

THE BUDDHIST ANNUAL OF CEYLON



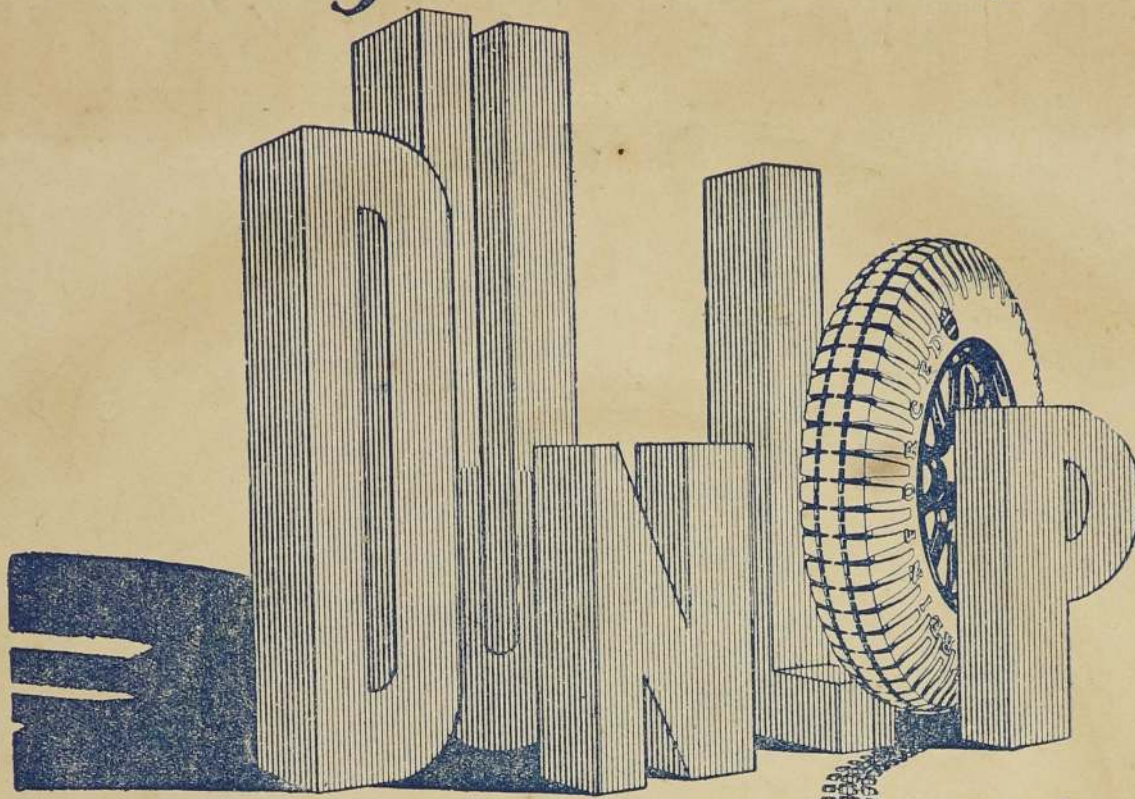
VOL 3

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THE
BUDDHIST ANNUAL
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*S. W. WIJAYATILAKE
S. A. WIJAYATILAKE

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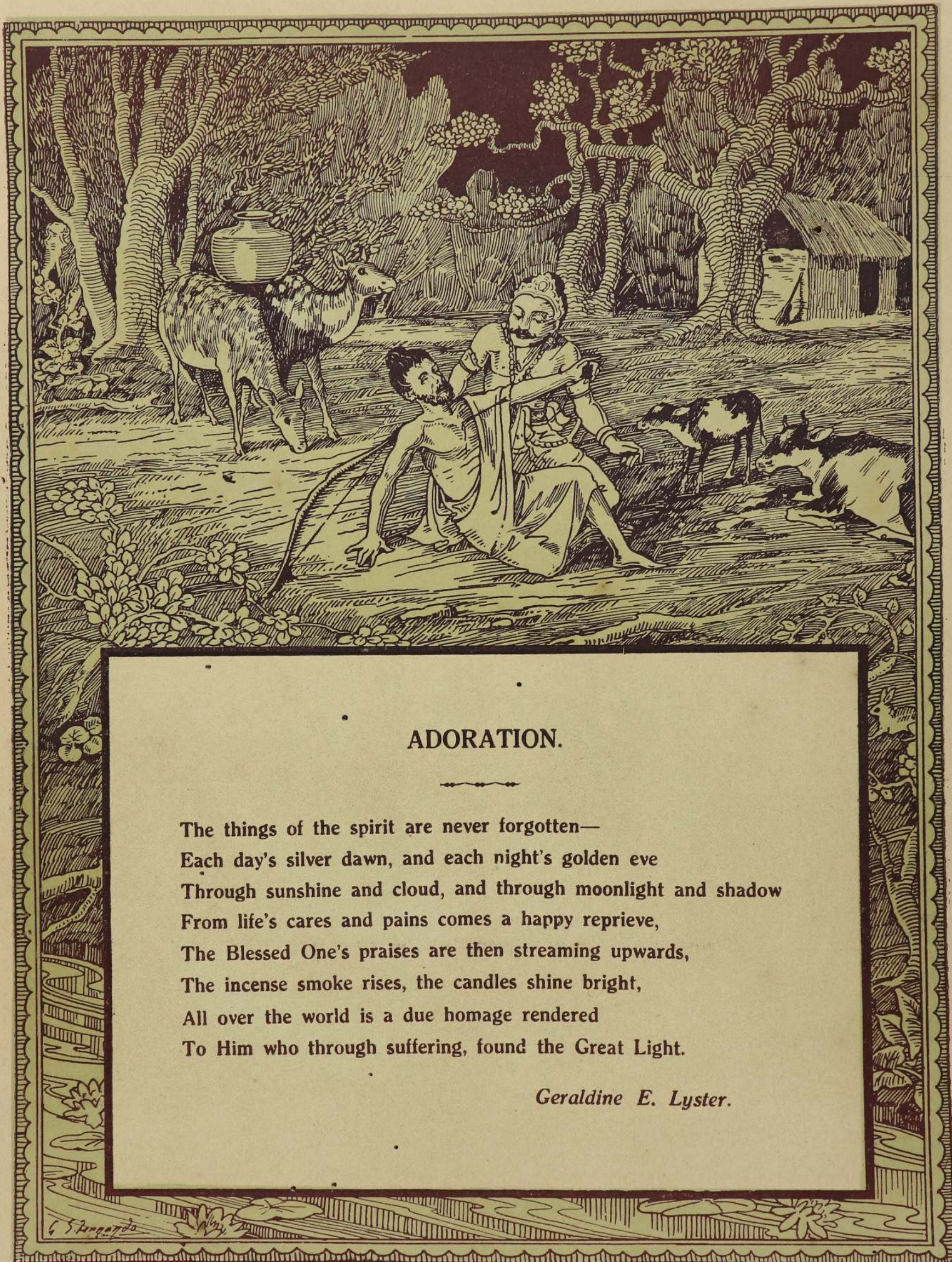
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ADORATION.

The things of the spirit are never forgotten—
Each day's silver dawn, and each night's golden eve
Through sunshine and cloud, and through moonlight and shadow
From life's cares and pains comes a happy reprieve,
The Blessed One's praises are then streaming upwards,
The incense smoke rises, the candles shine bright,
All over the world is a due homage rendered
To Him who through suffering, found the Great Light.

Geraldine E. Lyster.

WESTERN BUDDHISM.

[BY J. F. MC KECHNIE]



It is a peculiarity, perhaps also a necessity, of the conquering progress of Buddhism throughout the countries of the Orient, that in those various countries it has assumed in each a slightly differing form, has taken on a slightly different tinge or complexion in the manner of its presentation, accordant more or less with the character of the new people among whom it thus has spread. This could hardly be otherwise. Just as every nation or people has a particular and characteristic garb in which it dresses its physical body, which is generally the one found by long experience to be that best suited to the country and climate of such a people or nation, so in a sense each nation or people on the globe, as also each collection of peoples and nations, have developed what might be called a national *mental* garb which is characteristic of their particular mental make-up, specially suited to their particular proclivities of mind, and which there is no more reason for asking them to change than there is for asking them to change their physical national costume. Consequently when any new set of ideas is set before any people, they cannot help giving those ideas, when they adopt them, a dress something similar to that in which all their ideas are clothed. They cannot rightly be expected to do anything else.

Thus it has been in the history of that set of ideas which we currently call Buddhism. The Buddhism of Burma or Ceylon is not quite the same in respect of the dress in which it is presented, as the Buddhism of China or Japan or Tibet. Indeed, so much so is this the case, that many superficial observers are to be found who maintain that there is one kind of Buddhism in, say, Burma, and another and a different kind in Japan, calling the former by the name of Southern, and the latter by the name of Northern, Buddhism. Nevertheless, the true knower of Buddhism in both the countries can affirm that there is no difference, as regards the actual *matter* of the Buddhism, professed in these countries, but only a difference as regards the *manner* of their setting forth. Such knowers can attest that as regards all the fundamental doctrines of Buddhism, identically the same beliefs are held in Burma and Ceylon and Tibet, in Siam and China and Japan.

It will be the same, and must be the same, when, if ever, there arises a full-blown, full-blooded school of Western Buddhism. The West, with its strongly pronounced individuality, will be bound to impress the stamp of that individuality upon its understanding and expression of Buddhism, just as it has done, and continually does, in regard to everything else it takes up. But in doing so, will it hold, will it retain, as faithfully as Tibet and China and Japan have retained, the fundamentals of the Faith underneath all the variety of expressions of that Faith which find currency in these countries? This is the question that is giving much food for thought, and even anxiety, to some observers of the present-day progress of Buddhist ideas in the West, in one

quarter and another. For they see that under the name of Buddhism many ideas are being propagated in the West by various individuals, which bear only a superficial resemblance to the teachings of the Buddha in some one detail or other. And it is quite obvious that these individuals have never taken the trouble to inform themselves fully and accurately upon all that the Buddha's message to men imports, but have had their fancy seized by some mere incidental detail of that teaching, and now set it forth to all who will listen to them as if it were one of the main features of the Buddha's message, nay, as if this were Buddhism, the whole of it, the entire message of the Buddha to mankind. In this way, in one and another quarter, vegetarianism, humanitarianism, non-resistance, pacifism, kindness to animals, and so on, have been, and are being presented by enthusiastic believers in these excellent causes, as if the Buddha were merely a distinguished protagonist of these ideas, and nothing more. Such conceptions of the Buddha simply arise from ignorance of the Buddha and what he taught. But the perturbing thing is that though this ignorance widely prevails, it does not in the least deter the self-assured and enthusiastic vegetarian or humanitarian, or whatever he may be, from assuming that he is possessed not of ignorance but of knowledge of that of which he speaks, and so misleading still more and more people as to the real character of Buddhism as he carries on his enthusiastic activities on behalf of his own favourite ideas. Here most surely, and here more fatally than anywhere else, is proved true the saying that "the most harmful thing in the world is energetic ignorance."

The time, then, seems to have arrived for those who know what the Buddhadhamma is, to have done with all the pleasant complacencies with which they have hitherto regarded—and so seemed to condone, if not indeed to approve—all these various expositions from the lips of the ignorant, of Buddhism as this, that, and the other thing, and to make it clear and beyond all mistaking that Buddhism is not just a sort of amiable anything-you-like that sounds pretty, but a very definite and decided understanding of the nature of life, and an equally definite and decided method of procedure in consonance with that understanding. In short, the time has come when Buddhists in the West who are real Buddhists, and not merely persons who for one reason or another have taken a fancy to call themselves such, should make a firm stand for what they know to be the Buddhadhamma, and keep sternly aloof henceforth from all that is not in complete accord with that Dhamma, since to do otherwise, in the present state of ignorance of true Buddhism which prevails among the general public in all Western countries, simply means to give the impression that they countenance and approve of all these various vagaries of self-styled Buddhists which are all the time being offered to the Western world as Buddhism. Now has come the time when the genuine Buddhist doctrine, the doctrine of the Buddha, must be

insisted upon and kept very distinctly apart from all self-styled Buddhisms, so as to ensure that when Buddhism does become established in the West, as it is in the Far East, here as there, under all the variety of its expressions in words, it will have at the back the very same foundation of true Buddhist doctrine that it has in China and Japan and Tibet despite all the difference of its outward forms in these countries from the forms prevalent in Ceylon and Burma and Siam.

In doing this it must be made very clear what exactly are the Buddha, the Dhamma, and the Sangha, the three treasures that are precious to every Buddhist for what they are to him, and also—if the world only knew it—precious and valuable to the world for what they are to it, for the function which they discharge in its spiritual economy.

First, it must be made clear and plain that a Buddha, any Buddha, in whatever era of human history appearing, Gotama Buddha or any other, fulfils to that era, or more exactly to the men of that era, the function of Shower of the Way in the world, through the world, to beyond-the-world. What does that mean? It means that there is a necessity for men to know the way that will bring them to beyond-the-world, which necessity resides in the fact that life here in the world is an unsatisfactory and unsatisfying thing. And it means that precisely this necessity is met by a Buddha, the function of such an One being just to indicate from his own certain knowledge of it, the way which will infallibly conduct men to the one sole satisfactory and satisfying thing there is for them, the getting beyond the world, the attaining of what is called in Buddhist language, Nibbana. It must be made perfectly clear that this is what a Buddha is, and that this is *all* that he is. It must be set forth plainly, and firmly maintained that he is not a god or deva or member of any kind of theological combination whatever, however plausibly conceived by any worshipper of any god; that he is not an avatar or imbodiment of Vishnu or anybody else

in any trinity of Hindu or non-Hindu origin. It must be positively maintained that he is just what he is and nothing else—the setter-forth of the way to beyond-the-world, the pattern in his own person of one who has travelled that way to its perfect end, and therefore by that fact the superior of all gods, since these, just because they are gods, by that fact show themselves to be still in the world, that is, the universe, in some sphere or realm of the same, however lofty, and so, still very far away, notwithstanding the lofty

position of some of them, from having transcended the world, from having overcome in themselves the craving for its pleasures, which in their case precisely as in that of all other living beings, has brought them to the particular position they occupy in the world or the universe.

The next thing that must be made and kept perfectly clear is the nature of the Dhamma. It must be set forth so plainly as to be beyond possibility of mistake that the Dhamma, that is, the doctrine declared, made known, by a Buddha, is the full and complete statement for all practical purposes, of the way by which the beyond-the-world may be reached by any and every man, the sure and certain indication of the method whereby the world may be transcended;—this, all this, but nothing else whatever. It must be made clear and kept clear that it is not a system of theology or cosmology or philosophy or any 'ology' or 'osophy' of any kind whatsoever, but is quite plainly and simply, a way,

a method of *doing* something; and that being this, a method of *doing* something, it has no concern in themselves with any species of theories or views that may have arisen or in the future may arise, or at present may be current in the minds of men concerning any matter apart from the one urgent necessity of men,—the finding of the way to beyond-the-world. It must be made and kept perfectly clear that all attempts by this or that one, in this or that quarter, from whatever motive, well-meaning or ill-meaning, to make out a connection between it and any theory or view of the world and its construction, are simply



J. MARQUS RIVIERE,
 President, Buddhist Society, Paris.

beside the mark, since its primary concern is not with the world at all but simply and solely with the way to transcend the world, hence takes cognisance of that world only in so far as is necessary in pointing out the way to its transcending, and not an iota further. In short: the true Buddhist as distinguished from the pseudo-Buddhist in all his unfortunately many varieties, will have to insist upon that old characterisation of the Dhamma by the Buddha himself as a raft, as a means of escape, a method of crossing a river; as something therefore to be *used*, worked with hands and feet (as the Buddha's own words put it), in order to get the good of it, in order to fulfil the one purpose for which it has been made. He will have to insist and keep on insisting, as often as others try to make out that it is only one more system of thought to be classified and put away in its appropriate pigeon-hole among other systems, that it is a means to an end but that end the greatest, and in truth, the only one which makes universal appeal to men, the ending of pain, and is therefore a means which is the greatest and most important that has ever been offered, or ever can be offered, to the care of mankind.

The third thing which must be kept clear and distinct before men's minds when they approach the study of Buddhism is the position of the Sangha. Since the Dhamma, as just shown, is a practical affair, it is only to be found in concrete, actual form where it is fully practised; that is to say, it is only to be found in its fullness in men who fully *practise* it. And the men who fully practise the Dhamma and thus furnish it with its concrete manifestation as an actual fact among the other facts of the world, are, in their collectivity, what we call the Sangha or Assembly. So far in Western Buddhism but little remark is made of the Sangha, partly because it has not yet appeared in force, in its current form of wearers of the Yellow Robe, livers of what the West calls the "monkish" life, and partly because its presence is not particularly desired, or its significance fully appreciated, in the West. If, however, Western Buddhists or pseudo-Buddhists should ever begin to theorise and speculate upon the nature and function of the Sangha, then it would become the duty of the genuine Buddhists, whether of East or West, to point out and maintain the clear distinction that obtains between the conventional and externally observable Sangha, and the real Sangha which, as the Pali books say, is worthy of all the honour and respect and homage that men can pay to it, being the richest field for the sowing of meritorious deeds that there is in the world, this latter real Sangha consisting of those who do truly and in fact walk the way that leads to the overcoming of the world, the conquering of its attracting power. They will point out that while it is open to any one possessed of the necessary number of years in the Order of the Yellow Robe to admit any one to that Order who can comply with the few necessary requirements for admission to that Order, it rests with the man himself, after that admission, as to whether he shall pass on and become one of the real Sangha that is the third of the splendid treasures the world holds, such Sangha

being the company of those who in deed and truth present the full glory of the Dhamma in the persons of those who embody that Dhamma in the only manner in which it can be embodied, in human lives. In doing homage to such, the ordinary man of the world is admitting the greatness of their aim and achievement in treading that higher Eightfold Path which he also in his turn expects one day to tread when, in this or some other lifetime, he has grown ripe for such effort. Till that time comes, as being the next best thing he can do, he supports with the necessaries of physical life, that is, with food, clothing, shelter, and medicine those who are living that higher life, and considers himself privileged in being permitted to do so. What indebtedness may be involved in such giving, so he considers, lies not on the side of the receiver of the gifts but on the side of those who are allowed to make them, since thus they are allowed to contribute their little shares towards the manifestation of the Dhamma in actual, visible form.

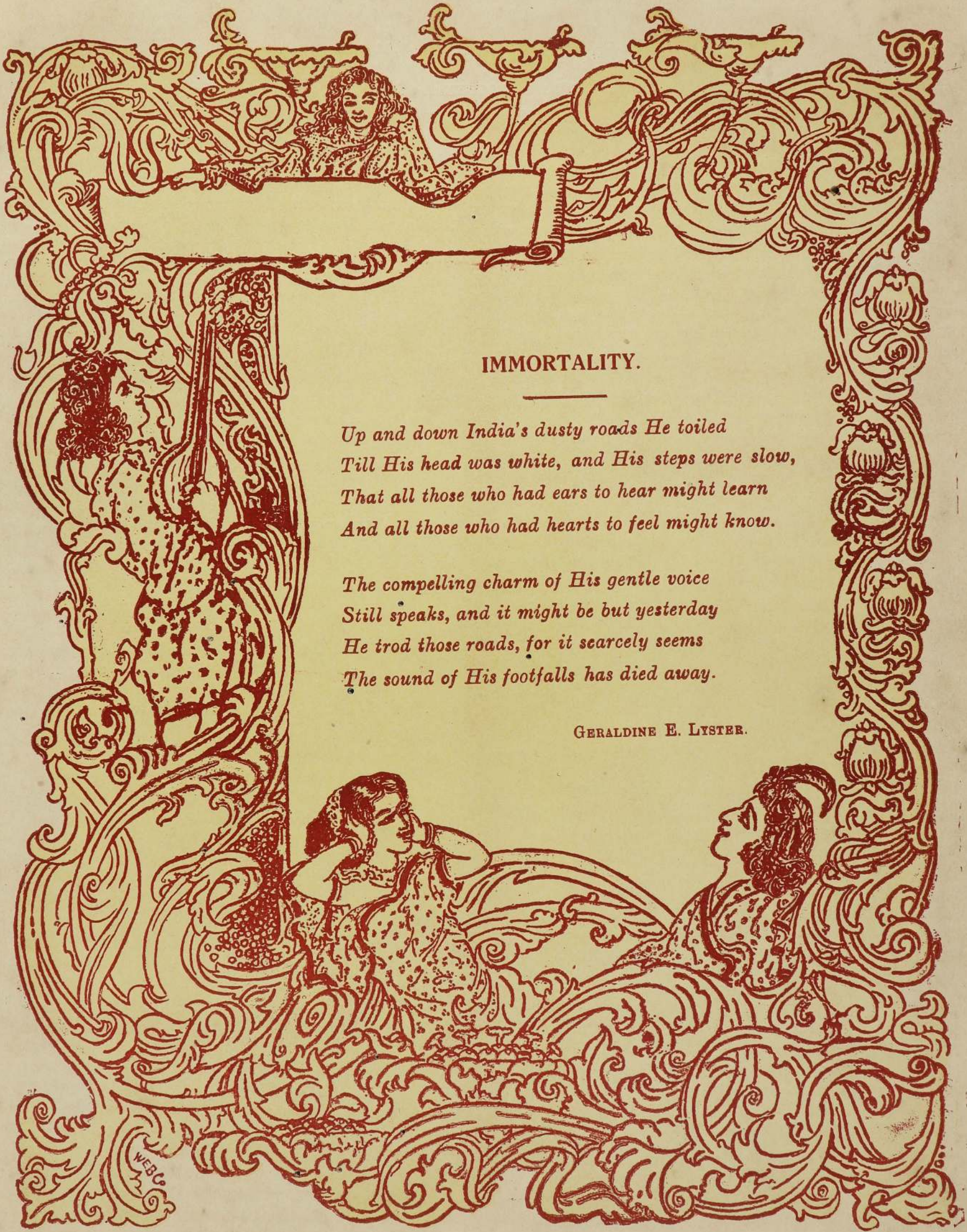
And so, to sum up: If by Buddhists in the West, these three treasures of their Faith, the Buddha, the Dhamma, and the Sangha, are clearly defined to themselves and firmly and uncompromisingly maintained to others, as respectively, the Teacher of the way to beyond-the-world, the positive Teaching or Instruction as to that way and its following, and the Company or Assembly of those who actually are treading that way, then whatever else Western Buddhism from time to time may add to them upon its own by-paths of thought and speculation, it will not be likely to stray very far from the fundamental teaching called Buddhism as it is recorded in the Pali Canon. And on the positive side, it will be able to correct and set right as fast as they arise every tendency to pick up and fondle one or another idea of oriental flavour and call it Buddhism which at present seems to be a favourite pastime in various circles in the West. Thus may Western Buddhism, when it comes to full flower and fruitage, prove a not unworthy sister to the already flourishing Buddhism of Northern and Southern Asia.

THE BUDDHA IMAGE

Thy feet upon those sovran heights,
A blue vault for thy canopy,
Sunlit at dawn, star-kissed at night,
On earth a heavenly panoply.

Lord of Truth and Lord of Wisdom
Who smile on some but not on me,
I yearn to hail Thy Holy Kingdom
And render all my soul to Thee.

Sri Nissanka.



IMMORTALITY.

*Up and down India's dusty roads He toiled
Till His head was white, and His steps were slow,
That all those who had ears to hear might learn
And all those who had hearts to feel might know.*

*The compelling charm of His gentle voice
Still speaks, and it might be but yesterday
He trod those roads, for it scarcely seems
The sound of His footfalls has died away.*

GERALDINE E. LISTER.

An Open Letter to the Buddhists of London.

[BY THE LATE BHIKKU ANANDA METTEYYA, RANGOON, 28 DECEMBER, 1908]

Sisters and Brothers,



HIS is the first occasion on which it has been possible for me, since my return to Rangoon, to communicate with you directly. I have been, and must for long continue to be, so overwhelmed with work that it is impossible for me to communicate with each of the many kind friends and true colleagues whom I lately found in London: so I must beg each of you to accept this open letter as if written to you severally; seeing that at present the conditions prevent me from fulfilling my deep wish actually to do the latter.

I have been very gratified to learn, from the Members of the Executive of your Society, of the continued activity, the issue of the Journal, and the excellent syllabus of weekly lectures.

It is now eighteen years since, as a lad of eighteen, coming in contact with the story of the Life of the Master through *The Light of Asia*, and with Buddhist doctrine in general from the then-accessible translations and manuals of Buddhism, I first saw that in that Life lay the greatest and most heart-moving example that our human race has ever seen; and that Doctrine the *one* Teaching about life which, in the long run, could be held by the civilised Occidental of the future. From that time onwards, I have called myself a Buddhist. But it was not till much later, when, some eleven years ago, ill-health finally drove me from England to the East, that, coming into contact with Buddhism, not as a beautiful philosophy to be found in books,—as a far off ideal such as the Master's Life appears to be,—but as a living reality, a power able to move men's hearts and ways to nobler and better things, I truly realised that, in some few Eastern lands, that was indeed no far-off and unattainable ideal, but a very living power, one which, even in the modern decadence of civilisation in the East, still can so sway the lives of men as to make impossible the starvation (even of little children), the squalor, the crime and the misery that is the most terrible factor in our modern Western life. I saw then that a Doctrine, an Example, which, after half five thousand years and in spite of the degeneration of civilisation in the East (concurrent with the passing of the centre of civilised life to the West), could make it possible *only* for one to say: "In this population of ten millions there is now not even one child crying for want of food": that one thing *alone* gave a new and deeper meaning to that Doctrine, a new and ever-living power to that Example. "And how," I asked myself. "How is it that here, despite the passing of the wave of civilisation to the West, such a result can be secured?" And, examining deeply as I might, I found that the answer was: "Through the continued existence of the Order of Monks." For in truth, men's lives are not guided by beautiful philosophies, consistent and logical howsoever they be. Dogmas and doctrines men will fight for,—mere words to give excuse for out-

let to their cruelty and greed,—but where, as in Buddhism, these are absent (save in some merely obvious points) there is one thing still, which can never bring about strife and hatred, but which is able, now as in ancient times, to move the hearts of men; to convince them of the evil of strife; to inspire them to the emulation of that nobility of life the great Religions teach. That thing, Sister or Brother, is *Life*—the example of a life well-lived before all the world. To talk dogmas,—that is but a source of strife. To live, even to try to live, a life of sacrifice and peace and love,—there is no greater power on the earth than that—a power which can never be used for evil.

And so it was that, seeing this power of the example of life, not words; seeing how, even in these decadent days, the example of the members of the Order could still keep alive the Truth in the world (Truth, not because it was Buddhist Doctrine, clear, logical, not going beyond the known or ascertainable facts of life, but *because here the children do not starve*), I saw that, if this sort of Truth was ever to go to the West, it must go as ever it had gone to any land; go, borne if you will on the lips of one wearing that Yellow Robe which has been the greatest civilising agency the earth has ever known, but borne by men who not alone had a great, a wonderful Message to bring the West, but who, in this very twentieth century when all ideals are so fast becoming submerged under the rising flood of selfishness and commercialism, *could live that very life the Master lived and taught*, could live it, at least, so far as human nature gives it to a man to live it. Many lives, I saw indeed, might well be needed before, in my own instance, one's mind could be so trained as not to resent injury; to love all without discrimination, to come to that perfection of renunciation that the Exalted Lord attained. But in *deeds* each one of us is master; if the writer could not win the mental perfection, he could at least live the *actional* life inculcated. I saw it was useless for me to wait till *others* chose to see that too. I saw that the ever-rising tide of Western individualism must sweep away the whole fabric of our civilisation, overwhelm it beneath some terrible social cataclysm, unless, somehow and where, a stop could be made, something could be done, and that right soon, to prove to the West—as only life can prove—that there is another than that of self-service; a better happiness than that the West is seeking for to-day.

And so, knowing full well my own imperfections and poor abilities for the task, I set myself to the work of bringing Buddhism to the West; knowing that I was not concerned with the doings of others; that if, as I believe, Western civilisation is to be saved from self-destruction by the Self, through the advent of Buddhism, the other men would each come when he was needed; better men than I; great orators and scholars who could truly help mankind. But the very hard and fast division that prevails between the lay life and the monastic in Buddhism, that division which has prevented the

Buddhist Monk from ever meddling with politics or grasping at secular power; which has made his life one of devotion to things unworldly *only*, that very division was itself, in this instance, a source of difficulty. Entering the Order in Burma, because I thought a people so charitable to their Religion would surely help to realise this cherished dream of taking, not the Buddhist doctrine, but the Buddhist life to the West, I found, in seven long years of failing hope, that, whilst owning indeed enough of the true Light of Buddhism to make it impossible for a child to starve, the Burmese were very far

from that full realisation of the value of their Religion which, in the hearts of the early Buddhists, spread the Master's Teaching over the whole of the then civilised world. When at last I was able, on the smallest possible scale, to make a preliminary visit to England, that visit was made possible, not by the support of the Burmese people at large, but, for the most part, of one individual only. So, hampered for want of means, where I had hoped to reach thousands, I was able only to reach tens with my poor rendering of that great message. You, Sister or Brother, are *one* of those few and, if it is difficult for you practically to answer my appeal; for help for the Society, if to do so would entail sacrifice at which you hesitate, I would ask you to remember what it cost to bring into *your* life the mere knowledge of this Teaching which, to us Buddhists, makes life so far more luminous and great and hopeful; to do even what little the writer was able to do in this respect cost seven years of unremitting work, each year of which was filled with an ever-growing sense of

failure and of disappointment to one, unfortunately a chronic invalid living a life very difficult, from merely physical considerations, for an Occidental to live. The outcome,—all that the writer's eyes can see of outcome, if in his heart he feels there must somehow be something more,—the outcome of those years of work, their sole visible and immediate fruit, is your Society. If, then, it is in you to help that Society, if, even at some sacrifice, you *can* assist, I would beg of you to add *your* effort also of sacrifice to the common whole; for the *Kamma*, the spiritual power, of this effort to bring Buddhism

to England must be built up (if it is destined to succeed) of the self-sacrifice of every member of it who has understood how great are the issues involved.

