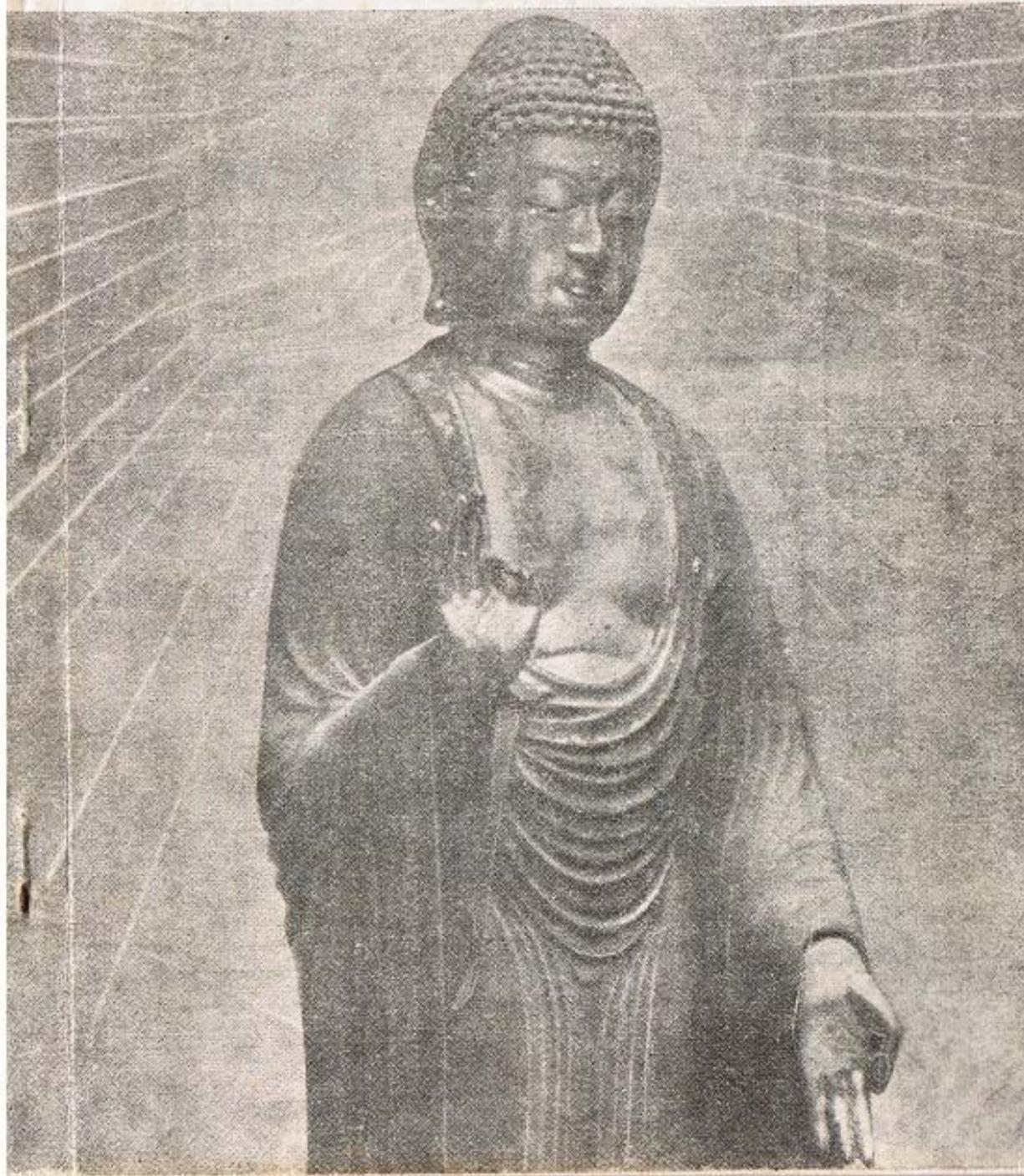


THE LIGHT OF TRUTH

Sermons Delivered By The Ven Lokanatha in
Singapore.



