

seemingly brilliant authority or some ancient and venerable tradition or some grand wishful thinking or because it seems extraordinary or because it has commendable connections, only when after proper experience and is also conductive to general good. Then accept it and live up to it. The Buddhism of the north called MAHAYANA is spiritualistic, and altruistic as it lays preference on the salvation of human kind at large. On the other hand MAHAYANA emphasizes the ideal nature in man. It is possible because we have Buddhahood in our nature, and we can become purified because we are originally pure. We have regained our true selves therefore our inborn nature is pure and has wisdom in it. Buddhism is not a God religion, but a human religion, not a religion for heaven, but one for the earth. I believe that miracles and science are incompatible. I believe also that the thought of true Buddhism can give an important suggestions and stimulate to the task of synthesizing philosophy east and west. as long as mankind possesses an inherent spirituality, both men and women are equal in so far as their personalities are concerned. This is a powerful stimulus for the democratic countries.

BUDDHISM IN FRANCE.

Until then Buddhism in France will have to be a quiet personal matter. It is even not foolish to suppose that a sudden extension on a big scale could be prejudicial, because it is clear that not everyone would take it even seriously. It is certainly not to these persons that Buddhism must go, for it would be useless.

If those person feel that there is something lacking in their life (or too full) then by tradition the well-known and familiar catholic church can offer them an easy consolation and an emotional satisfaction. The catholic church is of course by definition an enemy to any form of religion which does not agree with the only one that Rome admits. The church in France being very mighty, it can oppose with all the means and ways it possesses, against everything declared erroneous, heretic or pagan. This is well known by the smaller protestant sects. Therefore it is to be expected that once Buddhism starts on a higher level and will spread more in France the catholic church will try

everything possible to oppose it and will not hesitate to strike its opponents whenever and wherever it can. On putting further questions the catholic church gives the simple reply that this dogma, that this is faith, so the believers cease questioning, thinking on their eternal beatitude or suffering in hell. And with that in their mind curiosity is satisfied. Among these peoples there is of course a complete ignorance as to what Buddhism is. It is astonishing to observe how few people, although with an extended general culture know little about Buddhism. What is very necessary is a purely scientific action. We must prelude with a "critical" Buddhism. It must be proved that BUDDHISM can stand critics either by science or by philosophy. And these critics must be challenged. Ancient misconceptions must be eradicated. Possibilities must be created to bring people in a closer contact with real Buddhism. It must be demonstrated that Buddhism has nothing in common with occultism. It must be made clear that Buddhism is not for the weak. And as soon as Buddhism will have taken its rightful place, then can it be demonstrated that Buddhism is the only solution.

When the desire of mankind all the world over is for peace and tranquility surely there must be a way to reach this goal without any thoughts of aggression, hatred, or ill will. This is an ancient principle "The quarrelsome persons knows not that in the quarrel they will perish". Those of them who realise it have their quarrels calmed thereby.

The preparation for a war of total destruction goes on in regions where the word of the Buddha is not universally known. They are four boundless mental states which the Buddha advised his followers to enter for the good of mankind. The state of unbounded love METTA. The state of compassion KARUNA. The state of altruistic joy MUDITTA, and the state of equanimity UPEKKHA. Any individual who strives to live up to one of these ideals will never go to war or even think of it.

A nation that adopts any of these basic ideas will shed its benign rays of goodwill and universal kindness among all the nations of the earth.

May all beings live in peace and joy.

TAIWAN FREE CHINA

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Ananda