Certain, as the writer is, that Buddhism *is* coming to the West; confident as he feels that so much of human agony as our Western civilisation, now in transition, has cost cannot be utterly wasted and spoiled by the social catastrophe our individualism now threatens, he feels it to be the greatest imaginable privilege for a human being, to be able to render

to this work such small offering of selfhood as he can command. Standing, as it does stand, for the first step taken in the introduction into the West of that great Faith and Life which shall surely be the guide of its future happier generations, do not, Sister or Brother, let this great work fail for want of aid it is in any way within your power to give. It is *now* that help is needed; now, when the seedling is but a tender shoot, that it needs watering and loving care. Give it that now; give it all, whether of money or work or both, that your uttermost ability permits, and you will have the privilege of knowing, when, later, this now so feeble seedling has grown into a stalwart sapling able to hold its own against the buffets of the world, that it was due in part also to *your* help that the Religion of the Future has come to the West. Later, we may hope, this seedling will have grown into a great tree of life, beneath whose peaceful shade the world shall find refuge from the storms of life. Surely that time will come. But whether that Tree of Life shall be the lineal descendant

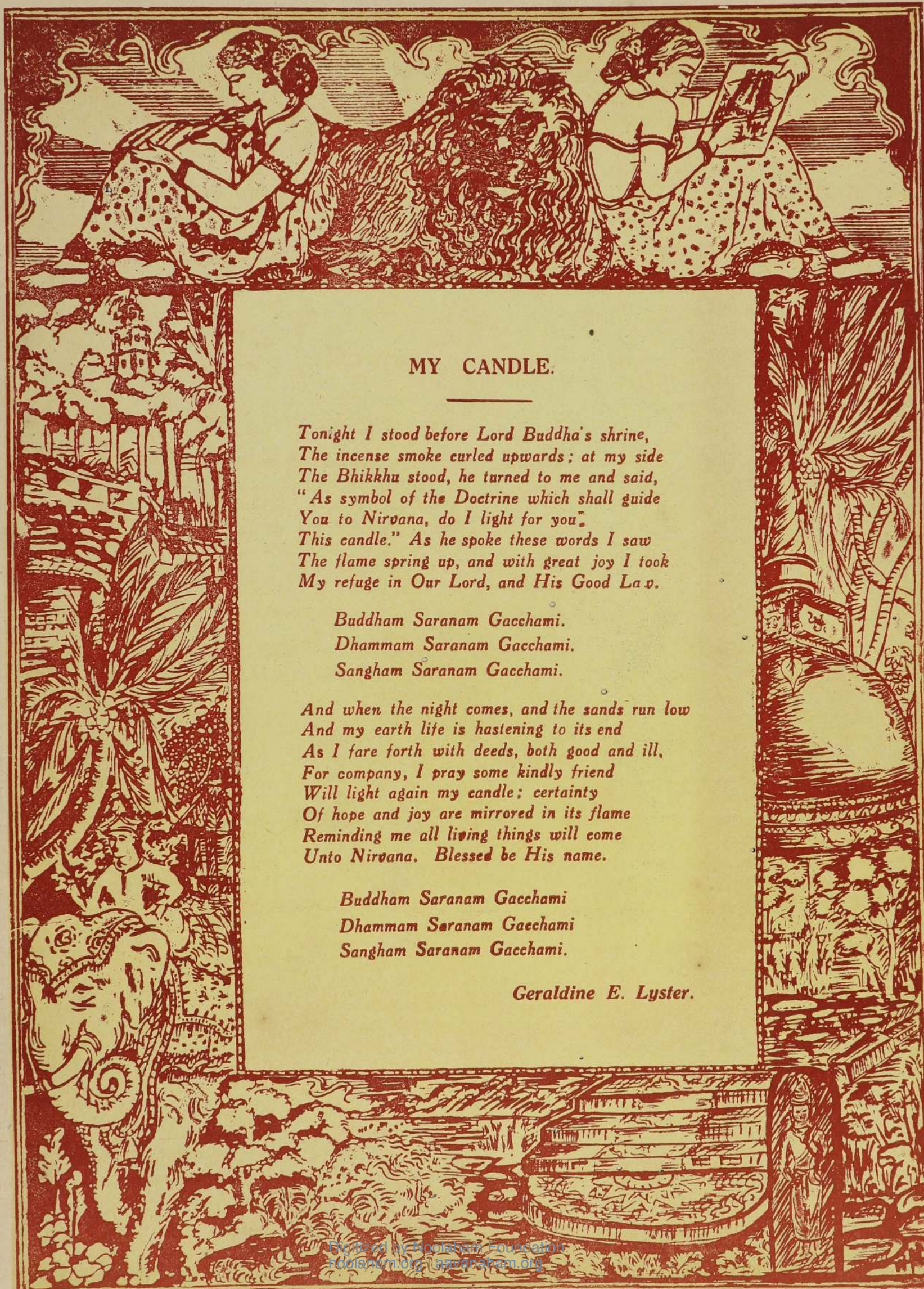


A Burmese Buddha Statue.

of your present body,—one little cell of which you form to-day, *that* must be determined by your answer to this appeal. It is for you to choose whether *you* shall assist in this helping of Humanity, whereof you, spiritually speaking, also have become a part.

Bidding you, then, farewell, Sister or Brother, and trusting that you may daily see more clearly that old, old Path to Peace.

I remain,
Yours in the Truth and Life,
ANANDA M.



MY CANDLE.

*Tonight I stood before Lord Buddha's shrine,
The incense smoke curled upwards; at my side
The Bhikkhu stood, he turned to me and said,
"As symbol of the Doctrine which shall guide
You to Nirvana, do I light for you."
This candle." As he spoke these words I saw
The flame spring up, and with great joy I took
My refuge in Our Lord, and His Good Law.*

*Buddham Saranam Gacchami.
Dhammam Saranam Gacchami.
Sangham Saranam Gacchami.*

*And when the night comes, and the sands run low
And my earth life is hastening to its end
As I fare forth with deeds, both good and ill,
For company, I pray some kindly friend
Will light again my candle; certainty
Of hope and joy are mirrored in its flame
Reminding me all living things will come
Unto Nirvana. Blessed be His name.*

*Buddham Saranam Gacchami
Dhammam Saranam Gacchami
Sangham Saranam Gacchami.*

Geraldine E. Lyster.

A SANGHA FOR THE WEST.

[BY DR. E. R. ROST, I. M. S. Retd., O. B. E., K. I. H., M. R. C. S., L. R. C. P.]



HERE are three outstanding reasons why Buddhism is most suitable for the Western nations of the world, and that the time is now ripe for its introduction among them.

First, no one can deny the fact that Buddhism and science are the same; all the latest scientific discoveries and theories of the nature of the universe agree with the "three characteristics" taught in Buddhism: the impermanence of everything that exists, the existence of suffering as a necessary accompaniment of existence, and the unreality of existence. The scientific thinker finds that Buddhism is a connected whole; that every portion of the vast learning contained in Abhidhamma is connected with the rest by a continuous sequence, dependent on the finest logical methods that have ever been thought out. He finds that every part of it is dependent on reason, and that he has nothing to take for granted or on mere belief. He therefore finds that it is far superior to any other religion, for this reason alone, and that it is the only religion that he can adopt, as it is the only one that agrees in every detail with every advance that science makes.

Secondly, on looking back on the history of the world during the last two thousand five hundred years, you will find that there is not a single instance where Buddhism has been the direct cause of the loss of a single drop of blood. No Buddhist nations have ever been to war against one another; indeed such a thing would be an impossibility. No Buddhist nation has ever made an aggressive war against any other nation. Ceylon and Burma have been attacked and their Buddhist monks slaughtered, their monasteries burnt and their libraries destroyed, but the religion has always managed to survive the innumerable difficult times it has passed through. The Buddha himself gave advice to rulers as to the method of avoiding war. In all the calamities that have befallen Buddhist lands the

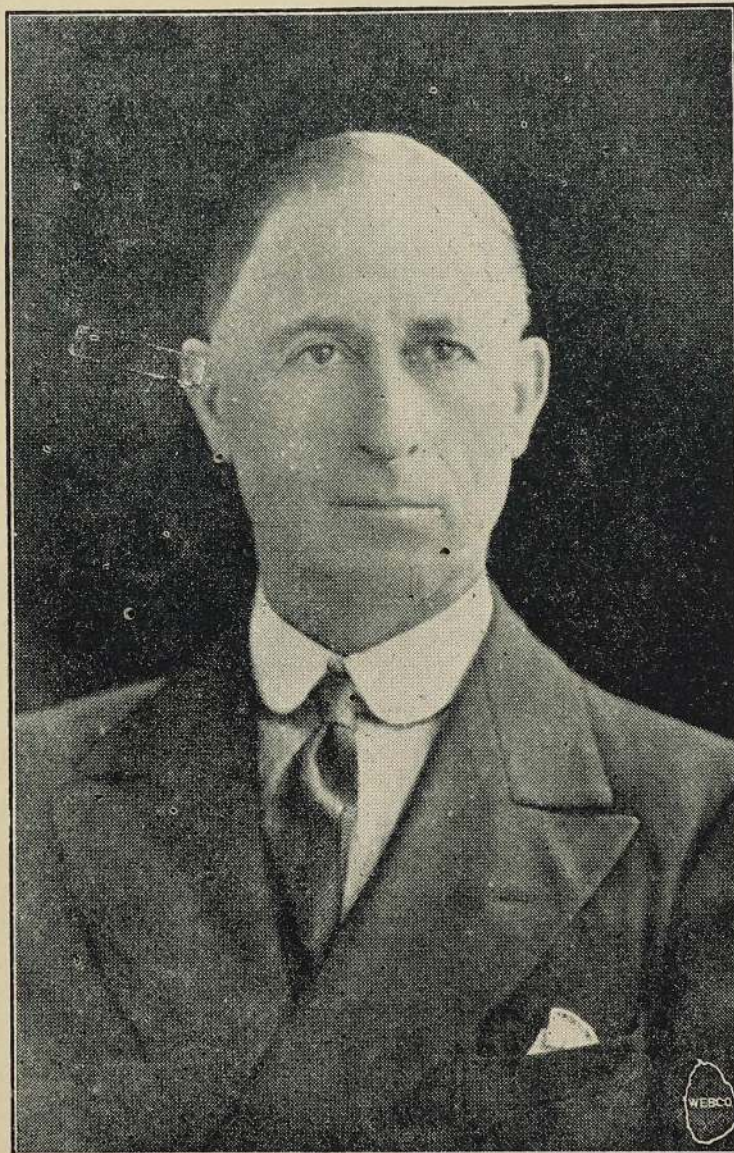
Sangha has always taken the middle path, and has attended to the sufferings of the attackers to the same extent as to those of the attacked. Knowing this fact, that Buddhism is the only religion in the history of the world that has proved itself to be the only method for the effective prevention of wars, and seeing that now all the great nations of the world are trying to come to some understanding to make wars impossible, does it not strike you that they have the solution glaring them in the face? Lasting peace will never be possible by the signing of documents, it will only be possible by the cleansing of the hearts of men on a large scale, and that by the introduction of the Sangha into the country, which is the only means of effecting a lasting cleansing process. Agreements, books, etc., are useless without the example of those following the eightfold path. By the adoption of Buddhism alone is peace possible.

Thirdly, in European and Western countries now on every hand you find the dissatisfaction of the people with the teachings of their religion; science does not go hand in hand with it, they cannot follow the tenets, they look upon the religion as an entertainment for the Sunday, generally as a nuisance interfering with something they want to do. Very few can lead the life that their religion teaches them; to them it is entirely a secondary consideration.

It is not so with the Buddhist, his religion is everything to him, it is his whole life, and it agrees with, and enters into, every argument of reason, and it is so practical in every

possible way that it never interferes with his work, or his livelihood, so long as his livelihood is not evil.

What is it that the Western nations of the world are crying out for? Is it not HAPPINESS! Did not all the great statesmen say after the World War, that there would be a better land for the ex-service men to live in? "Is there not



Dr. E. R. ROST, I. M. S. Retd.,
 O. B. E., K. I. H., M. R. C. S., L. R. C. P.,
 of the First Buddhist Mission to England.

on every hand the great increase of the desire for compassion for animals, for the sick, the poor and the suffering? Are not all kinds of organisations springing up in every country as an assistance towards this end?

And yet side by side with all this legislation for better compassionate care, societies to assist, and the growing desire of the masses to be more considerate and compassionate, there is this appalling emptiness of the churches, the falling away from the religions of the Western countries, the flocking of the rich to new, fashionable, useless and uncharitable so-called religions, the numerous well educated and scientific men who are absolute Atheists.

We have the cure all ready, its seed is already planted, and later on we can tell you how it is most practical at the present time, not only bringing real happiness, peace and prosperity to the nations of the West, but solving many of their most difficult problems.

So our third reason is that Buddhism will bring the greatest happiness and will solve most of the difficult social problems that the governments of these countries are now faced with.

I must now tell you what has been done in our attempt to introduce Buddhism into England, and why I consider it so fundamentally important to maintain the Sangha in the West, that the wisdom of our great teacher and benefactor, the Anagarika Dhammapala has brought about for the welfare and uplifting of the whole world.

In the early part of 1907, as Honorary Secretary of the Buddhasasana Samagama of Rangoon, and being on leave from Burma, I started a branch of the society in London by opening a book-shop in Bury Street, near the British Museum. I had brought home with me a large alabaster Buddhārūpa and a large number of books, which were placed in the shop window to attract enquirers, and there was also a notice that lectures on Buddhism, free to the public, would be given in a room below the shop on certain days. It was not very long before I met Mr. Payne, who was of the greatest assistance in the starting of this society, and it was not very long before we found Professor Mills and made him our Vice-President. In November 1907, we formed a society, and Professor Rhys Davids was the President and read a paper at a meeting held at the Cavendish Rooms, when the new society was officially inaugurated. I had been very busy giving lectures in Bury Street and at several private houses, and had obtained a list of about sixty people who were interested and a few who were more than interested. We progressed so well that I arranged for a mission from Burma to come to England, consisting of the Rev. Bhikkhu Ananda Metteyya (Mr. Allan Bennett), Mr. Bah Hla Aung, Mrs. Hla Aung and a few other Burmese gentlemen and ladies. I engaged two small houses in Barnes, and the mission arrived about May 1908, and was met at the London Docks, by a gathering representative of the Buddhist Society of Great Britain and Ireland; pictures and an account of this meeting appeared in "The Daily Mail", and accounts by noolaham.org | aavanaham.org

papers and it was not long before a considerable number of people either joined the society or became interested in our work. The very active and energetic Bhikkhu gave many addresses and interviews. One of these I remember well, as it was a very wonderful meeting, at which an address was given by him in a Congregational Church in Clapham, which was filled with working men. He taught them the Master's words, but no one could tell till the end that he was not preaching Christianity. That was indeed an example of the divine love of the Bhikkhu, who never says anything against any other form of religious belief, but preaches the Doctrine in its pure reasoning, its compassion, and its middle path. I have thought to myself many times since that sermon what a pity it was that there were no other Christian parsons so enlightened and so like our own Bhikkhus as to permit a Bhikkhu to preach from his own pulpit. I have thought to myself what a pity it was that this Burmese Mission had to return to Burma, and that the Sangha could not be maintained longer in this country. In November 1908, owing to want of funds, the mission was obliged to return to Burma, and my own leave being up, I also had to return, leaving the good work to be carried on by our co-religionists and our friends and well-wishers. What happened to this society, is what happens to all Buddhist societies if they do not maintain a Sangha.

There was a gradual falling off, differences of opinions and wrong views creeping in, with no authority such as a Bhikkhu to guide them; the very excellent magazine *The Buddhist Review* appeared more and more irregularly, and with frequent changes of address. The society appeared to have ended about 1919. Since that date Mr. Christmas Humphreys started The Buddhist Lodge, London, at his flat in 121 St. George's Road, Westminster, where a small band of indefatigable workers have done an immense amount of work for Buddhism on literary lines, producing a text book on Buddhism called *What is Buddhism* and a monthly magazine called *Buddhism in England*; and they hold fortnightly meetings when Panca Sila is recited and the Dhamma taught.

Now that we have the branch of the Mahabodhi Society here, with the three Theras, our regular well-attended lectures, and our monthly journal *The British Buddhist* I feel very much happier at the prospects of the development of the Sasana in this country. For is not the first principle of Buddhism the Buddha, the Dhamma, the Sangha? The three have always been inseparable, and Buddhism will never thrive unless we maintain a shrine with the Buddha's image, the Dhamma, and the Sangha.

It may cost a good deal to send a Bhikkhu to England, but once he is here, beyond his food and his lodging the expenses are very little; any clerk, editor, secretary or paid lecturer would cost more than several Bhikkhus' upkeep and, as you will hereafter see, the value of the latter is infinitely greater.

In the *Mahavagga*, of the *Vinaya Pitaka*, the Enlightened

One said: "Go ye, O Bhikkhus, and wander forth for the

gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

Why is it that since the days of the great Emperor Asoka, so few have carried out these last instructions of their Master?

It is largely due to the fact that after Buddhism had been driven out of India Ceylon, Burma, and Siam became isolated from the rest of the world except by sea. In this way and in many other ways, India has been the greatest enemy to the advance of the Dhamma.

Then again, the Buddhist countries like Ceylon and Burma have been kept under, have been prevented from advancing, by various aggressive conquerors either Catholic, Mahomedan or Hindu. Under British rule and justice, there have been peace and prosperity and very little or no interference with the advance of Buddhism. This also is a sign that the British nation is tolerant towards Buddhism, that many of its sons have travelled in Buddhist lands and have seen the practical and beautiful application of Buddhism.

So it is seen how difficult it has been for the Sangha to spread to other lands.

A glance through history shows that your little island of Ceylon has always been the stronghold of Buddhism. This is because the Sangha has always been noted for its proper observance of the Vinaya, so that there never has been any dissension, so that the Dhamma has been kept pure, so that it has always been the authority *par excellence* for the correctness of the reading of the Law.

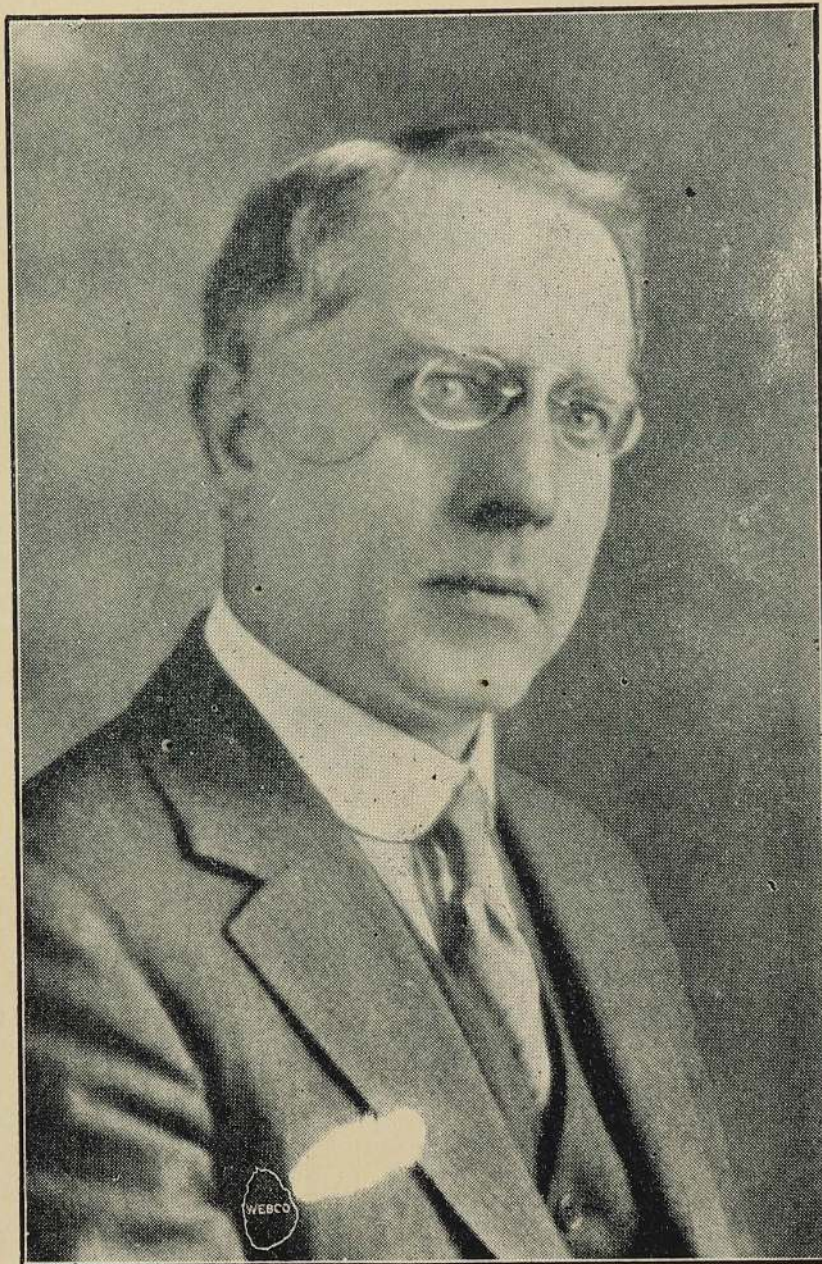
There are three kinds of teachers.

There is the learned scholar, or the man who studies Pali as a livelihood or as a hobby, but behind that mere scholarly learning, there is no heart in the work, there is no

belief in the Three Gems (*Ti Sarana*), or perhaps even the doctrine is not properly understood. His principal aim is correctly to transliterate only according to certain rules of the study of languages, and otherwise contextually based on western philosophical ideas, the translation of the Pāli texts. His work lacks inspiration and the evidence of goodness that one finds behind the writings of Buddhaghosa.

Then there is the Buddhist layman, who may be also a scholar or trained in science; he loves his religion and believes in it, he is more likely to convey the right meaning in the interpretation of the law, and his writings are more likely to convey to the non-believer the truth of the doctrine.

Lasty there is the member of the Sangha, the Bhikkhu or the more highly advanced Thera and the Mahathera, men who are walking the eightfold noble path, and who live outside the world and whose minds are freed from craving (*tanha*). These men study for years and years, most earnestly, before they begin to teach or to write. Then they are able to understand the minds of the people they are lecturing to, or writing to; they have learned the doctrine, by the twenty-four methods of the Paṭṭhāna, they know the greater part of the Vinaya and the Suttas by heart, and can perhaps chant for hours the beautiful Pāli stanzas of the Master's own words, exactly as He spoke them twenty-five hundred years ago.



The Revd. A. R. ZORN, B. A., Dh. B.

men that grows in one, if one has the fortune to listen to, or learn from them. With the existence of a small body of such men it would be impossible to prevent the Dhamma from spreading rapidly in England or in any other country that is, like it, entirely prepared for its reception; and there would be no likelihood of the Dhamma being contaminated by the wrong views that abound around us today in the various funny mixtures that have driven many of our people into the asylums.

There is an indescribable admiration and love for these

One cannot expect a change of religion to take place in any country *rapidly*, it is an extremely slow process. It takes a long time for an ordinary man to realise the first noble truth. He may hear it every day for years before he realises it, but when he does realise it, the whole vista of the truth of the Buddhist doctrine becomes revealed to him, removing all doubts and unhappiness.

The three Theras that the Maha-Bodhi Society has sent to us are doing very excellent work here; it is only one year they have been here learning the English language, yet today they are able to give most clear and correct English discourses and are giving enlightenment and happiness to many. It is through them that our society here is progressing, and our membership is increasing. The progress in the numbers of adherents is slow at first, but I have very little doubt that in ten years' time, these Theras will be giving the *upasampada* ordination to Europeans, who will form our first British Sangha in the West.

To give you some example of how your Bhikkhus are progressing in their efforts over here. I gave an "At Home" at my house, and I invited non-Buddhist guests to meet our Bhikkhus; I sent out two hundred invitations, over one hundred guests accepted and nearly one hundred actually turned up. Many of these wrote to me afterwards, asking for literature and further information regarding the lectures organised by our society and the Buddhist Lodge.

One of your Bhikkhus is lecturing at one of the most influential ladies' clubs in the world, and there are signs that the demand on their services will greatly increase.

I believe in the distribution of cheap literature, and the publication of all kinds of works in connection with Buddhism,

and I hope that the prejudice against the display of Buddhist literature in the public libraries will soon be removed, but above all I believe in the maintenance of the Sangha, because the three gems (Buddha, Dhamma, Sangha) are inseparable. We must have a Buddhist shrine or Vihara, and we must have a complete Buddhist Library, and we must maintain a Sangha.

I have often heard that it is so difficult to maintain a Sangha in a country such as this, but when you think it out, all the difficulties seem to melt away. The rules of the Vinaya were devised by the Exalted One in such a way that they could become eased, extended, or made elastic, or slightly altered to suit the circumstances of the climate or country. A great many of the rules are made for the consideration of preserving the health of the Bhikkhu, and mostly for preserving and making easier his journey along the eightfold noble path. The Sangha is the cheapest and most fruitful institution that has ever been devised.

Our Bhikkhus find little difficulty in overcoming the differences of custom and climate over here, the clothing can be increased, they can beg their food amongst their own community, and they can enter into seclusion in the winter months instead of in the rainy season of India. And as our membership increases perhaps not before very long, our real Buddhists may settle near one another in some district or township, and may support their own Bhikkhu, and their own monastery, and when we have one little hamlet of Buddhists, it will not be long before we shall have many. I shall not live to see this, but I would like to come back to see the religion that I love so well firmly implanted in the hearts of my own people, and to hear them in their shrine paying homage in the Pali of old, to the Buddha, the Dhamma and the Sangha.

THE SONG OF THE BUDDHA-PUTRA*

E'en hell would seem most sweet to me,
If I could soothe another's woe;
If there midst pain I still could be
A ray of light to friend or foe.

If this could be I'd enter hell,
Radiant in smiles, with face aglow;
With them that moan I'd love to dwell,
Could I but soothe their grief and woe.

E'en heaven would lose its charms for me,
Were I to find that there on high
A help no longer I could be
To them that toil beneath the sky.

If this could be, I would not care
To live where I could work no more
To bring some ease to them that fare
Up Life's steep path so sad and sore.

Could I but ease some grief-worn heart,
But fill some mind forlorn with glee,
And love and hope to all impart,
This earth would be a heaven to me.

Henrietta B. Gunetilleke.

* The Buddhist scriptures often speak of the true follower of the Buddha as "Son of the Buddha."—Edd. B. A. of C.

Religious Thought in the English-speaking West and What We can do to help it.

[BY THE REV. ERNEST HUNT]

I have chosen the subject *Religious thought in the English-speaking West and what we can do to help it* because of its general interest. For religious thought like all other thought is constantly changing. While it is true that one may to some extent keep abreast of this thought through perusing the various magazines of England and America, one hardly realises how great a change is going on unless one makes personal contacts with religious leaders, with the people they lead, and generally enters into the thought of the man in the street. To some extent, (considering the small space at my disposal) I have tried to do this, and get an unbiassed viewpoint.

There appear to be in the religious world of the West three classes of people. In the first class I would place the non-thinkers, those who are perfectly content to accept without question the faith of their fathers, believing that there is only one road and one name whereby men may attain to salvation. The people in this group go to church every Sunday principally in order to thank their God for his especial favour in selecting them as repositories for the seed of the TRUE Faith and to pray for all Jews, heretics and people whose belief differs from their own.

These people, as a rule, form their friendships among their fellow non-thinkers whose religious behaviour harmonises with their own, and a real heartbreak ensues when one of this number marries outside the group or leaves it for any reason whatever.

This class however are fast passing out of the picture, and fortunately for the progress of the world, their empty pews mostly remain empty, for the newer generation refuse to fill the vacant seats. This does not mean that the newer generation is irreligious; on the contrary, if the word "religious" applies to all seekers after the truth they are intensely religious-minded but not in the direction of the orthodox faiths, and even though a certain proportion among them might attend the church of their baptism once or twice a year from sentimental reasons, they are all the time building up a religio-philosophical rule of life which would be absolutely condemned by the church to which perhaps they still give occasional support. This is not, as it might easily appear at first glance, hypocritical, not at all. It is merely that being naturally of a religious turn of mind and not having found a group to affiliate with, they cannot entirely cut the tie which binds them to orthodoxy.

These young and early-middle-aged people form the largest class and are perhaps the most interesting because they are in the transition stage between fundamentalism and modernism. These two words call to my mind an utterance by one of the well-known American ministers in New York

who recently said, "The great need in the struggle between the modernists and the fundamentalists is another great heretic like Thomas Paine, who will proclaim to mankind a clear statement of religion expressed in terms of reason, common sense and experience"; I personally agree with that minister, for that is exactly what Buddhism does. The fact remains that the majority of the English-speaking people are, at last, beginning to understand that religion is not an anesthetic, and to realise that it IS a dynamic and that the power of its own truth will carry it into the hearts of men. So then slowly but gradually these groups of people are standing aside and separating themselves from the orthodox church members, and trying to figure things out for themselves, evolving a religious philosophy that does not enslave their intellects, but rather leaves them free to think, and as the trammels of priestcraft, of false dogmas and the pernicious influences which cling around these things decline they will gain emancipation and eventual Enlightenment.

But in this class there are some weak ones who are not able to keep up. After running hither and thither, they give up in despair, renounce even the little liberty they were allowed in Protestantism and throw themselves into the arms of the Roman Church trusting to that organisation to do for them what they feel they are unable to do for themselves. In mentioning this, I am not throwing stones at either the organisation or those who join it, for I am fully convinced that a nurse is absolutely necessary for those in an infant state of spiritual evolution. Religion in the picture and story form is the only kind that makes an appeal at a certain stage of mental evolution.

Really, then, it would seem that the religious thought of the English-speaking West has two tendencies, one being in the direction of the supernatural and the consequent censorship of free thought by the priests of the orthodox church, the other towards a natural religion and freedom of thought.

The class that we as Buddhists can possibly help and influence are those who have the latter tendency and they are ever increasing in numbers, men and women who are becoming conscious that freedom of thought is their birthright and have determined not to give it up but to work out their own emancipation.

The people belonging to this group do not always wear their hearts upon their sleeves, as the saying goes, and although they no longer believe in a personal creator-Deity made after man's own image, revengeful, jealous and ready to reward those who fawn upon its favour, there is deep down in their hearts the knowledge, as Sir Edwin Arnold expresses

*Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good;
Only its laws endure.*

To greet the earnest enquirer of this type with the statement that "There is no God", "There is no soul", because the Buddha did not acknowledge the Jehovah Creator-God adopted by the Western world or the common conception of soul, is to slap such a one in the face and prevent, at any rate for the time, any further enquiry on his part concerning the Teaching.

How can we help? What contribution can we make to the thought of these sincere seekers?

Surely we can point out to them the beauty of the Middle Way which avoids the extreme of Atheism on the one hand and extravagances on the other; the Eight-fold Path which leads to Wisdom; and a knowledge of "the law which moves to Righteousness, which none at last can turn aside or stay," the heart of which is Life, Light, and Love and the end PEACE.

We can plant the Buddha-thought of the Oneness of Life firmly in men's minds and suggest that all who would attain must occasionally take their bearings, stand aside and apart from things and learn "to blend everything into one harmonious whole, rejecting the confusion of this year and that."

In the rush of modern life this meditation, going into the silence, call it by what name you will, is invaluable to Right Living for it teaches us—(to use Buddhist scriptural phraseology), to know that one does not consist of phenomena, but may knowingly cause them to arise, and knowingly again to perish.

A modern Buddhist, George Grimm, calls this playing catch-ball with the world! The follower of the Buddha can make the world disappear and rise again before him as he chooses.* But with many, Christians as well as Buddhists,

meditation has become an end in itself, they have thrown off the world and let it remain almost permanently dissociated from themselves. To such we must say, Come back to the Middle Way! And use meditation as a means to an end, namely a way whereby one may attain a glimpse of the Reality behind the changing scenes—a knowledge of the Eternal values, a new perspective.

A legend of Krishna which is probably known to some of my readers but is always worth re-telling may explain somewhat my meaning.



A BUDDHIST GROUP AT HAWAII.

Front Row:—Prof. Nakeshima, Mr. Geo. Wright, Miss Tullte, Mrs. Warmesley, Prof. Mitra, (Indian, Calcutta), Ven. Shinkaku, (between Mitra and Tai Hsu), Ven. Tai Hsu, (Chinese monk) Rev. Y. Imamura, Rev. Y. Kumagata, Commander Thompson, U. S. Navy.

Back Row:—Carl Shied, Mrs. Wright, H. M. Uyeda, Mrs. Thompson, Mrs. Constable, Mr. Constable, Julius Goldwater, Rev. Aoki, Mr. Young.

"A certain young man was walking among the hills with Krishna when the latter, indicating a village in the distance, requested his companion to fetch him a bowl of water. Accordingly he set out upon his errand and coming to the village paused at the first house.

"Now it happened that a young girl came to the door and the two fell to talking, whereupon the youth became so enamoured that he speedily forgot the object he had in view.

"So it came to pass that he tarried in the village and married the girl. Time went on and children were born to them. Years passed, and when there came a great flood, the village was washed away, and the man found himself struggling in the torrent to save his children. At length unconscious he was borne along on the flood.