THE LIGHT OF TRUTH



SERMON DELIVERED BY
VEN. LOKANATHA.

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2008 Edition:

I discovered this existence of this book earlier this year while in Myanmar (Burma) researching my great Uncle, U Lokanatha, the first Italian Buddhist monk. I fortunately found a copy in a rare bookstore in Canada. This book contains a series of talks that Lokanatha gave while in Singapore in 1948, prior to his mission to America to preach and spread Buddhism.

While this book contains Lokanatha's talks, it was put on paper by someone else who likely was not a native English speaker. I have maintained the original book almost exactly as it exists; keeping words capitalized that wouldn't usually be; I did not change Pali spellings to commonly known words; i.e. Nibbana was not changed to Nirvana. The only exceptions are correcting some misspelled words, changing British English spellings to American English; adding a semi-colon here and there, or breaking up a run on sentence in some places, others were left as they existed. In addition the text was spread out and created a slightly shorter book, so chapters start a page or two early as the book goes on.

You will find at times, the themes repeat; keep in mind that they are taken from different talks and the some of the same ideas were discussed almost verbatim at different times.

Aside from fully absorbing everything the Buddha taught and the goal of reaching Nirvana; when not in meditation; my great uncle's life mission to teach the words of The Buddha and make them available to everyone, to exchange cultural ideas, world peace, and vegetarianism. My hope is that in rediscovering his words will give some insight about him and his ideas at this time in his life; that his mission will continue and that in some way this book will complement the efforts of the thousands of others who currently have the same goal.

Michael Cioffi

THE LIGHT OF TRUTH.

FOREWORD.

Scanning the workaday horizon of world conditions today, one is confronted with nothing but stark revelations of crude selfishness and deceitfulness of man and man's greed and lust for the basest things in life. After the Second World War, which nearly collapsed civilization, human destiny finds itself again at the mercy of career politicians and the trend of civilization a pawn to Power Politics. Expansion, traditionally the keynote of Power Politics, brings in its train, nothing but chaos and catastrophe in International Relations and Finance. In their insatiable quest for ever increasing power and vain glory, World Powers, in their game of Power Politics, will not hesitate running the risk of precipitating a Third World War the horrors of atomic warfare notwithstanding. From poison gas and the death ray to the atom bomb, there seem to be no end to this quest for more powerful weapons of destruction and annihilation—this time not of enemies but of the entire human race and consequently a total blackout to civilization itself. The intensive research into the potentialities of atomic power will reduce into child's play the horrors of Hiroshima compared to what is yet to come. With scientists toying with the atom bomb and politicians playing with conflicting political ideologies, a Third World War is as inevitable as it is near at hand. Thus with World Destiny perching on the brink of the abyss of everlasting darkness, more sensible people of the West cannot help realizing with morbid disdain the dismal end Western materialism is driving them to and in despair seeking solace in the asceticism of Oriental religions and philosophies. Many are seriously taking up the study of Buddhist Doctrines. The ever increasing numbers of Buddhist converts throughout the world is concrete manifestation of this trend in the mental attitudes of world Literati. Evangelists and Buddhist missionaries have not lost sight of this and are sparing no efforts in preaching the doctrines of "Ahimsa" and "Maitri" in an attempt to promote closer human amity and more permanent peace—though feeble as it may seem, I can see no other way out of avoiding war and disaster.

Ven. Lokanatha, world renowned and eminent Buddhist missionary, visited Singapore en route to America. Through his forceful propagation of Buddhist Doctrines and his enlightened discourses on "Four Truths", "Enlightened Paths" and "Cause and Effect", he has to his credit many converts in Malaya. Thus his fleeting visit has left in its train some lasting impressions of a dynamic personality of infinite culture and spiritual maturity. His Malayan lectures are compiled and edited by Miss Pitt Chin Hui under the

title of “The Light of Truth” and the Ven. Lokanatha has, unfortunately for this book, bestowed on me the rather undeserved honor of writing its foreword.

