us so much below the point of evolution reached by others, that we should not have similar knowledge, that we should not enjoy similar experiences and believe by observation and by knowledge, not always by repetition, by hearsay and by faith? In the early days of Christianity no bishop was allowed to take his office who had not first-hand knowledge of things invisible to the eye of flesh.

Theosophy brings back to the modern world the methods of evolving to such knowledge; teaches the ways of evolution and the gaining of those faculties, in order that that which a man desires to do he may do, and develop the powers necessary to know the truths that lie behind the many doctrines of religions. That is part of the value of Theosophy to the religions of modern days, which have so largely lost that first-hand knowledge, and which are obliged to defend themselves by past authority, instead of by living observation. Those great laws of the invisible world are as susceptible of investigation as the laws of the physical world; the world into which you and I will pass on the other side of death is a world into which we can go now, and bring back to this physical world the knowledge of what there occurs. These are possibilities of human consciousness which have faded out of the knowledge of the modern world, and therefore religion is weak when it is brought face to face with science; for science says: "I know;" religion only says: "I believe." And the

work of Theosophy is to bring back the "I know" to the lips of religious men. I do not mean that a person can attain this power with a wish, can develop these faculties by casual and unsustained effort. If you want to be a great mathematician you must study for years and labor hard, otherwise your ambition will remain unfulfilled. And if there is not one modern science which does not demand from the expert years of knowledge and of persevering labor, shall the science of the Soul, the deepest of all sciences, be learned without similar application, similar self-denial and similar endeavor? But suppose you can get scores of people, hundreds of persons, developing these powers and bearing testimony to the things they know, then religion will again have its experts, just as science has its experts now; and the records of their experiments, and of their experiences, will carry the same value as the record of the experiments and experiences of the man of science to-day. That is why Theosophy is able to help the religions of the world, why religions are reviving where Theosophy goes to work amongst them. In proportion to the numbers of those who come and study Theosophy and carry back the results to their religions are the growing strength and vitality of every great religion of the world to-day. Trace our history, if you would see the truth of what I say, and you will, I think, find that in every land into which we have gone there has been a revival of the religions of the people of that land. We make no converts. We leave the people in the religion in which we find them; but the religions become more vital, stronger, more able to sustain themselves against attack, because we offer them the ancient knowledge, and show them the way in which that knowledge may be gained.

Let us pass from that and ask what message does

Theosophy bring to Art, which has been so closely allied with the religions in the past? Now it cannot be entirely without significance that every great age of art in past history has been identical with the reign of a religion in the past. Religion and art go together. Religion is so much connected with the emotions, that the expression of the emotions in art is naturally fostered and inspired by religion. Look at Buddhist art. How splendid it was in the earlier centuries of Buddhism! Go further back and see Indian art before the Greek thought touched it—before the Greek beauty came to soften the Indian grandeur of architecture. Look, if you will, at Greece and see how, in the palmy days of her religion, sculpture flourished; and architecture, one of the most perfect the world has ever seen, was given to the world by so-called Pagan Greece. Look at Rome and see her art in the days when her religion was strong. Go to Egypt; study Egyptian art in the days when the Egyptian religion ruled through that land. Go to any country you will, it matters not. Come to modern days, and you see how Roman Catholicism inspired the most exquisite painting, music, architecture—triumphs that are still the wonders of the world.

There is no great art to-day. It is all copying. Originality has vanished because knowledge and faith are weak. In order to have an art worthy of our time we must have also knowledge and faith worthy of our own age—the old inspiration in a new form, the old ideas clothing themselves in a new garb. And if you notice the story of the nations you will see that, just as they have become more luxurious and more materialistic, so have they lost touch with ancient art, as well as failed to produce anything vital and new. In India, a country which I know so well, the spirit of the people naturally expresses itself in

forms of beauty. There is not a village woman in India who goes to draw water from the village well, the color of whose clothing and the grace of whose carriage do not offer a picture to the artist. And if European civilisation has not yet touched her, if she still bears on her head the beaten brass or the moulded clay from the village pottery, she will then have on her head a form of vessel that is beautifully perfect in its outline, graceful in its shape, with not a line to offend the eye, with not a shade of color that is not a joy to see. If she has come into touch with European civilisation there is a change. The old exquisite colors give way to aniline dyes, the beautiful pot of polished brass or red-brown clay is replaced by the kerosine oil tin of modern life. We barbarise in some ways the ancient peoples whom we touch; we spoil their art; we destroy their sense of beauty; that is going on everywhere, probably, here in Ceylon, as well as in the great continent of India —ugliness instead of beauty, which is a natural expression of man. Ugliness is not natural to us. It is artificial. Beauty is the natural expression, when you live near to nature. The beauty of nature weaves itself into your heart, your thought, your life; and all people who are in touch with nature live lives that are artistically beautiful; even the savage, the North American Indian, who is now rapidly disappearing before the progress of the white people—the mountains and the sky, the forest and the prairie, those were things that formerly wove themselves into his thought and into his life. When the artificial comes, then the forest is burnt, the bare trunks of withered trees meet your eye on every side, the mountains are hewn to bring forth gold and minerals and are rendered hideous instead of having the beauty of nature. This is the result of a concrete mind that has despised beauty in favor of

gold, and imagines that human life can live on money, when human life needs beauty in order that it may be great.

That is the message to art that Theosophy brings back. Foster the religious spirit; aspire greatly, nobly and bravely; believe, and know why you believe; and out of that shall grow a new art worthy of civilisation, instead of the miserable copies that we find on every side of civilisations that have passed away. Theosophy gives to art a new inspiration, gives it a new thought, inspires it with new ideas, opens up to art the superphysical, where forms of beauty are ever living and sounds of beauty ever render melodious that subtler air of a higher life. The artist is a man who looks beyond the physical. Ask a great painter, and he will tell you the forms of beauty he has seen. The colors that he has seen, he is not able to reproduce on his canvas with the paints on his palette. The musician Mozart, for instance, tells us how, in some state of consciousness he did not understand, he heard his music and then brought it back to earth and wrote it note by note; and the strange thing that he told, although intelligible enough to the theosophical student was, that when he heard his melodies in the higher world, he heard them all at once, as you see a picture at once, with all the colors blended; and, when he came back to the physical world, that marvellous chord of perfect beauty had to be worked out into a series of successive notes, for the physical ear cannot hear without discord the harmonies of the higher spheres. The musician of genius hears more than he can reproduce, and brings from heavenly regions the melodies with which he beautifies the coarser life of earth. Theosophy, in opening up those higher regions, in showing the artist the possibilities of his inner nature, gives him a new power, offers him a

new inspiration, makes the invisible visible, and gives him subjects worthy of the genius of the poet, the painter and the musician. That ideal inspiration is part of the value of the message of Theosophy to art.

What about Science? Here, perhaps after religion, we have possibilites of use greater than any other. Take Psychology, the great science which is now being studied so much in the West. Western science has come to the conclusion that our consciousness is very much larger than we know; that the part of our consciousness that comes out in the brain—the waking consciousness that we are using now—is only a small part of our total consciousness, and it has come to that conclusion by careful experiments. Scientists have found, for instance, that in dreaming, the conditions of consciousness are very different from those that prevail in our waking life; that we think much faster, that is, we live much faster; for as time is only a succession of states of consciousness, in a dream you live through what on earth will take you a month or days; events may pass in a dream in a moment, but to you it will seem that you have lived for a month. That idea occurred to the earlier European psychologists and made them enquire more carefully into this curious dream-consciousness of man; they tried to catch it while it was dreaming, because naturally, to question the dreamer when he wakes is not satisfactory. If you can catch him asleep and question him while he is sleeping, then you may learn a little more of the working of consciousness in that trance condition. In the hypnotic trance, in the mesmeric trance, it was found possible to question the dreamer—to get answers from him. Over and over again the dreamer was questioned and a number of strange facts came out. It was found that

memory in the trance state did not forget what it had experienced in the waking state. If I cross-examine you about the incidents of your childhood, most of those incidents, you will say, you have forgotten; but if I mesmerise and throw you into a trance and then question you about your childhood, your obedient memory would bring out of the stores of the sub-consciousness, that which in your waking moments had escaped you. You do not forget. All that you do is, you drop the things you do not want below the level of the outer surface of your consciousness, as you might drop a treasure into a tank of water. The treasure is there and you can fish it up again; so the memory is there and you can bring it back above the surface of your waking consciousness. It has been done over and over again. It is not a question, can it be done? *It has been done* repeatedly, scores and hundreds of times, and out of that has grown the recognised fact in modern psychology, that we do not forget. We only throw behind us for the time, and we can recover that which has disappeared. But it is not only memory that is increased in the trance condition. There is no one of you, probably, who could not say at this moment what is going on in the harbor at Colombo, if I had you in a trance. You could tell me the number of ships, the people in the ships, what they were doing—you could then see where your physical eyes are now blind. So with hearing, so with all the other senses. They grow stronger, larger, more powerful in this dream-consciousness than in the waking. You can reason better. People who are very illogical when they are awake are often very logical when asleep. People who cannot speak decent grammar when awake will talk quite eloquently when in the trance condition. There is more of you in the trance than there is in your waking

hours—a strange and significant fact. The psychology of the East explains it, and Theosophy explains it along the same lines. You are a living, spiritual intelligence and you wear a coat of matter—more than one coat; you wear a coat, which you call the physical body, very dense, heavy matter. It is hard for the intelligence to work in it. You wear a coat of what we call the psychic or astral matter, and when you are working in that, in a dreaming state, you are much less hampered, because the matter you are working in is not so heavy—is more plastic. But when you are working in the mind state, then your powers become enormously greater and your consciousness in mental matter is what you might almost call divine, rather than human. Now that is recognised in all ancient psychology, and that is why a man learns to leave his body, so that outside the physical body he may use the subtler body and finer matter, and learn that which in a physical body is beyond his reach. Now there is no explanation of these facts in modern psychology—none. Theosophy and the old religions give you a complete theory of human consciousness working in different bodies and different densities of matter. You find that these bodies are in touch with other worlds, not only with the physical—they are in touch with other worlds of finer matter. And so you learn how to understand these strange things that psychology is now taking up and discussing, such as premonitions, prophecies, second sight and telepathy. All these things are now being studied by the modern psychologist, and the whole of them fall into rational scientific order, when you understand the real constitution of man. Religious geniuses, literary geniuses and poetic geniuses, are all explicable in the same way. If some great religious Prophet spoke of

unseen worlds and future things, it was because he was using a body of subtler matter than the physical, in which the powers of spiritual intelligence were not fettered and cramped as when they act in the burden of the flesh; every great genius is using subtler matter and is in touch with subtler worlds. As flashes, his ideas come to him—as illumination. For that strong man of genius is necessary the organising of a finer body, that is able to function as perfectly as our physical bodies function in the physical world.

Every branch of science, chemistry, electricity, is very much illuminated by theosophical researches. Take Madame Blavatsky's *Secret Doctrine*. She was not a scientific student, she had not studied modern science; she had looked at the simpler books and found fault with them, because of the superficiality of their knowledge. But in that great work of hers, the *Secret Doctrine*, which remains as a monument to her memory, you will find that some of the latest discoveries of science were stated as knowledge by the occultist eighteen years ago. The constitution of matter which, in her time, was considered particles, was declared to be electricity in motion, and the latest investigation into the atom by the scientists of our own day has changed the atom into a fragment of electricity—and so with many other things which you can pick out for yourselves and read about. She had the knowledge of the occultist, not of the ordinary scientist, and she predicted the discoveries that since the printing of that book have been published to the world. There are other ways in which we can help the chemist and the electrician. Of those faculties that I have spoken of, one of the simplest is clairvoyance: sight, taken beyond the point at which the human eye can see, beyond what are called the Röntgen rays which, modified,

can be used for investigation. Refine your sight a little more, and the atom becomes a physical object of sight. You can study its constitution, acquaint yourself with its complexity, and it seems to me likely, in the next two or three years, that our scientific men, because they have reached the limit of the delicacy of their apparatus, will be forced into accepting the new means of investigation which we are offering to them, of clearer sight, keener vision—the direct observation of bodies too minute for the microscope to reveal. I do not say that the scientific man should take our observations as necessarily true ; but I do say that when we lay any before him, which indicate new lines for his investigation, that he should take them as working hypotheses, in order to prosecute his researches. Theosophy has much to do for modern science. One other science I will say a word about, because in these Eastern lands there is danger now —the science of Medicine. The science of medicine in the old days was part of religion, and nothing that was antagonistic to morality was allowed to come within the limits of that science. Modern science in Europe has taken up methods of investigation, and is using systems of remedies, which will be ruinous to human evolution if they are followed, practices which are a scandal to humanity. I mean the researches based on vivisection. In an Eastern land it ought not to be necessary to warn you against the horrors of that most diabolical method of research. You who have learned harmlessness from the lips of the Buddha, or you who have learned harmlessness as the highest religion, should not allow to be founded in your midst those Pasteur Institutes, which are the beginning of the curse of vivisection and are all based on vivisectional experiments. Every eastern heart should

protest against them. Every eastern voice should be raised against them. At least let some countries remain pure from this curse of modern science, which uses cruelty as a means of investigation, and the torture of the helpless brute in order to cure the diseases of the human being. There is danger in it even for yourselves. Do you know what it has come to in Europe? In the hospitals of Vienna and Berlin you may read the medical records of the doctors, as I have read them. They make experiments there upon their patients and not alone on the brute creation. When a man is known to be dying, and his case is hopeless, such a man has been inoculated with yellow fever, in order that in his miserable body the doctors might examine into the symptoms of that agonising disease; others have been inoculated with syphilis, the worst of all diseases which have grown out of human vice. I warn you, my brothers, who do not wear the white skin, you are more imperilled than your white brother if you allow this abomination of vivisection and inoculation to take place in your midst. If they practise on their own brothers in Europe they will practise upon you here. Vivisection kills the human heart and enthrones brutality in its place. The Pasteur Institutes hide what is behind them, but they are built up and can only continue, on vivisection, though they talk of anæsthetics. Have you any right to torture any living creature to death as they torture them in those places? In a world where law is lord, where mercy and love are the foundations of the universe, you cannot with safety to yourselves follow out methods of cruelty and oppression. Do you know what is being done in some of the western countries? A man in Italy, a typical vivisector made some of the most horrible experiments upon animals. He

has baked them to death in an oven to see how long the body of an animal could resist the heat of the oven. He has filled their bodies with pins, needles and nails, in order to see how much agony they could endure, before merciful nature took away their breath. Knowledge! Knowledge gained by those means is knowledge fit for devils and not for human beings. And no remedy gained by investigation of that sort should even be touched by a human being compassionate and righteous. It is too heavy a price to pay even if it were a success, which it is not, for Nemesis treads on the heel of cruelty. You understand then very clearly as far as vivisection is concerned, Theosophy brands it as a crime.