"When he regained consciousness, it was to find himself again alone on the hills with Krishna, who asked: "Where is the bowl of water, my son?"

Allowing for a good deal of metaphysical subtlety in this tale of Krishna, we still find the drift of the meaning clear. There are times when we feel that behind this life with its rapidly changing events there is another life where change is not, where time is not—where there is only Being.

By meditation or playing catch-ball with the world we get new values, things are no longer seen from the selfish angle of the little self but from the angle of the bigger self. And we work with a new vision.

We can help the religious thought of the English-speaking West with the Buddha's ideal of Compassion, the practice of mental as well as heart love embracing all men and all forms of life. In the scriptures we read, "Whatever living beings there are in existence, whether feeble or strong, without any exception, whether tall, big, medium-sized, short, small or great; whether seen or unseen, living near or far, those who are already born, or those who are seeking birth—may all beings be happy-minded! Let no one disdain another under any circumstances; let no one wish for another's pain and suffering, from anger and resentment. As the mother protects her only son with her life, let every one cultivate a boundless kindly mind towards all sentient beings." The Universality of the Buddha's Love expressed by the Pāli word *Metta* is unexcelled. It involves the cultivation of an infinitely kindly mind everywhere. Lately we have heard much of peace between the nations of the world. What would help peace more than the practice of sending out thoughts of Love as the Buddhist scriptures teach us, letting our minds daily pervade the four quarters of the world with love-burdened thought? What anger, hatred or ill-will could withstand a nation that individually and collectively extended a loving heart over the whole world of living beings seeing all hearts with loving and compassionate eyes? How could a nation that practised the Buddha-Ideal of Compassion and realised the Buddhist Teaching of the Oneness of all Life have any room for racial pride, colour or religious prejudice? Rather will the thought of separateness die, and men will understand that a wrong done to another is a crime against oneself, that clinging to shadows causes disappointment, and leaning on reeds disillusionment, that suffering is in large measure due to ignorance and that while we cannot get away from self it is possible to widen self until it loses its individuality and becomes wholly selfless, one with the Universal Self and consequently one with all men and all things. Yes! I think the religious thought of the English-speaking West could learn much about LOVE from the All Compassionate One. And if the West will learn from the Lord Buddha about Love it will also come to understand what true tolerance is, the willing consent to allow men to hold opinions other than the views we hold. Surely this attitude would do away with much of the friction between people. The story is told in some book written by a Westerner of a Buddhist priest in India to whom a Christian missionary appealed for a piece of land to build a church upon. The priest gave freely a piece of land adjoining his temple and when the question of a lodging place for the missionary came up, the Buddhist priest offered him a room in his own house and the food of his table, which the missionary accepted, nor would the priest take any money for the land or the lodging and food. When the church was builded and a residence for the missionary erected, the missionary asked the Buddhist priest if he would mind having his picture taken so that the missionary could send it back to the States to be printed in his Church paper. The priest willingly complied and the missionary took the picture and sent it to his

home paper in America but not till he had written underneath: "This is a poor ignorant degraded heathen priest. Pray for him that he may see the true Light!" and the missionary set about schemes for getting the Buddhist priest's congregation into his own church.

Truly the religious thought of the English-speaking West can be helped by coming into contact with the Buddhist concept of tolerance.

Another story is told by a well-known American Buddhist writer how while travelling he once met a young Western missionary on her way to India and Japan and Mr. Albert Edmunds of Philadelphia who tells the story says: I asked the youthful aspirant whether she had read the Book of the great final Nirvana. She put on an air of scorn which I shall never forget, and said that of course they had some instruction about such books but did not *take them seriously*; in a word she acted like a superior going to teach inferiors, incapable of learning anything from them. Moreover the look of malice that came into her ignorant face betokened anything but success in spreading the love of the superman among the Hindoos who have had several supermen of their own and know all about such things. It would be well for that poor child if she had read something about the love of the Lord Buddha and the *Metta* which he made the subject of systematic meditation. Let these missionaries, says Mr. Edmunds, improve upon the ancient Buddhist practice of sending out affectionate thought waves towards all creatures, and we may yet hear that Christ has set a seal upon their lips much handsomer than the curl of malice and conceit.

This class of missionary is sent out by the hundreds to Buddhist countries to spread dogmatics utterly unsuited to an enlightened age, which has seen the triumph of scientific progress in the realms of evolution, biology, radio-activity, relativity and psychology.

And lastly the West can surely be benefited by the supreme optimism of the Buddha. He did not teach that many are called and few chosen but that all are called and all will eventually attain. That in each form of life is contained the Seed of Buddhahood to be cultivated and brought sooner or later to perfection. The Buddha Spirit is in active revolt against conditions within the power of man to change. Its possessor looks the facts of pain and suffering calmly in the face, conscious of his power to overcome them; and having learned their origin and cause, he resolutely sets himself the task of breaking up that train of causation. It is right here perhaps that the Buddhist can give the greatest help to the religious thinker in the English-speaking world, because knowing the Law he can shew the West how it may be used to gain liberation.

The thinking West is more in harmony with the Buddha's Teaching than it knows. As it begins to realise this, the Buddha-thought will gain an ever increasing degree of influence, and shape in large measure the religion that is already coming into being.

Earnestness or energy is the sustaining principle of the Buddha's system, and the potentialities of a Buddha lie within every man.

And because there is in the West today a tendency to blend religion with philosophy and to seek in science for a foundation for the teaching, Buddhism is able to help here, for did not Buddha do just this thing twenty centuries ago?

Let the West seek in the impersonal for the Eternal Man and realise that "Immortality is hidden in Transiency", let it widen the boundaries of self to include all life and enter The Way.

.....It openeth wide,
Plain for all feet to tread, easy and near,
The Noble Eightfold Path; it goeth straight
To Peace and Refuge.



Rev. A. P. BUDDHADATTA THERO,
at "Buddhist House," Frohnau, Berlin.

IN A TEMPLE GARDEN.

The Bhikkhu and I were musing
Neath the teak trees' leafy shade,
Around us, the squirrels frolicked
And the birds pecked, unafraid.
He spoke: "Ever round your footsteps
Samsara's temptations lie;
Do keep your feet on the Pathway
And raise your eyes to the sky.

"Our Lord's Holy Eightfold Pathway
Runs straight, see you do not stray,
The road of Selfishness beckons
So easy, so wide, so gay!
The flow'ry meadows of Passion
Are tempting to passers-by;
Child, keep your feet on the Pathway
And raise your eyes to the sky.

"Tho' smooth on its shining surface
The river of Error flows
Yet he who embarks upon it
To dangerous rapids goes.
Neath the hill of Pleasures
A desert lies, parched and dry.
Keep your feet on the Pathway
And raise your eyes to the sky.

"Nearby stands the garish palace
Of Luxury, Sloth and Greed
A glist'ning lure for the ignorant
Take heed, oh my son, take heed!
The drawbridge of Hatred's fortress
Stands open, the banners fly;
Oh, keep your feet on the Pathway
And raise your eyes to the sky.

"As the sun in splendour shineth
Your love should shine warm on all;
As the kindly raindrop falleth
Your sympathy should gently fall.
Under the clear pure starlight
Illusions of self should die;
Keep your feet on the Pathway
And raise your eyes to the sky.

"As the all-encircling rainbow,
O'er the dark earth softly swings
So should your love encircle
All little helpless things,
That our furred and feathered brethren
One glad day can testify
That you've kept your feet on the Pathway
And raised your eyes to the sky.

"The moon in the deep blue heavens
When our Lord was born shone clear
And its tender light fell on Him
When He left all that men hold dear.
By its light He gained Enlightenment,
So vow when the moon sails high
To keep your feet on His Pathway
And raise your eyes to the sky."

He ceased, and we sat in silence
And his kindly loving face
Was lit by a smile of gladness
And infinite light and grace.
And I think for my gentle teacher
Nirvana is very nigh,
For he's kept his feet on the Pathway
And raised his eyes to the sky.

GERALDINE E. LYSTER.

The Religious Ideals of a Buddhist and the Edicts of Asoka.

[BY THE HON. MR. W. A. DE SILVA]



HE ideal of religion appears to be undergoing a change in modern times. The old ideas of a religious life are being replaced by a new orientation where religion is converted into a mere scientific study. Religious systems are analyzed, books and words dealing with religions are critically examined from philological standpoints, new meanings are given to old conceptions, written words are made the basis of new interpretations, and differences in meanings are emphasized. Sometimes one set of exponents attempts to impose its own ideas by means of discussions, controversies and active propaganda and combat others and religion is made to assume an elaborately constructed mechanism.

The true ideal of religion may be briefly stated to be conduct based on fundamental principles. Books and written words serve to expound these principles for the fuller realization of their significance. A variety of expositions has been called for on account of the difference in the mentality of individuals. An explanation that can satisfy one mind becomes meaningless to other minds. Groups of individuals have to be reached through the mental vision of each such group.

Much confusion has resulted at the present time in the religious world owing to the non-realization of these principles. People who have long-standing traditions are asked by modern interpreters to discard such traditions, and often a word here and a word there is taken and is interpreted so as to give a significance quite contrary to traditional interpretations. Religious life and religious ideals are confused. Instead of religion becoming a part of individual life, it is made to become a centre for intolerance, discussion, controversy, doubt, and sometimes ill-feeling. If we consider the application of this modern tendency to Buddhism, we are faced with a problem that requires careful consideration if we are to guard ourselves against the danger of conflict and doubt.

So far as Buddhism is concerned the ideal life is described in its simplest form in many of the Sutras. A single such exposition is often sufficient to give to an individual for his own guidance the view point of a Buddhist's life. A religion is not meant for scholars only. It is meant for all. Such a discourse has the inherent power to convey an ideal in unmistakable terms. The Buddha taught his followers through discourses. Each discourse was in a way self-contained and was meant for the enlightenment of the particular mind to which it was addressed. The contents of such discourses appealed to the sense of the listeners. One may have been a king, another a noble, yet another a merchant, and others labourers; some were learned in sciences, others in much worldly wisdom, some others came from the masses whose vision did not go beyond their daily avocations. To each of these, illustrations from within their own experience had a considerable appeal. It was not necessary for all

individuals to be acquainted with all the teachings or any considerable portion of such teachings to realize the ideal of a religious life. A single exposition sufficed in many instances to awaken an individual, where such exposition appealed to his experience. The study of teachings in their varied applications was reserved for teachers who took upon themselves the duty of expounding the doctrines. They had to prepare themselves to meet men of all conditions and circumstances and to find the directions in which an individual can be best approached. This required a comprehensive knowledge on the part of the teacher, his equipment had to be full and varied if he was to be efficient in his work.

The Edicts of Emperor Asoka inscribed on rocks and pillars well illustrate the method of teaching that made Buddhism an integral part of the life of a people. He had no room in his scheme for controversies and discussions or for the analysis of subtle points in words, phrases, or even thoughts. There have been modern scholars who have attempted to give a different colour to Asoka's Edicts and even to hazard a doubt whether Asoka was a Buddhist and to declare that Asoka expounded a new religion of his own. The Edicts themselves disprove this assumption. To those who realize Buddhism there is nothing extraordinary or new in the Asokan Edicts. Any Buddhist teacher today in expounding Buddhism will use similar exhortations as the essential means for conveying the principles of the teaching of the Buddha. The Dhamma is the exposition of the scheme of a moral or progressive life. It is not sectarian but is "completely cosmopolitan, capable of universal application and acceptance". This Dhamma could be introduced "equally among the wild tribes, among all classes and ranks of society, males, females, householders and ascetics..." The Dhammapada sums up one's duties in the following words:—"Not to commit any transgression, to do good and to purify one's mind, that is the teaching of all the Awakened." "Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and sit alone and to dwell on the highest thoughts. This is the teaching of the Awakened."

The Edicts of Asoka sum up one's duties as follows:

Obedience and respect to parents, to elders, to teachers, to agents who represent the established laws; proper treatment and liberality towards ascetics or those who have devoted themselves to a religious life, towards relations, dependants, the aged, the poor and the helpless, towards friends and those among whom one lives; abstention from violence and from the slaughter of living beings.

The Code of duties further comprises kindness, liberality, truthfulness, purity, gentleness, moderation, self-control, gratitude, devotion and attachment to a virtuous life.

Among the various Edicts there are some that definitely refer to well-known discourses of the Buddha and where the

Bhikkhus are enjoined to expound these for the benefit of the people.

The Bhabru Rock Edict 2 may be quoted to illustrate the above:—

“His Gracious Majesty the king of Magadha saluting the Sangha and wishing them all health and happiness addresses them as follows:—

“Reverend Sirs, you are aware of the extent of my reverence towards as well as faith in the Buddha, the Dharma and the Sangha.

“Whatsoever has been said, Reverend Sirs, by the Lord Buddha all that has been well said. But of such noble Dhamma what has been realized I desire may last long. First the following, Reverend Sirs, are the passages of the Scripture thus selected. The *Vinaya Samukase*, the *Aliyavansani*; *Anagatabhayani*; the *Munigatha*; the *Mauneyya Sutta*; *Upatissa Prasna*. In the same manner, the *Ambalattika Rahulo Vada Sutta* (discourse on falsehood).

“These sections of the Dhamma, Reverend Sirs, I should like to feel that the reverend monks and nuns and similarly lay disciples male and female listen to and keep in mind. Reverend Sirs, I have thus inscribed these and I promulgate my intentions in this manner.”

There is no room for any misunderstanding as to the religion of Emperor Asoka or as to the nature of the doctrines he promulgated in his inscriptions. The proclamations were entirely based on Buddhism and are such as any Buddhist teacher today will expound to his listeners. Buddhism in Buddhist countries is not preached or taught as part of books or studies. A monk who preaches daily or weekly to his listeners selects a passage and impresses on his listeners the various duties incumbent on them, illustrating these by quotations, incidents, stories and matters of daily life in the experience of his audience. What Asoka did in his inscriptions is the same as is done today by Buddhist monks in the promulgation of the Dhamma.

One of Asoka's inscriptions has been quoted above and if we confine ourselves to its consideration, we shall gain a fair knowledge of the fundamental principles taught by the Buddha for the guidance of the life of the individual. The first of the Scriptures mentioned in the Bharut Edict is *Vinaya Samukase*, i.e. a Code of the regulations that should be followed by those who are the followers of the teaching of the Buddha. The *Singalovada Sutta* (*Digha Nikaya*) is one of these. The discourse enjoins:—

(a) The putting away of the four vices of conduct—
“Slaughter of life, theft, lying, adultery—
To these no word of praise the wise award.”

(b) Not to do evil actions from four motives:—
“Whoso from partiality or hate
Or fear or dullness doth transgress the Norm

All minished in good name and form become
As in the ebbing month the waning moon.”

(c) Not to engage in the six channels for dissipating wealth:—
“Dicing and women, drink, and dance and song,
Sleeping by day, prowling along at night,
Friendship with wicked men, hardness of heart—

These causes six to ruin bring a man.”

(d) Associates who should be avoided:—
“The friend who's ever seeking what to take,
The friend whose words are other than his deeds,

The friend who flatters, pleasing you withal,

The boon companion down the errant ways—
These four are foes. Thus having recognized
Let the wise man avoid them from afar
As they were path of peril and of dread,”

(e) Friends who should be reckoned as sound at heart:—
“The friend who is a helpmate and the friend
Of bright days and of dark, and he who shows
What 'tis you need and he who throbs for you



The Hon. Mr. W. A. de Silva.

With sympathy—these four the wise should know
As friends and should devote himself to them
As mother to her own, her bosom's child."

- (f) The six who should be protected :—
"Mother and father are the Eastern view,
And teachers are the quarters of the South,
And wife and children are the Western view,
And friends and kin the quarter to the North;
Servants and working folks the Nadir are
And overhead the Brahmin and recluse—
These quarters should be worshipped by the man
Who fitly ranks as houseman in his clan."

A good man's life is described as follows:—

"He that is wise, expert in virtue's ways,
Gentle and in his worship eloquent,
Humble and docile, he may honour win.
Active in rising, foe to laziness,
Unshaken in adversities, his life
Flawless, sagacious, he may honour win.
If he have winning ways and maketh friends,
Makes welcome with kind words and generous heart
And can give sage counsels and advice
And guide his fellows, he may honour win.
The giving hand, the kindly speech, the life
Of service, impartiality to one
As to another, as the case demands
These be the things that make the world go round
As linch-pin serves the rolling of the car.
And if these things be not, no mother reaps
The honour and respect her child should pay
Nor doth the father win them through his child
And since the wise rightly appraise these things
• They win to eminence and earn men's praise."

After *Vinaya Samukase* the inscription gives the name of another set of teachings under the name *Aliyavamsani*. The teachings of the *Ariyavamsa* discourse appear to have been a well-known institution in Ceylon in early times. The *Rasavahini* and its Sinhalese adaptation *Saddharmalankara* give many stories connected with the Island and in these narratives there is frequent mention of the *Ariyavamsa* discourses as being considered an important event, when each temple took in turn its exposition for several days and nights to large gatherings of men and women, including monks and nuns who came from great distances on such occasions. The *Ariyavamsa* discourses comprised the teaching of the Four Noble Truths and the Eightfold Noble Path. The *Ariya Parivasana Sutta* of the *Majjhima Nikaya* gives an account of the Noble Quest:—

"There are two quests, Bhikkhus, the noble and the ignoble. First what is the ignoble quest? Take the case of a man who, being himself subject to rebirth, decay, disease, death, sorrow and impurity, in the rounds of re-birth pursues what is subject to these. Wives and children, bondmen and bondwomen, goats and sheep, fowls and swine, elephants, cattle, horses, mares, gold and coins of silver."

"What is the noble quest? Take the case of a man who, being himself subject to birth, decay, disease, death, sorrow and impurity, sees peril in what is subject thereto and so pursues the consummate peace of Nirvana, which knows neither rebirth nor decay, neither disease nor death, neither sorrow nor impurity. This is the Noble Quest." The Buddha in this discourse describes in detail his own quest and the manner in which he taught the Four Noble Truths and the Eightfold Noble Path to his first disciples.

"Even as a deer of the forest roaming the forest's fastnesses is confident and secure as it walks or stands, reclines or slumbers, because the trapper cannot get to it, even so divested of the pleasures of sense, divested of wrong states of mind, a Bhikkhu

enters on and abides in the ecstasies with all their zest and satisfaction—a state bred of inward aloofness, but not divorced from observation and reflection. Such a Bhikkhu has outwitted Mara, (Evil) and has put Mara's eyes out of gear, so as to have passed out of the range of vision of the Evil One and to have passed here and now beyond desires. He is confident and secure as he walks or stands, sits or slumbers, because the Evil One cannot get at him."

Rahulovada Sutta is a discourse in *Majjhima Nikaya*. It enjoins truthfulness and reflection:—"In just the same way you must reflect again and again in doing every act, in speaking every word and in thinking every thought. When you want to do anything you must reflect whether it would conduce to your or other's harm or to both, and so is a wrong act productive of woe and ripening unto woe. If reflection tells you, this is the nature of that contemplated act, assuredly you should not do it. But if reflection assures you there is no harm but good in it, then you may do it. If while you are doing that act reflection tells you it is harmful to you or to others or to both and is a wrong act productive of woe and ripening unto woe abandon it. But if reflection assures you there is not harm but good in it then you may go forward with it. If when you have done that act reflection assures you that it has conduced to your or other's harm, then you should declare and disclose and unfold it to your master or to the discreet among your fellows in the higher life and you should henceforth develop self-control. But if reflection assures you there is not harm but good in it, then joy and gladness shall be yours as you school yourself by day and by night in the things that are right." And the same holds good for speech and for thought also.

The Four other discourses mentioned in the Edict, namely, *Anagatabhayani*, *Munigatha*, *Mauneyya Sutta* and *Upatissa Prasna*—refer to the conduct mainly of those who have left the householder's life, dealing with fears of what may come about in future such as dangers threatening the Sangha and the Doctrine: the qualities that should be prized in a Bhikkhu or Teacher, the cultivation of equanimity, and the life that a true Bhikkhu should lead.

I have given above an indication of the manner in which the Dhamma of the Buddha was made a living force during the time of Emperor Asoka.

In any age or period in a given country the condition of the state of society and the social sanction of a particular people should indicate the line of exposition that is likely to appeal to the minds of a particular people. A subject can be selected from the many discourses in the Sacred Books or a teacher may be able to impress on the minds of the people the Buddhist ideal of life, through some familiar incident or custom among the people themselves.

The chronicles of Ceylon give a very significant illustration of the importance of the understanding of the mind and nature of a people, before it can be said that any people are firmly established in the Dhamma of the Buddha.

King Devanampiyatissa, during whose time Mahinda Thera arrived in Ceylon on his great mission, became an ardent follower of the teachings of the Buddha, and the people of the Island became enthusiastic supporters of the Religion. It is said that on one occasion the king enquired from the Thera Mahinda whether the Sasana, or the religion of the Buddha, was well established in the Island. The Thera's reply was that so far as the Sasana was concerned it was well established, but not firmly established. "King! until one who is born in this land to parents who were born here joins the Order and learns the *Vinaya* and teaches it to others the Sasana will not be firmly established."

Religion should become a part of the life of a people and not something superimposed as a special means of seeking salvation, through extraordinary exertions.

THE PANCHA SILA.

[BY GEORGE KEYT]



HE *Pancha Sila* (or the Five Precepts) comprise the "Lower Morality". By Lower Morality the compilers of the Tripitaka merely meant that modified aspect of Dharma which the laity would find it possible to observe in their daily lives. There is nothing contemptuous in the term.

It is foolish to profess Buddhism and neglect the preliminary rules of conduct in order to make an earnest study of the religion. But there are those who involve themselves in fruitless abstractions and irrelevant philosophical speculations which lie beyond their reach. They resemble travellers who arrive at a fordable river but make no attempt to cross the water. They sit down and theorise instead. The Pancha Sila is ignored: It is banal and intended for the common masses!

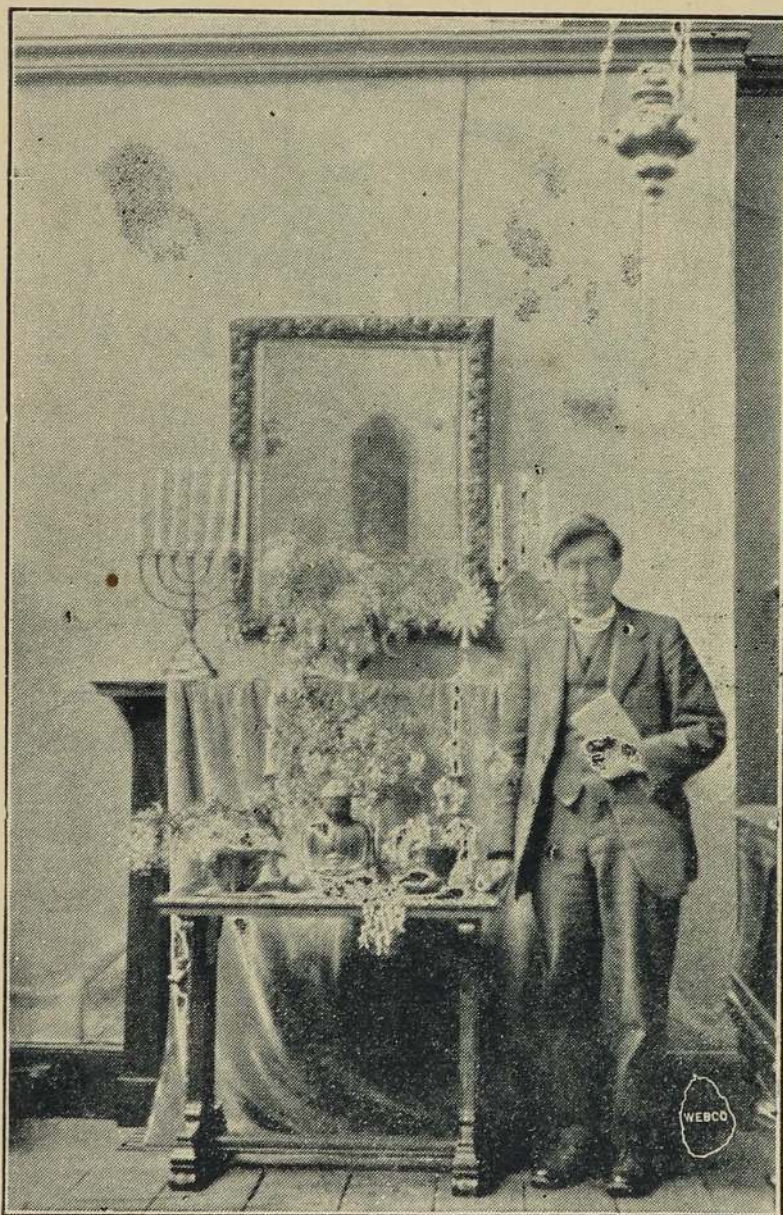
This attitude is totally wrong. It arises from a limited view of things. In itself no truth can ever be banal. The fact of non-realization alone presents it as dead, that is as mere statement to which one gets so accustomed that it is not given any consideration. To-day the preliminary rules of morality in Buddhism have become the common ethical code of almost the whole civilized world. But this was hardly the case when Gautama, some six centuries before Christ, counselled people to abide by them. That this moral code should assume in limited minds the form of mere banality is not surprising, particularly where it serves as a tribal barricade, fortified by the sanction of such theistic creeds as could be conveniently shaped to serve any self-centred tribal purpose.

From the stand-point of the Dharma even the very simplest of moral laws is fraught with tremendous significance. Unlike all other ethical teachers the Buddha did not dictate mindless banalities.

from observations entirely based on investigations into any particular phase of civilization such as the manifestation of "world" he saw around him. In other words he did not build up any views on the perilous quicksands of an age in the world's history.

"The Tathāgatha," said the Buddha, "is not led astray by words." In entire independence of the generally accepted ethical laws, and all public sentiment, the Buddha—disillusioned by the alluring things of life and seeking for a state where life's inevitable transiency would be powerless to bring, through disappointment and sorrow, that unsatisfied longing, that incompleteness which led to re-newed individuality—sought for a solution not in that external world of form, which was just an ever-changing materialization of man's kaleidoscopic ideas, but within that internal world which controlled man himself, that world which was actually the individual—the world of the human mind. So that when, some time after, he had succeeded in his great quest, the Lord addressed the Kalamas, "Come, O Kalamas! accept not what you hear by report; accept not on traditional sentiment; conclude not: 'It may be so'; do not believe on the ground that a statement is found in books; do not accept anything on a mere logical basis, or from inference; do not believe anything on the supposition 'This may be so', or on the ground that it accords with your own belief;

do not accept it on the ground that it is the saying of a great sage; but, O Kalamas! when you of yourselves know—these actions are verily ill, these actions are really unskilful, these actions are rightly despised by the wise, these actions certainly lead to misery and grief—then eschew them"—in speaking the above he was not advocating



The Shrine Room at "Harcourt Terrace" Dublin on Buddha Day. Standing The Rev. Will Hayes.

The *Pancha Sila* constitutes the most modified form of the Dharma. In Buddhism the rules are self-imposed vows which bind down a person to abstain from (1) conscious slaughter of any description (2) fraudulent action (3) unlawful indulgence of sexual passion (4) false and dishonourable speech (5) alcoholic drinks and drugs.

The reasons for such a manner of life are clear enough at first sight. With the exception of the first and the last precepts, the Buddhist *Pancha Sila* is indeed the common moral code of almost all the civilised people in the world.

But the reasons—(1) that from the stand-point of the interests of a community as a whole, civilized society cannot hope to continue very long as civilized society if it does not possess a common system of controlling order, and (2) from the stand-point of the interests of the individual, the results of a mad and reckless life are that the material means to sense-gratification will fail sooner or later and the individual together with those dependent upon his welfare will be re-

duced to misery,—are but superficial according to Buddhism. These are insufficient to justify even such a limited observance of moral conduct. Because the Buddha did not arrive at his teaching objectively.

The morality prescribed in Buddhism, it must be repeated, did not own as a criterion experience gained merely from the outside world, not the evanescent and questionable guise of *artificial*, but rather that of such incontestable *natural* laws as would apply to human life.

To observe the *Pancha Sila* is to secure a tolerably secure position in evolution. It is true the senses are gratified, but it is just within such calculated limitations as to prevent the mentality from getting hopelessly entangled in the unwholesome and bewildering jungle-growth of bestiality. It is possible at any time to strive for higher things. The mind possesses sufficient purity. There is always less hindrance to mind-emancipation, which is the last stage of the evolutionary process, the ultimate goal called *Nirvana*.

THE PERFECT CURE.

Ah me! how soon we learn to know
 How much this world is full of woe;
 What griefs, what ills have we to bear!
 How false turns out what seems so fair!

And must we mourn for e'er in pain,
 And ne'er the Peace Sublime attain?
 Gleams there no ray to banish woe,
 That we may see the Beauteous Glow?

There does, O friend! so grieve no more;
 E'er gleams that Light upon the Shore,*
 And they whose eyes are on the Light,
 Shall steer across, though dark the night.

Let Metta rule thy mind, O friend,
 Of grief if thou wouldst have an end;
 Thy face all full of hope and love,
 Thy looks to joy all men shall move.

Pure thoughts of love send far and wide,
 All evil thoughts, oh! cast aside;
 Do deeds of love to friend and foe,
 Speak words of love that vanquish woe.

To them that seek to do thee ill
 Prove Love doth conquer Hatred still,
 If thus thou make this dark world bright,
 Thine eyes shall truly see the Light.

Henrietta B. Gunetilleke.

* Often in the Buddhist scriptures, life and its attendant unsatisfactoriness are compared to a sea, the sea of Samsara, and the liberation from them to the shore, of Nirvana.—Edd. B. A. of C.

SAMMA DITTHI.

[BY H. DE S. KULARATNE.]



SAMMA Ditthi means right or best or highest or perfect vision or understanding. It is the light of wisdom which dispels the darkness of ignorance. It is to see things as they really are.

If I should go before the Master and tell Him that I know the science of law and the laws of many lands and you were to tell Him that you know some of the languages, modern and ancient, and the physical sciences, I feel certain He would say, "O householders, your knowledge of these sciences is good and praiseworthy, but omniscient as I am, I did not devote my time to inculcate this kind of knowledge because it is not sufficient for deliverance. One thing only do I teach—sorrow and the ending of sorrow. Learn that too, and you will then gain the real understanding which will lead you to the Peace that passeth all understanding."

Samma Ditthi is of two kinds—*Lokika* and *Lokuttara*. *Lokika* Samma Ditthi is that elementary measure of Right Seeing which enables ordinary mortals like ourselves to distinguish good from evil, to understand what course of conduct is conducive to progress and deliverance and what retards and hinders progress and ultimate perfection.

The man with this measure of initial knowledge knows that killing and stealing, lasciviousness and lying and intoxicating drinks are hindrances and obstacles upon the path to Sainthood. He understands that all impurities and evils spring and sprout from three main roots—first, *Lobha*, or selfish craving, second, *Dhosa*, hatred or anger towards others, third, *Moha*, ignorance or the delusion that there is an *Atta* or soul; in other words, the belief that one is possessed of an unchanging self separate and distinct from that of every other creature. It is because of this *Moha* or delusion that self-aggrandizement and self-gratification at the expense of others become possible and hence this is really the main root of all the trouble.

Similarly the man with this *Lokika* Samma Ditthi understands that in abstaining from the above-mentioned

hindrances and obstacles lies the possibility of "Salvation." He perceives clearly that he must practise selflessness, compassion, kindness and love towards all beings, big and small.