I am so deeply impressed by the exemplary life of self abnegation the Venerable has led as by his self-sacrificing devotion to his energetic efforts towards converting a wayward world to the “Eightfold Paths” of Buddha, notwithstanding the insurmountable obstructions of a sensually-minded humanity. His inspired lectures, as impressive as it is comprehensible, has touched the hearts of the people of Malaya and I hope, in course of time, the hearts of the rest of the world through this booklet. To a world of gloom, his gospel resembles one inextinguishable ray of hope penetrating the hitherto impenetrable fog of despair. This booklet, apparently unassuming, is rich with much-to-be-desired messages, and, if widespread by Buddhist brothers and sisters, will lead an erring world into the path of truth and convert a world of incessant conflicts into one of Perpetual Peace precipitating true happiness and goodwill among men.

It is with this fervent hope in mind, that, in spite of my literary handicaps, I have forced myself into writing this most undeserving foreword to what has been to me “The Light of Truth” and which I pray will also be “The Light of Truth” to would-be readers throughout the world.

LEE HOON SENG.

“A H I M S A.”

It is very clear from the number of people who have come to hear the sermon “Ahimsa”, that “Ahimsa” is not a very popular subject, because if we had spoken on some other subject, I am sure there would have been 400 or 500 people, but as it is the subject of “Ahimsa”, the subject does not attract the many; because it is only the few who overflow with infinite loving-kindness. If the majority would overflow with infinite love, there would be no war.

Flesh-eating is wicked, for we should not kill, nor cause to kill. To purchase flesh in the bazaar is to cause slaughter; for the supply is proportional to the demand. Dogs are never slaughtered because there is no demand for dogs’ flesh. “He who consents to the killing, he who strikes, he who slaughters, he who buys, he who cooks, he who serves, he who eats—they are all murderers”. These are the words of Manu, an Indian philosopher. So every one is an accomplice in the murderous game; beginning from the butcher and ending with the one who eats.

It is written in our Scripture that the Buddha said: “In olden times there were only three diseases; that is to say: desire, hunger and decay”. Through the slaughtering of animals, however, these three diseases gradually increased to 98. Therefore let us refrain from slaying. Let us refrain from causing slaughter. Let us become life-long vegetarians and all disease will disappear from the face of the earth.

There is a common belief in Buddhist countries that any one may eat flesh provided he does not kill the animal with his own hands; but it is not so, because eating is the cause of slaughter. If we become vegetarians, all the butchers will have to close their shops and turn to a better profession. By eating flesh we keep a class of people in a miserable profession. It is not fair that we should force the butchers to go to hell for our sake. If we become vegetarians, then the whole world would be at peace. There are people who sacrifice to the gods, and there are people who sacrifice to their stomachs, -- I think that their stomach is their god. Let us practice infinite loving-kindness. It is impossible to say: “Let all beings be happy”. Because, if a flesh-eater says: “May all beings be happy”, while he is crushing flesh between his teeth, it will be sheer hypocrisy. Therefore if a flesh-eater wants to be logical, he should say, while eating flesh food: “May all creatures be happy, except those

creatures which I am chewing between my teeth”. For I am sure that the creatures which are being masticated, cannot be happy, or could not have been happy when they were killed for the sake of the flesh-eater. Therefore he cannot practice all embracing love when he is eating flesh, because by eating flesh, he automatically demands a certain proportion of the creatures in the world to die for his sake. It is the doctrine of selfishness that one should live on the flesh of another. When a plant lives on a plant, that plant is called a parasitic plant. Similarly, when an animal lives on an animal, that animal should be called a parasitic animal. A kingdom should never live on itself, but always the higher kingdom should live on the lower kingdom. The animal kingdom should live on the vegetable kingdom. If the vegetable kingdom lives on itself, the result is parasitism. So every flesh-eater is a parasite, because he lives on the members of his own kingdom. Hence we should not be parasites by eating flesh food, but we should live on harmless vegetarian diet and thereby avoid any criticism.