I said at the beginning that there was another department of human life that briefly I must touch—that of the activities, life on social and political lines. Now in this matter the Society as a body does not throw itself along any special line of social or political activity. It leaves its members to choose out for themselves those lines of activity which seem to them wisest and best, only telling them that if they profess brotherhood they should be doing some useful work for their town, their province and their nation. We lay down certain principles on which we try to walk—the obligation of the principles of justice, of love, of knowledge, in all the relations that we call social and political. Now you know in Europe that in the economic reforms some are trying to bring about under the general name of Socialism, there is one criticism that the socialist passes on the politician. He says: "You do not go far enough; you may have every political reform, but if your economic condition is bad your nation will never be prosperous." He is right in that statement, whether his theory of economics be true or not. His view is the true

view; and we say to the socialist: "You do not go far enough; you might have your politics perfect, you might have your economics carried to the last point of perfection; but your nation will not be a success, unless behind economics lies character." That is our special word in all public life—the character of the individual. That is the test of the future nation. No schemes of political change, however skilfully devised; no administration of laws, however wise; no economic arrangements, however sound, will make men and women happy, unless their character is noble, and character administers the law, and character carries out the economic work. Not on the outer, but on the inner does the happiness of human life depend, and only as the members of your State are men and women of noble character can your State be prosperous or your nation great. And because that lies at the root of all human happiness we address ourselves especially to the character in the man. Why have social schemes failed over and over again, although begun by good men? Because of the character, the selfishness, of those who had to work them out. Human character is a vital thing for every one of us. You can have no great nation without noble men and women, any more than you can have a good house built out of rotten bricks. Your politics, they are a hand to mouth way of getting along, if morals and principles are generally left out. If political methods were carried on rightly, would not temperance be one of the objects of every ruler? But Governments put difficulties in the way of the spread of the Temperance movement and profit by the drunkenness of their subjects. That sort of politics will not live. That kind of political life is death. Morals are more important in politics than they are in private life, and until you learn that political immorality is

as base and as disgraceful as personal immorality, there is no likelihood that Governments will really conduce to the happiness of the people over whom they rule. So with all business, commerce and all trade. It grows rotten because of the want of personal character. People cheat, adulterate, deceive. Who is the one man whose word can be absolutely trusted in commercial matters, without a written word, without receipt, without bond? The Chinaman! Every merchant will tell you the same. He is the one man in the nations of the world that you can dare to treat with by word of mouth. He will not cheat you, he will not break his word. He will lose rather than soil his lips with a lie. I do not think that can be said of any other nation as a whole. I do not mean that you do not find honest merchants scattered everywhere; but as a national character the Chinaman stands absolutely alone in that lofty commercial morality. Out of that will grow a future for China. Out of that, a possibility for a great Chinese nation in the future. But the more she keeps apart from European morals and politics and trade the better for her future. There is a wisdom of hers in shutting out the foreigner, with the uncomplimentary designation that she generally puts before that name. She does not want foreign social and political methods. She is better off without them. But it is our work, in every nation, wherever we may be living, to work for noble character and help them to carry out noble morals in every activity of life, in trade, commerce and law. Everywhere in your political and social life, first of all be a man of noble character, and secondly only, a successful man of business. That I fear will not be a popular doctrine in most of the modern nations. But it means success in a universe of law, where nothing that is rotten can endure.

In a universe of law the false must inevitably perish. Truth endures, not falsehood. And the Theosophist at least, must learn in his commercial life, or in his life as a lawyer, his life as a professional man of any kind, that he must be a man of noble character, of unblemished honor, and his word as good as his bond.

That is the teaching we give to all our members with regard to their social and political relations. They may be Tories or Radicals, Conservatives or Liberals, Socialists or Individualists, exactly as they like—but they *must* be brothers. That means that justice and love shall be the condition of their lives.

Such then, very roughly outlined, is our message to the world in the various fields of human activity of which I have spoken, and let me finish by repeating what I said at the beginning. There is nothing new in this, but only the old brought back in modern garb. Sometimes Theosophy has been called esoteric Buddhism. It is so. But it is also esoteric Hinduism, esoteric Christianity, the one common truth of all religions.

When that is recognised, shall not the day come when religious wars shall cease, when religious controversies shall die away, when religions shall help each other instead of hindering, and love instead of hate? We do not ask you to become members of the Theosophical Society. That is a very secondary matter. What we do ask you is to look at the principles which we teach, and if you find them true, spread them among your own communities and call them by any name you like. We are propagandists of ideas, not proselytisers. We spread abroad our teachings. Anyone has the same right to them as we. You may say then: "Why should we come into your Society?" If you like to come, we shall be very glad, because it means more

to work for peace, for brotherhood, for liberality. We give you freely everything that we have to give, whether you come amongst us or not; and the only inducement I have to offer you to join our Society is an inducement for those who like to be pioneers. Some people are attracted by difficulty, some people are attracted by danger, by struggle, by effort to help. To these we appeal. Those who would take what we have to give, let them take it with all our hearts. It is theirs as much as ours. But those of you who would rather make a road than tread it, hew the way through the jungle of human ignorance and human misery in order that coming generations may walk easily, and the road be made straight for the weaker and more ignorant of our brothers; to those I say: yes, come and help us and work with us at the making of the road, for there is a joy in climbing the mountain before the path is cut out; there is a joy in working for Truth before everyone is bowing at her feet; the joy of the pioneer, the joy of the worker, the joy of the explorer—that is all that we have to offer as an inducement. All our results are yours. We give them gladly. They are not really ours to give, but yours to take.

AT WIJEYENANDE VIHARE.

BROTHERS AND SISTERS : A long, long time ago, twenty-five hundred years before this time, a great Teacher, who is known as Gauṭama, Lord Buḍḍha, appeared on the Indian continent and made the great declaration of the doctrine, the turning of the wheel of the good law. We read that when under the bo-tree near Benares He declared the law, the flowers, the heavens, the Ḍevas, the birds rejoiced, and that all the world was glad. He came to teach the people, and as we read the story of His life we learn how He went about from town to town, from village to village, teaching the simple people in a way that all could comprehend; and in order to make it easy for all the people to understand how to live the good life, there are certain rules of conduct that He laid down, which every one of you that is a Buḍḍhist has taken. They are called the Pañcha Sīla. There is nothing more important for good conduct than obedience to these Five Precepts and the carrying of them out. And before you repeat them, as you so often do, you make a declaration of the rule of your life that you follow the Lord Buḍḍha as your guide, that you follow the Law that He gave you, that you follow the Order that He founded. You thus declare your belief in, and your love for, the Teacher, who is the greatest Teacher in the world—the Teacher of Gods as well as of men. But you cannot accept Him as your guide without also accepting the Law which He came to declare, and that the Law may not be forgotten, that the Teacher may not be forsaken, He established the *Saṅgha*, the Order, in which ascetics were constantly

to preach that Law and teach the people to follow the Buddha as their guide. Now, the Precepts that are repeated by every Buddhist, and are familiar to you all, are: "You must not kill, you must not steal, you must not break the law of sexual purity, you must not lie, you must abstain from anything intoxicating."

Let us see what is implied in the promise to abstain from killing. It means that the Buddhist is to be harmless and compassionate to all the forms of life that he sees around him. First it means that you must not slay animal or fish, in order to gratify your own appetite, in order to keep your own body alive. But in modern days some who repeat the promise that they will not kill, we still find to be eaters of flesh which is gained by killing. But to eat flesh which is obtained by somebody else killing the animal is to add the breaking of the precept against falsehood to the breaking of the precept against killing. For if we encourage another man in doing wrong in order that we may profit by it, then we are guilty of the wrong that we make that man do, and a double sin is committed instead of only one. Do you think when the Buddha was living and when He taught His disciples to promise not to kill, that if a man came to Him who had been eating meat obtained by killing and said to him: "Lord, I do not kill myself but I made my brother kill instead of me"—do you think that the great Teacher would have admitted him as a brother in His flock, or would not have blamed him for the cowardice which made another commit the wrong instead of himself? And you, as good followers and disciples of the Lord Buddha, should not only abstain from killing, but from making others kill, and you should tell a man who is willing to kill that you will not share the sin which he is ready to commit.

Now the fifth of the Five Precepts is very closely connected with the first. The promise to abstain from things intoxicating very largely depends on the keeping of the promise not to kill ; for that reason I will take that promise next, the two being so closely connected together. The Buddhist promises not to drink anything that intoxicates, that is anything that takes away from him his reasoning powers and make him confused, stupid, noisy, practically mad. Now, in the days when there were Buddhist Kings and rulers, they used to forbid not only people from drinking, but used to forbid people from selling drink. Now-a-days unfortunately a large amount of money is obtained by selling to people the right to sell drink. And here in a country which is under the shadow of the Lord Buddha, a very large amount of money is gained every year by inducing the Buddhists to break the promise that they have given. What is the use of teaching children the law of the Buddha against drink, if on every side in a Buddhist country opportunities for drinking are given, and the carrying on of the country's government largely depends upon the sale of drink ? But the selling of drink in a Buddhist country is a sin. It is a sin everywhere, but a worse sin among people who continually say that they will not drink. And if you find a Buddhist breaking the Buddhist law and selling intoxicating liquors, you should reprove him, you should tell him how wrong he is to go against the law of the Lord Buddha, so that in your villages no drink shops should be found, nor temptation put in the way of the young. You who are the elders, who are fathers and mothers of boys and girls, you are the people who should make it impossible to have drink sold in a Buddhist community. When your boys, growing into young men, are going to their colleges, do you want them

to have to pass by places where they are tempted to break the Buddhist law and defile their bodies with drink? It is not enough simply not to take it yourselves; you should try to prevent the temptation being put in the way of the young. You should gather together in meetings; you should petition Government against the breaking of the law of your religion, and against the insulting of the teaching of the Buddha. Protest against it continually, and ask that such places may not be allowed in a Buddhist community. It is not only the law of religion, but it is the best possible advice that the Lord has given you, in telling you to abstain from intoxicating liquor. Apart from the question of all the mischief that may grow out of it, and the crime that continually results from it, it is an injury to your physical bodies to drink intoxicating liquor. In a hot country like this, with hundreds of generations of good Buddhists behind you, who never touched liquor at all, your bodies will not bear the strain of intoxicating drink. In England, where drink is not against the religious law, very much harm is done even there; in a cold climate, and with bodies accustomed to it, even there half the crimes of violence that are perpetrated are committed when a man is mad with drink, and when I was last in England I was one of the speakers at an immense public meeting, which was called together to petition Parliament to pass a law to prevent drunken mothers from taking their little children into places where drink is sold. And at that meeting a Doctor was talking, and he explained to us how the mothers taking drink thus gave drink also to their little children, and how they poisoned their own milk that the babes drank from their breasts, and how the children died, fifty times as many of them as among a sober people. You do not know in a country like this, how the drink habit

gets hold of men and women where drink is largely sold. Unless you set yourself against the drinking habit you will have over here what we have in England. I have seen hundreds of men and women pouring out of the public houses after drink, fighting, cursing, falling about the street. These are the horrors you get in countries where drink is largely taken. You know that in India, where the religion is also against drink—both Hiṇḍūism and Muhammaḍanism—the habit of drinking is growing among the people and they are dying much younger than before they began that evil habit. Especially among the Rājās, Nobles and Princes this evil habit of drinking has been spreading, and among the Rājās of Rājpuṭāna there are only at the present time two men who are really old, and both those men have never touched liquor, because they follow their own religion. Temperance means long life. Temperance means better health. It means happy homes. It means absence of crime. And if among Buḍḍhists crime is rarer than in any other country in the world, it is because the Lord Buḍḍha by His command has guarded you against intoxicating drink.

I said just now that the first and the fifth Precepts were closely linked together for this reason, that those who break the first and eat meat, among them a craving occurs in the body for intoxicating liquor. So that in keeping the first you are helped to keep the last.