"Put in its most succinct, its briefest possible form," says Bhikkhu Silacara, "Right understanding may be defined as the simple understanding that every thing that has arisen, without any exception, has done so in dependence upon an immediately pre-existing condition, and that with the abrogation, the removal, of this condition, the thing arising in dependence upon it is also abrogated, removed, ceases to be.

Or as the Buddha Himself puts it, yet more briefly and succinctly, it is to see 'that being, this is; that arising, this arises; that not being, this is not; that ceasing, this ceases.' This is the understanding that the Law of causation applies not only to physical sciences but also to man and his various psychological states. This is the Doctrine of the *Paticca Samuppada*.

As to what is Samma Ditthi it is best to quote the words of the Lord Buddha Himself as recorded in the *Saccavibhanga*. "*Tattha Katama Samma Ditthi? Dukkhenanam, Dukkka Samudaya. Nanan, Dukka Nirodhananan, Dukkha Nirodha Gamini patipadananan, Ayan Vuccati, Bhikkave Samma Ditthi*" Samma Ditthi is, therefore, in the highest sense the full and perfect understanding of the Four Noble Truths.

No ordinary mortal ever reached this complete understanding on the first occasion of learning it. In fact only the sage who has attained the stage of *Sovan*, and entered upon the stream which surely and certainly leads to the Ocean of Nibbana has the happy privilege of getting the first clear vision of the Truth, of Nibbana. The approach to fullness of Right Understanding is slow and gradual, proceeding by slow degrees from a bare intellectual assent to the truth of its terms, to a conviction of the whole man. The goal must be reached by strenuous effort along the Path which leads there.

Right Understanding does not descend upon you from above. It must be acquired by association with the learned



The Shrine Room at the Residence of Miss Vivian Butler Burke, 11, "Harcourt Terrace," Dublin, Ireland.

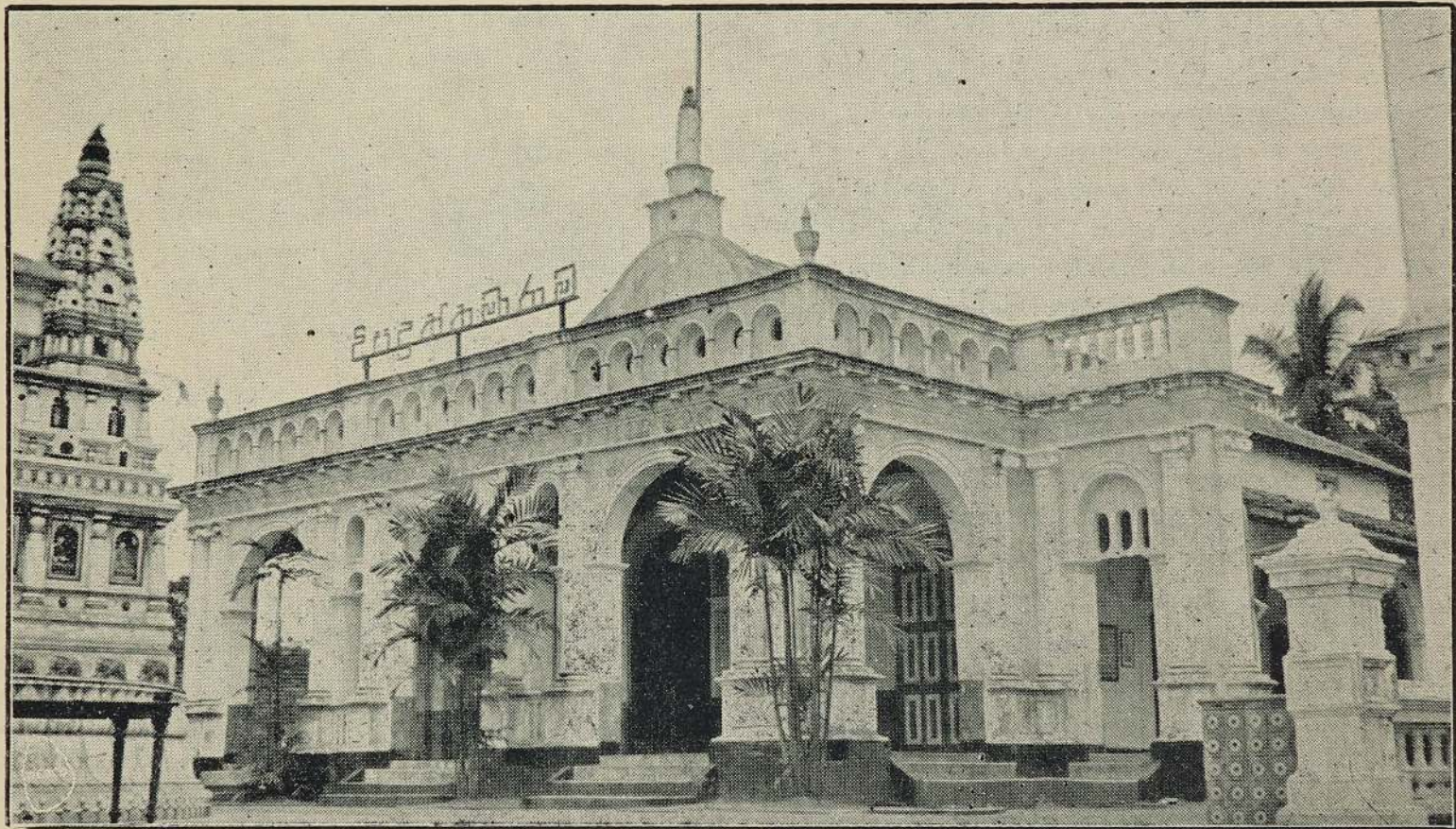
and wise, by listening to the Dhamma and by the study of the teachings of the Master. Even the two chief disciples of the Law, Sariputta and Moggallana, understood the Truth only after hearing the famous stanza of Assaji beginning "*Ye Dhammhetuppabhava*". But as a student in a Missionary School, I remember being told that my conscience which pricks me when I do a wrong act was the small voice of God speaking within me. Had it not been for the love of the Buddha and the knowledge of His Dhamma which was inculcated in me by my beloved grandfather of happy memory, I might to-day be still listening to the "small voice." Let not any of my readers, nay, mankind itself, be led astray by these "small voices" which are heard in a different way by the cannibal and by you and me.

The only beings who come to a realization of the Truth

and if he likewise understands that every evil word, deed and thought leads to unhappiness as the cart wheel follows the feet of the bull or horse yoked to it, he is to that extent a Buddhist whether he calls himself a Christian, Hindu, Mohamadan or anything else. Such a person does not believe in the forgiveness of sins and in a vicarious salvation. If he acts according to this light, he will be born in a happy state.

Similarly the person who practises Dhyana or the methods of mental concentration will be born in a happy state in the Brahma worlds though he has not even heard of the name of the Buddha. Contrast this just and reasonable Doctrine with the Doctrine of eternal hell fire that is awaiting all of us who do not believe in the saving power of Jesus.

But it has to be remembered that it is only the Buddhist



"Dipaduttamarama" Buddhist Temple, Kotahena, Colombo.

without the help of teachers are the Samma Sambuddhas and the Pacceka Buddhas.

The whole of Buddhism can be classified under the heads of *Sila*, *Samadhi* and *Panna*, and the Noble Eightfold Path is no exception. Samma Ditthi falls into the category of *Panna* or Wisdom.

There are five kinds of Samma Ditthi, viz: (1) *Kamma* (2) *Dhyana* (3) *Vipassana* (4) *Magga* and (5) *Phala*.

The followers of the Lord Buddha are called persons with Samma Ditthi and the others are called *Micca* Ditthi or those who follow wrong views. If a person believes in the operation of the Law of *Kamma*, that what he sows he will reap; if a person sees that every good word, deed and thought leads to happiness as inevitably as his shadow accompanies him

Samma Ditthi person who sees the three characteristics of *Anicca*, *Dukkha* and *Anatta* in all things and sees things in this true light, it is he only who can reach the Magga knowledge and realise the Phala of *Sotapanna*, *Sakadagami*, *Anagami* and *Arahan* because it is only in Buddha Dhamma that the goal of Nibbana and the four stages thereto are reached.

To get a proper understanding of Samma Ditthi it is necessary to consider even briefly its opposite—*Micca* Ditthi or false views. *Micca* Ditthi according to Buddhism is the worst of all hindrances to progress, worse even than the *Panchanantariya Kamm*s. Who is this confirmed wrong-believer? He is that rare individual who thinks that there is no father, no mother, no next world, no result of good or bad words, deeds or thoughts. In his opinion there is no harm in killing, stealing, lying, etc. Such poor misguided beings

have indeed little chance of salvation because they cannot and will not reform their lives. The man who knows what is right and wrong repents and rises again after every fall and makes even a feeble effort to walk along the correct Path, but the confirmed Micca Ditthi man goes from bad to worse.

I shall conclude this essay with the last and most important thought on the subject. Right Understanding is of very little value unless it is accompanied and followed by Right Conduct. The two must go hand in hand. This idea has been well expressed by Bhikkhu Silacara as follows:—

“And it (Right Understanding) also is to be realised through an approach made up of so many slow and gradual stages. At first he sees but faintly, comprehending only dimly what deeds are good and what evil, what deeds further and what delay his deliverance. A man begins, half heartedly it may be and by no means at all times, to endeavour to do only such deeds as are good and to show those that are evil. The effort put forth is not very great, so that the result achieved is not very great either but such as it is not without its due effect. The slight degree of success in Right doing thus achieved re-acts upon the slight degree of Right understanding that led to the effort made in that direction. In duly corresponding slight measure, it strengthens and clarifies that understanding, makes what was little a tiny degree less little, makes the little to be some what more. And now with Right understanding thus in some small measure became clearer and stronger than it was before. The next effort of the man towards good and away from evil is by so much a less half-hearted, a more vigorous and determined effort, and hence achievement a greater degree of success. This success again re-acts upon the understanding so as to clarify and strengthen it yet more, and again the understanding thus endeavours with fresh occasion of clarity and strength, makes possible a still higher degree of effort after right conduct. The whole procedure is like that of the cleansing of hands or feet. ‘As hand washes hand and foot washes foot,’ says a Sutta. So Right conduct is benefited by Right understanding and Right understanding by Right Conduct. Thus on and on these twain, conduct and understanding by the mutual strengthening influence of each upon the other, gain depth and fulness in increasingly large degrees, until at length the highest possible degree of both is reached, the Supreme summit of Right understanding attained, and the mind delivered with the deliverance that comes of wisdom, that which in its feeble, elementary beginnings was the first step upon the Path having become in its final perfection the last step, the winning to the goal.

“Thus from lowest levels does the Path lead on to the loftiest heights. Thus may each man, just where he is,

begin to take those steps which only maintained and persisted in will bring him at length whither all the great and noble of the earth have made their way. For they, too, once stood where we now stand in the climb up the mountain of perfection. But by patient continuous endeavour they have attained, and even so we also may attain through the perfection of the Right understanding.”

THE PRECEPTS.

Lord, Thy Truth discerning
And from error turning,
We Thy Precepts would observe,
Lest by word or deed we swerve
From Thy Way aside.

We, our kinship seeing
With each mortal being,
Selflessly would seek to live
And in love our service give
Freely unto all.

Evil thoughts repelling,
Sinful cravings quelling,
Thus would we Thy Precept heed
And show forth in word and deed
Perfect purity.

Ruled by Truth completely
We would speak discreetly,
Lest by falsehood, fraud or guile
We the inner self defile
Seeking worldly gain.

From excess refraining,
Appetites restraining,
Mind and body we would hold
By Thy Holy Law controlled,
From defilement free.

Thus, to righteous living
All our efforts giving,
We would grow in holiness
And like Thee in Truth progress
To enlightenment.

A. R. Zorn.

Praise be to Him, The Blessed One, The Exalted One, The Fully Enlightened One!

THE LIFE OF THE BUDDHA.

(IN HIS OWN WORDS)

Translated from the Pali

[BY THE REV. NARADA THERO]

A. 1. (xii).



HUS it has been said by the Blessed One:

One Being, O Bhikkhus, arises in this world for the benefit of the many, for the happiness of the many, out of compassion for the world, for the good, benefit, and happiness of gods and men.

Who is this one Being? It is the Tathāgata, the Exalted, Fully Enlightened One.

The arising of One Being, O Bhikkhus, is rare in this world. Who is this one Being? It is the Tathāgata, the Exalted, Fully Enlightened One.

One Being, O Bhikkhus, one extraordinary Man, is born in this world. Who is this one Being? It is the Tathāgata, the Exalted, Fully Enlightened One.

One Being, O Bhikkhus, that arises in this world, is unequalled, unparalleled, peerless, matchless, unrivalled, incomparable, comparable to the Incomparables, and pre-eminent amongst men.

Who is this one Being? It is the Tathāgata, the Exalted, Fully Enlightened One.

With the rising of one Being, O Bhikkhus, there come into existence a great eye, a great light, a great radiance, six supreme ideals, there come the intuition of the four kinds of analytical knowledge, the realisation of several things, the comprehension of diverse elements, the realisation of Wisdom, Deliverance, Fruits, and the Fruits of a Stream-Winner, Once-Returner, Never-Returner, and a Perfect Saint.

Who is this One Being? It is the Tathāgata, the Exalted, Fully Enlightened One.

* Generally known as Moggallana and Sariputta.

BUDDHA AND HIS IMMEDIATE DISCIPLES.

By. I am the Buddha of to-day, Gotama of Sakya No. 26 growth. Striving in my striving, I have attained to Supreme Enlightenment.

My city is called Kapilavatthu, my father King Suddhodana, my mother who bore me Māyā the Queen.

For nine and twenty years I dwelt at home. I had three peerless mansions, Rāma, Surāma, and Subhata.

There were forty thousand women, beautifully adorned, Bhaddakaccānā the woman, Rāhula the son.

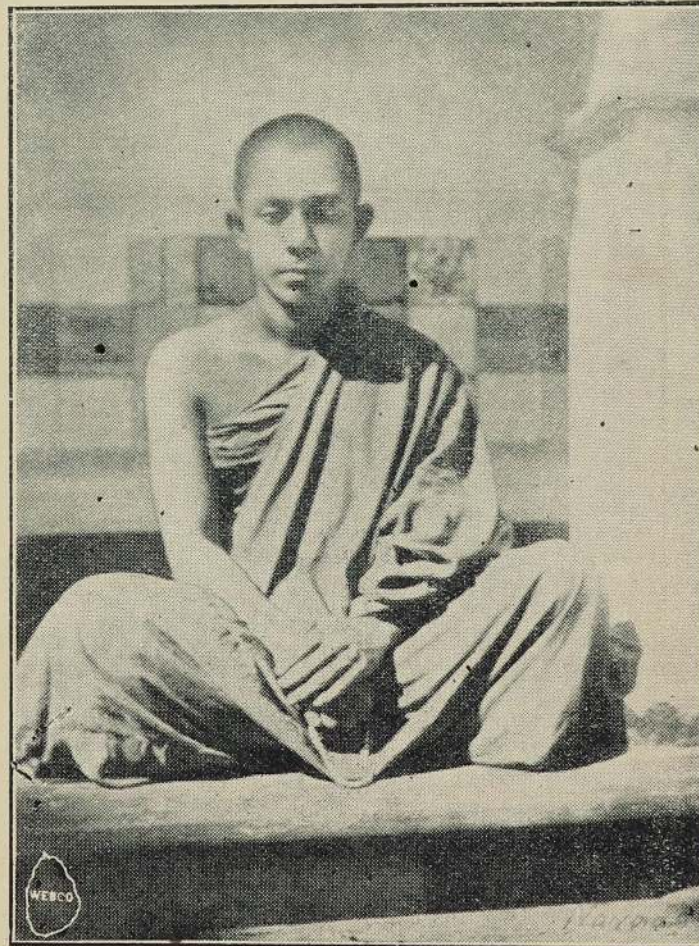
Seeing the four signs, I set out on horse-back, and for six long years I led a life of painful striving.

At Benares, in Isipatana, I established the Law of Righteousness. I am Gotama, the Enlightened One, the Refuge of all beings.

The two Bhikkhus, Kolita and Upatissa,* are my chief disciples. Ananda is my attendant ever near me.

The Bhikkhunis Khemā and Uppalavannā, are my chief female disciples. Citta and Hatthālavaka are my chief attendant laymen.

Nanda's mother and Uttarā are my chief attendant laywomen. At the foot of the Assattha tree I attained to Supreme Enlightenment.



. The Rev. Narada Thero.

BUDDHA'S BIRTH-PLACE AND ANCESTRY.

Snp. Just straight, O king, close upon the Himalayas,
405. there is, in the district of Kosala of ancient families, a country endowed with wealth and energy.

I am sprung from that family, which by clan belongs

to the Solar Dynasty, by birth to the Sakyas. I crave not for sensuous pleasures.

Realising the evil of sensuous pleasures and seeing renunciation as safe, I proceed to seek the Highest, for in that my mind rejoices.

HIS RENUNCIATION AND PRELIMINARY EFFORTS.

M 26. Now I, disciples, before my Enlightenment, being not yet fully enlightened, but as a Bodhisatta, myself still subject to birth, decay, disease, death, sorrow and impurities, sought after that which is subject to birth, decay, disease, death, sorrow, and impurities.

Then there came to me the thought: Why do I, being subject to birth, decay, disease, death, sorrow, and impurities, thus search after things of like nature? How if I, who am subject to things of such nature, realise their disadvantages and seek after the unattained, unsurpassed, perfect security, which is Nibbāna!

And so, disciples, after some time, while still young, a black-haired lad, endowed with happy youth, in the prime of manhood, against the wishes of my father and mother who lamented with tearful eyes, I had my head and beard shaved, and, wearing yellow garments, went forth from home to the homeless state.

Thus as a wanderer, a seeker after what is good, searching for the unsurpassed, peaceful state, most excellent, I approached Ālāra Kālāma, and said: "I desire, friend Kālāma, to lead the Holy Life in this Dispensation of yours."

Thereupon, O disciples, Ālāra Kālāma told me: "You may stay with me, venerable One. Of such sort is this teaching that an intelligent man ere long would realise by his own intuitive wisdom his master's doctrine and abide in the attainment thereof."

And ere long, O disciples, very speedily I learnt his doctrine, and by mere lip-recital and oral repetition I said I knew and was firm; I acknowledged that I understood and perceived (the doctrine).

Then there came to me the thought: "When Ālāra Kālāma declared: 'Having myself realised by intuitive knowledge the doctrine, I abide in the attainment thereof', it could not

have been a mere profession of faith; surely Ālāra Kālāma lives having understood and perceived this doctrine.

So I went to Ālāra Kālāma and said to him: "How far, friend Kālāma, does this doctrine extend which you yourself have by intuitive wisdom realised and attained?"

Upon this Ālāra Kālāma made known to me "*The Realm of Nothingness.*"

Then, O disciples, it occurred to me: "Not only in Ālāra Kālāma are to be found faith, energy, recollectedness, concentration, and wisdom. I too possess faith, energy, recollectedness, concentration, and wisdom. How now if I strive to realise that doctrine whereof Ālāra Kālāma says that he himself has realised by his wisdom and abides in the attainment thereof!"

And so, disciples, ere long, very speedily I realised by my intuitive wisdom that doctrine and lived, having attained (to that state).

Then I went to Ālāra Kālāma and said to him: "Is this the full extent, friend Kālāma, of this doctrine of which you say that you yourself have realised by your wisdom and abide in the attainment thereof?"

"Thus far, friend, this doctrine extends of which I say that I myself have realised and abide in the attainment thereof."

"But I also, friend, have realised thus far in this doctrine, and abide in the attainment thereof."

"Happy, friend, are we; yea, extremely happy, in that we look upon such a venerable fellow-ascetic as you! That same doctrine which

I myself have realised by my wisdom and proclaim having attained thereunto, have you yourself realised by your wisdom and abide in the attainment thereof; and that doctrine you yourself have realised by your wisdom and abide in the attainment thereof, that have I myself realised by my wisdom and proclaim having attained thereunto. Thus the doctrine which I know, that also do you know; and the doctrine which you know, that I know also. As I am, so are you; as you are, so am I. Come, friend, let both of us lead the company of ascetics."

Thus did Ālāra Kālāma, the teacher, take me, the pupil, and place me on a perfect level with himself and did me



Statue of Lord Buddha at Anuradhapura.

great honour. But I thought: "This teaching does not lead me to disgust, detachment, cessation, tranquillity, intuition, enlightenment and Nibbāna, but only to the attainment of 'The Realm of Nothingness'." And so, disciples, dissatisfied with this doctrine, I took my departure, content therewith no longer.

Then, O disciples, as a seeker after what is good, searching for the unsurpassed, peaceful state, most excellent, I went to Uddaka Rāmaputta and said: "I wish, O friend, to lead the Holy Life in this Dispensation."

Whereupon, O disciples, Uddaka Rāmaputta replied: "You may stay with me, O venerable one. Of such sort is this teaching that ere long an intelligent man would realise by his own wisdom his master's teaching and abide in the attainment thereof."

And I, O disciples, ere long speedily learnt his doctrine and by mere lip-recital and oral repetition I said I knew and was firm; I acknowledged that I understood and perceived (the doctrine).

Then it occurred to me: "When Rāma declared: 'Having myself realised by my wisdom the doctrine, I abide in the attainment thereof' it could not have been a mere profession of faith; surely Rāma lives having understood and perceived the doctrine!"

So I went to Uddaka Rāmaputta and said to him: "How far does this doctrine extend of which Rāma says that he himself has by wisdom realised and attained?"

Thereupon Uddaka Rāmaputta revealed to me "The Realm of Neither Perception Nor Non-Perception".

Then, O disciples, I thought: "Not only in Rāma are to be found faith, energy, recollectedness, concentration and wisdom. I too possess faith, energy, recollectedness, concentration, and wisdom. How now if I also strive to realise that doctrine whereof Rāma says that he himself has realised by his wisdom and abides in the attainment thereof!"

And so, O disciples, ere long very speedily I realised by wisdom that doctrine and lived having attained (to that state).

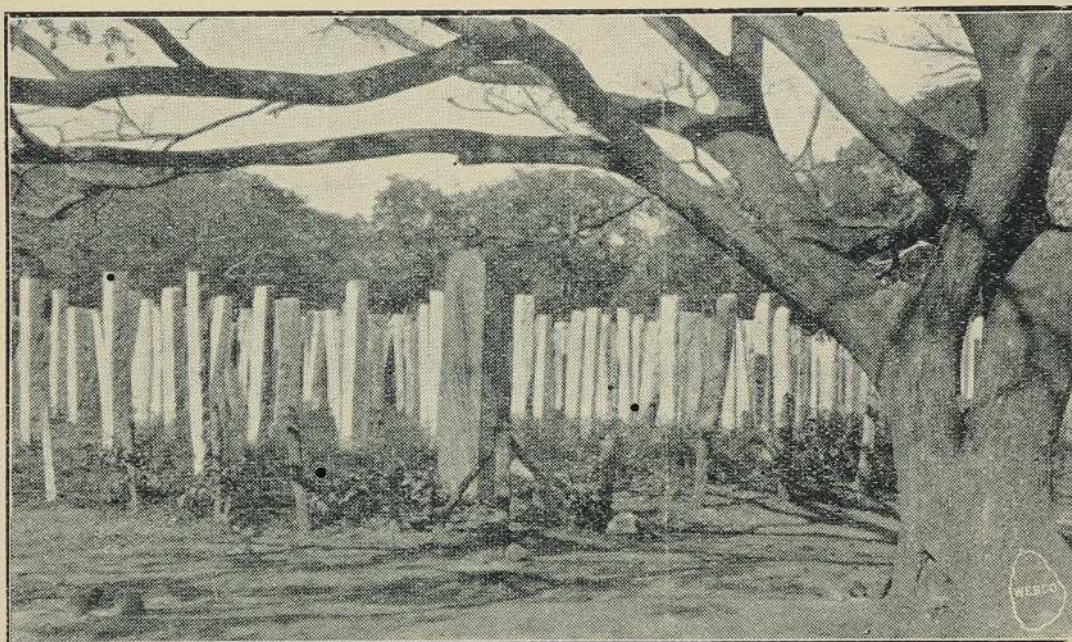
Then I went to Uddaka Rāmaputta and asked him: "Is this the full extent, friend Rāma, of the doctrine of which you say that you yourself have realised by your wisdom and abide in the attainment thereof?"

"Thus far, friend, this doctrine extends of which I say that I myself have realised by my wisdom and abide in the attainment thereof."

"But I also, friend, have realised thus far in this doctrine and abide in the attainment thereof."

"Happy, friend, are we: yea, extremely happy, in that we see such a venerable fellow-ascetic as you! That same doctrine which Rāma has by his wisdom realised and proclaimed having attained thereunto, have you yourself realised by your wisdom and abide in the attainment thereof; and the doctrine you yourself have realised by your wisdom

and abide in the attainment thereof, that has Rāma himself realised by his own wisdom and proclaimed having attained thereunto. The doctrine which Rāma knew, you know; the doctrine which you know, Rāma knew. As was Rāma, so are you; as you are, so was Rāma. Come, friend, henceforth you shall lead this company of ascetics."



Remains of the Brazen Palace at Anuradhapura.

Thus, O disciples, did Uddaka Rāmaputta set me his equal fellow-disciple in the position of the teacher, and did me great honour.

But I thought: "This doctrine does not lead me to disgust, detachment, cessation, tranquillity, intuition, enlightenment, and Nibbāna, but only to the attainment of 'The Realm of Neither Perception Nor Non-Perception.'"

And so, O disciples, dissatisfied with this doctrine also I departed thence content therewith no longer.

BUDDHA'S STRUGGLE FOR ENLIGHTENMENT.

M 36. And I, as a seeker after good, seeking for the incomparable state of peace supreme, wandering in the district of Magadha, arrived in due course at Uruvelā, the market-town of Senani. There I espied a lovely spot of ground, a charming forest grove, a flowing river with pleasant sandy fords, and hard by was a village where I could beg my food. Then I thought thus:

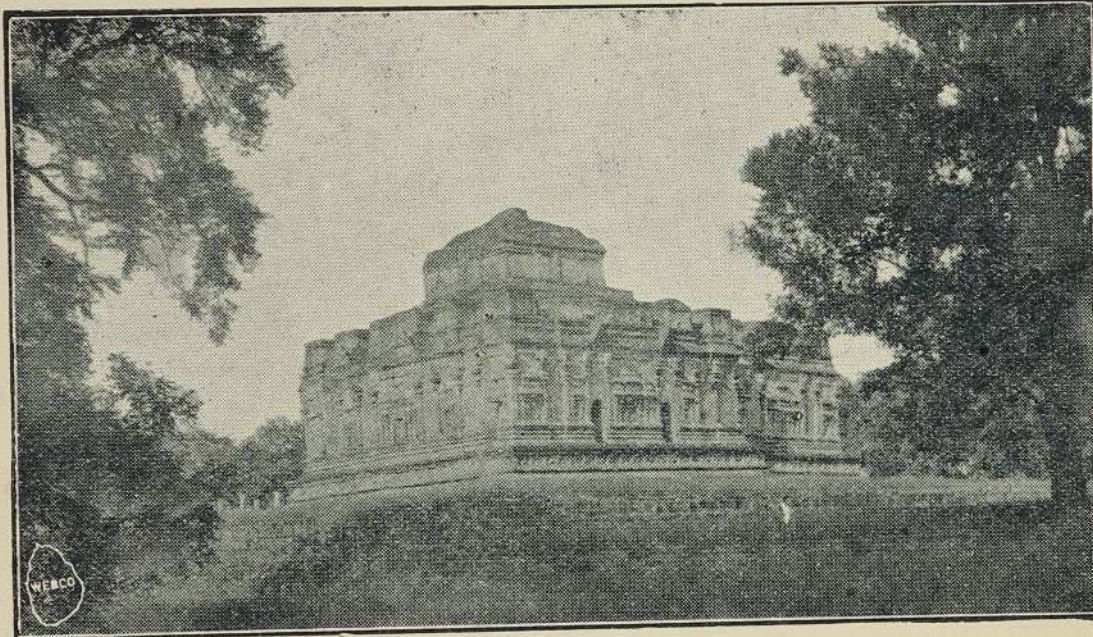
"Lovely indeed, O venerable one, is this spot of ground, charming is the forest grove, pleasant is the flowing river with sandy fords, and hard by is the village where I could beg my food. Suitable indeed is this place for spiritual exertion for those noble scions who desire to strive. And I sat down there thinking that it was a suitable place for such exertion."

Then, the following thought occurred to me:— "How if I were to clench my teeth, press my tongue against my palate, and with (moral) thoughts hold down, subdue and destroy my (immoral) thoughts!"

So I clenched my teeth, pressed my tongue against my palate and strove to hold down, subdue, and destroy my (immoral) thoughts with (moral) thoughts. As I struggled thus, perspiration streamed forth from my armpits.

Like unto a strong man who would seize a weaker man by head or shoulders and hold him down, force down, and bring into subjection, even so did I struggle.

Strenuous and indomitable was my energy. My mindfulness was established and unperturbed. My body, however, was fatigued and was not calmed as a result of that painful endeavour—being overpowered by exertion. Even such a painful sensation did not take possession of my mind.



Remains at Polonnaruwa.

Then I thought thus:— "How if I were to cultivate the non-breathing ecstasy!"

Accordingly, I checked inhalation and exhalation from my mouth and nostrils. As I checked inhalation and exhalation from mouth and nostrils the air issuing from my ears created an exceeding great noise. Just as a blacksmith's bellows being blown make an exceeding great noise, even so was the noise created by the air issuing from my ears when I stopped breathing.

Nevertheless, my energy was strenuous and indomitable. Established and unperturbed was my mindfulness. Yet my body was fatigued and was not calmed as a result of that painful endeavour—being over-powered by exertion. Even such a painful sensation did not take possession of my mind.

Then I thought to myself: "How if I were to cultivate that non-breathing exercise!"

Accordingly, I checked inhalation and exhalation from mouth, nostrils, and ears. And as I stopped breathing from mouth, nostrils and ears, the imprisoned airs beat upon my skull with great violence. Just as a strong man would bore one's skull with a sharp drill, even so did the airs beat upon my skull with great violence as I stopped breathing. Even such a painful sensation did not take possession of my mind.

Then, I thought to myself: "How if I were to cultivate that non-breathing ecstasy again!"

Accordingly, I checked inhalation and exhalation from mouth, nostrils, and ears. And, as I stopped breathing thus, terrible pains arose in my head. As would be the pains if a strong man were to bind one's head tightly with a hard leathern thong, even so were the terrible pains that arose in my head.

Nevertheless, my energy was strenuous and indomitable. Even such a painful sensation did not take possession of my mind.

Then I thought to myself: "How if I were to cultivate that non-breathing ecstasy again!"

Accordingly, I stopped breathing from mouth, nostrils and ears. As I checked breathing thus, plentiful airs pierced my belly. Just as if a skilful butcher or butcher's apprentice were to rip up the belly with a sharp butcher's knife, even

so plentiful airs pierced my belly.

Nevertheless even such a painful sensation did not take possession of my mind.

Again, I thought to myself: "How if I were to cultivate that very breathing ecstasy!"

Accordingly I checked inhalation and exhalation from mouth, nostrils and ears. As I suppressed my breathing thus, a tremendous burning pervaded my body. Just as two strong men would each seize a weaker man by his arms and scorch and thoroughly burn him in a pit of glowing charcoal, even so did a severe burning pervade my body.

Nevertheless, my energy was strenuous and indomitable. Established and unperturbed was my mindfulness. Despite which my body was fatigued and was not calmed as a result of that painful endeavour, being over-powered by exertion.

Yet even such a painful sensation did not take possession of my mind.