The Spirit of Buddhism is Compassion, Compassion, Compassion!!—Ahimsa. “Harmlessness is the highest doctrine”. If we turn the pages of the vast “Tipitaka”, we will find the word "compassion" stamped in large letters on every page.

Flesh food makes man ferocious. Vegetable food makes man tranquil. Why do they give flesh food to the soldiers on the battlefield? In order to make them very ferocious. If the soldiers were given a vegetarian diet, there would be no war, because they would be as harmless as gazelles. Look at the tigers, panthers, wolves. How ferocious they are! Look at the deer, lambs, gazelles. How tranquil they are! Therefore let us be peaceful in nature by living on a harmless diet which gives tranquility to the body and mind. Animal slaughter causes human slaughter, because he, who can kill a cow, can kill a man. Why be a slave to the tongue? Which is more powerful? The tongue or the mind? It is not fair for us to take the flesh of another creature without the permission of that creature, because a cow is the owner of her flesh. A lamb is the owner of its flesh. A fish is the owner of its flesh. So in Buddhism we are not allowed to take anything which is not given to us. We must always get permission before taking anything. Otherwise, it becomes “taking that which is not given”. If we want flesh from a creature, we must say: “O Miss Cow, kindly give us the flesh from your back.” If the animal gives permission and says: Take my flesh”, then we can take it without being guilty of stealing; but if we take it without permission, then we are guilty. Show me an animal who will give you permission to take its flesh. It is impossible, unless that particular animal happens to be a Bodhisatta. Therefore as an animal will never give permission to take its flesh, we should

never consent to take it without permission. We should never allow ourselves to be guilty of stealing.

The Buddha said: “You may eat flesh, if you do not see, if you do not hear, if you do not suspect that the animal was killed for your sake.” Believe me, I cannot see, I cannot hear, but I always suspect that the animal was killed for me, because for whom do the butchers slaughter the animals? The butchers do not kill the animals for themselves. They kill the animals for the purchaser, for the consumer. Therefore any one who eats flesh or buys flesh, it is he for whom the animal was killed. As he has doubts and as he suspects that the animal was killed for him, he should not touch it, according to the Teaching of the Buddha. Therefore we should practice Ahimsa and we should not eat animal flesh. And why not? Because it is written in the “Dhammapada”: “At the rod do all things tremble. All creatures fear death”. Putting yourselves in their place, kill not nor cause slaughter. That is the golden rule. Do as you would be done by. How would you feel if others would eat your flesh? You would not feel happy. Therefore putting yourselves in the place of the animals, we should not eat their flesh. Because, if you practice Ahimsa, if you overflow with infinite love, your life would be prolonged; because by prolonging the lives of others, you automatically prolong your own life. This is the law of cause and effect.

It is written in the Scripture that Subha asked the Buddha: “Why are some people long-living and some people short-living?”, the Buddha said: “Those people live long who always prolong the lives of the animals, by not killing them, and those people live short who continually shorten the lives of others by killing them and by eating their flesh”. Therefore if you wish to live long, refrain from slaughter. Refrain from causing slaughter. Then you will live long. There are people who hope to live long, who hope to rejuvenate by a monkey gland operation and other operations, but those methods are useless. You will live long if you only allow the creatures to live long, by never molesting them, by never shortening their lives through eating their flesh.

Why should one be a slave to the tongue? Which is more powerful? The tongue or the mind? Remember that for the sake of two inches of the tongue, one eats what is improper, but remember that according to Buddhism, feeling is only a thought. If you put a little piece of flesh on the tongue, the tongue does not know that the flesh is there. Neither does the flesh know that the tongue is there. Who knows that the flesh is there? It is the mind. So remember, feeling is only a thought and for sake of a little thought, people eat what is improper. But what is thought? Thought is a little mental energy. Why should people do anything improper for the sake of a thought which is