Now the second of the Precepts is to abstain from stealing, but a good many people steal whom the policeman cannot get hold of. Some kinds of stealing are against the law—other kinds are left alone by the law. The good Buḍḍhist must abstain from every kind, whether the law touches it or not. We all agree that it is stealing if a man comes up to us and puts his hand into our pocket

and takes away our purse. But we are not always quite so sure whether we are stealing things, though it is really stealing, if we make a thing out to be better than it is, and so cheat a person into paying far more than he should for the thing we sell. What is called among English people adulteration, for instance, is very largely used in trade. Suppose you have got two sorts of tea, one a good sort and the other a bad sort, and you mix them together and sell it all as good tea, that is breaking the second Precept against stealing. If when you sell a piece of cloth that is partly made of rubbish stuff and partly of good thread, and you say it is all good and so obtain a high price for it, although the policeman will never touch you for it, you are stealing. And I have known tradespeople and merchants who have made a great deal of money by misrepresenting what they sell, and selling bad stuff for good, who became very pious afterwards and perhaps built temples out of their profits. But those were temples built out of the profits of theft. And there is more danger now-a-days when living is often hard to get and when people are struggling one against another. There is much more temptation to cheat, when you will not be found out. We forget that the Good Law cannot be cheated, although our neighbors may be. This was the law that the Buddha explained when He said: "If we do a wrong thing, we can no more get away from sorrow than we can get away from our own shadow." This was the same law that He explained when He said that as the sound belonged to the drum, so does misery belong to the wrong-doer. And He taught that this law, which is called karma, cannot be escaped from, that it is always there, that it waits upon our actions. Sometimes in the human courts of justice the rich man gets off more easily

than the poor. But in the court of karma there is no difference between rich and poor; each gets exactly the result of his own doing and he reaps all the harvest of the seed that he has sown.

The third Precept is the promise to lead a pure and chaste life, the avoidance of all sexual wrong-doing. After the crimes that grow out of drinking perhaps the cause, the great cause, of crime is wrong sexual indulgence; and the Lord Buḍḍha in this Precept tried to guard His followers against all the misery and the karma that grow out of wrong actions in connexion with sex. Most respectable people, the respectable man and the respectable woman, may not fall into very gross breaches perhaps of this Precept, but there is much, very much evil talked about these matters, that grips the mind and so gets it ready for evil action. There is a great deal of coarse and idle gossip which makes people familiar with the idea of wrong sexual action, and so prepares the way for it. If you want to keep the law of the Buḍḍha, you must guard your mind and your tongue as well as your actions. Let a man's mind be pure, for the man of pure thoughts, of pure words, will never fall into impure action. When you never think an impure thought, when you never speak an impure word, then, and then only, are you keeping the promise to abstain from wrong sexual action.

Then we have the Precept to abstain from falsehood, to be true in all we say, think and do. Truth is really the foundation of all noble living. To be truthful, that is to put yourself into harmony with nature, and to make nature friendly and her laws harmonious with you. In the whole life of the Lord Buḍḍha you can never find the slightest trace of anything that went aside from the perfect law of truth, and there is perhaps no virtue in our days

which is more neglected in small things than the great virtue of truth. We do not trust each other because we are not always quite sure that each is speaking the real truth. Out of truth grows mutual trust, out of truth grows mutual confidence, out of truth grows up faith between man and man. In the home where this precept is perfectly observed you find peace, happiness and concord. In the community where falsehood is never spoken, families live side by side peacefully, trustfully, happily, and over all that community peace is found.

See then how perfect is the law of conduct which the Lord Buddha has given to His people. To abstain from killing and from all harm to the weaker lives around you; to abstain from stealing in every way, cheating one another; to abstain from all evil acts of lust, so that life is pure; to abstain from falsehood, so that each can trust his brother; to abstain from all intoxicants, so that you never lose control over mind and body—such is the Law of the Buddha. You plant in your villages and in your towns that Ashvaṭṭa Tree under which, as history tells you, the Buddha obtained illumination. I see you put flowers around it, and that you plant beautiful shrubs around it. You show in this way outward reverence. You do wisely and well. But this is only a symbol, that tree under which the Buddha became illuminated, but while you honor the outward tree, the inner tree of wisdom should be planted in the heart of every Buddhist, and spread its beneficent shadow over the whole of his life. Mahinda and Sanghamitta brought to your Island a slip from the tree—the ashvaṭṭa tree—growing in Buddha Gayā. But they also brought you that great tree of wisdom, which will never fade away nor perish. In your heart, by your karma, by your birth, that tree of wisdom is planted, the wisdom of the Buddha and

His teaching. Water it with love, cultivate it by effort, cherish it by aspiration, and then that tree shall grow into splendor in the lives of each one of you, and your country shall be known as the land of the Lord Buḍḍha, living under the shadow of His feet.

AT GALLE.

FRIENDS: In the nations which at the present moment are leading in the progress of the world, from the standpoint of modern thought, the importance of the education which is given to the children of the people is not a matter of dispute. On all hands it is recognised that the greatness of a nation depends on the education of the young. Whether for boys or for girls, the question of education is one of national importance. If you go to Germany, if you go to England, you will find that the leading people of the country, the great politicians, the great statesmen, nay, the Monarchs themselves, take an active interest, an active part in the question: what education shall be given to the young? And, quite lately, in London, only a few months ago, the King-Emperor went up to the north of London to open a new educational institution, and there, in speaking of the kind of education which was to be given, he expressed his own personal opinion, that the training of the character, the inculcation of religious and moral precepts, was an integral part of all true education. Now, that view, put forward by the head of this great Empire, is one which no thoughtful person will be inclined to dispute.

It is well to train the intelligence of your children. It is well to develop the intellect, to develop all the faculties of the mind, all the powers of the body. But if, in training the intelligence, in strengthening the faculties of the mind, you omit the training of the character, omit the religious and moral elements which go to the building up of charac-

ter, you may make your boys clever men, but you will never make them unselfish and patriotic citizens. For unselfishness and patriotism, virtues on which the welfare of a nation depends, those strike their roots in the heart rather than in the brain, are questions of character more than they are questions of intelligence. The result of cultivating intelligence alone is to turn out men who will be selfish only, men who will value their own interest, indifferent to the interest of their people or their country, men who are ready to think of their own gain, but thoughtless of the effects of their work on the welfare of their nation. And I shall want to put before you, in a moment or two, the absolute necessity for religious and moral training for the welfare of the nation, for the happiness of the State, and to urge upon you that any education in which these elements are left out tends rather to the danger of the nation than it does to the real building of it up. An ignorant man may possibly be harmless in his day and in his generation ; but the clever man who is utterly selfish, that man is an active danger to the State. And when we find education without these elements which, I shall urge to you, are necessary—that is not an education in which the patriot can sympathise, it is not an education to which the good father or mother should send the child.

But before I go into the importance of these things to the national welfare, let me urge upon you one point, a point of very practical value, in looking at the needs of the present time. I have heard it said sometimes, I have heard it said especially in India, that it is very difficult to give religious education, with the multiplicity of religious beliefs, with the various religions split up into sects. You often hear it said: how is it possible to find a common

ground, even within the limits of a single faith, for religious teaching which shall be acceptable to all? I admit the difficulty of the position, although it is a difficulty which can be overcome. But the point which I want to put to you first is this: however difficult the problem, you cannot escape it. You cannot, as a mere matter of fact, deal with education, without considering the religious and moral question. And if you look at England, if you look at France to-day, you will see the facts upon which I base that contention.

Take England. It is a country which, within its own island limits, may be fairly said to be a country with one religion, despite all the sects into which it is divided, for they are all supposed to be part of a common Christianity. There the great mass of people desire that their children shall receive religious education. Only a very small, though able, minority are in favor of turning religion out, of eliminating it from the national schools. With regard to the schools where the more highly placed classes in society have their education, no question of the sort has arisen. At Harrow, at Eton, at Rugby, at Winchester, at all the great public schools, religion is an integral part of the education which is given to the boys who attend these great scholastic institutions. But in the popular schools, in the national schools maintained out of the taxes, in these the question of religion lately convulsed the nation. The bringing in of the Education Bill only a short time ago defeated the strongest Government that England has had for a very considerable time. Not only was the Government defeated on that question, but so hotly did religious passion rise, that the very constitution of England has been threatened in connexion with it. The authority of the House of Lords, its composition, all

the political issues that turn on the present form of Government in England—they have all been thrown into the crucible in connexion with this same question of religious education. You cannot ignore it, even if you would, for the hearts of the people are concerned in it.

Take France. There things are very different. France is trying an interesting experiment, whether she can destroy the great natural law which says: Hatred ceases not by hatred, but hatred ceases by love. She is trying to repay evil with evil. The Church used to persecute Free Thought. Free Thought is now in power, and it now persecutes the Church. Christian children by hundreds and thousands have been dragged away from the Church schools, from the teaching of the clergy, and are forced to go into schools where no religious training is given. They are trying whether persecution reversed is likely to make good feeling and happiness in the nation, whether they can overcome evil by evil instead of by good. And the result in France is danger, danger of civil war, growing out of the social turmoil which this religious question occasioned. The hearts of the people are stirred to their depths. Fathers and mothers struggle, for what they deem to be the future of their children, with a secular education deprived of religious belief. So a feeble attempt has been made to separate morality and religion, to teach the children morals but no religious belief. They have tried that in many of their Government schools, and what is the outcome? The outcome has been to produce in France one of the rottenest conditions of public morality that has ever existed in any nation.

Morals without religion have proved a failure. They have no compelling power, no fascination, no allurement, for the hearts and the affections of children. You cannot,

as a matter of fact, separate religion and morality. They are so closely allied in man's nature, in his spiritual and emotional states, that any attempt to separate them, to wrench them apart, is foredoomed by that nature to failure.

So that this question of religious and moral education is no academic question for casual discussion. It is a question over which these foremost nations of Europe are disputing, striving to avert the danger of civil turmoil. And over here, in this part of the Empire, what about the education which is called—mistakenly called—English education? When Lord Macaulay was in India, and proposed to bring over here the benefits of English education, there is not the slightest doubt that he meant exceedingly well; while there is no doubt, also, that in bringing over English education, or rather what we have been pleased to call by that name—he thought he had brought over as much of this English education as he could—there is not the slightest doubt that in his endeavor to bring this English education to India, Lord Macaulay was faced, as all Governments must be faced, with the problem presented by the fact that there was not one religion in India, but many. The vast majority there are members of the Hiṇḍū religion, just as here the great majority are Buḍḍhists. But a very, very large minority, a minority that cannot be disregarded, belongs to the faith of Islām, while a small but powerful community are followers of Zoroaster, and there are also in India a certain number of Christians. I do not here refer to recent converts, but to the ancient colonies of Christians, such as you find quite down in the South-West of India, near Travancore, who have been Christians from very ancient days. One of these colonies is said to go back to the first or second century of the Christian era. It is a colony which, anyhow, goes very far back into the

early ages of Christianity. All these different religions compete, as it were, for recognition, and how could the Government lend its weight to any one of them without going beyond the functions of a Government? So, Lord Macaulay decided that the State had nothing to do with religious education. But religious education is a part of English education, and if the education brought over to India is not to be religious, then it is not English education at all. It is only one half of it, or perhaps only a quarter of English education, because English education is religious, intellectual, moral and physical, and it is really only the intellectual part of it which was brought over here—although, quite lately, the physical side of it has been added to it. That is what constitutes what is called English education in India.

Here, in Ceylon, the people of the country have had a choice between two forms of this so-called English education. On one side you have a purely secular education, given in the Government colleges and schools. And mind, the Government can do nothing else. The Government cannot discriminate between one religion and another. That would lead to such an uproar, that Government would become impossible and possibly a rebellion would be produced. Then, side by side with secular education, you have the choice of the education given by the members of a foreign religion in this island, a Christian Missionary education. You cannot blame the Missionary for endeavoring to teach Christianity to your children. He has come here for that special purpose, and he seeks to give to your child the thing that to him is of all things the most precious in the world. But that has been the choice that has been placed before the Buḍḍhist, before the Hindū, before the Mussulmān and the Zoroastrian. Would

they take education without its most important elements, religion and morals? Or would they take it with an alien religion, a religion which tended to undermine their children's beliefs in all that they hold to be most sacred and true, which tended to disturb the peace of the home and to set the child against the father and the mother? That is the problem which has been placed before the mixed populations of India and Ceylon.

Now before we go more closely into that, let us see what English education really is, what it is as it exists in its own soil. Suppose you came over to England and suppose I were to take you to one of the great public schools of England. Suppose I took you to Harrow, which I know best, because my own brother was educated there. Suppose I took you to that old educational foundation and pointed out to you its many departments. I should take you over that great English public school, and, after going over the "old school" and the "new school" and its institutions, one of the most interesting places that I should take you to would be Harrow Chapel. I should point out to you in that chapel, where the boys assemble Sunday after Sunday for the Christian form of worship—I should point out to you that whenever the boys gathered in that chapel for worship and religious training, their sense of patriotism, their pride of country and their love of country, these were always appealed to; for, all round that chapel you would see a narrow strip of brass, with scarlet and black letters painted upon it. And as the boys kneel in the chapel in prayer or stand in singing, their eyes turn to this brazen strip, and they see those painted letters, and in those painted letters are emblazoned the names of old Harrow boys, old Harrovians, who passed out of the school into the world, and who have passed out of this world into

the next—boys who used to kneel where the boys now kneel, who belonged to the same school that the boys are attending now, and who went out from Harrow in their day to work for and to die, serving their Monarch and their country; and as the boys now kneel there and read the names of these old Harrovians who gave their service and their lives for their country in a foreign land—into these warm young hearts and strong affections, there creep the love of country and the pride of country. They feel that these predecessors of theirs have set them an example which they burn to emulate. They dream of service. They are fired with the aspiration to follow, to go out and do what those old Harrovians did. They feel that service of country is a real thing and death for country a noble ambition. They are trained to love and look forward to the things which those old boys did, whose names are kept as a memorial in Harrow Chapel—love of country, patriotism, public spirit, public duty, these are woven into the fibres of their nature under the supreme sanction of religion, in conservation of religion and empire. Not very long ago, at the other great public school, Eton, the headmaster and masters and boys all gathered together—for what purpose? In order that an altar might be uncovered, which was erected in memory of old Etonians who died for England in South Africa—the same appeal to the same feelings, the same attempt to make the boys' hearts glow with love of country and pride of self-sacrifice. England is not so foolish as to let her boys grow up to be men without saturating them with love of country, with pride of country, in order that she may be served by them as she was served by their forefathers.