Thereupon, the deities who saw me thus said: "The ascetic Gotama is dead." Some said: "The ascetic Gotama is not yet dead, but is dying." Whilst some others said: "The ascetic Gotama is neither dead nor is dying but an Arahant is the ascetic Gotama. Such is the way in which an Arahant abides!"

CHANGE OF COURSE. ABSTINENCE FROM FOOD.

M 36. Then I thought to myself: "How if I were to practise complete abstinence from food!"

Then, deities approached me and said: "Do not, good sir, practise total abstinence from food. If you do practise it, we will pour celestial essence through your body's pores: with that you will be sustained."

And I thought: "If I claim to be practising complete starvation and if these deities pour celestial essence through my body's pores and I am sustained thereby, it would be a fraud on my part." So, I refused them, saying: "There is no need."

Then the following thought occurred to me: "How if I take food little by little, and a small quantity of the juice of green-gram or vetch or lentils or peas!"

As I took such a small quantity of solid and liquid food, my body became extremely emaciated. Just as are the joints of knot-grasses or bulrushes, even so were the major and minor parts of my body, owing to lack of food. Just as is the camel's hoof even so were my hips for want of food. Just as is a chain of beads (?) even so did my backbone stand out and bend in, for lack of food. Just as the rafters of a dilapidated hall fall this way and that, even so appeared my ribs through lack of sustenance. Just as in a deep well may be seen stars sunk deep in the water, even so did my eye-balls appear deep sunk in their sockets, being devoid of food. Just as a bitter pumpkin when cut whilst raw would by wind and sun get shrivelled and withered, even so did the skin of my head get shrivelled and withered, due to lack of sustenance.

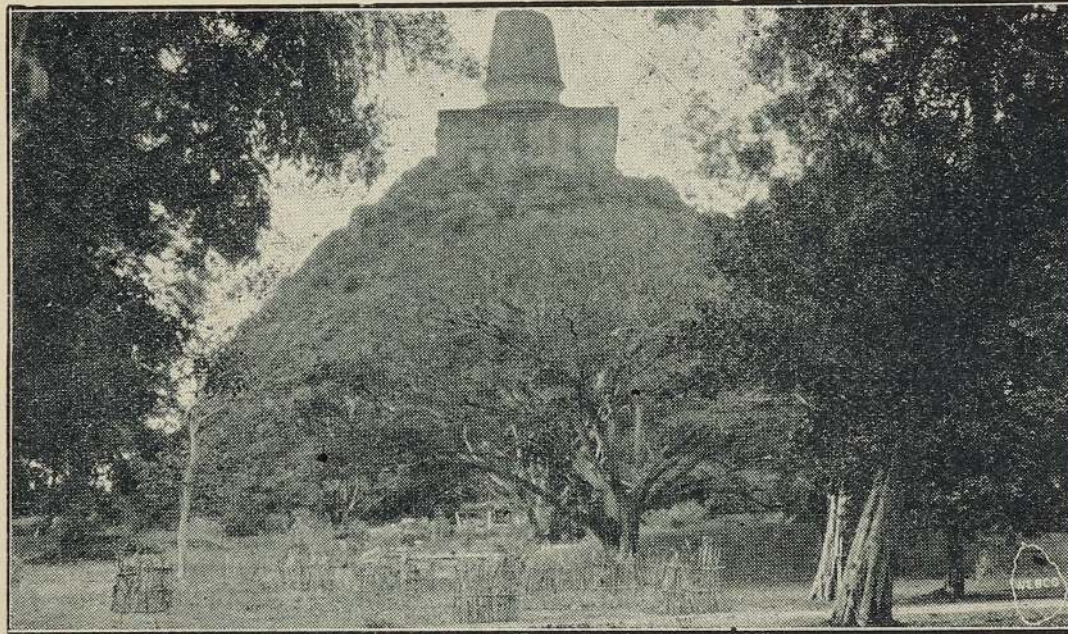
And I, intending to touch my belly's skin, would instead

seize my backbone. When I intended to touch my backbone I would instead seize my belly's skin. So was I that owing to lack of sufficient food my belly's skin clung to the backbone and I, on going to pass excreta or urine, would in that very spot stumble and fall down, for want of food. And I stroked my limbs in order to revive my body. Lo, as I did so, the rotten roots of my body's hairs fell from my body owing to lack of sustenance. The people who saw me said:—"The ascetic Gotama is black." Some said:—"The ascetic Gotama is not black but blue." Some others said:—"The ascetic Gotama is neither black nor blue but tawny."

To such an extent was the pure clear colour of my skin impaired owing to lack of food.

Then, the following thought occurred to me:—"Whatever ascetics or brahmans of the past have experienced acute, painful, sharp and piercing sensations, they must have experienced them to

such a high pitch, and not beyond. Whatsoever ascetics and brahmans of the future will experience acute, painful, sharp and piercing sensations—they, too, will experience them to such a high pitch, and not beyond. Whatsoever ascetics and brahmans of today experience acute, painful, sharp and piercing sensations—they too experience them to such a high pitch, and not beyond.



Abhayagiri Chaitya at Anuradhapura.

yet by all these bitter, difficult austerities I shall not attain to any excellence, worthy of supreme knowledge and insight, transcending that of human states. Might there be another path for Enlightenment!"

THE MIDDLE PATH.

Then, it occurred to me: I recalled how when my father the Sākya was engaged in ploughing, I sat in the cool shade of the rose-apple tree, having attained to the first ecstasy, which is born of seclusion, associated with joy and happiness, remote from lust and immoral states, and accompanied by reflection and investigation. Could this be the path to Enlightenment!

Thereupon, there came to me the consciousness, followed by memory:—"Yes, this is the path to Enlightenment!"

And I thought:—"Am I afraid of that happiness which

is exempt from lust and immoral states?" Then it occurred to me: "Nay, I am not afraid of that state of happiness." But I thought that with such an utterly exhausted body it was not possible to attain to that happiness. "Suppose now I take some substantial food such as rice and cake."

So I partook of such coarse food.

At that time five Bhikkhus were attending on me thinking that whatever truth the ascetic Gotama would comprehend, that would he impart to them. But when I began to partake of substantial food such as rice and cake, the five Bhikkhus got disgusted and left me, saying that the ascetic Gotama had become luxurious, had ceased from striving, and had turned to a life of comfort.

And I, having partaken of substantial food, revived strength, and lived abiding in that joy and bliss of the First Ecstasy, born of seclusion, accompanied by reflection and investigation, remote from lust and immoral states. Even such a pleasurable sensation as arose in me did not take possession of my mind. Stilling reflection and investigation, having tranquillity within, mind predominating, reflection and investigation having ceased, in the joy and happiness born of concentration, I lived abiding in the Second Ecstasy. Even such a pleasurable sensation as arose in me did not take possession of my mind. Separated from joy I lived with equanimity. Mindful and completely conscious, I experienced in the body that happiness of which the Aryas say: "Endowed with equanimity and mindfulness, he abides in bliss." Thus I lived, abiding in the Third Ecstasy. Even such a pleasurable sensation did not take possession of my mind. Abandoning pleasure and pain, with the disappearance of former joy and grief—painless, pleasureless, perfect in equanimity and mindfulness—I lived abiding in the Fourth Ecstasy. Even such a pleasurable sensation as arose in me did not take possession of my mind.

Thus with thoughts tranquillised, cleansed, free from lust and impurity, pliable, alert, steady, and unshakable, I directed my mind to the knowledge as regards the "*Reminiscence of previous births*". I recalled my varied lot in former existences, as follows: first one life, then two lives, then three, four, five, ten, twenty, up to fifty lives; then a hundred, a thousand, a hundred thousand; then the dissolution of many world cycles, then the evolution of many world cycles, then both the dissolution and evolution

of many world cycles. In that place I was of such a name, such a family, such a caste, such a sustenance, such the pleasure and pain I experienced, such my life's end. Vanishing from there, I came into existence elsewhere. Now, such was my name, such my family, such my caste, such my sustenance, such pleasure and pain did I experience, such that life's end. Thence departing, I came into existence here. Thus I recalled the mode and details of my varied lot in my former existences. This, indeed, was the first knowledge that I realised in the first watch of the night. Ignorance was dispelled, and wisdom arose; darkness vanished and light arose—just as it would be to a person who is strenuous, energetic and resolute.

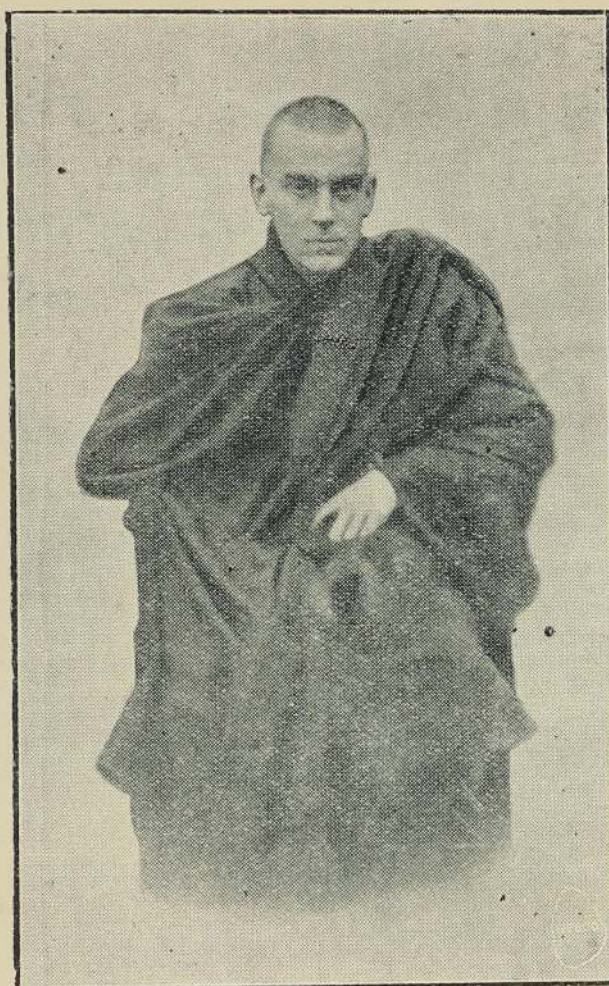
Even such a pleasurable sensation did not take possession of my mind.

Thus with thoughts tranquillised, purified, cleansed, free from lust and impurity, pliable, alert, steady and unshakable, I directed my mind to "*the perception of the disappearing and reappearing of beings*". With clairvoyant vision, purified and supernormal, I perceived beings disappearing from one state of existence and reappearing in another; I beheld the base and the noble, the beautiful and the ugly, the happy and the miserable, and beings passing according to their deeds. I knew that these good individuals had, by evil deeds, words, and thoughts, by reviling the Noble Ones by being misbelievers and by conforming themselves to the actions of the misbelievers, after the dissolution of their bodies and after death, been born in sorrowful, miserable and woeful states. I knew that these good individuals had by good deeds, words and thoughts, by not reviling the Noble Ones,

by being right believers and conforming themselves to the actions of the right believers, after the dissolution of their bodies and after death, been born in happy celestial worlds. Thus with clairvoyant vision I beheld the disappearing and the reappearing of beings.

This, indeed, was the second knowledge that I realised in the middle watch of the night. Ignorance was dispelled, and knowledge arose; darkness vanished and light arose—as it would be to a person who is strenuous, energetic and resolute. Even such a pleasurable sensation did not take possession of my mind.

Thus with thoughts tranquillised, purified, cleansed, free

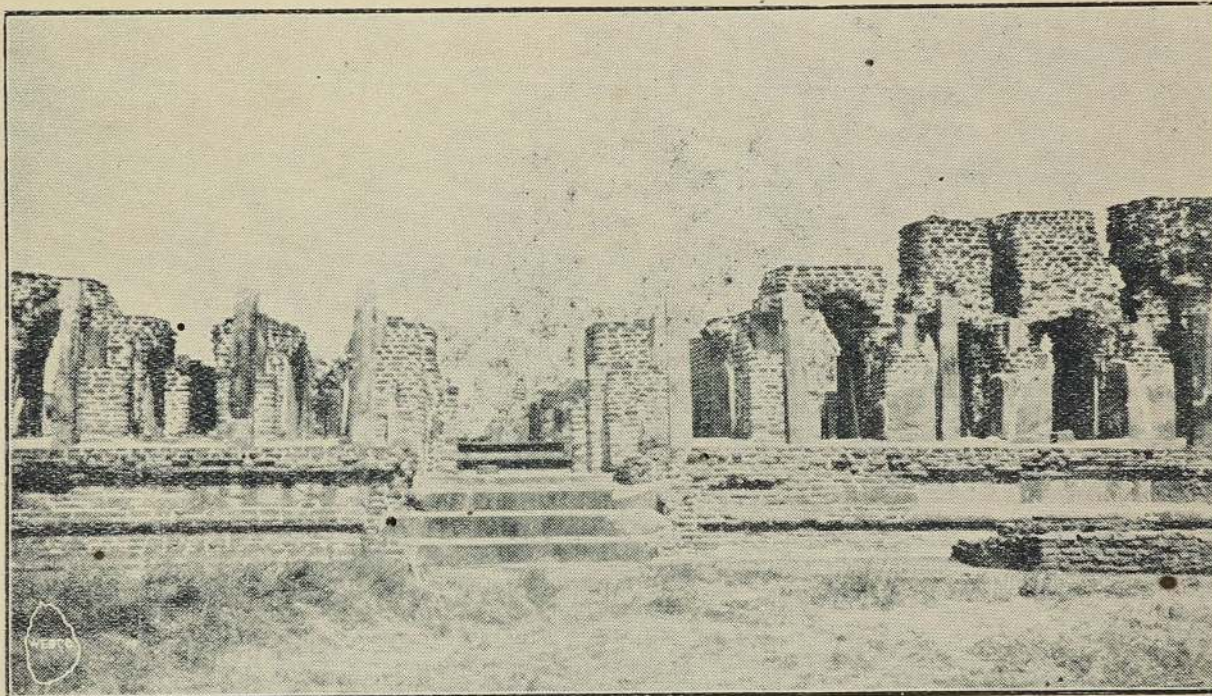


The late Rev. Ananda Metteyya
(of the First Buddhist Mission to England).

from lust and impurity, pliable, alert, steady, and unshakable, I directed my mind to the "*Comprehension of the Cessation of the Corruptions*". I realised in accordance with fact, "This is sorrow", "This, the Arising of Sorrow". "This, the Ceasing of Sorrow." "This, the Path leading to the Cessation of Sorrow". Likewise, in accordance with fact, I realised: "These are the Corruptions", "This is the Arising of the Corruptions", "This, the Ceasing of the Corruptions", "This, the path leading to the Cessation of the Corruptions". Thus cognising, thus perceiving, my mind was delivered from the Corruption of Sensual Craving; from the Corruption of Craving for Existence; from the Corruption of Ignorance. Being delivered I knew, "Delivered am I"; and I realised "Rebirth is ended; fulfilled the Holy Life; done what was to be done: there is none other beyond this life."

This is the third knowledge that I realised in the last watch of the night. Ignorance was dispelled, and wisdom arose; darkness vanished, and light arose—as it would be to a person who is strenuous, energetic and resolute.

Even such a pleasurable sensation did not take possession of my mind.



The Remains of the Palace of King Parakramabahu the Great at Polonnaruwa.

ONE OF THE FIRST UTTERANCES OF THE BUDDHA.

Dhp. v. 153 & 154. "Many a house of life Hath held me—seeking ever him who wrought These prisons of the senses, sorrow-fraught; Sore was my ceaseless strife! But now, Thou builder of this Tabernacle—Thou! I know Thee! Never shalt thou build again These walls of pain, Nor raise the roof-tree of deceits, nor lay Fresh rafters on the clay; Broken thy house is, and the ridge-pole split! Delusion fashioned it! Safe pass I thence—Deliverance to obtain."

(EDWIN ARNOLD) by Noolaham Foundation
noolaham.org | aavanaham.org

THE DEATH OF THE BUDDHA.

Then the Blessed One addressed the Bhikkhus and said:—"Behold, O Bhikkhus! Now I speak to you. Transient are all component things. Strive on with diligence. In no long time the Final Release of the Accomplished One will take place. After the lapse of three months from now the Accomplished One will attain unto Pari-Nibbana." Thus the Blessed One said; after which the Auspicious One, the Teacher, furthermore addressed as follows:—

"Ripe is my age; short is my life. Leaving you I shall go. I have made myself my refuge. Be diligent, O Bhikkhus, mindful and virtuous. With thoughts collected guard your minds. He who lives strenuously in this Dispensation will escape the cycle of rebirth and put an end to suffering."

HIS LAST MEAL

Now at that time the Blessed One was staying at Pava in the mango grove of Cunda the smith.

Then Cunda the smith heard that the Blessed One had arrived at Pava and was staying in his mango grove. So Cunda went to where the Blessed One was, and approaching Him

respectfully, saluted Him and sat on one side. As he sat thus, the Blessed One instructed, incited, inspired and gladdened him with a religious discourse.

Then Cunda who was thus instructed, incited, inspired and gladdened by the Blessed One spoke to the Buddha as follows:—

"Lord, let the Blessed One accept my alms for tomorrow together with the company of Bhikkhus."

The Blessed One assented by His silence.

Thereupon Cunda the smith knowing that the Blessed One had accepted his invitation rose from his seat, respectfully saluted the Blessed One, passed round Him to the right, and departed. And Cunda, after that night was over, made ready in his house choice food both hard and soft, together with a large quantity of tender boar's flesh, and

intimated the time to the Blessed One, saying:—"It is time, O Lord! The alms is ready."

Then the Blessed One dressed Himself, in the forenoon, and taking bowl and robe went, together with the company of Bhikkhus, to the abode of Cunda the smith and sat on the prepared seat. Seated thus the Blessed One addressed Cunda as follows:—"O Cunda, serve me with that tender boar's flesh which you have prepared: but serve the company of Bhikkhus with other food—both hard and soft."

"Very well, O Lord," said Cunda in response to the words of the Blessed One, and did accordingly.

Thereupon the Blessed One said to Cunda:—"Whatever, O Cunda, remains of the tender boar's flesh, bury that in a hole in the ground. For, Cunda, I perceive not in this world of gods, Maras, and Brahmas, and amongst other beings, together with ascetics and brahmins, and gods and men, anyone who could eat this food and well digest it save the Accomplished One."

"Very well," responded Cunda and buried the remainder of that boar's flesh in a hole in the ground, and approaching the Blessed One, respectfully saluted Him, and sat on one side. As he was seated thus the Blessed One instructed, incited, inspired and gladdened him with a religious discourse and departed.

Then arose in the Blessed One, who partook of the meal of Cunda the smith, a grievous sickness, a dysentery, and severe pains, resembling those of death, set in. But the Blessed One, conscious and reflective, bore them up unwaveringly.

Thereupon the Blessed One addressed Ananda and said:—"Come, Ananda, let us go to Kusinara."

"Very well, Lord!" replied Ananda.

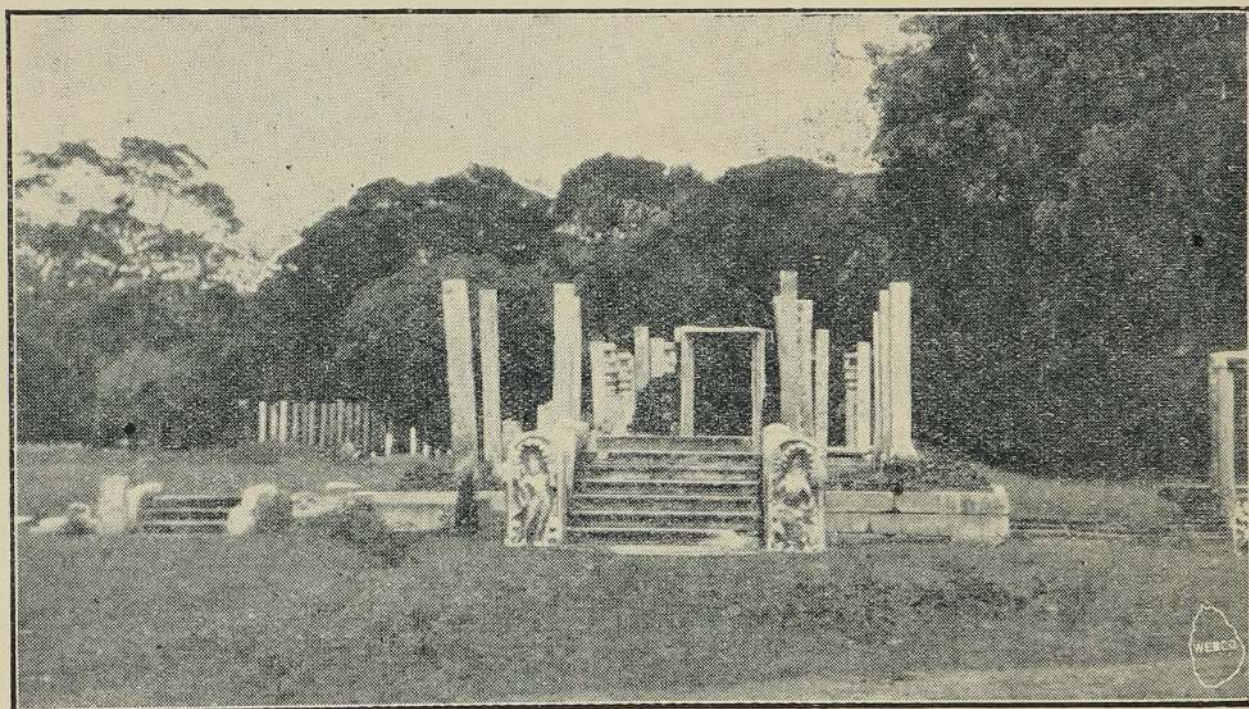
HIS LAST CONVERT.

At that time a wandering ascetic named Subhadda was living at Kusinara. He heard the news that the Ascetic Gotama would attain to Pari-Nibbāna in the last watch of that night. And he thought:—"I have heard grown-up and elderly teachers and their teachers, the wandering ascetics, say that seldom and very seldom indeed do Exalted, Fully Enlightened Arahants arise in this world. Tonight in the last watch the Ascetic Gotama will attain Pari-Nibbāna."

arisen in me, and I have confidence in the Ascetic Gotama. Capable indeed is the Ascetic Gotama to preach the doctrine so that I may dispel my doubts."

Thereupon Subhadda, the wandering ascetic, went to Upavattana Sala Grove of the Mallas where the venerable Ananda was, and approaching him spoke as follows:—"I have heard grown-up and elderly teachers and their teachers, the wandering ascetics, say that seldom, very seldom indeed do Exalted, Fully Enlightened Arahants arise in this world. Tonight in the last watch the Ascetic Gotama will attain Pari-Nibbāna. A doubt has arisen in me, and I have confidence in the Ascetic Gotama. Capable indeed is the Ascetic Gotama to preach the doctrine so that I may dispel my doubts. Shall I, O Ananda, obtain a glimpse of the Ascetic Gotama?"

When he spoke thus, the venerable Ananda said:—



Ruins of a Pirivena, Anuradhapura.

"Enough, friend Subhadda, do not worry the Accomplished One. The Blessed One is wearied."

For the second and third time Subhadda made his request and for the second and third time Ananda replied in the same manner.

The Blessed One heard the conversation of the venerable Ananda and the wandering ascetic, and addressing Ananda said:—

"Nay, Ananda, do not prevent Subhadda. Let Subhadda, O Ananda behold the Accomplished One. Whatever Subhadda will ask of me, all that will be with the object of gaining knowledge, and not of troubling me. And whatever I shall say in answer he will readily understand."

Thereupon the venerable Ananda told Subhadda the

wandering ascetic:—"Go, friend Subhadda, the Blessed One gives you leave."

And Subhadda the wandering ascetic went to where the Blessed One was and approaching Him rejoiced with Him and exchanging friendly greetings sat on one side. Seated thus, Subhadda the wandering ascetic spoke to the Buddha as follows:—

"There are these ascetics and Brahmans, O Venerable One, who are leaders of companies and congregations, who are heads of sects, and are well-known, renowned religious teachers, esteemed as good by many, as for instance—Pūrana Kassapa, Makkhali Gosala, Ajita Kesa Kambili, Pakuda Kaccāyana, Sañjaya Belatthiputta, Nigantha Nātaputta,—do they all, as they themselves claim, thoroughly understand or not, or have some of them understood, and some not?"

"Let it be, O Subhadda! Trouble not yourself as to whether all or some have realised or not. I will preach the doctrine to you. Listen and bear it well in mind. I shall speak."

"Very well, Lord," replied Subhadda, and the Blessed One spoke as follows:—

"In whatever Dispensation there exists not the Noble Eight-fold Path, neither the first Samana, nor the second, nor the third, nor the fourth is to be found therein. In whatever Dispensation, O Subhadda, there exists the Noble Eight-fold Path, there are also to be found the first Samana, the second Samana, the third Samana, and the fourth Samana. In this Dispensation, O Subhadda, there exists the Noble Eightfold Path. Here indeed are found the first Samana and second Samana, the third Samana, and the fourth Samana. The other foreign Schools are empty of Samanas. If, O Subhadda, the Bhikkhus lived accordingly, the world would not be void of Arahants.

"My age was twenty-nine when I renounced the world as a seeker after what is good. Now one and fifty years are gone since I was ordained, O Subhadda. Outside this fold there is not a single ascetic who acts even partly in accordance with this realisable doctrine."

Thereupon Subhadda spoke to the Buddha as follows:—

"Excellent, Lord, excellent! It is, Lord, as if a man were to set upright that which was overturned, or were to

reveal that which was hidden, or were to point the way to one who had gone astray, or were to hold a lamp amidst the darkness—so that those who have eyes may see. Even so has the doctrine been expounded in various ways by the Blessed One. That I, O Lord, seek refuge in the Buddha, the Doctrine, and the Order. May I receive the lesser and the higher ordination in presence of the Blessed One!

"Whosoever, Subhadda, previously a heretic, desires the lower and higher ordination in this Dispensation, remains four months on probation. At the end of four months—the Bhikkhus approving—he is ordained and raised to the status of a Bhikkhu. Nevertheless, on understanding I make individual exceptions."

"If, Lord, former heretics who desire the lower and higher ordination in this Dispensation remain on probation for four months, and after the lapse of that period, the Bhikkhus approving, are received into the Order, I will remain on probation for four years, and at the end of that period, the Bhikkhus approving, let me be received into the Order and raised to the status of a Bhikkhu."

Then the Blessed One addressed Ananda and said:— "Then, Ananda, ordain Subhadda."

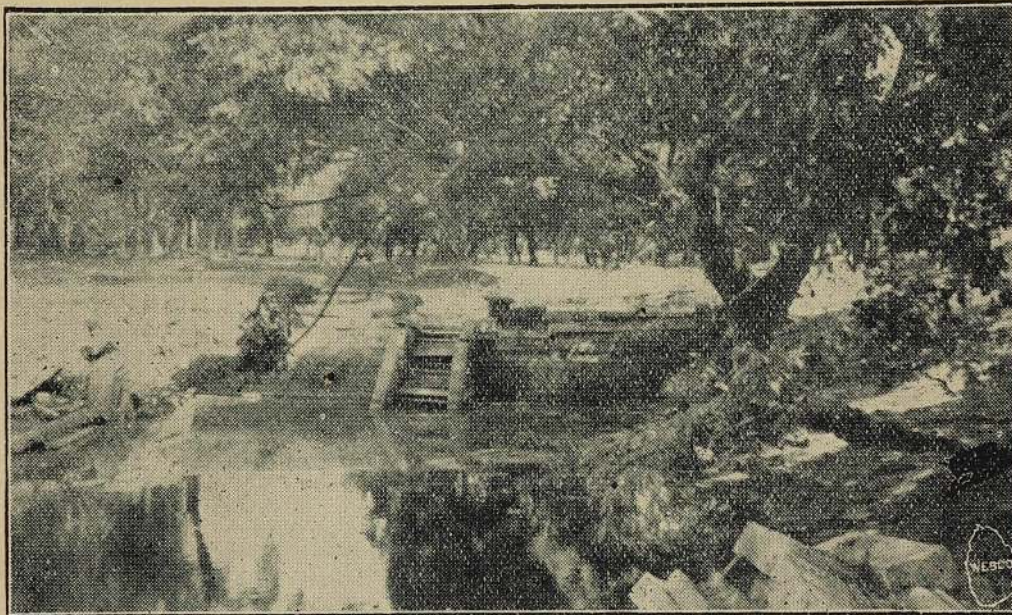
"Very well, Lord," replied Ananda.

And Subhadda the wandering ascetic spoke to the venerable Ananda as follows:—

"It is a gain to you, O venerable Ananda! It is indeed a great gain to you, for you have been anointed by the anointment of discipleship in the presence of the Blessed One Himself."

Subhadda the wandering ascetic received the lesser and the higher ordination at the hands of the Blessed One.

And in no long time after his higher ordination, the venerable Subhadda, living alone, remote (from men), strenuous, energetic and resolute, realised, in this life itself, by his own intuitive wisdom the consummation of that incomparable life of Holiness, and lived abiding (in that state) for the sake of which sons of noble families rightly leave the household for the homeless life. He perceived that rebirth was ended, completed was the holy life, that after this life there was none other.



Ruins of a Stone Bath at Anuradhapura.

And the venerable Subhadda became one of the Arahants. He was the last personal convert of the Blessed One.

THE LAST SCENE.

Then the Blessed One addressed Ananda and said:—“It may be, Ananda, that you will say thus:—‘Gone is the Master of the Teaching! There is no Teacher for us!’ Nay, Ananda, do not think thus. Whatever Doctrine and Discipline taught and promulgated by me, Ananda, will be your Teacher when I am gone.”

* * * *

Then the Blessed One addressed the Bhikkhus and said:—“If, O Bhikkhus, there be a doubt or perplexity in any Bhikkhu with regard to the Buddha, the Doctrine, the Order, and the Practice, do ask me and repent not afterwards thinking—‘We were face to face with the Teacher, yet we were not able to question the Blessed One in His presence.’”

When He spoke thus, these Bhikkhus were silent.

For the second and third time the Blessed One addressed the Bhikkhus in the same words. And for the second and third time the Bhikkhus were silent.

Then the Blessed One addressed the Bhikkhus and said:—“Perhaps it may be out of respect for the Teacher that you do not question me. Let a friend, O Bhikkhus, tell it to another friend.”

Still the Bhikkhus were silent.

Thereupon the venerable Ananda spoke to the Buddha as follows:—“Wonderful, Lord! Marvellous, Lord! Thus am I pleased with this company of Bhikkhus. There is not a single Bhikkhu who entertains a doubt or perplexity with regard to the Buddha, the Doctrine, the Order, and the Practice.”

“You speak out of faith, Ananda. With regard to this matter there is knowledge in the Accomplished One that in this company of Bhikkhus there is not a single Bhikkhu who entertains a doubt or perplexity with regard to the Buddha, the Doctrine, the Order, and the Practice. Of these five hundred Bhikkhus, Ananda, he who is the last is a Stream-Winner, not subject to fail, but certain and destined for enlightenment.”

Then the Blessed One addressed the Bhikkhus and said:—“Behold, O Bhikkhus, I tell you now: Subject to change are all component things. Strive on with diligence.”

These were the last words of the Accomplished One.

Thereupon the Blessed One attained to the First Ecstasy. Emerging from which He attained in order to the Second, Third, and Fourth Ecstasies. Emerging from the Fourth Ecstasy He attained to “The Realm of Infinity of Space.” Emerging from which He attained to “The Realm of Infinity of Consciousness.” Emerging from which He attained to “The Realm of Nothingness.” Emerging from which He attained to “The Realm of Neither Perception nor Non-Perception.” Emerging from which He attained to “The Cessation of Perceptions and Sensations.”