mental energy? If a man wants flesh, let him eat his own flesh, because we are the owner of our own flesh. We will not be guilty of "Adinnadana" if we slice and take a piece of flesh from our arm or thigh, because it is our own property and we can eat our own flesh without being guilty of "Adinnadana". (Stealing). This is a good way to become a vegetarian. Whenever we like to eat flesh, let us quickly take a' knife and cut our own flesh and eat it, and then you will see how quickly we become vegetarians! Remember that flesh quickly decays and causes disease. Nearly one-fifth of the animals slaughtered are diseased. Flesh-eating causes cancer, appendicitis, etc. There is a place in America where newly-born children are operated upon for the removal of the appendix. And why? Because the Americans believe that it is better to remove the appendix of the children from the very beginning so that the child may grow up without any fear, without any worry, without any anxiety that he will ever get appendicitis. Isn't it a horrible thing that a poor child which enters the world, weeping and crying, should feel and taste its first woe, that it should undergo a surgical operation as soon as it is born? Therefore if the children were to become vegetarians and remain vegetarians all their life long, they would not have to fear and worry about appendicitis and the surgical operation would be superfluous.

When an animal dies a natural death, it is promptly buried underground, but when an animal dies an unnatural death through the knife of the butcher, that animal is promptly buried in our stomachs. So our stomachs are graveyards and human beings are walking cemeteries. Lo and behold, though the stomach is so small in size, still it is capable of burying in a span of 60 years, not less than two lakhs of creatures; that is to say, 200,000 creatures are buried in one little stomach in 60 years! The human stomach is the biggest cemetery in the world! Why should we become the walking cemeteries of two lakhs of creatures? All beings are our relations. All life is one. Here are the statistics to show that two lakhs of creatures are buried in the stomach in a single life-span One consumes 20,000 birds, 60,000 fertilized eggs 120,000 fish, 3,000 other animals, making a total of 203,000 creatures. So if one has self-respect, if one has the slightest feeling of compassion, he should renounce the desire 'for flesh food, in order to save the lives of two lakhs of creatures.

If a single person today takes the vegetarian vow, then we will by preaching the sermon have saved the lives of two lakhs of creatures. If two people take the vegetarian vow, we will have saved the lives of four lakhs of creatures. If 100 people take tile vegetarian vow, we will have saved the lives of 200 lakhs of creatures. So let us hope that the little seed we are planting today will ripen and grow to bear the fruit of Ahimsa, which will save the lives of our neighbors, the creatures.

Whenever we eat, remember that hunger is a disease and that food is the medicine which will temporarily assuage or calm the hunger disease. So regard food as medicine to calm the hunger disease. We must eat to live and we must not live to eat. We must eat simply to remain alive in order to walk on the Eight-Fold Noble Path which leads straight to Nibbana.

The big fish eats the small fish. They say that God created the animals for man's use, but really, this is a selfish doctrine. If I were an animal and I were told that God created me for man's stomach, how could I ever love that God who created me for the stomach of another? Such a creator could not have Nibbanic love. Therefore it is false to say that the animals were created for our stomach. The animals were created to live their normal span of life, just as we were created to live our normal span of life. The Buddha said: "It is impossible to find a creature who has not been at one time or other our mother or father or brother or sister," Because, as we have been coming from the infinite past, all sorts of combinations are possible, so that by now it is difficult to find a creature who has not been our relative in the past. This being the case, remember that whenever you eat flesh, you are eating the flesh of someone who was your relative in the past, and it is not right to live on the flesh of others like cannibals.

Let us eat clean vegetables and not dirty flesh. In a hot climate, dirty flesh decays very rapidly. In a cold climate the flesh does not decay so rapidly. Therefore, especially in the tropics, we should live on a vegetarian diet, which decays much less rapidly than animal diet, because decay causes disease. The poisons are absorbed in the blood and circulate all over the body, giving disturbances everywhere. There are some flesh-eaters who actually say and try to console themselves by saying that the Exalted Buddha passed away by eating pork. It is wrong. Lord Buddha is called the All Compassionate One. Lord Buddha was a vegetarian all life long. How could He pass away by eating pork? Impossible! It is absurd to think that the All Compassionate One would set such an example by eating pork flesh at the end. He was a vegetarian to the last. He passed away by eating poisonous mushrooms.