Now, over here, there is nothing of that—absolutely

nothing. How much pride in the history of Ceylon do your boys learn? How much patriotism are they taught? How much love of the past do you teach them in order to stimulate them into work for the future? How much of the teaching which you give them is teaching which makes the Sinhalese lad's heart glow with patriotism and devotion to the land of his birth? And when you teach history, when you try to teach your boys to be good men, noble men, how many examples do you draw from your own story of high deed and noble thought, which shall sink into the boys' hearts, and make them eagerly, passionately desirous of emulating the noble men of their land in the past? How much of this is there in your education? It is not education without these elements—it is a veneer, a smattering of a number of dry facts that you don't care for, and that you forget as soon as they have helped to carry you through the examinations. The memory is furnished and strengthened, the heart is left untrained and empty; observation, even, is not properly trained, not properly utilised. The whole teaching is teaching which leaves the boys' hearts cold and dead.

I am concerned with a big educational establishment up in Benares, and there the boys learn history among other things. I had need to look through the kind of history the boys learn. We have to teach them some kind of history, because we send our boys through the Allahabad examinations. Now, I defy any one to read that book of history without being made sick to death by it. Cold it leaves you. It has no appeal to the imagination, it has no message to the heart. It is a list of dates, a list of battles. Realise what this means. It means that men are teaching dead history to a country

which is dying of such teaching. But she shall not die. What sort of man can you make out of that? A man that is selfish, a man without public spirit, a man without patriotism, a man without religion, often a man who is careless about morals, for morality cannot exist without religion. The same sort of thing is going on here, for the same reasons. There is the same absence of all that can inspire, the same absence of all that can lift and exalt man to the noble heights of desire to live so as to be of service to your land and your nation. In England then, you have education, which is really fitted for national ends, which is useful for national purposes; and an integral part of that education is this religious and moral education. They cannot separate the two; they do not try to separate them. In every house where the boys are gathered together, in the boarding houses connected with the schools—in every such place the Christian Scriptures are read every morning and Christian prayer is offered day by day. The tutor and those in authority over the boys—the monitors, as they are called—each of them has it as a part of his daily duty to read to them the Christian Scriptures and see that the boys attend Christian prayer. The result is that they grow up more or less saturated with the idea, more or less affected by the lessons which they have learned. I don't mean that the boys care about theology or trouble their minds about such questions. The healthy English boy as a rule does not. But he learns the lessons of his own faith unconsciously, and he also learns perhaps, something of the faiths of the many nations which live under the British rule.

I said just now that in these two countries, India and Ceylon, the people who were naturally interested in the

kind of education which their children were given, these were offered their choice for a considerable time between two forms of education, both of which from their own stand-point are unsatisfactory; either a secular education, pure and simple, or an education with the spirit and training of an alien faith. In saying that I am not criticising either the Government which gives the secular education, or the missionaries who offer to the children of Hiṇḍūs and Mussulmāns and Buḍḍhists an education which teaches them a faith not their own. The English Government can never teach religion here. It is no part of its work to do that, because its religion is alien from the religion of the great mass of the people whom it rules. Nor, can Government pick out the religion of the majority and teach that. Hiṇḍūism is the religion of the majority in India, just as Buḍḍhism is the religion of the vast majority here. They cannot make these faiths part of the education which they give in the Government schools. To do that would be to bring about endless difficulty, perhaps civil discord, possibly rebellion. The minorities would not tolerate it. So that it is with no intention of blame or of criticism that I say that the 'English education' brought to India by the English Government is a very different thing from the education which is given in England. The English education provided by the Government here could not possibly make religion a part of it without dragging the Government into confusion and provoking civil commotion. Nor can you condemn the missionary schools for teaching their own religion to your children, for that is the work which they came here to do. If your children have their religious feelings injured, if your children are robbed of the faith which is their birth-right, if they are

being taught to despise that which is most sacred and precious to their fathers and mothers; it is not the fault of the people who guide these schools. It is the fault of the Hindū, the Buddhist, the Mussulmān, the Zoroastrian, who sends his child to these schools knowing the risk of apostasy from his faith. And the mischief is not that the children are converted to the alien faith. You know that that is not so among the children educated in these schools. They are not made Christians. That very, very seldom happens. What does happen is that they are made into materialists, believers in no faith at all, selfish, indifferent to all religions, and utterly careless of their country and of their fellow-men. They learn to despise their own ancestral faith and they adopt no other instead of it. They become despiritualised. I was talking not very long ago to a very good Christian, a missionary, up in Benares, where they have large educational institutions; and it was a great grief to him—for he was a very good man and sympathetic towards the Indians in many ways—that he could make no impression upon the children whom he taught. He complained to me and said: "Mrs. Besant, is it not very strange that the Indian boy has no religious sense? He takes not the slightest interest in religion." I said: "That is very strange; the more so because in our schools the Hindū boys take to religion as a matter of course, and they care for it more than for anything else. Will you tell me just what you mean?" He replied: "When I talk about religion, they are perfectly indifferent about it and do not show the slightest interest." "What religion is it that you teach them?" I asked. "Why, Christianity of course," he said. I asked him: "Do you think that your boys in England would take very keen interest if you taught them the faith of

Islām or Buḍḍhism or Hiṇḍūism? Would you expect them to do it? I teach Hiṇḍū boys Hiṇḍūism, and I find the religious sense is very active in them. They listen with the keenest interest, and they respond to religious instruction, when it comes to them conforming to their ancestral faith, the religion of their own land." He said: "Well, I suppose there is something in that." There is a great deal in that. If you take a child from the influence of his own ancient faith, if you teach him to disbelieve in the religion of his father and mother, if you teach him to despise the religion of his ancestors, if you train him to scorn the faith which he finds in his own home, if you laugh at it, scoff at it, attack it, and say cruel things about it, you do not turn that boy into a Christian. No, you only make him a materialist. He rejects all, because the only faith that is really possible for him has been trampled out of his boyish young heart. A boy's feelings, a child's feelings, are very delicate, easily affected, peculiarly susceptible to any form of ridicule. And if you once crush down these things in the boy's heart, in his manhood they do not revive, and the result is what you have experienced here, and what seemed to threaten the national life of the future, what seemed likely to denationalise the Sinhalese people. If you look at the so-called educated classes in India or here, until the Theosophical Society came to them and once more set religious education going along the line of each people's faith, you will find that the educated classes everywhere were growing utterly westernised. They believed in nothing except in Mill, Huxley and Spencer. They despised their own great philosophies and cared for no other. They forsook and rejected their own sacred scriptures and,

naturally, took no others in their place. And so you found the mass of the intellectual had become a class without religion and without morality. Happily a new force intervened and stayed the progress of the disease. The Theosophical Society came and the late Col. Olcott brought the eastern nations back to a sense of their duty, and things changed, and changed very rapidly. He induced each community to have its own schools, to teach its own faith, and trained up the next generation of its people in their own ancestral beliefs. That appeal happily came not only from the Theosophical Society. It came also from the Government.

I do not know how it may have been here, I am not so familiar with your public life. I am more familiar with life in India, and there from the highest official, from the representative of the King-Emperor, from the Viceroy himself, from all the higher officers of the Government, a continual and powerful appeal was made to the Indian people, to the various Indian religious communities, to arouse themselves, to teach their own religions to their children, to take the matter of religious education into their own hands. Viceroy after Viceroy made the appeal. Lieut.-Governor after Lieut.-Governor re-echoed it. Every great community was asked to take up this question, and to deal with it along its own lines—so well do statesmen and rulers realise that without religion and morals, good citizenship is not possible. And at last, in India, those great religious communities began to move and to act. Islām opened its own college, the now famous college at Aligarh. The Hinḍūs opened their college at Benares, where we have succeeded in solving the religious difficulty of what to teach and how to train

the young ones of the people. The same thing may be done for any other people. It has partly been done for Buḍḍhism. In India, there were difficulties connected not only with differences between one religion and another, but there were differences between schools of belief in the same religion. We drew up a syllabus, on the main Hinḍū lines, and upon them a book was written. The outline thus framed having been approved by the religious leaders of the people, we proceeded to invite the views of every great school of Hinḍū belief. We sent the book round in proof to all the leading sects belonging to the Hinḍū faith. Every shade of difference was covered, from the most liberal to the most conservative, even those who are called bigoted—all these were asked, their most learned men, all the men who exercised influence over the Hinḍū community, these were all requested to give us their criticisms of the book. They looked through the book and whatever they thought overstated, or open to criticism, or undesirable in any way, they noted for amendment and struck out any portions which they objected to. When we got our proofs back, we compared all these criticisms. We eliminated those parts which were not strongly supported, accepted those that were, and then published a text-book for use in the schools. So that we have to-day text-books which are accepted throughout the Hinḍū community all over India. And they are also beginning to be accepted by the Government for the instruction of Hinḍū children in their own schools. It is not really hard to do something for religious instruction even in a country as much divided as India, when you try. Not very long ago the late Director of Public Instruction in the United Provinces said to me: "Mrs. Besant, your

college has done an excellent service to Hindū children in your book. I wonder whether you would do as much for Christians!" It would not be difficult to do it, if Christians would strive to work together in order to solve the sectarian difficulties which keep them apart and make common effort difficult; if all Christian sects would lay down the great doctrines which are common to them all and which they all regard as of very great importance; if they were anxious to teach their children these while they are young, leaving all sectarian differences to be dealt with in later life, in manhood and womanhood—for these differences do not affect the children—something of the kind might be done. In this question of religious education, you must find a common minimum. The children can pick up the differences later on, for, on that minimum, the elders can build up the differences over which they quarrel. If they could draw up a book, embodying the broad, rational, wide lines of interpretation—and they could do it by friendly consultation among the ministers of each sect—then that common substratum would serve in the teaching of all their boys and girls, and that would also help to make the children understand that, despite differences, they are all members of one faith. And, in that way, the early teaching given to the child will act as a unifying influence instead of as a dividing one. The child will feel that there is a common ground on which all are at one. In that way religion becomes what it ought to be—a builder of nationality, of a strong feeling of patriotism, of public duty and of a common duty to country.

Why do I say that religion ought to be the foundation for the building up of patriotism, and public spirit and common devotion to country and nation? Because

there is only one secure basis for morality, and that is the teaching that we all share a common life, that no man can injure his neighbor without that injury affecting himself, that there is but one Life in which we are all sharers, in which we all of us have our root, spite of many different forms; only one Life, one Universal Consciousness, of which our national and individual consciousnesses are but fragments, identical in their nature, identical in their origin and in their destiny, but different in their present environment, and temperaments; that all men are brothers, for they share but one Life; all men have common interests, they are all one humanity. We learn to understand and to practise this oneness of interests and to realise this oneness of endeavor as our outlook widens, step by step, embracing the family, and then our town, and then our province, and then our nation. We have not reached the point where international community is possible. We shall reach that some day. And we shall attain to it the sooner, we shall only arrive at a nobler and more splendid community, as each nation builds up its own national character; for the lines of development of all humanity are helped, not hindered, by the characteristics which are developed within the borders of the nations. For these divisions of nations are not idle, they are not meaningless. They have a significance and a purpose. They are the marks and steps in the evolutionary progress of humanity, and each nation has its own work for humanity, its own lesson to teach, its own note to add to the great chord of human life.

Has it never struck you that every religion and every nation has its own special characteristic which it works

out, which forms part of the great character of humanity, part of the common wealth of humanity, and which humanity would be the poorer for losing? If you read history with your eyes open, you will see how true this is. Few will fail to see that certain great nations hold up certain great ideals which they follow, and which they in turn strive to impress upon other nations over whom they have power or over whom they can exert an influence. For the moment, we may take the two great contrasting ideals. You have the western ideal, extremely practical, with a passion for investigating, and combative, but with an immense power for accelerating human progress. This western civilisation strengthens the mind, renders it keen, and sharp, and strong; it produces the concrete mind, the scientific mind which observes accurately, records carefully; and, on that careful record and accurate observation, moves on to new discoveries, to discoveries which conquer nature, which enable man to understand more of nature and to use it—or, as a great Englishman once said: to conquer nature by obedience. That is the great contribution of the West to the progress of humanity. And with these qualities, go certain others that, for a time, are separative: combativeness, over-pride in its own achievement, roughness, inclination to force upon others its own way and its own view—a view that tends to materialism rather than to a spiritual philosophy, which makes too much of physical convenience and crowns physical luxury, which has a tendency to deify physical success, and produces a condition of life in which money is put above morals, in which the man who has made a fortune by mercantile pursuits, whose success is success only because it has amassed money, in which such a man, even if he be a coarse, rough, vulgar man, is put above

the thinker as the ideal of life. That is the bad side of western civilisation, as the other is the good side.