Thereupon the venerable Ananda addressed the venerable Anuruddha and said: “The Blessed One has passed away, O ven'ble Anuruddha.”

“Nay, Brother Ananda, the Blessed One has not passed away. He has attained to ‘The Cessation of Perceptions and Sensations.’”

Then the Blessed One emerged from the “Cessation of Perceptions and Sensations” and attained to “The Realm of Neither Perception nor Non-Perception.” Emerging from which He attained to “The Realm of Nothingness.” Emerging from which He attained to “The Realm of Infinity of Consciousness.” Emerging from which He attained to “The Realm of Infinity of Space.” Emerging from which He attained to the Fourth Ecstasy. Emerging from which He attained to the Third Ecstasy. Emerging from which He attained to the Second Ecstasy. Emerging from which He attained to the First Ecstasy. Emerging from which He attained to the Second Ecstasy. Emerging from which He attained to the Third Ecstasy. Emerging from which He attained to the Fourth Ecstasy. Emerging from which, and immediately after, the Blessed One finally passed away.



Buddha Statue at Anuradhapura.

ABBREVIATIONS.

- A. — Anguttara-Nikāya.
- Bv. — Buddhavansa.
- D. — Digha-Nikāya.
- Dhp. — Dhammapada.
- M. — Majjhima-Nikāya.
- S. — Sanyutta-Nikāya.
- Sup. — Sutta-Nipāta.



RIGHT MEDITATION

*O blissful hour, when silent and alone
In reverent love before Thy shrine I bend,
With firm resolve the Truth by Thee made known
To learn in fulness and to comprehend.*

*From transient things my spirit I withdraw,
From self and all that would my powers bind,
By meditation on Thy Holy Law
. The way of true enlightenment to find.*

*With ardent soul Thy patient steps I trace
From mortal frailty to perfection's height
And enter thus, in thought, the Holy Place,
The realm transcendent of Eternal Light.*

*As flows the stream into the boundless sea,
So with the Infinite my being blends
And in that moment knows the ecstasy
Of bliss immortal, peace that never ends.*

*Again descending to this mortal plane,
Mine be the task to make the vision real,
That selfless state of holiness to gain
Where Truth its fulness can in me reveal.*

A. R. ZORN.

BUDDHISM IN EUROPE.

A Report from Christmas Humphreys, Esq., M.A., L.L.B., Barrister-at-Law, President of the Buddhist Lodge, London, and Chairman of the London Buddhist Joint Committee.



It is obvious that the world of Buddhism, East and West, must adopt some means of keeping in touch with its component parts, and the obvious method is to use that periodical which is most international in scope. To *The Buddhist Annual*, therefore, should be sent each year an account of the year's work in the field of Buddhism from different corners of the world. Acting upon this opinion, and in the absence of anyone else willing to assume the thankless responsibility, I have once more drafted a report on the work in Europe during the past year. Of England I can speak from experience. For matters arising outside England I must depend on other people's reports. Those who consider their work should have been mentioned will please in future let me know in time at the Lodge Headquarters, 121 St. George's Road, London, S. W. 1. Meanwhile I will make my report to the best of my ability.

After a most successful joint Wesak Meeting in May 1929, the various Buddhist Societies in London settled down to another year's work in the cause of the Dhamma. Little occurred in the Summer months, but with the Autumn came one of those periodic waves of spiritual energy on which the wise man hurries forward to achieve his ends. This influx of strength, coupled with pecuniary assistance from Burma, to be mentioned later, has enabled us to make fresh plans and to organise fresh activities.

To begin with the oldest of the Buddhist Groups extant

in London, The Buddhist Lodge, our membership has now reached eighty seven, and although the attendance at our meetings is never large, there is a steady stream of members and visitors who become saturated with Buddhist thought and carry its principles far and wide. The work at our meetings has alternated between consideration of material for the "Glossary" now being compiled and edited by Mr. March, and discussions on the application of Buddhist principles to

daily life. We hope to publish a very brief Buddhist Glossary as a supplement to the Wesak number of *Buddhism in England*, to be followed as soon as possible by a longer and more complete "Glossary" to form a companion volume to our textbook *What is Buddhism?* Mr. March, however, scorns all compromise, and having begun his researches into the thousand-and-one terms which are to be found in Buddhist literature, has no intention of allowing himself to be permanently confined within

the limits of a pocket volume. His more extended researches, studies, therefore, which are now appearing in the pages of the magazine, will one of these days appear in volume form, and will no doubt prove of considerable value to the Buddhist world.

Our text-book *What is Buddhism?—An Answer from the Western Point of View* is approaching a third edition. Mr. Van Dienst of Java is translating it into Dutch for use in the Island, and the famous Japanese Buddhist, Professor Takakusu, is translating it, with a running Commentary, into



The Leaders of The International Buddhist Union at Mandalay.

(Front: from Left), Brahmachari Govinda, General Secretary I. B. U., the Rev. Nyanatiloka Thera, President, I. B. U., and Adiccavamsa Thera.

(Back), Messrs. Maung Maung Hwin and U. Kyaw Hla, Consuls of the I. B. U. at Mandalay.

Japanese, and publishing it month by month in the Japanese magazine, the title of which in English is *Modern Buddhism*. The German and Chinese editions will be ready by next year.

Largely in consequence of a careful study of the article by the late Ananda Metteyya which appeared in *The Buddhist Annual* of 1929, we turned our attention to the preparation and dissemination of pamphlets and other inexpensive literature, and the result is being well received. The first two of our new series are already on sale: *Buddhist Lodge Pamphlet No. 1—Buddhism Applied*, and *Buddhist Lodge Pamphlet No. 2—Extracts from the Buddhist Scriptures*, while others in the same series which will appear shortly are *Buddhism for Young People*, *Buddhist Morality*, and *Extracts from the Buddhist Scriptures, II*. At the same time Mr. George E. O. Knight, London Editor of the Anglo-American Manuscript Service, asked me to write a special pamphlet on Buddhism as "A Religion for Modern Youth," and the result is now on sale at 1/-. These pamphlets will be sold at all meetings and public lectures, and used by members of the Lodge for propaganda purposes.

The Lodge Lending Library has now completely overflowed, and a second bookcase has been acquired to house the overflow. On the other hand, the output of Buddhist books

year has been almost non-existent. With the exception of Sir Hari Singh Gour's *The Spirit of Buddhism*—a most disappointing work—nothing of a purely Buddhist nature has come to our notice. Mention must, however, be

made of Mr. B. L. Broughton's *Vision of Kwanon*, which will be eagerly received wherever there are those who like a charming tale most charmingly retold.

The prospects of the immediate future are somewhat brighter. Messrs. Luzac & Co. are shortly publishing a new book by Mr. Dwight Goddard, the venerable author of *Was Jesus influenced by Buddhism?* and other works. We have been privileged to glance at the MS. of this work and find that it treats the whole field of Buddhist principles, and the Path in particular, from a new and interesting angle. Another volume in the press is Dr. Ernest Rost's new work *The Nature of Consciousness*, in which he treats his subject from the scientific standpoint and endeavours to make his arguments clear to the untrained mind with the aid of numerous diagrams. Turning to the East, we hear from Mrs. Suzuki in Japan that she is writing a book on

the elements of the Mahayana, and we hope to be allowed to publish this ourselves. With Dr. Mc Govern's *An Introduction to Mahayana Buddhism* going out of print, there



From a Portrait by his Son S. Roerich.
 Professor Nicholas Roerich in Tibetan costume holding the Casket of the Roerich Museum.

is now no elementary text-book on this aspect of the Dhamma to be obtained, and Mrs. Suzuki's book will be welcomed far and wide.

The most distinguished of our Lodge visitors during the year was Mr. Ernest Hunt, on a visit from Hawaii. We thought that we were contending with difficulties in London, but our problems are negligible in the face of his. All honour to this lion-hearted worker in the Dhamma's cause. Other visitors included Mr. Uchida of the Nishi Honwanji in Kyoto and Mr. G. E. O. Knight, the well-known explorer, who later became a Member of the Lodge.

The public Lectures organised by the London Buddhist Joint Committee last Summer were a distinct success, and we are therefore planning another series this Spring to culminate in the joint Wesak Meeting on May 12th. The first of the new series will be made memorable by one of the now rare appearances in public of Mr. Edmond Holmes, the veteran author of *The Creed of Buddha*. This series will follow another series of three lectures at the same Hall under the auspices of the newly-formed London Young Men's Buddhist Association, of which further mention will be made later, and the lectures as a whole should serve to interest a large number of Londoners. On the other hand, our scheme for having a lecture on Buddhism included in the Autumn programme of the numerous societies in and around London which exist for hearing lectures on divers topics lamentably failed, partly owing to the fact that we were late in applying for a date, and partly owing to that slowly dying hostility of a certain type of mind to any idea which may disturb the Christian-steeped complacency of its own. We hope to do better in the Spring. A well-attended meeting held at Dr. Ernest Rost's house in Putney last November showed how much a meeting, once convened, is widely appreciated.

Buddhism in England, our Magazine, is at last beginning to grow, thanks to the tireless energy displayed on our behalf by friends in Burma, headed by our business agent, U. Kyaw Hla of Mandalay, and that brilliant mathematician and learned Buddhist, U. Ba Sein, T.P.S. of Rangoon, who has accepted the position of Vice-President of the Lodge in Burma. This gentleman has very kindly collected a goodly sum on our behalf and all but guaranteed a like sum in years to come. The immediate result has been an increase of four pages in

the size of the Magazine, an increase in the number printed every month in order to meet the rising demand, and the addition of a series of illustrations, the first being the work of that accomplished Buddhist artist, Mlle Louise Janin of Paris. We cannot describe how much the help of U. Ba Sein and his colleagues will mean to the future of our work. At last we can turn to expansion instead of the ceaseless striving of the last six years merely to preserve the *status quo*. We have offered U. Ba Sein two pages a month in our Magazine so that he may use it for revealing his marvellous discoveries in the interrelation of Higher Mathematics and Buddhist Psychology, and intend to do our best to interest the greatest European scientists in the significance of these discoveries.



Stone Railings at Anuradhapura.

Turning to the other Buddhist Societies in London, there are three, of which two are to be found at the Headquarters of the Buddhist Mission in Gloucester Road, Regent's Park. The Manager of the Mission, Mr. D. Walisinha, takes every opportunity offered him to widen the field of work of the two Bhikkhus who remain in London, while the latter's remarkably improved English increases the value of the lectures which they give. The British Maha Bodhi Society are to be congratulated upon an excellent list of lectures arranged for the Spring Session, and their work is now displaying an increase both in volume and value. The Students' Buddhist Association, whose Annual Dinner last December I had the honour to attend, seems to be covering much the same ground as its elder brother, while the main object of the newly formed Y. M. B. A., a separate organisation from the others, is to help Buddhist students with their educational and social requirements during their stay in England. The new association, for which Daya Hewavitarne is primarily responsible,

hopes to exchange its present temporary headquarters for a permanent Hostel as soon as suitable premises can be obtained.

The British Buddhist published by the Maha Bodhi Society continues to appear monthly and is appreciated by a growing circle of readers.

After a few months' hard work at Croydon, the air-port of London, Mr. Deshumbert and Mr. H. E. Boedeker have managed to crystallise the interest aroused by a lecture by Mr. Francis Payne into a little Buddhist Group, meeting on Sundays. We need a chain of such Groups all round London

In Ireland, very valuable work is being done almost single-handed by Miss Vivian Butler Burke. She writes us* that within 1929 she had fifty three Lectures on Comparative Religion delivered at her house, 11 Harcourt Terrace, Dublin, eighteen of which were on Buddhism. Some of these were given by Dr. A. P. de Zoysa, a Sinhalese Buddhist staying in England. During Wesak week 1929 the Rev. Will Hayes of the Unitarian Church, Chatham, went over from England and gave twelve lectures on Buddhism, the following being some of the subjects: Buddhist India; Asoka; The Prince Wonderful; The Way Shower; The First Truth; Sorrow's Cause; Sorrow's Ceasing; The Noble Eightfold Path.

An attempt to elicit an up-to-date report from each of the other European Centres, in order to justify the title of this article, met with indifferent success. The following, however, is a slightly condensed report from Miss Constance Lounsbury, the indefatigable organiser of the Paris Group, "Les Amis du Bouddhisme":—

In October 1928, with the approval of the Venerable Tai-Hsu, a group was formed in Paris for the study of Buddhism with the aim of becoming a living centre for Buddhism in France. This group, though small, has representatives of six nationalities among its members.

The festival of Maitreya was celebrated by the Venerable Tai-Hsu in person, and to celebrate Wesak the Ven. Bhikkhu Nandasara came from London specially.

This Winter "Les Amis du Bouddhisme" obtained its charter as a legal association, elected its officers, organized its first public conference, (given by the President G. Marquès Riviere, before some four hundred persons), and published a French translation by the Hony. Secretary, Marguerite La Fuente, of *Kamma* by the Bhikkhu Silacara.

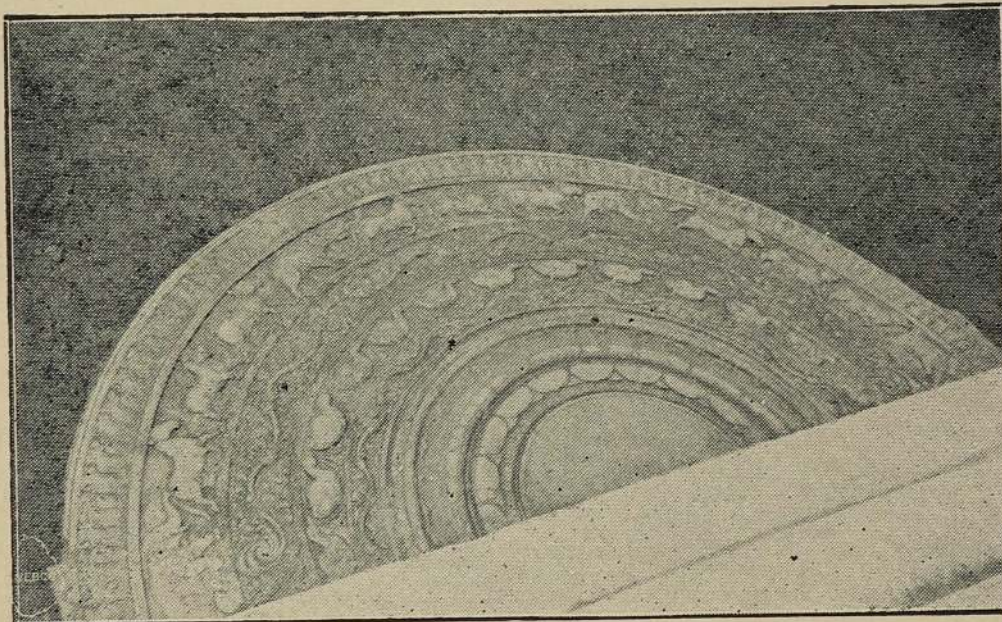
Study meetings continue, new members have been elected, and a Buddhist movement has been founded at Nantes.

We find among thinking people a reaction from the intellectual poverty of materialism which disposes many to

study Buddhism and its obviously true doctrine of impermanence. Others are drawn by the idea of universal compassion, and a growing interest has been created among the intellectual public in the doctrine. We hope that it may lead more and more to incorporating Buddhist ideals in actual life. There exist in France many learned men who treat Buddhism as an historical subject or a collection of fossilised ideas. There is also a strong Catholic section combatting what they call "the dissolving influence of pessimistic oriental philosophies—which would make occidentals passive and inefficient."

Other public lectures are being organized and pamphlets by instructed writers on Buddhism, as well as certain portions of the scriptures, are being translated. The expenses are borne by certain members and all officers give their services free.

G. Constance Lounsbury,
Vice-President,
12, Rue Guynemer,
Paris.



Moonstone at Anuradhapura.

In Germany, Herr Martin Steinke, of the "Community around Buddha" near Berlin, is quietly carrying on the admirable work associated with his name. Herr Ferdinand Schwab of Munich is doing magnificent work in translating more and more of the Buddhist Scriptures into German, and his catalogue of recently published works and

books in hand is a rival to the work of the Pali Text Society, its English counterpart. We received vague information of a new Group in Prague under the leadership of Mr. Slouka, the Assistant Astronomer at the Observatory, but communication seems for the moment to have broken down. Dr. Christian F. Melbye of Copenhagen will no doubt speak for himself.

I cannot speak for other European countries, but the increasing interest in Buddhist principles displayed both directly and indirectly in the English Press is very remarkable, and only equalled by the interest shown by many leaders of the Christian Church. Examples of the former may be seen in the leaders and "leaderettes" of the London "dailies" and

* We are responsible for this paragraph.—Edd. B. A. of C.

in letters to the Editor, showing that our most important work is, as some of us have always held, rather to permeate current thought than to convert a few individuals. As an example of Church interest, reference may be made to the address of a Congregationalist pastor at Liverpool which was reported in our Magazine at page 210 of the March issue. A survey of Buddhism in the American Continent is outside the purview of this article, but lest the news should not be given to the readers of the *Annual* in any other way, mention must be made of recent developments. In New York the most important events were the Ven. Bhikkhu Vajiranana's visit to the New York Maha Bodhi Society with a view to its re-organisation, a visit which is still continuing, and the foundation by Mr. George S. Varey of the New York Bodhasala. The difficulties which this ardent Buddhist is endeavouring to surmount would appal the stoutest heart. Nevertheless this singlehanded worker hopes to bring out the first issue of a new Magazine, *The American Buddhist*, in time for Wesak.

From Los Angeles Mr. Sievwright, the leading Buddhist in that City, writes to say that the prejudice of recent years against Oriental thought is gradually giving way before the repeated series of lectures being given by learned Swamis from India, and the "outlook is therefore brightening."

Meanwhile we have only just heard of a Buddhist Group at Santiago in Cuba which has been established five years. The Secretary, Senor Emilia Gonzalez de Grau, tells me that he is just about to publish a third edition of their booklet *Budhism and Buddhism*, written of course in Spanish. We must congratulate our Cuban co-religionists on achieving such success in what must be very difficult soil.

Rumours of the establishment of Buddhist temples in the West are numerous, but the temples remain scarce. We have been shown a picture from a Japanese paper of the temple to be erected in Paris, by Japanese Buddhists, and we hear from the United Press that Dr. Sven Hedin, the famous explorer, is raising the sum of \$ 135,000 for the erection of Buddhist temples in Chicago and Stockholm. We are not told, however, who will use either.

No doubt Mr. Josias van Dienst of Java will be sending his own report of his activities in that Island, and the same will probably apply to the Buddhist movement in Singapore and the

various towns in China where His Eminence Tai Hsu continues his widely spread campaign.

To return to Buddhism in London, we are at present making preparations for a joint public Wesak Meeting on a larger scale than ever, and hope that it will mark the beginning of a yet more prosperous year.

The time seems opportune for a survey of our field of work, and nothing but perfect honesty will avail. We must face the fact that any attempt to bring the West into the Buddhist fold is as futile as it is contrary to the trend of progress at the present time. But there are two directions in which we can do excellent work. In the first place, by the power of sustained and concentrated thinking we can to a remarkable extent influence the trend of current thought. Thought of natural justice (a better phrase than 'karma'), of 'Have we lived before?', and 'Is not the idea of a personal God absurd?', have a way of making themselves increasingly heard, and this is all to the good, whether or not the thinkers of such thoughts have any idea of their origin. Secondly, we can 'convert', though the term is an unpleasant one, those scattered individuals who are seeking for the solution of life's problems which the Dhamma gives. But just as those individuals by thought and word and deed are acting as distributing centres for Buddhist principles, so the improving thought-form of the masses breaks through the limitations of the individual's mind, and so the interaction of the two main ways of working brings about the same result. For the former object, we rely upon the distribution of literature and public lectures; for the latter purpose we rely on study classes, discussions, and friendly argument.

Our difficulties are three-fold: lack of money, lack of co-ordinated effort, and the apathy of those "helpers" who "wish you well" and "would like to help" until a way of helping is offered them, when they find they are "too busy at the moment" but "will see later on." This type however, is not confined to London!

In spite of these barriers the work is slowly progressing, but not until more of the countless Buddhists in the East will follow the example of our Burmese brothers, by showing in truly practical way their goodwill for our work, will that work assume the proportions which the Message of the All-Enlightened One deserves.

THE GREATEST OF THE ARYAS.

[BY DR. G. P. MALALASEKERA, M. A., PH. D.]

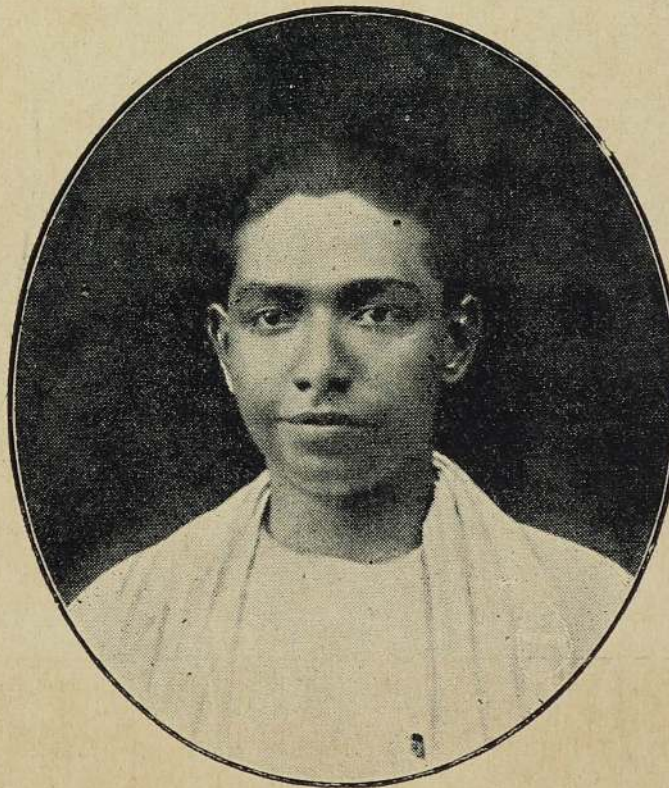
*"I shall teach Compassion unto Men,
 And be the speechless worlds Interpreter,
 Abating this accursed flood of woe
 Not Man's alone."*

SUCH was the divine urge that saw its culmination 2519 years ago at the foot of the Peepul Tree in Gaya, in the establishment of a Kingdom of Righteousness, holding its sway, through the ages, bringing comfort and peace to myriads of the world's creatures. It was the crowning glory, the ultimate product, of the Indo-Aryan mind, a mentality as pre-eminent in its achievements in the religious sphere as ancient Greece was great in the realms of philosophy and art. The Personality behind it was one of the greatest characters in human history, whom the non-Buddhists of his day called Gautama and who is honoured by his followers as the Buddha, "the Awakened One." He yet remains the fairest flower of that mighty tree of the great Aryan Race, which, of all the various root-races that have successively appeared on earth, from aeons long forgotten to the present day, has held the moral and intellectual supremacy of the world.

The Buddha lived in an extraordinarily interesting period in the history of that mighty human stock. From some region, yet undecided, probably in Central Asia, like some perennial zoophyte, it sent forth bud after bud, which, reaching adolescence, started to seek new lands and new adventures. Earliest among these were the many bands which, entering India through the Himalayan passes, ultimately settled down in the fertile plains of the Gangetic Doab. There, enjoying the simple pleasures of the physical life—pleasures that were easily obtained where Nature was so bountiful—they devoted their abundant energies and their keen and lucid minds to the fathoming of the mysterious deeps of the human Mind. In the course of a few centuries, through long-sustained endeavour, they attained to a perfection in the interior infinities of the Spirit comparable, perhaps, to that which, though in a smaller degree, has later been won by their westward-bound brethren in respect of the external or phenomenal world.

Gautama appeared on the crest of this sweeping wave of spiritual activity and attainment. The early ardent and poetic faith of the Vedas had vanished and men were engaged in an intellectual pursuit of truth. That truth had become a metaphysical maze of widely-differing creeds, theories and conceptions of Life. There was no criterion by which to test the validity of conflicting hypotheses. Men were groping about for that great liberating knowledge about Life, which they felt must somehow, somewhere, exist. But their investigations could lead them no further than the sublimation of Life in the "Days

and Nights of Brahma", with the consequent unending and therefore terrible cycle of existence, no further than a feeling that they had returned to the Source of Life, though that Source itself was subject to Desire and therefore to Pain. Their religions consisted chiefly in views or beliefs, attempts to give theories of Life or explanations of the nature of the Universe. The ultimate Goal of Life, where such was spoken of, was through successive, ever-increasing development of the Self in Man till it united with the Brahman, the source of all Life. But the Brahman itself was subject to Desires, compelling it to emanate in ever new universes, and so on without any end, without any hope of end.



Dr. G. P. Malalasekera, M.A., Ph. D.

It was into such a civilisation that the Buddha was born. Even before his birth Wise Men had prophesied his coming, the arising of a most compassionate Being, who should throw wide the portals to Deliverance and show the Way to freedom from Life's woes. On a smiling Wesak morn he came, when all Nature put on her best garb and showed her most radiant face to greet the World-Saviour.

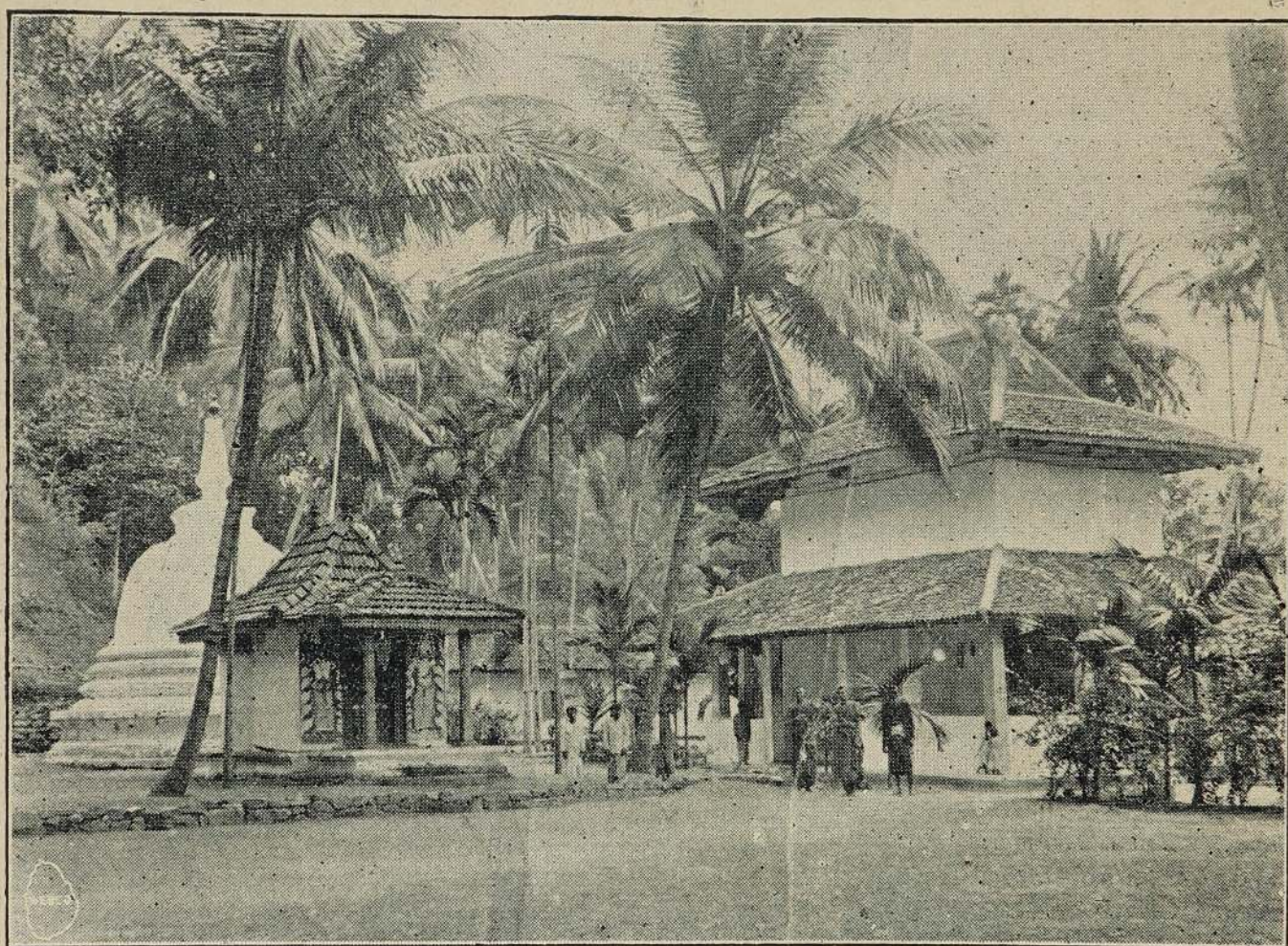
The details of his life, the few such as are recorded, are too well-known to need repetition. Master of all that the Saints and the Sages of his time had to teach him, yet dissatisfied with

them all, because they shewed him no escape from an eternity of involution, from a dreadful cycle of repeated lives, he determined to solve the riddle of Life hitherto uncomprehended, that he himself and millions of suffering beings with him might find repose.

For six long years he strove, such as no man before or since has striven, and out of that travail there came to him the end of his search, the discovery of the Way to Peace. He saw Life face to face; the interminable waves of Life's great Ocean, all round him, the pulsing, breathing, gleaming Sea of Being; and he saw also the further Shore beyond. He saw the grim reality behind the smiling face, the cause of all life's misery. He found that cause in the very thing that seems to all life so dear, so precious, for whose sake in some fancied future beings are ready to suffer interminable pain. He learned the great Delusion, the belief in and hope for Self. Life so far as it is individualised, enselved, is continuous with evil, with suffering. Sages before him had taught the development of an exalted Selfhood. Past that, too, men should go, said the Buddha, giving up all hope, all faith in Self, realising its sorrow-fraught illusion, dreaming no more of "I am" and "I shall be", but destroying Life's cause in the destruction of Selfhood. This constitutes the final and the deepest message of the Buddha to the world.

Having awakened to this supreme truth, he worked very hard for forty five years that he might make known his discovery to the myriads of his fellow-creatures, calling upon them to test it by their own experience, for it is to the eternal glory of Buddhism that its spiritual verities have never been held sacrosanct, things far away, to be approached only with bated breath, but facts to be examined with the greatest scrutiny and to be accepted only if found consonant with the inquirer's reason. Starting from the Deer Park at Isipatana, near Benares, he walked thousands of miles, preaching and exhorting, carrying abroad the Glad Tidings of everlasting, unalloyed, certain Peace: "Wide open are the gates to Immortality; may they, who have ears, listen and be convinced."