Once I was traveling on a voyage and the captain said to me: "God created the fish in the sea. What harm can there be eating fish?" I replied: "God created the tiger in the jungle and what harm can there be in the tiger eating the captain of this launch?"

There was once an American farmer who was seated on a cart driven by two bulls, and that farmer had the false notion that strong bones can be made only by eating flesh. While he was thinking, of this thought, the bulls gave

him a sudden jerk and he almost fell off his seat. Then he came to his senses and realized that those bulls had big bones and their bones were made out of grass. So it is the grass, a vegetable product, which made those large bones of the bulls and not eating flesh. So, strong are not made by eating flesh. Strong bones are made by eating grass, vegetables.

The Yogi Krishanandji experimented with lion cubs, and he found that by feeding them on a diet of rice and dhal, they grew up to be quite tame and harmless. As a matter of fact, he went in a rickshaw with one of his lions and paid a visit to the Viceroy at the Vice-Regal Lodge at Simla. So you see that a vegetarian diet can change a cub into a harmless lion. Therefore, if we want to progress on the upward path, we should eat a diet which will help us in our spiritual progress, because the upward climb is full of obstacles and we should not increase the obstacles in our path; but should try to make the journey as light possible. By eating a vegetarian diet, we automatically help ourselves to be calm and tranquil and to enjoy Upekha, which is the aim of Buddhism. Therefore let us calm ourselves and not excite ourselves by eating an exciting diet, because by living on the creatures, we automatically increase the thought of anger within ourselves. We automatically increase the thought of selfishness by living on the flesh of others. On the other hand, by living on vegetables we decrease selfishness. We decrease anger, we overflow with love, and love develops character; and the aim of life is the enhancement of character. We are a success only if our character increases; we are a failure only if our character decreases; because success or failure in life is measured by the increase or decrease of character. It is not how much a man may earn which makes him a success. He may earn a million dollars and still be a failure because he has lost his character while earning the million dollars. On the other hand, he may lose a million dollars and still be a success if while losing the million dollars, he increases his character; because character is the highest wealth.

I remember very well when I was only a boy of eight. I was on the roof of my home when a pigeon flew into my hands. I was very much surprised to see the pigeon, so tame, fly right into my hands, and I went downstairs full of joy to my parents to show them the beautiful pigeon, because I never expected what, would befall. My father and mother began to grin maliciously and thought: "Tonight we will have nice macaroni with pigeon tomato sauce." I did not know, because this was only a thought passing through their mind and I was not a mind-reader at that time. My mother quickly took the pigeon and plunged it straight into the water and suffocated the lovely thing. When I saw the murder of my pet; I was simply horrified. This is another proof that I was a Buddhist in a previous birth. There are many 'proofs I can show you that I

was a Buddhist in the past life; but here is an outstanding proof. I was so horrified with the murder of my pigeon that I felt that I should die for that pigeon. So I went on a hunger strike. I told my parents that I would not eat at all. I said "because you have killed my pigeon, I will give my life for that pigeon." My parents thought I was only joking and said this was only a boy's threat; but I kept my promise. One day passed, I did not eat anything at all. The second day passed, I ate nothing. The third day passed, I ate nothing. I was only eight years old; remember that children cannot live long without food. Children are not grownups. A child can live only about a week without food. After three days my mother grew wild because she realized that she could not trifle with me. I never used to return home from school like other boys to take lunch. I simply used to wait through the recess hour and go back to school without eating anything. My mother went to the bakery shop and bought some hot buns cakes and waited for me to come from the school. When I came out, she began pleading very piteously, begging me to eat the hot buns in the paper-bag. I said: "Never. I shall eat nothing. You have killed my pigeon and I must die." She began weeping and groaning with misery. When I heard my mother weeping so piteously, my heart began to grow softer and softer, and moreover she displayed the hot buns and my boyish nature could not resist. So at last when my heart melted with compassion and pity for my mother and also for my empty stomach, I said to my mother: "Mother, will you ever do it again?" and she said: "No, I will never do it again". And again I repeated: "Will you ever do it again?" She said for the third time: "No, son, I will never do it again". I said: "All right, I will forgive you this time". And, so she offered the hot buns and I began swallowing them so ferociously (you can imagine, three days without eating for a boy of eight), that I was seized with terrible stomach pains and those pains were much worse than the pain of hunger which I was suffering before.