Now over against that, put eastern civilisation and its ideals: wisdom, religion as a matter which is more important than money, frugality nobler than wealth, man honored more for his knowledge than for his power; where such is the value put upon knowledge that the greatest Kings have come down from their thrones to bow at the feet of a half-naked ascetic, because he had wisdom although he had not wealth. That is a view of life which exalts the inner above the outer, and which regards that success to be nobler which makes for lofty character and high thought, than that which simply increases material comfort and material happiness. But this eastern view has also its faults, its difficulties. Men in the East are sometimes careless and inaccurate, sometimes lacking in promptitude, lacking, also, in what is important in modern days, in energy and initiative. But it is a priceless view of life, which humanity cannot afford to let die, and those who guide the policy of nations—not the Kings and statesmen and politicians—but the great Forces that are behind all human evolution, those Forces intervene in times of danger, So when the eastern ideal of life was in danger of perishing, and when the old philosophy of the East was menaced with extinction, then came the great struggle between Russia and Japan, which vindicated once more the eastern ideal and put it beyond the possibility of danger for many years to come. That is an ideal which includes religion and morality as the chief thing in life, which strives after wisdom, after knowledge and after a nobler morality, which feels that we cannot withdraw one from another without harm to all, which

is inspired by the realisation of a common life; this great moral and religious ideal, which in religion insists upon knowledge rather than on faith, which in morals seeks for unity rather than for separation—that is the ideal of the East.

Now those who have been born into this eastern atmosphere, who have grown up in and are the result of many hundreds and thousands of years' thinking along those lines, such people are perhaps under certain physical disadvantages when they come into close touch with the combative civilisation of the West. Yet intellectually, in many departments of life, they are still superior. And to take away from the eastern man his religion and the morality that grows out of it, this is to rob him of the priceless heritage which is his, which is preserved for the benefit of the whole world, and which has given life to the eastern peoples.

And see how long it has helped, this heritage, how long it has kept alive their civilisation. Has it never struck you that these religions of yours run back into a civilised past when Europe was still in the darkness of a rude barbarism? Old as you are amongst the nations, you still are living, and what is more, you still have the possibility of growth, still the possibility of reviving, if only you are not hypnotised into the notion that western civilisation is greater than your own. In some points—yes. In science, in the comforts of life, —they brought you the electric light, the railways, the steamships; all that and all like that the West can help you to acquire. But in the profounder things of life, in the religion that sustains and consoles, in the philosophy that inspires to sublimest heights of thinking, in the knowledge of the things of life and

nature, which were common in eastern lands, when England, Germany and France were jungles with half-naked barbarians roaming through them—in all that matchless morality so ancient yet so new, in all these you have no superior. These are the things that you have to share with the West, as the West has to share with you its scientific achievements, its conquest over material nature.

Hence it would be even more fatal for you than for the West to drop religion and morality out of your education. And for this religious and moral education, for education upon the lines of Buddhism, it is to you to whom your children have to look. This is a work which you must do for yourselves. A few Westerns have come here to help the Buddhists and the Hindūs to keep their own religion, so that it may be strong in the future as it was strong in the days of old. But whatever the foreigner may be able to do for you, it is you who have to do the real work for yourselves. We may help. We may bring those western qualities, of which I have spoken, to your service, and these are very useful in the practical affairs of life. We may help you to organise your education on the lines which you wish to follow; we may put at your service knowledge and experience; but the real work you must do for yourselves. We cannot do it for you. It would be worthless if we did. A nation's morality and a nation's religion—these belong to the nation and not to any foreign influence, however strong and anxious to help the foreigner may be. Out of your hearts and brains must grow the education that will build you once more into a nation, and make you as strong as you can be and ought to be. And there are no better bases for

national structure than those great religions of the East; they are so philosophic, so temperate, so based on the knowledge of Law and Order, that when you throw into them the knowledge that you may win from the contact with the West, you will have all the sublime morality of the older nations with the creative vigor of the younger peoples, and yours will be as great a nation in the future as it was in the past.

But for the whole world's sake, you must not let your own religions die. There is no danger of it now. There was danger of it thirty years ago. At that time, here as in India, your educated classes were growing materialistic, more or less ashamed of their splendid religion, that religion which had made your past so great. The Theosophical Society averted the danger, and the people awakened to a consciousness of their own worth among the nations. To-day there is no danger of the old religions perishing. Why, I read not long ago, in a missionary magazine, something which confirmed the view that I myself have held for many years. I read there that thirty years ago, before the Theosophical Society came to this island, the Buddhists were ashamed of being Buddhists. When they were asked in the courts of law to what religion they belonged, they used to hang their heads and mutter in shame that they were Buddhists; when they are asked the same question now, they hold up their heads and say they are Buddhists without shame. Now this statement, which is of course published in this magazine by way of complaint, as a matter of regret, I read with something of joy. It was a joy to me that the splendid faith of the Lord Buddha was beginning to revive once more on the soil on which it was planted

twenty-three centuries ago, that the Buddhists were awakening again to the priceless value of their own ancestral heritage, to their own lofty Buddhist morality, and to the Buddhist devotion which you find traced in the character of the great Teacher, born to be a King, who forsook His kingdom to become the helper of humanity, and left behind Him a morality that has no superior among the religions of the world—that morality which has made the Buddhist nations the most free from crime of all the nations of the world, that civilisation which can point to a far smaller number of criminals, proportionately to the population, than any other civilisation can show; partly because one of the great evils of humanity, drunkenness, was made impossible under the old law. Half the crimes that we know of grow out of the madness of intoxication. Here intoxication was forbidden. The State law now no longer helps, and your hope of freedom from the curse of drink must be built upon the inner law into which you were born. For now unhappily drink is put into the way of your children by a Government which derives some of its revenue from the vice of its people. I appeal to you to guard your Buddhist children from the drink that pollutes. Teach them never to touch intoxicating liquor. Let them learn that in all Buddhist schools; let them daily promise to keep their bodies and their hearts uncontaminated. Teach them, so that they can realise and build it into their lives, that temperance is a Buddhist virtue, as it is a virtue of the Hindū, as it is a virtue of the Mussulmān. Hinduism and Buddhism and Islām, coming into touch with the religion of the West, have lost something of their own sternness against drunkenness. They permit intoxicating liquor to be shamelessly

sold in their streets. That you may not altogether help. But you can help to keep your own people pure, by insisting that no Buddhist can touch intoxicating drink without losing his right to call himself a disciple of the Lord Buddha. You can guard your children against the curse and prevent your land from becoming a drunken land. And there is danger of it. Your taxes are largely paid out of the drinking habit. The drinking habit, in a Buddhist land? What abomination is that? In a country which calls on the name of the Lord Buddha as its Teacher, in this land which lies in the beneficent light of His faith, a large part of your taxes is the result of excise. The more you drink, the more disgraceful is it for you. Do you realise that some of the money which helps to educate the children of a Buddhist nation, that some of the money which is given to the schools as a grant by the Government, is derived from the vice and the degradation of their elders? Do you realise that some of the money goes to help the success of other schools where your religion is scorned and derided? You do not realise these things. You do not realise that your national morality is being undermined and destroyed, because you suffer missionary schools to teach your children, to give them an education which ranks your ancient faith as heathen, an education that is supported on money some of which is derived from degradation and vice, an education which does not forbid drink.

To-day, happily, that is not the case quite so much as it was thirty years ago. To-day you have in this island nearly some three hundred Buddhist schools, more than two hundred of which are declared in the statistics of the Education Department to be Buddhist

schools, and I am told that about a hundred more are private schools which are also conducted on Buḍḍhist lines and by Buḍḍhist teachers. So that the work of education is beginning to be done once more on the old Buḍḍhist lines, and your children are beginning to be taught the faith in which alone there is for you promise of new life, and you may once again become a nation.

There you have in a practical aspect the importance of this question, the importance of teaching morality and religion in your schools. You see there what it means for your boys. I do not say for your girls, for I feel that their Buḍḍhist mothers will not fail in their duty, and I know that your girls are never exposed to that disgrace. But it is different with the boys. The boys' education lies more outside the home. See, then, that your boys grow up free from this sin, as every one who names the Lord Buḍḍha should be free from it.

Why, I heard of temperance societies here to correct the drunkenness of the people. Temperance societies in a Buḍḍhist land! In a non-Buḍḍhist land, yes. I understand temperance societies in Christendom; I understand the need there, for there intemperance is the cause of the greater part of the crimes of violence against women and children, there it ruins families and desolates homes. There temperance societies are wanted, because there is no law in the religion of the land against drink. But here, in a Buḍḍhist land and among a Buḍḍhist people, where every Buḍḍhist declares that he will abstain from drink, here a temperance society is a scandalous thing—not to have it and maintain it, but to have the necessity for it. Of course, if you have lost the virtue of temperance, if you have so far strayed from the gracious law which you repeat every day, then

certainly have temperance societies and make every Buddhist feel again that drink is pollution; teach him that drink thrusts him outside the pale of Buddhism; that no man is a Buddhist who does not keep the Five Precepts of the Law, and one of those precepts is to abstain from all intoxicants. And so with all other virtues of national life.

Teach these to your boys and to your girls. I see that in this Buddhist land, you have only one Buddhist school for girls, only one English school for Buddhist girls, one school for so many millions. That is not very creditable to you who have girls. You ought to have a girls' school in every village where there are Buddhists in the island. The other day I came across a Buddhist girl, who was being educated in a missionary school. She learned there to despise the faith which her mother held. She came home and told her mother: "You will go to hell when you die, because you are a Buddhist: I shall go to heaven!" That is what she learned at her school. If it were as true as it is false, to teach a girl to think this and to say this, is surely degrading. When that girl grows older, this belief will harden her heart, and make it nothing like what the gentle heart of a good woman should be. If you allow your children to be taught such doctrines as these, you cannot blame them if in their homes hereafter the Buddhist virtues vanish and bigotry takes their place. The children's hearts are yours to fashion, the children's minds are yours to train as you will. But yours is also the crime if you train them amiss.

Remember that for you, there is no getting away from the results of your own actions; for you there is no easy forgiveness, no way of escape from the results of

what you have done. Buddhism is a religion of law. It knows nothing about forgiveness. Inevitable result and changeless law—that is the teaching of the Buddha. You will answer to your karma—as well as suffer in your nation—for the education that you give to your children. That is why I plead with you to build up in your midst schools for your girls, as you are building schools for your boys. For, in some ways, the moral and religious teaching of the girl is more important even than the moral and religious teaching of the boy. The mothers of the nation make the nation. The girls who are children to-day will be the mothers of your nation. If you would have your nation remain Buddhist, you must train your girls in their ancestral faith, and they will teach their boys in the days to come; at the mothers' knees, the boys will learn the lessons which shall make them the good Buddhists of the future. I say the same to those of you who follow other religions, who belong to religious communities other than the Buddhist. To those of you who are Hindūs, I say: you owe the same duty to your children, the duty of training them along the lines of your own ancestral faith; and the children of Islām—their parents, too, have the same duty. And on the whole, out of the three great religions of India, the Mussulmān is the most careful to train his sons and daughters in his own ancestral faith. They have done better than those of other faiths, for they never send a boy to school, until he has learned the doctrines and the rules of his own religion and practice. You, who are not Mussulmāns, you may take a lesson from our Mussulmān brothers. Be as faithful to your own religion as they are to theirs.

Suppose you do not, suppose you let the whole thing 'slide', what will be the result? The result will be

that you will vanish as a nation, that you will have no future as a people. Your share of the heritage of humanity will vanish; you will make no contribution to the future of the human race. That is the kārmic penalty for neglect of duty. Nature wipes out that which does not care to live. She allows to perish that which does not strive to sustain its life. And the great nations of the East, with their ancient faiths and ancient philosophies, are now at the turning point, where two roads lie open to their feet. On the one side, loyalty to the national religion and national morality—and life; on the other side, treachery to the national religion and national morality—and death. Choose which you will. None has the right to dictate to you which you shall choose. If you would live for twenty-three centuries to come, as you have a history of twenty-three centuries behind you, then remain faithful to that religion that helped to build your nation in the past and can rebuild your nation in the future. Give to the West what you can from your own religion and from your own morality. Teach them on the spiritual side as they may teach you on the material side—for East and West have come together not to injure each other but to help. Long separated branches of a single mighty race, the elder and the younger, who lived once, in the far past, in one great common ancestral home—that younger who wandered westward many thousands of years ago and has now come back here, if they are wise, to share what they have learned with the elder, who can also learn much as they can teach much. Let both be at peace, each willing to help, each willing to learn from the other, throwing aside hatred, suspicion, contempt, both on one side and the other. Let us join hand in hand for the common ends of humanity, and build up a union of East and

West, and each shall build for the weal of the world at large.

Such, I believe, to be the purpose which underlies the changes of the East and of the West. They have each in turn conquered the other. The time now comes to utilise the results of the conquests, to show what each has to teach. For, in these days, when the world is beginning to share in every way, East and West can both bring to the common store-house of experiences all that each has gained from its separate past, in order that, out of the common effort, they may build up a civilisation more many-faced, more powerful, by the union of different qualities, more complete and more perfect by the unity of diverse thoughts and life, than has ever before been realised on earth.

That is the dream of the future which the Theosophical Society dreams, and is trying to make possible on earth, the dream of peace and true good-will on earth amongst men of many races, amongst men of many colors, of many differing traditions and many different civilisations. Into the crucible of the present, all those materials are now flung, and the fire is working upon them. We are all awaiting to see what the amalgam will be. In order that it may be a precious metal for the enriching of humanity, let us drop religious hatreds and learn from each religion what it has to give. And out of the religions and the moralities that grow out of them, let us build a more perfect social system than the world has ever known, based on the Brotherhood which is the Law of Love; and let us shape that common brotherhood, by justice and love, until the true ideal is realised amongst us, the true ideal which is the ideal of the family—a united East and West in very truth, a possibility which prophets

and seers have dreamed of, a possibility which lies in our hands to make manifest, so that the hope of a world shall become a realisation.