It was this desire to show others the way rather than win emancipation himself that had inspired the mighty Being, who was destined to become the Buddha through many aeons of strenuous striving and of ardent search after the secret that should bring healing to at least some portion of life's agony. This incomparable sympathy with all that Lives in pain had urged him to make sacrifices which by their magnitude fill us with wonder. He gave all that men hold most dear, all worldly wealth and power, even all human love, that he might win the great liberating knowledge for the welfare of all creatures, large and small. We are told that when the opportunity presented itself to him of attaining spiritual emancipation, five hundred and fifty lives earlier, at the feet of another Most Compassionate

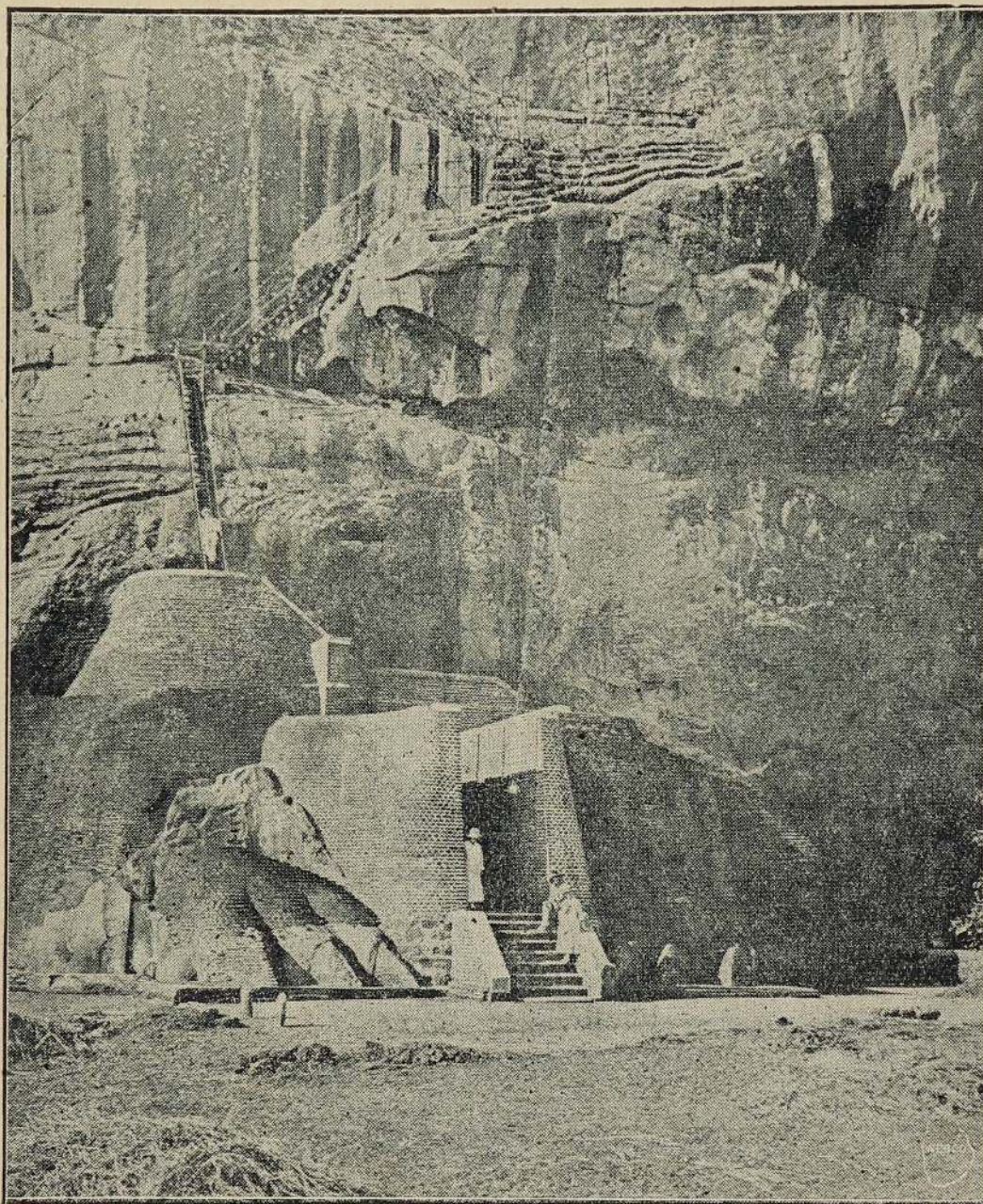


Gangarama Temple, Kandy District, Ceylon.

sionate One, he chose rather to plunge once more into the whirlpool of existence that he might obtain the necessary perfections to become himself a Teacher of men. "What boots it that one strong man," he said, "of deep insight should cross over? Having myself attained to Perfect Knowledge, I will lead across this world of gods and men."

The Buddha's was an eminently practical mind. He saw that a Gospel which preached suffering as the law of Life, and all that men call happiness a delusion and a snare; which demanded of men not only the abnegation of Selfishness, not only the lower selfishness, the desire for personal possession and enjoyment, but also the higher selfishness, for which in its sad craving for existence, men would see Self's dire illusion carried beyond the relentless peace of death,—he saw that

such a Gospel would appeal only to the very few. He therefore graded his teaching to suit the degrees of development of mankind which he divided into three chief stages, passing one into the other by slow gradations, representing not so much the base, aspiring and holy, as the childhood, the adolescence, and the fulness of Humanity. To the child in this progressive scheme of development, which may be called "perfecting", the Buddha lays down the practice of Sila, for the avoidance of future punishment, by an abstention from certain specified evil actions. He appeals to the sense of fear of the child, to him it is the only effective appeal—and enjoins on him the renunciation of those baser cravings, which altogether bar his progress. To the youth, full of self-interest, he had another message—the performance of good deeds, of Love, Charity, and Helpfulness—pointing out that such meritorious actions will bear good fruit in lives of happiness. The Buddha knew the inherent power of Love whereby Love's desire would presently be lost sight of and the Self forgotten in the thought of many selves. When the continued practice of such renunciation has achieved mastery over self-interest, when the blossom of Humanity has ripened to the fruiting, then and only then does the Buddha expect the greatest, last and highest sacrifice of all, the sacrifice of love of the Self. For suffering comes of Self; by Self it lives and in Self's death alone can die. Not through ever-intensifying states of spiritual selfhoods, ever more subtle and more highly organised, but only by the destruction of all desire howsoever subtle, like a flame whose fuel is spent,—only thus lies the Way to Peace. And this man can do only by constant and long watchfulness till he perceives regarding himself: "This is not mine, this I am not; there is no Self herein."



Reproduced by kind permission of Messrs. Plate Ltd.
Sigiri Rock, Ceylon. "The Lion's Claw."

Thus new-phrased for every step in the Path, not three different truths, but three facts of the same truth, round the central idea of renunciation, this teaching serves as guiding-star to all beings, whatever their position, inducing in their hearts the growth of love and wisdom and selflessness. Here is no more the Survival of the Fittest, the battle-cry in the lower evolution of the beast, but rather the Sacrifice of the Fittest for the good of all, the spending of the earth's mightiest children for the welfare of their weaker brethren—the uplifting of Existence as a whole rather than the exaltation of the Individual.

Like the Sun, from which the books trace the Buddha's genealogy, this teaching entered alike the palaces of kings and the little huts of the poor, beautifying and ennobling them. Within a few years after the Enlightenment the Gospel had spread far and wide, attracting all and sundry by its piety and wisdom. Within a few hundred years after the Buddha's death well-nigh all Asia's myriads, with many millions in other parts of the then known world had embraced the Dhamma. Recent archaeological discoveries in Central Asia and elsewhere have revealed Buddhist empires, vast and populous, in regions now waste and desolate; nations whose very names are lost but

whose high culture may yet be guessed from their archaeological remains. Burma and Java, Siam, Sumatra, China, Tibet and Japan received its ennobling influence and were bathed in its purifying radiance. But soon the night fell—in obedience to the inevitable Law of Impermanence, which the Buddha repeatedly emphasised—night, filled with heavy slumber and with weird and futile dreams sometimes, and in realm after realm the light faded, flickered and died. And in many countries, where even to-day Buddhism remains the predominant faith, it is nearly being strangled by the accretions of centuries of superstitious ignorance.

Yet, fortunately for mankind, in one or two countries at least the ancient teaching survives handed down in almost its pristine purity, a vivid, potent, living force, and from these lands has grown in recent years a renaissance movement, which is making itself felt in many climes, where the Conqueror's religion had been unknown before, spreading over every continent. And where the Message has been preached it has evoked sympathetic response and lively interest. And that is no wonder, for

"Love sought it : Wisdom found : Compassion made
Gift of its Light to all the world, that we,
Bound to Life's Wheel, by Self's sad chains o'er-
weighed,
Yet might attain its Truth, and so be free.....

"Still, through the fleeting immemorial years
Heart unto echoing heart its Love enchains :
Still, through Life's Veil of torture and of tears,
It shines : It speaks... Ah! Peace, Peace, Peace, that
reigns !"

To the present time, with its growing ideal of a common citizenship for all the world, of peace and good-will, its

selfless teaching has a special appeal. To condemn it as an austere philosophy or an ascetic religion would be ignorance. A religion which preached "To support father and mother, to maintain wife and child, to be engaged in blameless occupation, this is the highest blessing"—to call it austere or ascetic would be very wide of the mark indeed. Such a religion should be appropriate to the needs of Humanity in any age.

It is to this Teaching and its most Compassionate Founder that to-day, in many parts of the world, millions will be drawn, as though by a lodestar, in happy holiday-making crowds, dwelling on thoughts of Peace, their offerings of tribute fragrant flowers and the lovely incense, their lips chanting the sweet refrain :

"O, Thou Eternal One,
Thou Perfection of Time,
Thou Truest Truth,
Thou Immutable Essence of all Change,
Thou most Exalted Radiance of Mercy,
Thou Infinite Compassion,
Thou Pity, Thou Charity."

May all creatures be happy !

THE TEMPLE

BY TU-FU*

(Translated by Miss Edna Worthley Underwood)

Thick trees swallow a mountain trail.
A deep river shines on a temple door.
White mist and cloud-vapours hang heavy here
Sparkling wave-flowers splash and toss.
I no longer believe Heaven greatest and best.

Buddha is over and under all.
I must go! I must wash!
I will worship Gautama.

* The greatest poet of early eighth century China.

THE ANATTA DOCTRINE OF THE BUDDHISTS.

ITS HISTORICAL ASPECT

[BY THE REV. R. SIDDHARTHA, M. A.]



THIS is one of the most common and also one of the most important doctrines of Buddhism. It is most common because we find it everywhere in the Buddhist Canon -The Tipitaka. Whenever we turn over a leaf in the Canon we invariably meet with a line in which *anatta* is emphasized. It is most important because the Buddhist Philosophy is entirely based on that doctrine.

To understand this doctrine thoroughly one must begin with its history, and I shall deal only with the history of this doctrine in the present issue. The three cardinal terms in Buddhist Philosophy are Anicca, Dukkha and Anatta, which mean transitoriness, Unsatisfactoriness and Soullessness. A clear and complete knowledge of these three facts (separately or conjointly) is described by the Buddha as the way to Visuddhi, *i. e.* Perfection or Nirvana.

The word *Anatta* signifies the non-existence of an *Atta* or Soul as it is known to Western Philosophers. It is, therefore, a negative term and it indicates a negation of an existing view. The constant repetition of this negation and the emphasis that has been laid on it further imply that the belief in a soul was very strong amongst the people in whose midst our Lord was born, and that he found it rather difficult to eradicate it.

When I was a student, I was really astonished to see that I could not pass over a page of any Buddhistic book without noticing something against this *Atta* doctrine, and I wanted to know why it was so. However, I could not satisfy my curiosity till I studied the history of religion in India. By the help of the study of this history I was able

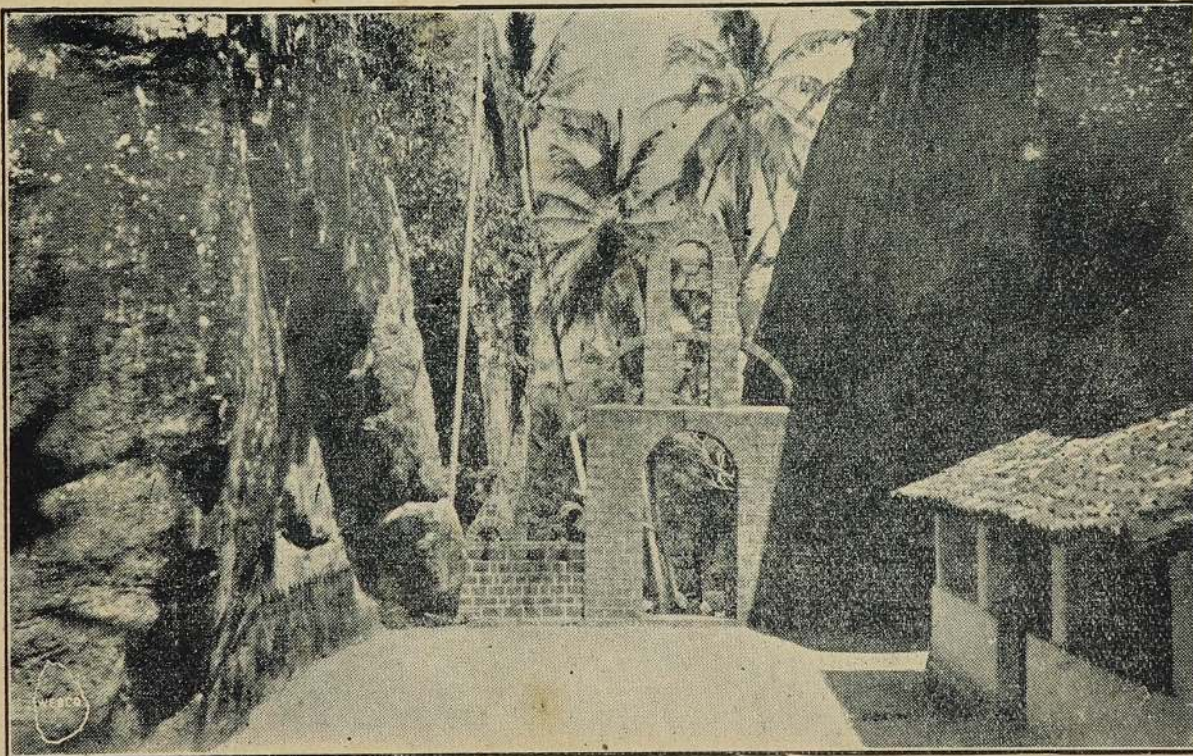
to solve my problem. If you read the history of religion in India, you will find that there were two main theories prevalent in that land about the world and its beings, namely, the *Devavada* and the *Atnavada*. Of these, the first one has been referred to by different names by different thinkers at different ages, such as the *Brahmavada*, *Paramatmavada*, *Nirmanavada*, *Isvaravada*, etc. But it was known to the Buddha by the name of *Issaranimmanavada* and the modern philosophers refer to it as *Theism* in general. The different names by which it has been referred to, indicate indirectly that this doctrine was not stable and that different philosophers thought of a supreme being in different ways. According to the history of Indian religion

we find that the earliest conception was what is now known as Animism. This was a belief in all sorts of minor demons and fairies, and spirits, ghosts and gods. This is to be found recorded in ancient astrology, magic and folk-lore.

The next was Polytheism. This was a better and more advanced idea about the spirits that were supposed to

animate the greater forces and phenomena of nature. This was a conception as to the great gods preserved in the Vedas and explained in the Brahmanas.

Then came Pantheism which is known as *Advaitavada* or *Vivadevavada*, and this was a still later and a still more advanced idea of a unity lying behind all these phenomena both of the first and of the second class. This is preserved in the Upanishads, and was subsequently elaborated and systematised by Sankaracharya; and this was most probably the view that was predominant at the time of the Buddha.



Courtyard, Aluvihara Rock Temple, Matale, Ceylon.

It is to be noted here that this advanced view of a supreme being could not altogether discard the former and older views which were no doubt prevailing among the ordinary people and which were referred to by the Buddha in some of his sermons as: "Bahum ve saranam yanti—pabbatani vanana ca. Aramarukkhacetyani—manussabhayatajjita....." which indicate that some people were still believing in spirits presiding over mountains, forests, trees, etc. and were worshipping them and making offerings to them in quest of their help.

Hypothetical speculations with regard to gods have ever been alive in India, and you will find each generation creating at least one new god. However, this theorisation was confined only to a special section of the Indian population, that is, the Brahmins, who were more or less indirectly benefited by such speculations.

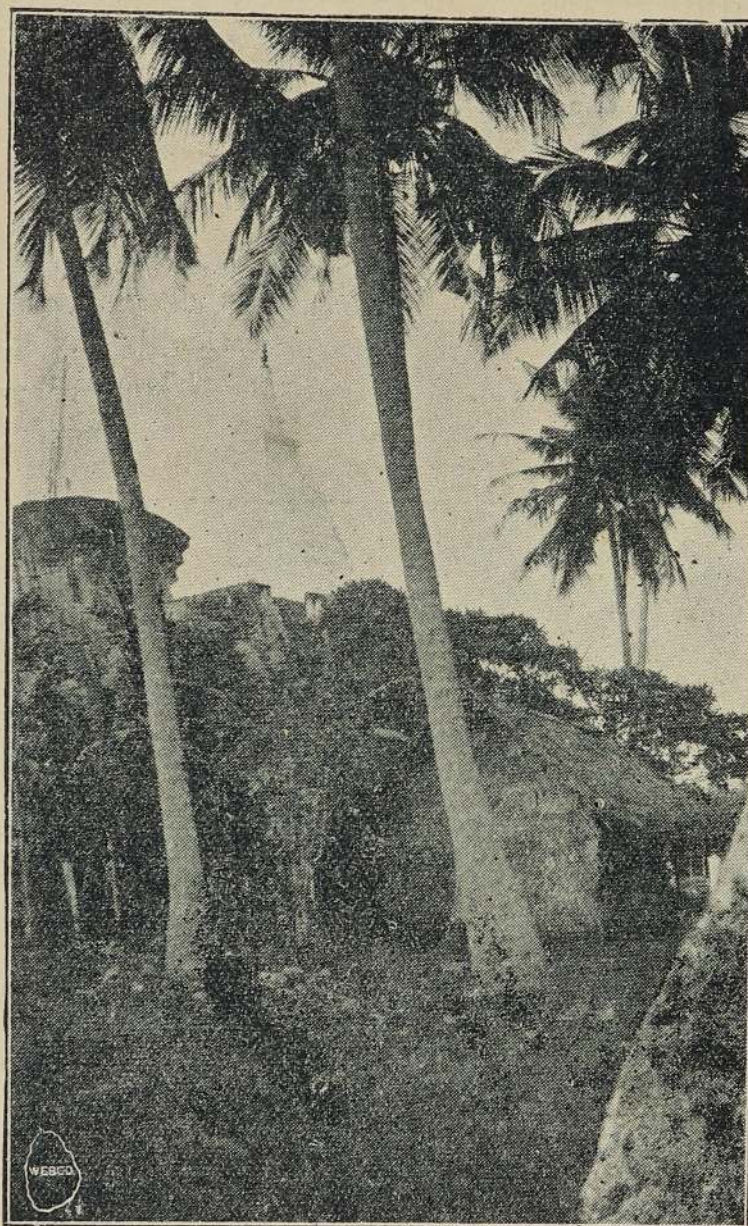
But the seekers of truth, on the other hand, adopted a free and independent course of thinking which led some of them to discard altogether the theory of a supreme being. The result of the labour of such thinkers was the new theory of the universe known as *Dvaitavada* which has been called Dualism by modern philosophers and which is to be found recorded in the philosophical system known as *Sankhyasarsana*. This much, I suppose, is sufficient to bring home to one that, of the two views or *drstis* I have referred to, the first one, that is, *Devavada*, or the theory of a supreme being, ceased to be a popular or a common one at the time when the Buddha preached.

So it is that the Buddha did not find it necessary to preach against that view so vehemently and emphatically as against the other view, I mean, the *Attavada* or *Atmadrsti*, which, as I shall show was very common and popular and very strongly established. Of the sixty-two heretical views that the Buddha spoke of and condemned in the *Brahmajalasutta* we find that only about two or three were related to the *Devavada* and that all the others were connected with the *Attavada*.

Now, what was this *Attavada*, or the doctrine of *Atta*? This is a belief in a mental substance which, they say, manifests itself in the phenomena of conscious experience

and gives unity and coherence to them. It is, according to those who believe in it, the entity which exercises the mental powers—the one common and abiding subject which *thinks, feels and wills*. It is otherwise called the Soul, Spirit, Essential Self or Ego. This belief was accepted not only by those who went against the god-theories but also by those who speculated on gods. Thus we find that this *Attavada* was a universal belief. All the non-Brahmanical teachers, except a few such as Ajita Kesakambali, were supporters and exponents of this theory.

There were many schools of non-Brahmanical teachers before the time of the Buddha in addition to the individual teachers whose names are recorded both in the Buddhist and the non-Buddhist works of ancient times. These schools were known by names such as *Ajivakas, Niganthas*, etc. It will be interesting to refer to some of these schools here. We have all heard of the *Tapasas* or hermits, who lived in jungles practising various kinds of mental exercises with the object of attaining to *Mukti* or salvation. This was a system at first established by the Brahmins, but afterwards was borrowed by non-Brahmins, who in most cases did not follow the god-theory. These non-Brahmanical *Tapasas* adopted the practice of self-mortification (instead of worshipping gods) for *Mukti*. It was some of these later types of *Tapasas* who were known as *Samanas* that the Bodhisatva followed in practising *Dukkarakriya* (self-mortification) before he attained



Dagoba atop the rock at Aluwihara.

Buddhahood. *Samana* is a general name for all the religious teachers who were non-Brahmins. The most important of these *Samanas* who existed before the time of the Buddha were *Ajivakas* and *Niganthas*. Of these two orders the *Ajivakas* appear to have been the older. Maskari, who is known as Makkhali Gosala in our books as he was born in a cow-shed, was a contemporary of the Buddha, and he was then the leader of the *Ajivakas*. The order of *Niganthas* was established by Parsvanatha, the first Tirthankara of the Jains, and Niganthanataputra, also known as Mahavira, was the leader of this sect at the time of the Buddha. It is said in Jain literature that Maskarin or Makkhali Gosala was at

first a follower of Niganthanataputra but afterwards, owing to some difference, relinquished him and joined the *Ajivakas*. The *Ajivakas* existed as an organised community down to the time of Dasaratha, the grandson of Asoka the Great. This is proved by an inscription of Dasaratha himself which records the dedication of a cave to the *Ajivakas* on the Nagarjuni hills near Buddhgaya. But they died out long ago. The Jains have remained as an organised community all through the history of India from the time before the rise of Buddhism down to this day.

The other important orders that existed at the time of the Buddha were *Vaikhanasas*, *Parasariyas*, *Mundasavakas*, *Jatilakas*, *Magandikas*, *Tedandikas*, *Aviruddhikas*, *Gotmakas*, etc. There was also an order known as *Paribrajakas*, meaning 'wanderers', but this seems to me to have been a descriptive name for the members of these orders, who used to go about and preach, rather than the name of a separate order. All these except the *Jatilakas* were *Bhikkhus*, that is, Mendicants.

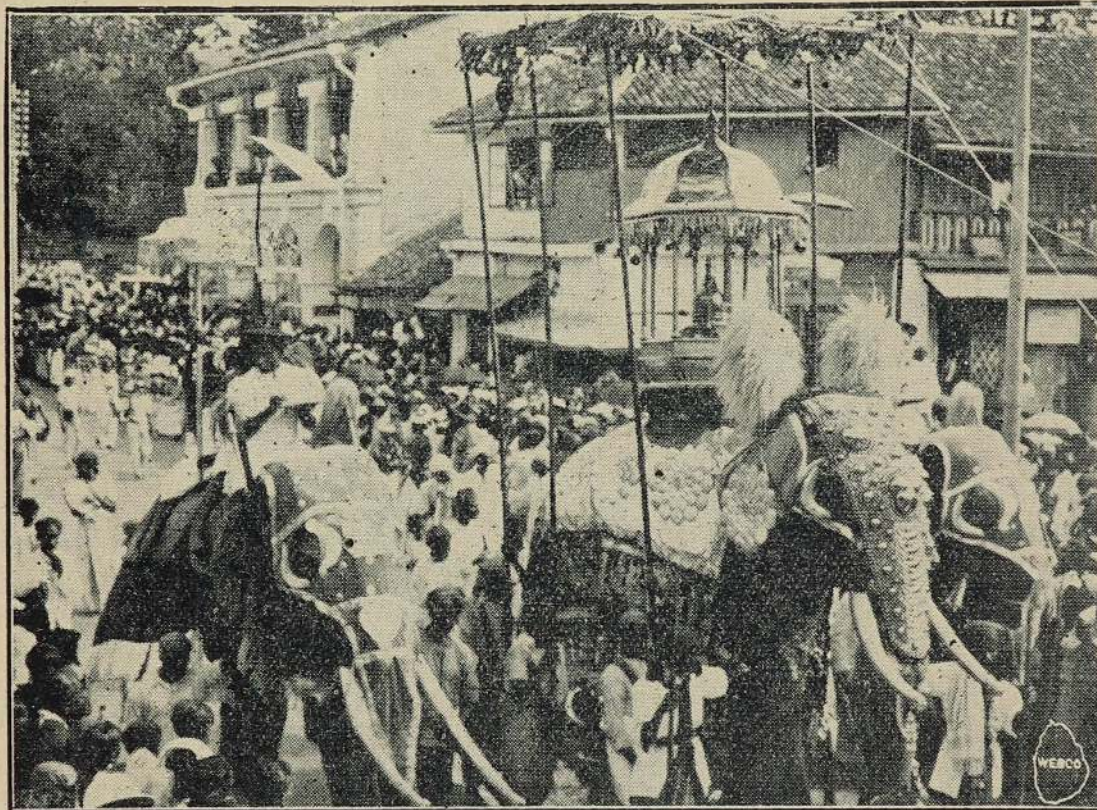
Now, all these *Samanas* were preaching the doctrine of *Attavada* when the Buddha was born. The Buddha found out that this view was wrong and that there was no *Atta* as described by them. He found that everything in this world which is subject to the law of construction is also subject to the law of destruction. In other words, everything in this world is transitory and changing and, therefore, is not *Nitya* or eternal.

Thus he discovered the truth of *Anityata*, the doctrine of Impermanence, a negative term discarding the wrong view of *Nitya*, or Immutability, entertained by all the other religious teachers. This truth in its turn led him to find out another truth which also went against an established view of some former teachers, that is, the doctrine of *Dukkha*, in other words, the want of real happiness in this world. So long as it is the rule of the world to be transitory, there cannot be a real happiness, because a thing that is supposed to be pleasant or agreeable at one moment is changed at the next moment, and so its agreeability and pleasantness are simply momentary and only deceptive. These two truths then helped the Buddha to come to the conclusion that there could not exist an *Atta* as described before and sup-

posed to be eternal.

Then, out of love and compassion for these deluded people, he came forward to preach these truths and to make them convinced of the real nature of the world and its beings, and thereby to lead them in the proper path towards *Mukti* or Salvation. How anxious he was to preach these truths to the people and to remove them from the wrong path and to place them in the right one could be seen from his first sermon known as *Dhammacakkapavattinasutti*. There he condemns with all possible emphasis the two wrong paths followed by the *Atmavadins*, namely, the *Kamasukhallikanuyoga* and the *Attakilamathanuyoga*, that is self-indulgence and self-mortification, or to put it more clearly, the satisfying of the soul by the enjoyment of sensual pleasure and thereby obtaining *Mukti* for the soul on the one hand, and on the other hand the subjugation and the control of the soul not only by refusing any enjoyment but also by mortifying the soul in every way possible and thereby obtaining *Mukti*.

In his compassionate attempt the Buddha was quite successful, and in a very short time most of the followers of the older doctrines became his adherents. Still there are so many people in the world, who, because of natural human defects, are unable to appreciate the



The Annual August Perahara at Kandy, Ceylon.

truth of this doctrine. We all want happiness, we all want to live long. None of us likes death. The very thought of death is repellent to us. This is because we are bound to this world through longing desire. When we do not see the real characteristics of the objects of the world because of our delusion—*Avijja*—our clinging to the world gets stronger and stronger. Thus through *Avijja* and desire, which are defects to which every human being is subject, we do not see the transitoriness of this world, the want of real happiness and the non-existence of an entity. We thus fail to follow the truth found out by the Buddha through his supreme knowledge. But if you study carefully the doctrine of the Buddha and try to look at the world through his eyes, you will at once find the truth of his views, and if you try to follow the path trodden by him you are sure to get rid of the darkness of delusion and the bondage of desire and obtain the state of *Mukti* or *Nirvana*.

WHY BUDDHISM?

[By D. R. KANNANGARA]

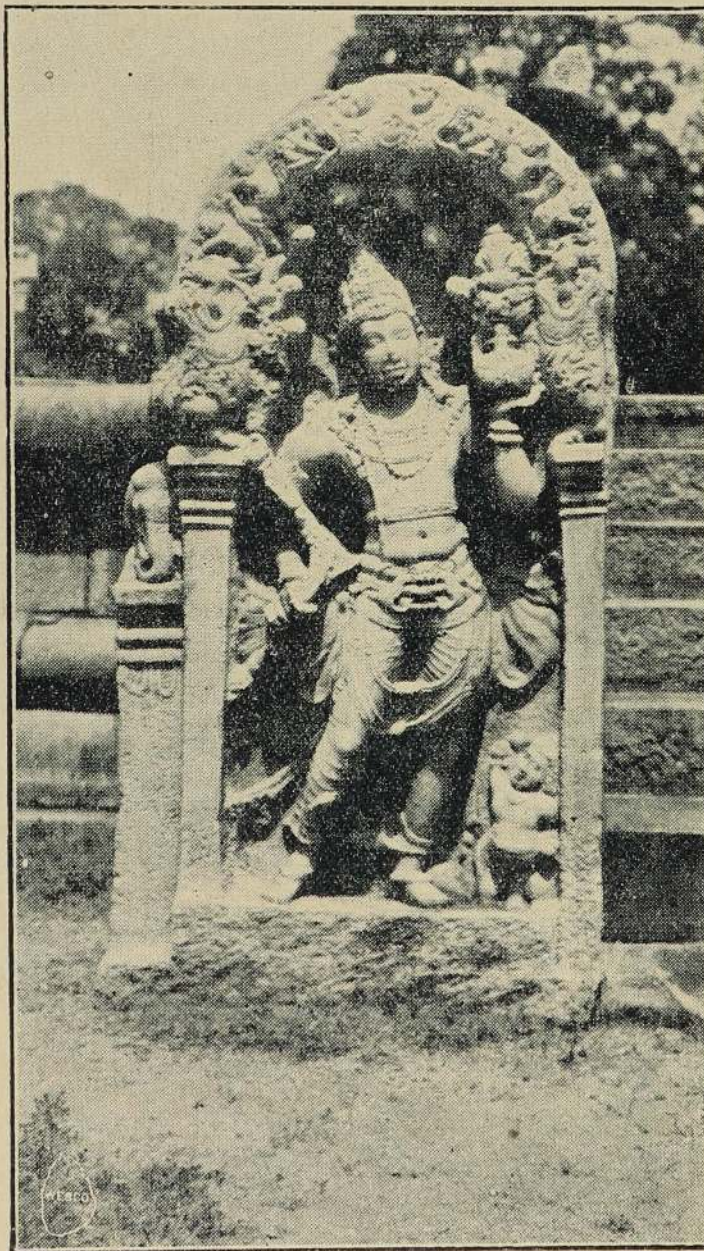


BEFORE answering this pregnant question, it would be better to furnish a simple answer to the kindred question "What is Buddhism?" Buddhism, in short, is that religion which, without starting with a God, leads man to a stage where God's help is not necessary. For our purpose this definition will suffice. Now to come to our subject.