Nevertheless, I just mention this little biographical sketch to let you know that for the sake of a pigeon I was ready to pass away and it was the tears of my mother and perhaps the empty stomach which made me break my promise.

Before the coming of our Exalted Buddha, India was a nation of meat-eaters. Then the Exalted Buddha came. Out of love for the Exalted One, India as a nation renounced meat eating. Even today though Buddhism has left India, the Indians practice vegetarianism. Then why can't we Buddhists also practice vegetarianism like the Indians in India? Asoka, the great Emperor also became a vegetarian when he was converted to Buddhism. Formerly, before Asoka, cows were slaughtered and butchered, but during the time of Asoka and after Asoka, it was considered to be a great sacrilege to kill cows.

That is why in India today, cow slaughter is looked upon with great abhorrence by the Hindus. They consider the cow as their mother.

When we eat, we should masticate the food well. He prolongs his life by eating little food. People eat too much and thereby shorten their lives. The diet should be simple. Behold the new born children who live on milk alone. How they thrive! Therefore the diet should be simple so that the physiological chemist within our body can separate the ingredients safely without any danger.

We have given much time to vegetarianism. Why? Because the animals have been neglected so long that it is our duty to give undue emphasis to animal life. In giving this great emphasis to animal life, we must not forget, in a sermon on Ahimsa, human life should also be saved, and for that reason I wrote a booklet entitled "The Creatures' Prayer"; but also a book not only on vegetarianism but to save human life, entitled "The Crime of Capital Punishment".

Capital Punishment is a crime! Capital Punishment is murder! Capital Punishment is an abomination! Capital Punishment is a barbarous institution, and every true Buddhist must naturally revolt against it!

It is useless to hang the body, as the body is never responsible for any crime. "Ignorance" is the real "murderer"! So we should hang the Ignorance!!! How? By giving Truth and knowledge to the criminal. When a man is hanged, he dies with in his heart and goes to hell, as the last thought of a dying takes immediate effect. A murderer is spiritually sick and needs to be cured of his sickness. He should be reformed through loving kindness. A long period of imprisonment will give him time to reflect and meditate over his wrong-doings, and the result may well be that he will become a changed man if he is treated with kindness. Murder is murder, whether done by the state or by the individual. Whenever a man is hanged, the sin falls on the shoulders of every taxpayer as he participates in the crime by his assent.

I am so glad that I renounced the world, because I neither vote nor pay taxes. Therefore when any crime is committed by the State, such as declaration of war or hanging criminals, the sin does not fall on my shoulders because I am out of the world and I neither vote nor pay taxes. Therefore I do not participate in any wrong-doings performed by law. Karmic Law is the best judge and will do the killing whenever necessary. Man is a poor judge and can often err. And once an innocent man is hanged, he cannot be brought back to life again. A human judge often makes mistakes. Karmic Law is infallible and never makes mistakes.

Murder is generally committed under the influence of passion, and the murderer is never deterred by the fear of Capital Punishment. Hence, Capital Punishment as a deterrent to crime fails in its purpose and should be wiped out.

Lord Buddha, our last Stand-by, never made any exception to the

Panatipata Law. To err is human, to forgive Divine! Lord Buddha taught forgiveness and not retaliation. “Eye for an eye, tooth for a tooth, and life for a life”, is the law of uncivilized barbarians.