AT THE PUBLIC HALL

Mrs. Annie Besant, President of the Theosophical Society, speaking at the Public Hall, on Wednesday, November 27th, under the auspices of the Ceylon Social Reform Society, said :

FRIENDS :—The subject we are to consider this evening is one of vital importance to the Sinhalese as a people. And one of the most encouraging signs of the day, practically all over Asia, is the way in which the Asiatic peoples are beginning to take their destinies into their own hands, and to endeavor to shape their own civilisation according to eastern ideas. Now these movements, that we can see rising up both here and in every other eastern land, are not, as a superficial observer might suppose, of interest and value only to the eastern peoples immediately concerned in them. It is true that these are the peoples who will be primarily benefited thereby. But we cannot separate East from West when we are considering the evolution of humanity as a whole, and East and West embody different views of life, and take up different attitudes with regard to the great problems of humanity. Both attitudes have their value. Both attitudes are necessary for the growth of humanity in the future. And it is necessary for the welfare of all, and not only for the welfare of the East, that the eastern view of life, the eastern attitude, the eastern habit of thought, shall be preserved for the benefit of the world at large. Looking, for a moment, from this standpoint, at this one wide view of the future evolution

of the race, we can readily see, if we look back some thirty years, that there was a great danger that the eastern attitude would be cast out of the coming life of man. It was not only that western nations had spread over eastern lands; it was not only that western trade was trying to find markets for itself in eastern countries and sometimes even forcing its trade upon the East, with gun and sword; it was not only that western habits of thought, western customs, and western ideas came behind the western trade and the western arms. There was a subtler and a more deadly danger that was threatening the very life of the eastern peoples—the spread of western education, imparting to the minds of the young glittering pictures and the glamor of western civilisation with its outer show of luxury; not showing at the same time what Westerns know—the horrible poverty and degradation which form the other side of that glittering western world. This was the real peril to eastern thought and eastern ways. The triumphs of science, the conquest of physical nature, the innumerable additions to the luxury of life and to the wants of man—all those things were sapping the very vitality of the eastern peoples. You found that English-educated young men were losing touch entirely with the East; that they were despising, because they were ignorant of it, the splendid literature of their past. They were fascinated by a younger philosophy, which had drawn most of its valuable ideas from eastern sources through the intermediary of Greek thought; they were fascinated by this, and, knowing nothing of their own, they raised the West above the East, and were ashamed of their eastern ancestry and eastern customs and life. And that deadly and subtle change was spreading over the

eastern nations. Their literature was cast aside; their religions were despised. It was, of course, the result of ignorance, for no one who has studied the religions of the East can dream of despising them or feeling for them contempt. Those who know western philosophy best, know how its greatest thinking is only a reproduction of ancient forms of eastern philosophy. Sometimes it has been said that it seems as though the German philosophers were reincarnations of ancient eastern paṇdits, and in truth, as you look through the philosophies of Germany, you recognise on page after page the potent logic of eastern thought reappearing in western garb. But it is not only the philosophic and religious lines that Easterns appear to forget; they forget also that in every phase of thought they can present a splendid literature to the world, whether on the line of poetic creation, whether on the line of drama, or of history—that vast stores of literary wealth were accumulated in the languages of the East. It is strange that, in our days, as the East grew more and more careless of its splendid literature, the West began to study it, began to admire it, and at the very time when Indians and others were turning aside from their own sacred books and their own literary treasures, Orientalists in Europe were beginning to translate those treasures from Samskṛt and from Pālī and from Chinese. A series of the Sacred Books of the East was produced in this way, and these books were widely read and studied. So you see what western culture has thought of eastern literature and of eastern philosophy. You could not have a better testimony to the value of eastern literature and eastern thought than this, that though you were ready to let them die, the West was determined to preserve them, and to renew their influence on man. And, gradually,

the East was awakened to a knowledge of its great treasures, to a realisation of its rightful place among the intellectual and spiritual realms of the world. And thus eastern ideas, that attitude to life of which I spoke, were saved—the idea that learning is more valuable than wealth; the idea that intellect is greater than commercial success; the idea that the body is secondary and the intelligence and the spirit more important than the body—all that forms part of the eastern attitude to life. Looking back over eastern history, we see how continuously learning, wisdom, and truth were the objects of eastern endeavor. You find the learned man the real monarch, as it were, in eastern nations. And the monarchs of the sceptre and the crown, the monarchs who sat on golden and jewelled thrones, they would come down from those thrones and bow at the naked feet of the fāquir and the ascetic, would travel far, often on foot, to seek out the thinker and the philosopher, deeming that the philosophy was greater than their royal splendor, and that the Kings of the earth might fitly bow before the half-naked mendicant who had some principle to teach, some knowledge to impart. That is part of the eastern attitude to life, vital for the future. For in the West, wealth has become a disease, and life is becoming vulgarised by the continual pride of gold. In America most of all, but, I am sorry to say, also in the older country, in England, the amount of a man's wealth has become the mark of his social consideration; and the result is that all society is becoming vulgarised and coarsened; for the man who has collected gold, 'the self-made man,' as he is called, he is the man who has made his own fortune in the competition of the modern market, and that man is often rude, he has no culture, he is not highly educated, he has

not even ordinary good manners, he is rough and crude and vulgar in his ways, he is coarse in his talk. Yet that is the type of man who is beginning to rule society. These are the money-kings of the West; they are not Kings among men in wisdom; and these men are the most highly honored in western lands, honored daily more and more. And the result is the vulgarisation of national life. And that is why we need there, in the West, the assistance of the East, in order that we may have once more a truer standard by which real worth shall be measured. I said that the glitter of that western civilisation was casting its glamor over the minds of your young men at one time—men who are now middle-aged and becoming old. They knew very little of western civilisation. They only knew the outer culture of it. I have often wished, when I have heard young Indians talk about the splendor of western civilisation, that I could take them to what I saw and knew of that civilisation, its misery rather than its splendor; that I could take them through the slums of London, through the miseries of eastern and southern London, and show them the starving children, the miserable women, the desperate men, show them the filth and the squalor and the brutalisation of life, show them how men and women become degraded, and children live lives from which any animal would recoil—I wish that that side of western civilisation were familiar to your young men. I hope that when next any of them are in London, they will look through these parts of London, for they need some knowledge of them to correct and complete their ideas of western civilisation. It is all very well to go to the drawing-rooms of the rich, but what of the slums and the garrets of the poor? Those are aspects of western life which you ought to know. Great

wealth has its extremes always, for extremes of wealth are only purchased by extremes of poverty. The two are inseparable. You cannot have one without the other. You have not yet in these eastern lands anything of the misery, the degradation and the wretchedness which are the commonplace of life in London among the poor.

I see that you are trying here to set on foot a national movement. Now what is the essence of such a movement? Not blind antagonism to the foreigner—that is only the excess of reaction—but the determination to make your own national characteristics the leading features of your civilisation, and only to accept from the foreign civilisation that which can enrich your own without injuring it. That is the great canon by which you should judge how much of the West you will take to weave into the fabric of your eastern nationality. On that point, the English in their own land set you an example. They are always ready to take up and study the literature of other peoples. They have their own oriental professors who teach their young men to become familiar with eastern learning and eastern thought. But they do not denationalise themselves. They take what is good and valuable from every nation with whom they come into close contact, but they remain English still. And so should you do. You should take what is valuable in the English civilisation—and there is in it much that is valuable to you—but remain Sinhalese through it all. Take from other nations whatever of value they have to give you; learn their science, for that is their special contribution just now to the thought of the world; profit by their discoveries; utilise what they really have of value in their scientific thought; but put upon it the hall-mark of Ceylon.

Let your coinage, as it were, your mental coinage, bear the imprnit of your own nation and not the imprint of the foreigner. Let it enrich, do not let it debase your coinage. Give it your own spirit and your own color. Then, just as language grows richer by weaving into its own fabric words from other tongues, as the English language is a composite to which many another tongue has contributed—for it takes words from Samskṛt, from Hindūsṭāni, from Greek, from Latin and from Arabic, wherever it finds a word which expresses aptly a human thought—yet colors it with its own genius, its own spirit, and remains the English language still, so, with your Sinhalese civilisation, enrich it as much as you will, by infusing into it the gold, only the real gold, from foreign countries, but let it remain eastern, let it remain Sinhalese still.

Do not debase, but only enrich; do not denationalise, only increase the circle of your national thought. Then the contact will be useful and not death-bringing; then you will be better for the teaching of it, and not the worse; not corrupted but the purer for the contact.

And now, let us see how this may be done. First, guard your literature and its influence upon your national life. Let your boys and girls know their own language and literature better than they know the language and the literature of other lands. No Englishman would neglect his own literature in learning oriental books. In the English schools, English literature comes first, others second. Over here, let Sinhalese literature come first and others second. It is much more important that your boys should know their own past than that they should learn the past of Greece, and Rome and England. That is only a matter of

culture. But the knowledge of your own past is the bread of daily life. To know what Ceylon has done shapes the lines for what Ceylon can do; and out of the treasures of your past, you must shape the national ornaments for your future. Teach, then, your boys and girls their own literature and inspire them with love for it, with pride in it. And remember, when you are teaching your boys and your girls, that the mother-tongue is the proper vehicle for the instruction of the young of every people. A great mistake is often made when, to the difficulties of the English language, you add the difficulty of teaching other subjects in a foreign tongue. What would Englishmen say if a teacher told them: "I want all your little boys in this school to learn geography and arithmetic and history in German and in French"? They would at once say: "Why are you going to put this unfair tax upon the children's brains"? The mother-tongue is the natural channel for instruction; the foreign language should be a second language, and the mother-tongue should remain the medium for all the teaching in the school. I don't mean that you should not teach English while the children are young. It should be taught, but it should be taught as a language, and not employed as the medium for instruction in other matters. Taught as a language, yes; because a little child learns a language very much more easily than when he is older. Older people cannot acquire a new language so readily as a child, and a child of seven or eight or nine or ten picks up a foreign language very, very quickly as a language for conversation or for reading and writing. But to teach that little child geography and history and arithmetic and the rest of his school subjects through the

medium of that language means that he is made to learn nothing well, for he is so puzzled over the medium of the teaching that he has not thought and brain enough left to grasp the subject which he ought to learn. English people over here do not appreciate that when knowledge is conveyed through a foreign medium to the child's brain, the acquisition of knowledge is continually rendered burdensome. It is all very well for us who are English. English is our mother-tongue, and English people are very ready to laugh at the blunders made in English by one of another race. I wonder if it strikes these people how few of us can express ourselves correctly in a language which is not our own. We do not always know—some of us do, but not always and not all of us—we do not know how many blunders we make when we try to speak in the language of others. Only, the Easterns are too polite to laugh at us. I often hear Anglo-Indians talking about Bābu-English. I also sometimes hear my Indian friends talking of the blunders of Sahab-Hinḍūsṭāni and Sahab-Urḍu, and I assure you it is far more shocking than Bābu-English, far more absurd, far more ridiculous. I have often seen Indians, when they are among themselves, go into paroxysms of laughter over their own language as murdered by the Commissioner and the Collector and the District Judge. In the presence of the blunderer himself, however, they keep a quiet face; their politeness teaches them that, and their courtesy to the foreigner, a courtesy which the foreigner unhappily does not often reciprocate. It would be well for the English people to remember that for every one of us who can talk an eastern language without perpetrating the most ludicrous blunders, there are hundreds of Indians and Sinhalese who talk remarkably pure English.

That is no reason why the Sinhalese boy, or girl, in learning what he is taught at his school, should not have most of the instruction given to him in the mother-tongue. Another point of very great importance, in the building up of national feeling, is that all forms of teaching should be illustrated from familiar objects in the child's own country, from the products of his own country and not from the products and objects of a foreign land. You have here, put into the hands of teachers, primers of elementary science, the illustrations of which are all drawn, as a rule, from the objects familiar only in England. When we wanted to teach botany, for instance, to our boys and girls up in Benares, I could not buy anywhere a single picture to hang upon the walls in which Indian plants were selected as illustrations for teaching botany in India. To make your teaching alive, you must teach the child through the medium of the forms of plants he sees around him, the things which he meets in daily life. The teaching is dead without it. It is all words to the child, unless he is taught from the objects of his own country.

If you want to teach botany here, you should teach it with the help of Sinhalese flowers—you have enough of them—with Sinhalese trees, Sinhalese products of every kind, and then the child's mind fixes the thing taught with the aid of living pictures and makes it a part of the child's ordinary life. It is no longer a lesson to be delivered in the school but it becomes part of the furniture of the mind. So with all your scientific teaching, it should be illustrated to the child by objects that the child can find in the fields and the country around him. Or again, when you teach history, it is as well to know something of the world's wider history, but the history of your own country is the most important of all. Never can you keep

a nation living, if the children of it are not taught about the national story and about the heroes of that story. What is the good to us up in Benares of having the life of Nelson to teach our Indian boys? You cannot make patriotism by teaching Indian boys what an English admiral did. Nelson is an inspiration to the English boy. His life has been written for English boys by an English poet, and to them it is a life which beckons and inspires. But for your boys, the deeds and the struggles and the victories of an English admiral have no meaning and no message. If you would inspire your boys with patriotic fire, you must pick out the lives of your own Indian heroes and tell their stories to them and then they will learn that. If you would make your school-books what the English school-books are to the English boy, if you would write your own books, written by Sinhalese men and published by your own Sinhalese people, with illustrations drawn from your own Sinhalese history, heroes from your own national story, which will inspire feelings of patriotism in your children, if you would write the stories of your own great Kings, your own warriors, your own statesmen, and place *them* as examples for the Sinhalese boy to follow—ah, then you would make feelings of patriotism which would build the Sinhalese nation.

Along these lines, then, may your Reform Society fairly take up its work: Education above all—for that is the lever—for the lifting up of a nation is in its young. We, old people, grow hard and stupid. You cannot do much with us. But the boys and the girls of to-day—*there* is the material for the future, and education is the tool with which the work of the future is to be done. If you want it to be done right, then write stories about the Sinhalese past and the Sinhalese heroes,

and put them into the hands of your children, just as we have written stories in India.. Tell them of the great and good men of the past who were children of their own mother-land, heroes of Indian and Sinhalese life, both men and women—those will go to the hearts of the boys and the girls of this land; and you will not have to complain of the want of patriotism or of public spirit in the next generation, if you train the young generation of this along these lines in your own schools.

Passing from this question, take that of science. Take the science of medicine. Religion and the science of medicine were germane, allied in India. It is perfectly true that along some lines the West has made valuable discoveries in medical science. But it does not seem to strike you, I think, as it should, that those remedies which are suitable for a beef-eating and alcohol-drinking people from many generations are not necessarily suitable for the more delicately shaped and more cleanly fed bodies of eastern peoples. Your heredity is not the heredity of the West. When generation after generation you have, as over there, bodies fed on beef and pork, you get a very different nervous system, a very different kind of muscle and tissue, and the remedies that do for the one are killing for the other. When, for hundreds of years, bodies have been poisoned by all forms of alcohol, these bodies re-act to drugs very differently from the re-action you get in the eastern body. If you would only open your eyes, you would see what that curse of Christendom, the drink habit, has done in the East. When the drink habit establishes itself among an eastern people, it ages and kills as it does not age and kill in the West. The bodies are different, the climate is different. Drink is spreading here. It has

spread in India. And the result is that the life grows shorter. Men who take up the habit die in what ought to be the flower of their age. If you want a striking example, go to Rājpuṭāna and look at the royal families there, at the men bred of the royal race, which of old presented one of the most splendid physiques in Asia. What do you find to-day? Go to palace after palace, and see Mahārāja after Mahārāja, and you will find that they are all boys. If you ask why, you receive the answer that their predecessor died young. Was he sober? No. That is the question and the answer that you hear over and over and over again. The Hinḍū religion does not permit intoxicants. The Mussulmān religion does not permit intoxicants. And yet, Mussulmān and Hinḍū die of *delirium tremens*, and leave little boys to be put on the gaḍḍi, under the care of the Resident or of the Government Agent. It is not a rare thing in India. It is a common thing. A few old men, a few rulers there are still, who look upon drink as an abomination. They live to be old men, and they leave full-grown sons to succeed them on the gaḍḍi. We could hardly have a clearer illustration. Alcohol is a slow poison in the West. But for one of the eastern race, it is a quick poison. I asked one day some of my friends up in Lahore, some of my Indian friends who have become westernised: "Why do you take drink, when it is forbidden by your religion?" They answered: "Well, Mrs. Besant, we do not drink because we like it, but it is sometimes very awkward if we do not. We have often to go to the Viceroy's or the Lieut.-Governor's for dinners, and they always have wine there, and if we do not use it, specially when the health of the Queen-Empress is proposed—the

late Queen was living then, for this took place some four or five years ago—if we do not take it, the Sahabs think we are disloyal." I said: "That is all nonsense. If you had the courage to say: 'My religion forbids me to drink,' there is no Sahab who would think you disloyal. On the contrary, he would respect your courage and think well of you." Many of you, perhaps, will know that the present King-Emperor has thoughtfully declared that he regards his own health drunk in water as quite as good as his health drunk in wine. So that the fear of disloyalty at least may be thrown aside; whether the Sahabs like it or not, you have no reason to poison your bodies. Leave that to the West; don't bring it here, this western vice, and these western evils which we see are unhappily taking root here.

Why cannot you take the western virtues and leave the western vices alone? Some of the virtues which I would wish to see copied very much are virtues which you may very well copy: promptitude, accuracy, the power of controlling the will, punctuality in any work you take up. Those are the western virtues, specifically, although they were not always so. Get those. Leave the vices to those who like to have them. Don't think you pick up culture because you break the law of the Lord Buddha against the eating of flesh and the drinking of intoxicants. You are only ruining yourselves and you are not gaining the respect of anybody else.

Let us pass from that to another question, a question of sentiment, the question of dress. Some people imagine that the question of dress is an unimportant question, but that is not true—pardon me if I put it bluntly. The question of dress is a question of sentiment, and sentiment has a great deal to do with national feeling.

Sentiment feeds very much on this question of national feeling, and national feeling is strengthened by national costume. If you must change your own costume (I do not know why you should) you might at least change it for the better and not change it for the worse. The most enthusiastic Englishman will not pretend that his clothes are things of beauty; he may say they are things of convenience, though even that is not really true in eastern lands.

I do not know why western people have grown ugly in their dress. They used to be better dressed. Even at the beginning of the nineteenth century, there was still a good deal of grace and beauty in the dress of an Englishman. Now—the less said about it the better. It is the ugliest costume in the world, and why on earth should you take it up? Why do you want to make yourselves ugly, when you might as well be handsome? This question of dress is really an important thing, quite apart from the fact that the English dress is so inartistic and ugly, because it is especially a matter of health. Eastern dress in a hot country is a light dress, such as we can wash every day. The Indians wash their clothes every day, and they are always neatly and cleanly dressed. There is not one of my westernised Indian friends who would not be ashamed to wear twice the same Indian clothes, and the result is health and cleanly appearance; but when you get, as you sometimes do, Indians who take to wearing English clothes, you often meet some who in their own homes would never wear clothes so soiled, such as they wear every day in public, clothes which are worn threadbare, and which offend the sight, clothes which have lost the artistic delight, the grace and the shape of Indian clothes, and

which are so sodden with perspiration that the man is not fit to come near you. And that for a people with whom cleanliness is a part of religion. Now, why not put an end to that absurdity here and in India? Now in India, we have many national costumes. In our Central Hindū College, we devised a boy's costume that would follow the national costume, and the uniform of the College is a sort of compromise between the Mussulmān and Hindū costume. For all boys who come to us—and we have boys that come to us from all parts of India—and live in the Boarding House, we have this uniform, and boys who are dressed in this are artistically satisfactory, as well as, from the point of sanitation, healthy and well clothed. Occasionally when some boy, desirous of showing off his greater superiority, gets some tenth-rate English clothes and comes out looking more like a groom than a gentleman, so strong is the feeling in the College that he gets very quickly laughed out of it, and afterwards we do not see these egregious garments any more. I wish you would create the same sort of feeling in your schools here, for nothing tends to the creation of national feeling so much as tastes formed in early boyhood. What you might do here is to try and reform the Englishman's dress. Try to persuade Englishmen that they would have a chance of becoming beautiful in dress for the first time in their lives, if they would adopt yours. See whether you cannot persuade them to become more beautiful by the adoption of your costume. The same thing applies to women. They, too, take in the same way to western abominations instead of keeping to their own graceful and artistic clothing; and, believe me, there is nothing so beautiful and so sweet as the eastern sāri, and yet you abandon them in order to put on the English dress, with

its long skirts and stays and even high-heeled shoes, and you think you are civilised. Those high-heeled shoes, I do not know why you wear them when all the world has given them up. All the western people are dropping the high heel, because they find that it is deforming the foot. There is no uglier object than a deformed foot in woman. Why, when English people laugh at the Chinamen for tying bandages round the feet of their women, they do not realise that they do worse, that they deform the feet of their own women with tight boots and high heels, only English or rather womanly folly can explain; why is the one is silly and the other not? The West has nothing valuable to give you in the matter of clothes, either masculine or feminine. Specially avoid English woman's fashions. Their fashions are characterised neither by convenience nor beauty. I am glad they are getting better in England now, but, strangely enough, you find, in the East, all the by-gone fashions of the West.

And that brings me to the question of needlework. I went to the Mahārāṇī's School at Mysore, and when I asked to be shown the needlework done by the girls, I found that they were working samplers, things which you find done up in colored thread, with plants and objects like nothing in heaven or on earth or under the earth. In England, our grand-mothers used to make these things. None of their grand-daughters would dream of making anything so silly to-day. If you go into an English drawing-room, you will find these old samplers exhibited as objects of curiosity done by the grand-mothers and the great-grand-mothers of the present generation. They are not done in England to-day, and yet these were the things which I saw the girls at Mysore were learning. And yet we have here

a very exquisite embroidery done in the old days by the deft fingers of Kandy women, and under the inspiration of the beautiful old art of the East, handwork of the most delicate and lovely character, things of beauty which Europe would not willingly let die, for which in the old day Europe competed, every one of them the product of eastern girls and eastern women. You make your girls forget those old exquisite arts of needlework and embroidery, and you get them to work abominations of sofa cushions and samplers which have disappeared generations ago even from the country from which you copy them. I really sometimes think that all the things Europe is tired of and discards are sent over here for the girls' schools to learn, leaving aside their own art, their own handwork, and their own exquisite embroidery and manufactures. Every form of product, household utensils, household wares, so exquisite and graceful, which India produced about the time of Elizabeth used to be sought after in Europe in the old days; and even recently, people were going everywhere collecting these marvels of Indian art. And there is still a market for them when such things get into the European shops. There are products of the hand-looms in India and of art in other directions, fabrics so delicate, so graceful, that you can hardly see them if you hold them up to the light, tapestry so marvellous, it looks as though fairy fingers had been upon it. Such is the skill of fingers and deftness which belong to the East, and those eastern arts are being lost, because art of that kind is no longer cultivated. I was once told by a Lieutenant-Governor, who saw some of the work done by our boys between the ages of ten and eleven: "I thought that Indians who

were so clever with their heads were not clever with their fingers." My answer was: "You do not give them the chance. There are no fingers so clever as eastern fingers, none so delicate, none so deft." But why do you leave them untrained when you might command the markets of the world? The way to beat western products in your own market is not by copying western goods, but by making your own things along your own lines, and then, not only will you keep your own markets, but Europe will compete with you to buy them. Often do you hear the complaint over there: "You cannot get the old Indian things." No—because modern competition has killed them out. Why don't you utilise them to enrich your own people? If you did that, if you turned back once more to the art which matches the genius of your own race, you might gradually regain your own place in the world's markets. You can do that, if you only will follow your own models instead of working up to European models. You have colors here to which Europe cannot show anything similar. Your dyes, your vegetable dyes, entirely outshine the aniline dyes of Europe. I heard that the Mahārāja of Kashmīr had put a heavy duty on the importation into Kashmīr of any aniline dyes; and then, when they came into the country in spite of the duty, they were burnt—the best thing he could do with them, the best thing he could do to keep Kashmīr shawls in their place in the markets of the world.

But while I ask you to preserve your own ancient and beautiful things, I do not ask you to do so without discrimination. I say to you: study, and strive to keep everything that deserves to survive; but you want to

discriminate, you want to judge what is best and what is worth preserving for the sake of humanity. Take, when you deal with art, the best period in your art, take the best literature in your own country, copy them and carry them still further. But you have one difficulty, some of you probably will not recognise. A good many people who have been trained in western civilisation are being born over here, just as a good many people who belong to the East are settling in the West. Their work here and there is to enrich the knowledge of the people among whom they are born at the time, and to use their influence to draw together the two civilisations.

There are two things that are necessary if you are to grow up into a nation, if you are to become once more the Sinhalese people, such as you were in the days of bygone glory; first, you must respect yourselves and not allow contempt from others. Now, sometimes, pardon me if I speak to you frankly—you encourage me to do that—I always protest in India and I should like to protest here, against hearing the term 'native.' You cannot so much blame Englishmen for doing it because you do it yourselves. I have heard educated Indians and I have heard Sinhalese use that word just in the way in which the Englishman uses it. You know very well that he uses it as a term of contempt. I was travelling one day in India with three of my Indian friends, gentlemen of high culture, in a railway carriage. While the train was waiting at a way-side station, an English lad put his head into the carriage and quickly withdrew it, saying: "Oh! they are all natives here." He said that and went away, but he said it in such a tone as showed that he used it as a term of contempt. Well,

that is not quite the sort of thing one likes to hear, but let me tell you it is encouraged by the Easterns themselves. You ought to protest against it. Even the Secretary of State for India protested in open Parliament once when a member of the House of Parliament spoke of the Indian Army as the Native Army. The Secretary of State rose and said that that was not the term which ought to be used in that House with regard to the Indian Forces. Take care that you do not pick up that careless term and use it for the people of Ceylon. 'Native' means 'savage,' 'barbarian;' that is the sense in which it is used, not in the sense of 'born in the country.' It is a contemptuous term employed with regard to the colored man. That is one point that you need to remember. No eastern man who respects himself should allow his lips to use that term. Respect yourselves and do not allow others to insult you. The other is the question of religion. You have many religions in this land, but the vast majority are Buḍḍhists, and Buḍḍhism must be the dominant note of the civilisation of Ceylon. If you desire that the differences of religion should not prevent your growing into a nation, then you must all learn to take the attitude which Theosophy takes up: that every religion is a revelation of the same Divine Wisdom and should be respected by all. Whether you follow the Buḍḍha or not, you must learn to put aside all ideas of antagonism in religion, you must learn to feel that all religions are but revelations of the same truth. You must learn to put aside all ideas of converting people from one religion into another. You must put all religions on one platform and respect each the faith of the other. Cast aside the old narrow hatreds;

put away from you the old feelings of enmity between members of one religion and members of another. Learn to regard all religions as friends and sisters, not as antagonists and rivals. You must learn to respect your neighbor's faith as much as you respect your own. Look upon all religions, as they are really, as branches of the one True and Divine Wisdom, each suited to different conditions and adapted to different periods of men's evolution, helping different temperaments along the lines best suited to their development. You have here a Sinhalese nation and a religion which is suited to the evolution of your nation. Let all drop religious animosities, and let all meet to help each other, not to quarrel. Let each understand that he has something to teach and also something to learn. And so you will enrich your nation with your religious differences, instead of letting them prevent the national union of the Sinhalese people.