In jail a murderer may develop into a saint. Therefore there is no need to kill him. We do not kill those who are suffering with physical leprosy. Why should we kill those criminals who are suffering from mental leprosy? Let us cure the mental leper. We segregate and isolate the physical lepers. Why shouldn't we segregate and isolate the mental lepers—the criminals? Let us send them to an island far away where they cannot hurt society. There they could earn their livelihood, they will not be any burden to society and they will be reformed. Capital Punishment destroys loving-kindness and when loving-kindness is gone, peace is gone. Hence war. Retaliation leads to war; forgiveness leads to peace. Let us abolish Capital Punishment and enjoy world peace forever. There are many Christian countries which have abolished Capital Punishment. They find they can get along perfectly well without Capital Punishment. Then why can't Buddhist Countries do the same? The following countries have abolished Capital Punishment: Austria, Colombia, Latvia, Luxemburg, Panama, Portugal, Holland, Romania, Sweden, Argentine, Brazil, Costa Rica, Ecuador, Honduras, Norway, Peru, Uruguay and Venezuela. In the United States, Capital Punishment has been abolished in Michigan, Kansas, Minnesota, North and South Dakota, Tennessee, Rhode Island, Wisconsin and Maine. May all Buddhist Countries fall in line and abolish Capital Punishment soon!

People are always in the habit of putting the blame on someone else. This is human nature. For example, the hangman says that he is not responsible for hanging human beings. Then who is responsible? The chief jailer who told me to put the rope around the neck? The chief jailer says that he is not responsible. Then who is responsible? The Sessions Judge who ordered the man to be hanged? If we ask a Sessions Judge, he says he is not responsible. Who is responsible? The Law-Makers.? If we ask the Law-Makers, they say they are not responsible for killing the criminal. Who is responsible?

The Law-Makers reply: “It is our duty to protect society from the hands of the murderers”. I retort: “But we can protect society just as well if we send the criminals to an island”. And then they remain silent. Remember that if a single Sessions Judge had to pull the rope with his own hands, he would never condemn a criminal to be hanged; but simply because a Sessions can always find a poor devil to pull the rope for him, he calmly sits back in his soft seat and in a tone of utter indifference pronounces the awful sentence: “He shall be hanged by the neck until he is dead!” And after having pronounced those terrible words, he goes home, plays tennis, or else plays with his wife and children, utterly unmindful of the wicked deed done that day!

I have written a poem on Ahimsa and here is the poem:—

A HYMN TO MERCY.

All Life is One, your neighbor is yourself,
To kill another is to kill yourself!

In Mercy find the whole of Righteousness,
A Loving Heart gives Highest Happiness!

Have Mercy friend on e'en the meanest thing,
This is the way to become God and King!

In Mercy find all Virtues that are best,
All Bliss, all Peace, all Holiness Highest!

When all the world is full of pain and woe,
A Loving Heart is Best all Wise Men know!

Have Mercy you all, be happy and free
Sweet Mercy to all gives Sweet Liberty!

Love all your enemies the same as you,
Your lack of Mercy you will one day rue!

All Life is One, there is no distinct "Self",
Then always love your neighbour as yourself!

O if you knew the Hell waiting for you,
You would to Mercy be loyal and true!

Do you want Mercy? Give It to all!
Save yourself NOW from the great downward fall!

Have Mercy brother by Mercy be blest!
Love is the Highest and Love is the Best!

Give always to all the Mercy you crave!
From awful Hell-fire yourself timely save!

O' see Buddha gazing on you with Love!
And then will you basely kill e'en a dove?

The Mercy you crave be thankful you gave!
From now to the grave have Mercy be brave!

Follow the Buddha, Lord of Compassion!
His Love saves the world from quick destruction!

RESPONSE.

All Life is One, there is no distinct "Self",
To kill my neighbor is to kill myself!

O Mercy Highest! O Mercy Sweetest!
Never shall I kill in anger or jest!

To Buddha my Lord, hands humbly I clasp,
I shall never do wrong till life's last gasp!

To Buddha my Lord, knees humbly I bend,
My Love to all beings fore'er I send!

To Buddha my Lord, head humbly I bow,
My Love to all beings fore'er I vow!

As a result of the great merit you have all gained by so patiently
listening to this long sermon, may you all perfect yourselves in the Highest
Ahimsa, so that you may all, like the All Compassionate Buddha, enjoy the
Supreme Bliss of Everlasting Peace! Blessings!