Let the old antagonisms die. Let your country be the greater for the religious differences. Let the common welfare of the nation be the care of every religion. Let each religious community train its own children in its own faith, and not try to get at the children of other religions and make them apostates in the home of their fathers and mothers. Only thus can you have religious peace and religious respect. Do not let your ship of nationality be ship-wrecked on the rocks of religious hatred and religious suspicion. Learn mutual respect. Learn that each has something to learn from the religions of the rest of mankind: from Buddhism learn that heart of love and infinite compassion which is the great characteristic of the Law of the Buddha; from Christianity learn that spirit of

self-sacrifice which is the great mark of Jesus, the Christ; from Hinḍuism learn that note of Law, of Order, incorporate in that untranslatable word, Ḍharma; from Zoroastrianism learn that spotless purity of thought and word and action, which is the distinguishing mark of Zoroastrianism; from Islām learn that realisation of the Unity of God, which is the insistent message of that faith. Why quarrel? Each faith has its own characteristic. Make all these characteristics part of your own Sinhalese nation. Let each learn from all, and quarrel with none. Show each other the respect which shall leave the child's mind untainted, and do not make differences in the family of which you are all members by trying to steal from any religion the unformed minds of the children of that religion. Let Christians teach Christianity to the young ones of their faith. Let the Hinḍū teach the Hinḍū children. Let Mussulmāns teach their children Islām. So shall the value of every faith be yours, and you shall grow wise and liberal, and mighty in wisdom, in mutual respect. In this Reform Society there are men of every faith. No religious uproar or discord keeps you out from this common work. Why then should it keep you apart in other walks of life? Why should religious differences keep you from uniting for national ends? Let the energy of the West wedded to the wisdom of the East help you in this great common task. So shall your Reform Society be a power for good and so shall the names of the pioneers in this work go down in Sinhalese history as the new founders of Sinhalese nationality, as the protectors and guardians of the ancient civilisation of this island.

AT DHARMARAJAH COLLEGE.

I have come across to visit your college to-day, partly because I always take an interest in the education of boys, and partly because you represent, in this ancient city of Kandy, in your own college, the old religion of your country, the faith of the Lord Buḍḍha. Different religions, as we know, follow different great Teachers. If we look to Europe, we find the nations there professing the faith of the Christ. If we come to Asia, we find in such a nation as Persia a State which professes the faith of Islām. Here, in Ceylon, the religion of the country, the religion of the immense majority of the people of the country, is the religion taught by the Lord Buḍḍha. Your fathers for many, many generations in the past, have followed His teaching and obeyed His law; and you are born not only inhabitants of Ceylon, but you are born into the faith of the Lord Buḍḍha, the vast majority of you. Other religions may come among you, but Ceylon, as a nation, is, has been, and must be Buḍḍhist. Now, to be born in this great faith, that faith which is the most widely believed in the whole world, is a very great honor, a very great privilege. It is the result of your karma. If you do not love it, if you do not value it, if you do not obey it, you will forfeit the chance in your future life of being born again in a Buḍḍhist land. And to come into this country and into this faith, as most of you have done, lays down for you your duty, your ḍharma. You have learned to repeat the outline of your duty, the laws

that you ought to obey, and over and over again, in your daily life, you repeat what are called the Five Precepts, the Five Laws which every faithful Buddhist ought to keep. Every man is the better for keeping those Five Precepts, whether he be a Buddhist or not. But for you, who profess the great religion of Buddhism, it is a duty. It is not enough that you should repeat them. It is not enough that you should practise them while you are here. You must practise them when you are men. And if you begin to practise them now, when you are boys, you will find it easy to practise them when you are men.

And the first of these principles is that you promise not to kill. You will grow much healthier, much stronger, into a more vigorous manhood, with more self-control, if you do not follow the bad habit of killing, or of eating of the flesh which is obtained by another's killing. The eating of flesh does not only tend to make a boy careless of pain and suffering in others. But if you build up your body on flesh, it won't be as good a body as if you build it out of better materials. One thing is particularly dangerous for boys who are eaters of meat. When they forget the law which forbids killing, and which means that you shall not eat of that which is killed by another, they, as a rule, also want to drink intoxicants, and so, not only break the first Precept, but they also break the fifth.

It is very sad that in your island so many grown up people forget that the Law forbids them to touch intoxicants and thus set a very bad example to you who are boys. Drinking intoxicating liquors means the shortening of one's life. We have a great deal of this in India. I know of many foolish fathers who allow their sons to take intoxicating liquor. That means that they

will not grow up to be old men. None of you should touch a single drop of intoxicating liquor. You should look upon it as disgraceful, for all eastern religions condemn drinking as a sin. The Buḍḍhist promises that he will not take it. Hinḍūism and Islām tell their followers that they must not take it. You repeat that promise day after day. See that you keep it. Soon you will grow into men, and if you keep this promise, yours will be the honor of making this land what it used to be in olden days, a land where there was no intoxicating liquor used.

If you keep the first and the fifth Precept, you will find it very much easier to keep the third, which is that you must keep your bodies pure and free from all wrong or unclean actions. The Buḍḍhist boy who eats no meat and takes no liquor will grow up chaste, free from all unchaste passions. Your goodness, your health, your strength when you are a man, depend upon your living by the Law. Then, when you promise that you will not tell a lie, and carry it out by always speaking the truth, that is really the foundation of a good character. A good man is always truthful. Unless you practise being truthful as boys, you will not be truthful when you grow up to be men. Never to tell a lie while you are boys means that you will grow up into men whom everybody will trust. This Precept, then, you must also live every day of your life. As good, honorable Buḍḍhists, you must never allow your lips to be soiled by telling a lie. The remaining Precept is that by which you promise to abstain from stealing. As young boys, that will hardly touch you so much. None of you, I feel sure, will steal anything or take what does not belong to you. When you grow up into men, you will understand the best

thing among men is a man's honor, that an honorable man, that the man who is honest in all his dealings, is a man who is respected by all the world. For honor means that you will not take advantage of or cheat another man even though the other be not clever. Something of this you are learning here, and if you learn what you are taught about honor and honesty when you are boys, it will help you to grow into good and honorable men, into men who will be an honor to their country and who will make the Sinhalese people what they ought to be. You know that you who are boys to-day will grow up to be men, and then you will make the Sinhalese nation. As you grow up into good men, the Sinhalese nation will also become good and therefore great. If a nation would be great, it must also be good, for unless it is good, it will only remain great for a little time and then it will come into trouble. Such a nation soon becomes unimportant.

If you want your nation to become great, you must begin to build yourselves into good and honorable and upright men while you are boys. Then out of the boyhood of those who have obeyed these Five Precepts, there will grow up a manhood which will make the island of Ceylon what it should be—a splendid example of Buddhist civilisation, a nation among the nations of the world. You may think, while you are boys, that questions about the nation don't matter to you so much; but love of country is a thing which every boy should feel. Sometimes we call our country the mother-land. We call it the mother-land because we all love our mothers very much, and we use the same word for our country to show that we should all love our country as we love our mother. Just as in your homes you love your mother and try to help her, so in your country you must

love your mother-land and try to help and serve her. You must all be happy and successful together and not separately. A man must not seek his own separate happiness, but if he will try to make his happiness give happiness to those around him, he is happier than he would be if he sought only his own good. If all the men and women in a nation try to be happy in this way, then that nation is also a happy nation. You should try to help your country. You should study her history, learning what the Sinhalese people did long ago. You have a history behind you which goes back over twenty-one centuries—your history as a Buddhist land. That is very, very long: much longer than the nations of Europe have. Yours is a history which goes back and back into the past ages. You have a history full of many great names—great men and great women. You read of great Kings and great nobles and great monks in the history of your land. You should think to yourselves, while you are boys: When I grow up, I'll try to be great in my own country as those men were great in the past. They were all boys at one time. The greatest King you have had in Ceylon was once a boy. The greatest religious Teacher the world has ever had was once a boy at school. You may each of you become anything that you wish to be, if you will make up your mind to be so, and if you will only wish it strongly enough and try for it hard enough. You can be as great as other boys have become great before you. But you can't be great if you are selfish; you can't be great if you are ignorant. If you will only try, if you obey the Law of the Lord Buddha and try to live according to it, then, if you will try to become great, you may grow into real greatness, for

then, having acquired wisdom, you may control your karma.

But don't think that getting much money means being great. There are some people who are foolish enough to think that if they can get hold of a great deal of money they can become great. But if they do not win respect, if they do not win love, they may be rich in money, but they are poor indeed in truth, in wisdom, in self-lessness. However rich they may be in money, they are really poor. The Lord Buddha was very rich as a boy. He was a King's son and he had everything that money could bring, everything that a boy could wish for, everything he could think of. He had beautiful gardens, fine palaces, many servants, everything that money and wealth could give. Yet you all know that, in spite of all His greatness and His grandeur, He became sorry because the world was not happy. And He threw all His wealth away, He threw all His greatness away, He threw all His grandeur and kingdom away from Him, all His jewelled robes and His crown, and He left His wife and child, that He might go out into the world poor, homeless, with nothing excepting what He could get by begging, in order that He might obtain great wisdom and by that wisdom might help the sorrows of the world. And did He not become greater by this than if He had remained in His palace, than if He had been a King when He grew up, and had taken His father's place upon the throne and had sat there? Had He been content with kingdoms and palaces, He would never have won so much love and honor in all the world, He would not have been so greatly honored and loved as He became by giving up His wealth and by going out as a poor monk, begging His food and acquiring wisdom to give to all men, that wisdom which He

taught wherever He travelled, from village to village, from town to town. It is a greater, far greater thing to be wise than to be rich. You cannot be wise only by learning history, geography, arithmetic, and all those things which you are learning here. All these things are good and will help you. But you must be wise with true wisdom. Without truth, wisdom and knowledge are of no value. That is why, while the things which you learn here are of value, your religion, which you also learn here, is the most valuable thing of all. Nothing which you learn in books or anywhere else is of any real value in making life precious without the knowledge of your faith. That is the highest wisdom of all. That is why these Buddhist schools and colleges have been built, in order that you may learn the greatest wisdom of all, while you also learn the things that your school books can teach you and pass the examinations that you must pass. Learn all these things well but learn above all things the true wisdom. Never forget the lessons of your own faith which are taught in this place.

The teaching of the Lord Buddha is of all lessons the most precious for you. Of old, it made your nation great among the nations. It is for you to make it great again, for in you lies the future of your country. You can do for it so very much more than we old people can. Our lives are nearly over; a few years hence this old body of mine will be thrown upon the funeral pyre and burnt. You who are young, you have many years before you. Love and live your beautiful religion and help in making the world purer, brighter and better. You cannot all be as great as the Lord Buddha was. He taught a great religion to the world which millions still follow, which millions have followed for thousands of years. But you can be great if

you will by following that religion. You can show people how beautiful a religion is the religion which the Lord Buḍḍha taught the world, and you can do that by living as good Buḍḍhists, by loving your religion and keeping the Law as well as you can. I saw outside just now, as I came into your school, that you had hung up a beautiful inscription which says: "I worship the Ṭaṭhāgaṭha, the Teacher of Truth." Worship Him with your heart's love as you worship Him in your temples. You take beautiful flowers to lay before His image when you go to the temple. But the best worship, the worship that does Him most honor, is to live the life which He taught you to live, to follow the example that He left you. That is the most precious kind of worship, the worship of following His example. Trace those words, which you hung up outside, trace them on your hearts. You heard the golden rule repeated before you just now by a little boy. Those are the words of the golden rule of life which the Lord Buḍḍha taught more than five hundred years before the Christian Teacher came and gave it to the world, that golden rule of returning good for evil. For the Lord Buḍḍha taught us to say: "I will overcome the angry man with love: I will meet the greedy with liberality, the liar with truth. To the man that causelessly injures me, I will return the protection of my ungrudging love: the more harm comes from him, the more shall good flow from me." That is the golden rule taught by the Lord Buḍḍha. Practise it every day. If a boy speaks harshly to you, answer him back with words of kindness. If he speaks roughly and says cruel things, answer him with a smile. If you do that day after day, you will be copying the example of the Lord Buḍḍha and giving Him the worship which is most worthy of Him. Study His life, read His teaching and then

try to live it. So shall you, when you come to be men, as well as while you are boys, do your part of the work in making this land, this centre of Buḍḍhism, a great land, and its people a great people once more. So shall you do your part in making the Sinhalese nation and the Buḍḍhist civilisation what it was, and what it should be again, and you will also help in building up a Buḍḍhist nation, and in doing that you will carry out the words that you have put outside your college hall; you will really worship the Ṭaṭhāgaṭha, the Teacher of Wisdom.

PEACE TO ALL BEINGS.

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