Before the Lord Buddha was born and even after he promulgated His religion, men have believed in a God who is at liberty to play dice with them, who is to be propitiated by hymns of praise, who is to be glorified whether he sends seven plagues or seven floods, and whose word is infallible. (The Higher Criticism of the Bible, for example, has shown to what extent "the Lord's Word" is infallible). The Buddha saw, with his piercing intellect, that the trouble which men experienced in dealing with this God was, that he was formed after the image of man, rather than that man was formed after his image. Where men were cannibals, their God had a remarkable relish for human entrails; where they were delighted with human and animal sacrifices, he too was delighted with them; where they were jealous and vindictive, he too was prone to be jealous and vindictive; and coming down to our own generation we find that he brings a sword and not peace, and that he sets man against man. Thus you find the Black Races armed against the White Races, and the White Races on their guard against both the Black and Brown or Yellow Races. More than that, the reader has not, I believe, forgotten the fact that the Lord consecrated British banners and thus made it impossible for the Germans to win the Great War.

Now the Lord Buddha saw here clearly what we see but dimly. He saw that this God, doing whatever he liked, creating life and destroying it, sanctioning wars, and

the same breath, can never make men really understand one another's difficulties or one another's pangs or one another's grievances. He also saw that, the greater the sufferings this God inflicted on man, the greater would be the praises showered on the Deity by men who believe they are the chosen people or the elect of the Lord. The reader will notice here how some men want to get rid of evil by giving a pleasant or dignified name to things or beings that bring evil upon the world.



"Janitor" Stone at Anuradhapura.

The Greeks called the Furies "Eumenides," the "Kindly Ones"; small-pox is called the "chief" in some countries. The tiger is never mentioned by name in some Indian villages. The worst Bourbons and Tsars have had their devoted followers among whom were many church dignitaries. To sum up, some people worship evil while others worship good. And by a strange perversion of the human mind, there arises the belief that by making offerings, by sacrificing goats, sheep, and even human beings, you can save yourself from the consequences of your own acts. This belief, with some modifications, has been the foundation of all the theological systems. The absurdity of the belief you can easily demonstrate, but the belief itself will cling to you even under a disguised form. You will see what a monstrous thing it would be to suggest that the Prince of Wales should be sacrificed to appease the wrath of the King for an offence merely alleged to have been committed by an ancestor of Mr. Lloyd George before the beginning of the Stone Age in Europe. But how many millions of educated men there are in the world today who believe that the human race has

been saved and can be saved by an identically similar sacrifice. Now the reader will realise the Buddha's supreme wisdom in leaving the theory of God severely alone. Had he not thus delivered the human race from the bondage of theology, there is not the slightest doubt that the Buddhists too would have

felt themselves called upon to burn witches and heretics and to institute Holy Inquisitions.

I must here pass on to consider the arguments that Missionaries urge against Buddhism. They say that it is a religion that is too chaste and pure for the masses and therefore not suited to the needs of the great majority of men; they further urge that it has little of the miraculous and the supernatural in it and cannot therefore supply divine thrills and hypnotise the uncultured. I leave the reader to judge for himself in this matter.

In conclusion, I must call the reader's attention to a few findings of Science. The more I read about the antiquity of man and his humble beginnings and his sufferings through the ages, the more am I convinced that the Lord Buddha has best grasped the nature of life. Only in the light of his *Anatta* doctrine can we fully appreciate the significance and the ultimate beauty of all the marvellous changes that are going on all around us and within us. Except perhaps to a few favoured ones like Archbishops, Bishops, Kings and Courtiers, who are ruling in this world and who hope to reign for ever and ever in

Heaven, Buddhism is the one religion whose truths men's sad experience confirms. Buddha has no clap-trap divine schemes for saving mankind. He dissipates all groundless hopes. He has no methods which enable you to eat the cake and have it. He only shows you the path which leads men to peace. You can test the truth of Buddhism in this life itself by living in the way which the Buddha has enjoined on his followers. Unless you learn to help yourself, you will always be where you are today. As each one of us is poised between infinity of time and infinity of space we have a long and tedious journey before us and it becomes a matter of absolute necessity to obey some righteous and inexorable moral laws with which no jealous Lord would dare interfere. Buddha can only point you the way to perfection and final peace. You and I have to tread it for ourselves. This is the hope of mankind. A God who still punishes us for sins committed by or alleged to have been committed by some remote ancestor of ours is never likely to free us from suffering. Hence I go to the Buddha for refuge. His Teaching is excellent in the beginning, excellent in the middle and excellent in the end.

IS BUDDHISM A SCIENCE?

[BY K. FISCHER]



MODERN intellectual life is marked by the ever repeated attempt to come in touch with the very basis of life and life's problems by means of the inductive-physical method of investigation, an attempt that will naturally lead into the sphere of political and economic life.

Most men, in our days, believe the physical-sensual method of investigation to be *the* method. Some minds point by principle to another direction; for these the world's process is the manifestation of a mental force existing in itself as a centre towards which all individual beings, all life-phenomena tend, producing the apparent all-unity of life. Those who nourish such thoughts are called "believers". The word "belief" expresses the connection between the believing person and a super-world (the transcendental), which is supposed to be on the other side of this world's process. Now-a-days such believers are few in number compared to the Middle Ages, when this state of mind predominated, at least in Europe. At that period men's thought was "deductive", that is it started with faith in a dogma of the kind mentioned above, from which the world's process was derived (deduced), while to-day the inductive method of thought operation is predominant, the manner of concluding the general by particular phenomena, and finally leading to—nay but where ever can this manner of operation lead? This is precisely the secret which Science is trying to solve—Science that

struck at its very root the mental life of previous centuries by exerting with utmost diligence and developing to surprising acuteness this method of search and investigation.

Now-a-days the Oriental world looks upon the restless activities of Western people with unmixed admiration. Eastern people, with their minds inclining to contemplation, fear to remain behind the people of the West since the geographical, economic, and political world, by the restless expansion of the West, seems to have become one, a unity, or to be on the way of becoming so, a fact which serves to complicate more and more life among men. The number of Eastern students (from Japan, China, India, Burma, Ceylon) who study at European universities is continually increasing. And what is it they study here? In the first place they study modern technical subjects: chemistry and physics (with their large special spheres); some study philosophy and medicine, and a few even Christian theology. It is a characteristic feature of our days, that Indian students should come to Europe to study Buddhism and it is further characteristic that they should seek Buddhism in a place where it cannot possibly be pure, that is with the philosophical professors of our universities. Like all men of Science these apply to Buddhism their own logical and philosophical mode of thinking which means neglecting what is most important.

PRIZE POEM.

YASODHARA DEVI

[BY C. H. BARTHOLOMEUSZ]

THERE is a vale in Jambudwipa's land,
So bright and also beautiful and sweet,
Verdant with bosky woods and peaceful downs,
Rich orchards, meadows and flow'r-arbour'd glades.
Beside them runs Rohini's silver stream
In ceaseless flow to meet great Gunga's tide.
While northwards range the peaks of Himalay,
With crests of snow on pinnacle and crag.
And here are heard the vibrant notes of birds
That thrill the woods in rhapsody of song—
The Bulbul, Magpie, and the Nightingale,
In happy choirs their morning hymnals blend,
The call of cattle browsing in the mead,
The voices of the men and women in
The fields enriched with ears of bladed corn,
Of laughing girls and boys and bright-eyed maids
Who bring the corn in golden-yellow sheaves
With joyous lilt to cheer the harvest home.

Amid this glad and rural scene there lies
A splendid palace that the sun's bright rays
Emblazon with a plenitude of wealth,
So grand and dignified and bright it seems,
With gardens laid, and bowers and sylvan shade,
With porches, halls and marble colonnades,
And frescoed walls and ornate architraves.
Within it reigns the goddess of the home,
More sweet than all, divinely fair and tall,
More rare in beauty than fair Lanka's pearls.
Golconda's precious gems cannot compare
With her, the Sakyas' glorious diadem—
Suprabuddha's daughter, Yasodhara.
Her thoughts are centred in her father's care,
Her people's welfare, and in doing good,
That she was loved and bless'd by all who dwelt
In this so pleasant and sequester'd dell.

Kapilavastu's Lord, the Sakya King,
Possessed an only son, Siddartha Prince.
A youth was he of noble mien and grace,
The apple of his father's eye, and heir
To all the rich and wide Himalayan lands;
But giv'n to deeper thoughts and pensive mood,
Inclined to seek "the sad and lowly paths".
To cure and win the youth to brighter ways
The father strove, nor could he yet prevail.
At last he tried that great enslaver, Love.
He bade Kapilavastu's daughters pass
Like stars, entrancing fair, a galaxy
Of beauties, maidens bright and debonair,
Before the Prince and thus enchain him there
In the soft meshes of some maiden's love,
Divert him from his gloom and sombre ways
To live for some great purpose in his life,
To choose a fitting mate and win a wife.
'Twas vain—for not a maiden caught his eye—
Until there came one fairer than the rest,
A queen in majesty and stately grace,
With raven locks and love-lit eyes, in form
Surpassing e'en the nymphs of Sakra's heaven.
Before the Prince she halts, then coyly lifts
Her veil—their glances meet—and Love prevails!

To win his bride, it was the Sakya rule,
The youth must vie with those of equal skill,
And beat them at their best with high resolve.
The scene was one to gladden every eye,
When he, that pensive, melancholy Prince
Shewed all the world the pow'rs his love evoked,
Became the vanquisher and thus he won
His bride, the beautiful Yasodhara.

The Prince and fair Yasodhara, his wife,
Are happy now within their "Home of Gold",
With all good things they need to please the eye,
With minstrel songs, and music's charms, the dance
Of sprightly maids, and most that tender love
Of wedded bliss where self effaces self
In the pure service that affection brings.
Withal that burning hunger was not quenched
Within the Prince's breast—the reason why
This life hath pain and helpless misery.
Why those who live must draw to palsied age
And die; and why do Grief and Sin exist?
And then awak'ning came. He must depart,
Leave all—renounce—and seek alone and find
The secret why the world is out of joint?
And why Desire doth cling to man upon
This earth and clog his progress to the stars.
The ties of love that bind he now must break,
Of father, wife, of child, of all that's dear;
And wander forth, and seek to reach the Goal
And learn by righteous thoughts and deeds and life
To trace the Cause and find the soothing Cure.
And so he passed—renounced his all—and 'neath
The Bodhi Tree in meditation quiet
He strove in mind in searching for the Cause,
And then there came to him Enlightenment.

But what of her his sweet and peerless bride,
The Princess, mother, fair Yasodhara!
The sword of grief had pierced her tender heart!
The gulf betwixt her and her lord was great.
She lived for him—their infant pledge of love—
And solaced and content in that fond thought
That he would come again, that grief assuage
In one whom Love had wounded like a sword.
The fleeting years did speed, but still she clung
In hope—and so it came to pass, but not
As she had wished. One golden day there walked
A lonely Guru who was begging alms,
From door to door he went, but Love's dear eyes
Were keen to see beneath that lowly guise
Her master and her lord. She saw and ran
To welcome him, and falling at his feet
Did worship, and obeisance humbly paid.
He knew her, then Suddhodana and Rahula came—
Within that home again they usher'd him,
Not as the Prince, but as the Teacher Great,
And there he taught the Law embodied in
The Four Great Truths and bade them seek the Path—
The Eight-fold Path—the Cure for Evil Thirst—
And at his feet his loved ones heard and learnt
The Doctrine and they also sought the Path.

All this marks the current of materialism going all over the world, and producing the tendency to robe with scientific appearance every district of mental life. We dare not make our thoughts known to the public before this is achieved or at least some attempt in that line has been made. This will often produce confusion.

This is the case with Buddhism which some people with the best of intentions would sacrifice to the modern idol "Science". Such experiment means to misunderstand Buddhism and to efface this unique clearness that is indispensable for the understanding of the Doctrine.

Now what is Science, and what do we call scientific? Speaking in general it is the attempt to examine and investigate the world's process by technical means, a method which naturally will only reach as far as our five senses reach, and then to draw logical conclusions from practical experience. These conclusions, being supposed to be of general value, will be applied to any circumstance hitherto unknown. If for instance it has been found out by experiment that an object, let us say of iron, will expand by the influence of heat, one will be induced to try the same experiment on other objects and so come to the conclusion: heat expands all bodies. By means of this proposition measuring and calculation will become possible by comparing the degree of expansion of different bodies. The result of this method may produce many useful things for common life.

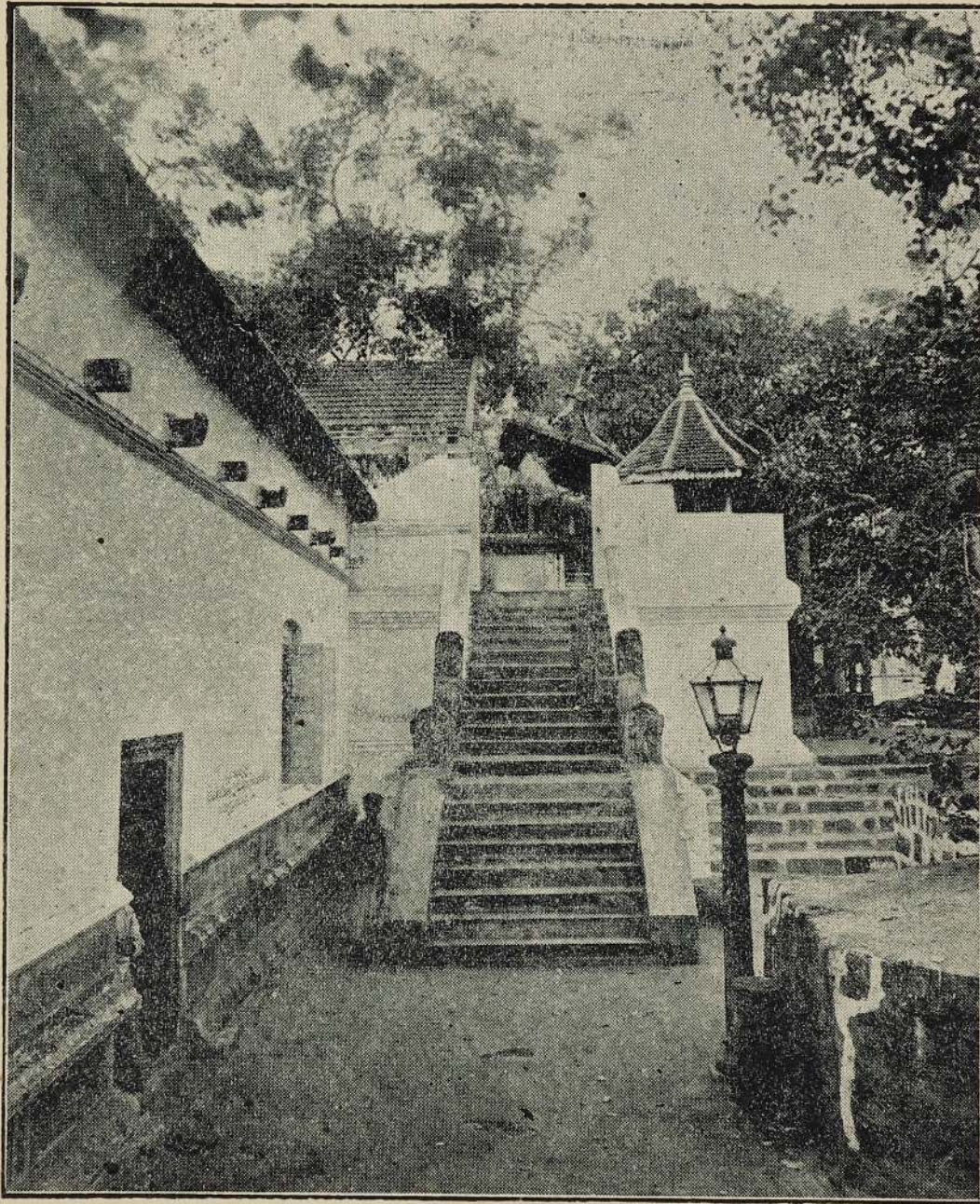
Now, some people will attempt to apply this scientific method to all kinds of subjects, especially to the life-process, may be for medical purposes, may be for the purpose of investigating life itself and life's nature. This is possible to

a certain extent, inasmuch as a living process is also material. But since life is something more than material, the result of the scientific method is very doubtful here. The possibility that one experience should be confuted by the next is much greater with organic life than in the case of so-called "inorganic" processes, which Dr. Dahlke called "Re-actualities". Though these mechanical processes too are something more than material, yet practically they may be dealt with as such. If, for instance, a stone falls from the

roof the probability that it shall reach the ground at a certain moment calculated beforehand is so great, that practically it may count for certainty. Not so theoretically, for in spite of all you may suppose beforehand, the conditions under which the process of falling takes place, which made the process calculable, may change, for instance by a sudden earthquake. So practically, as far as mechanical processes are regarded, such possibility may be neglected. But if I were to try to calculate the time wanted for digesting the food I have taken, I would be easily mistaken, even if I were to rely on many similar experiments when the time wanted for digesting was found out. The independence of a living process as a

self-acting growing process is so great, that to calculate beforehand the way it grows, becomes impossible.

Now, Buddhism is the only form of mental life of mankind that is apt to do justice to the living process. (We wish to mention at this place Dr. Dahlke's profound book: *Buddhism and its Place in the Mental Life of Mankind*—Macmillan & Co., London). Buddhism is the only doctrine that grasps life at the very root showing it to be what it has always been both physically and mentally: a growing



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Steps leading to the Sacred Bo-Tree, Anuradhapura.

process, supporting itself individually. Being such, a living process has no beginning in time, but forming itself again and again, with relation only to itself, produces with every new birth, old age, illness, death, lamentation, pain, grief and despair.

Science, the exact form of natural Science, as well as the derived form of pure logical thinking as in philosophy, is founded on the possibility of identification, or in philosophical terms: on the possibility of applying the "proposition of identification and contradiction". This proposition declares that every thing, or every conception is equal to itself and cannot at the same time be its own contrary. Nothing seems clearer than this and yet it expresses all life's Ignorance about itself. It is of the greatest importance that we should become aware of the fact that actual life, let us say Actuality, does not correspond with this proposition.

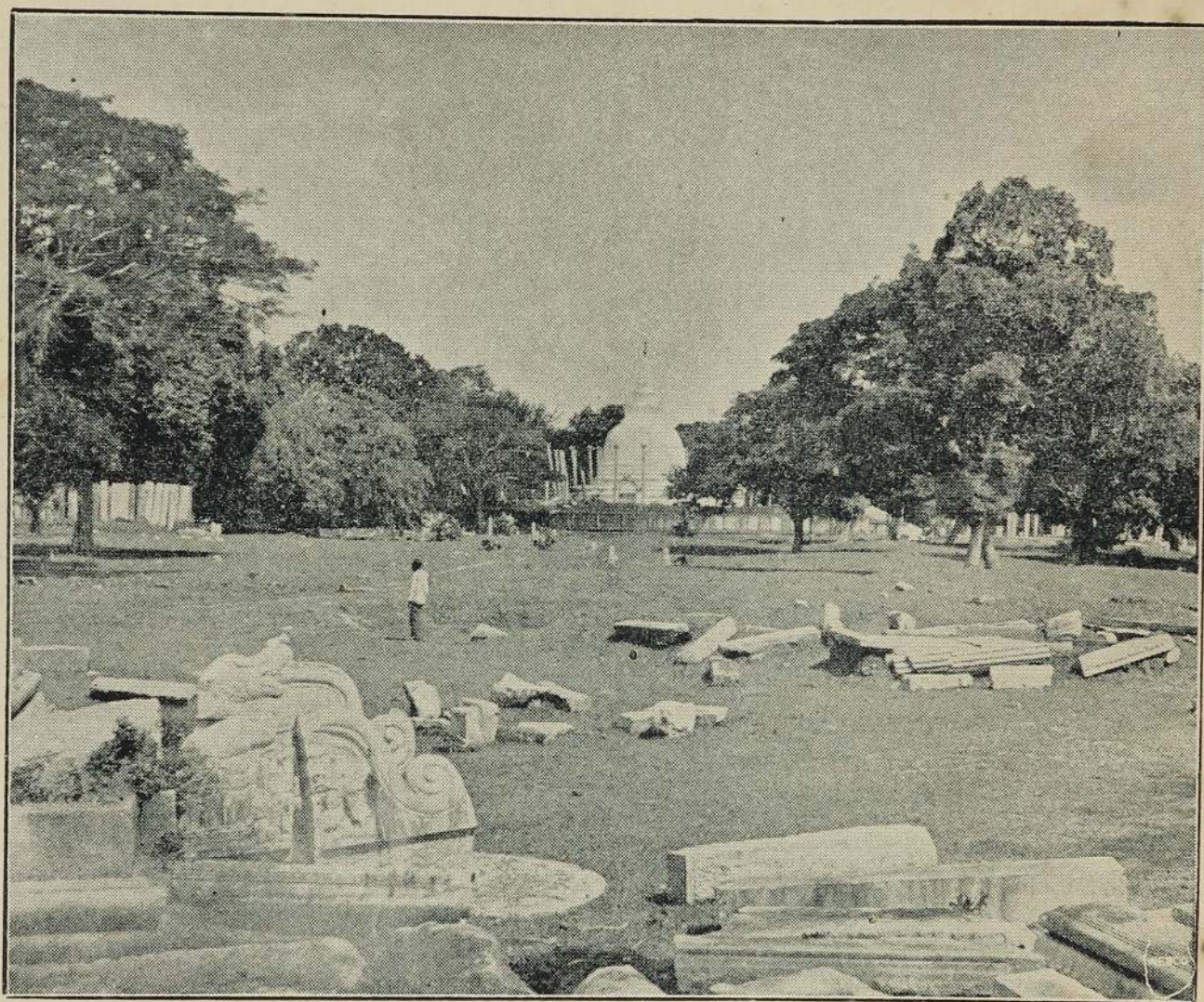
Of course, we would not deny the practical value of this proposition for common life. A pound is a pound in common life, and will neither become two, nor none. But if we apply this proposition to practical life this fact only shows how superficial our manner of thinking usually is, and if we seek for true knowledge of life itself, it will not do to think in this superficial manner.

Life being throughout an uninterrupted growing process, there is no room here for identification. If however the attempt is made to identify the "I" with itself, this is contradictory to the true character of life, though this identification seems to be so evident that hardly any one will doubt its truth.

As long as human knowledge is based upon the proposition of identification and of contradiction—and that will be the case everywhere where knowledge is acquired by means of logic, based either on sense experience, or on abstract thinking, detached from sense experience as in the wide sphere of scientific speculation and philosophy—so long will it be impossible to get a clue to life. Dazzled by the light

of logical thinking all philosophers, as true scholars will do, found their systems on the said proposition even if they should also be addicted to other methods of knowledge, as is the case with Bergson and some other modern philosophers. They are dazzled by the light of logical thinking because they are captured by the thirst of life, and thirst of life captures them because the mist of Ignorance has not been swept away. It is the main task in human life that the mist of Ignorance should be dispelled.

What is it that Buddhism calls Ignorance? It is said in *Samy. Nik. V*: "Ignorance of Sorrow, Ignorance of



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Traces of the Glory that was Anuradhapura

the Origin of Sorrow, Ignorance of the Cessation of Sorrow, Ignorance of the Path that leads to the Cessation of Sorrow, this is called Ignorance and in so far a person is ignorant. "So Ignorance means to be ignorant of the four noble Truths. This Ignorance is dispelled as indicated by the fourth Truth of the noble Eightfold Path, by means of a course of development everybody must achieve for himself, extending as far as life and including the sphere of mental, conceptual thinking as well as the manner of conduct. It is a process of gradual purification led by well-directed consciousness.

This course of development has neither more nor less

connection with logic, or with the scientific method, than life itself has. That is, logic with its presupposition of the proposition of identity and contradiction, based on Ignorance, forms part of the possible action of the life process, being what the Buddha calls the grasping group of conceptions (*sankhara*), that is the fourth of the five grasping groups (*pancupadanakkhandha*) — the term of *sankhara* being translated in this connection by conception. But life is more than logic. Life is entirely a grasping process, including logical thinking as well as material form (*rupa*), the sensations (*vedana*: joyful, painful; neither painful nor joyful), the perceptions (*sanna*: perception of forms, sounds, odours, tastes, contacts, thoughts) and as last and finest form of growth: consciousness (*vinnana*). This last stage is the moment when the process becomes aware of itself and penetrates immediately its own vitality.

This at least is the proper faculty of the fifth grasping group: the faculty of the living process to penetrate itself completely. Though this is the most important faculty of human nature, yet most men neglect developing it and therefore it will be found in most cases to be a mere rudimentary disposition. Now, Buddhism teaches us this development of mind, and it is precisely this that gives Buddhism its unique place among all doctrines. Other religions will also give us moral precepts and even teach to direct our mind, turning it away from “earthly” things and bending it to the so-called “eternal”, or “divine”. But the Buddha alone knows life thoroughly, He only therefore can teach us the development of the mind that will bring us to be in perfect harmony with Actuality.

This mode of regarding life is far from being mystical, as some people will pretend. The Buddha teaches us two methods of inner development: *samatha* and *vipassana*— composure and clear-sight. These faculties, as a rule, depend on each other. Yet the second is the more important because it may in some cases be found without the first, or at least without full development of the attainments that compose *samatha*, while *samatha* alone will not help attain the final

goal: the extinction of the impulses. This is said in *Mahanidanasuttanta* (*Digha-Nik. 15*).

The four *Jhanas* (concentration in the realm of form (*rupa*) are the typical expression of the first manner of inner development. Further on, by fit disposition the four formless (*arupa*) *Jhanas* may be developed. The Buddha tells us that these spheres of Meditation are “places of present happiness” and “peaceful”. The four *Jhanas* of the realm of form are simply part of the Noble Eightfold Path, forming its eighth stage *sammasamadhi*: right concentration; as such they are also included in “clear-sight”.



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Beautiful even in Ruins: an Anuradhapura Dagoba.

The Buddha tells us further on that by means of the four *Jhanas* he attained the extinction of impulses, after he had failed following the methods of mystical ecstasy, and of painful self-torture (*Ariyapariyesanasutta* and *Saccakasutta Majjh. 26, 36*). On the other hand he tells us that self-purification is of greatest importance, and purity can be obtained independently of these stages of concentration, without developing *Jhana*, at least without developing all four stages. We find this in *Mahamalunkiyasutta* (*Majjh. 64*), where every stage of concentration taken by itself, without the other stages, forms the basis on which Nibbana may be obtained.

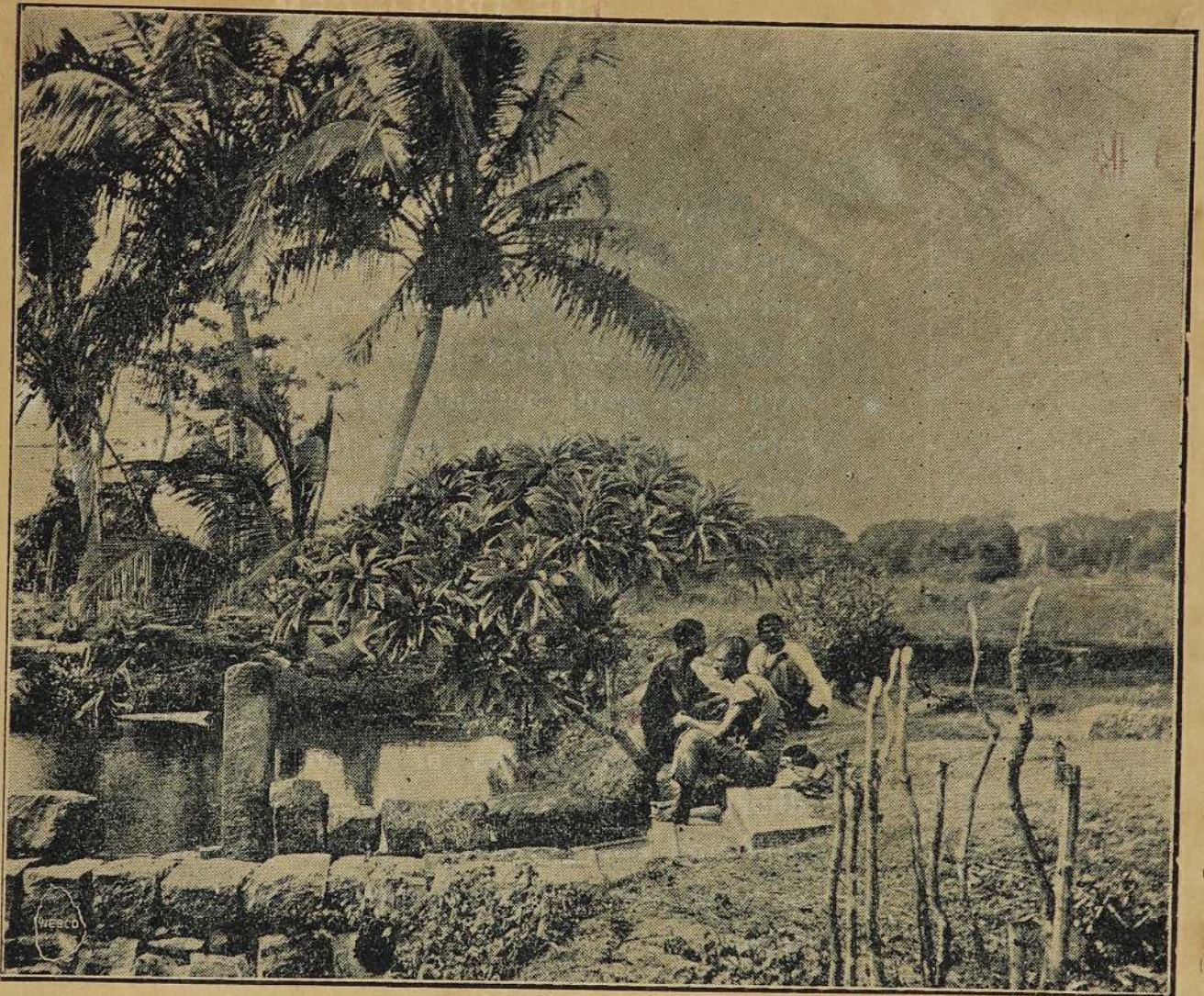
We find in *Ang. Nik. Catuka Nipata 123-26* that the Brahma-Viharas, the development of love toward all beings (*mettābhavana*), development of pity (*karuṇā*), development of kindness (*mudita*) and the development of equanimity (*upekha*) are of the same value as the four *Jhanas*. Though these states of concentration are most precious for acquiring the peaceful mind, necessary for perceiving the life-process, yet they remain within the domain of feeling, not to say of mysticism. That is why a man who acquires these states of concentration may remain worldly-minded, because he lacks clearness of mind. This is also the reason why some somewhat mystical Buddhists call these stages a state in which Insight, that is immediate experience of the life-process, may be attained, while otherwise to their opinion the chain of reasoning is the only possible way.

It must not be forgotten that we can only feel our way very cautiously when we speak about these things, as we lack immediate experience. But even though we are far from reaching our aim, we can yet perceive the way that will lead us there, as we can perceive our aim from far in space. A certain degree of clear consciousness and unprejudiced thinking must however be presupposed.

Starting from this supposition *vipassana*—clear-sight—will appear to be the most important part of the Buddhist training. By *vipassana* insight into the life-process can be gained as *anicca-dukkha-anatta*—impermanent-painful-non-self. This insight does not arise by means of a scientific-inductive method consisting in comparing different kinds of experiment or by conclusions based on experience, still less may this insight be acquired by the deductive method of reasoning, particularly by the believer and mystic always in search of God, even though this searching for God may assume a strange and obscure character which may be clad in Buddhist terms—this insight will take birth by means of the only method that is adequate to life: the method of growth going in the direction of mindfulness (*sati*), of clear-mindedness, a training shown by the Buddha in "Mindfulness in connection with breathing" (*anapanasati*).

The life-process, the "I", being always individual, this method of training requires directing consciousness on its own proceedings; beginning with the coarsest, the bodily proceedings become an object of meditation; next the sensations, and the process of thought. Becoming more and more internal, mind detached from all other objects will finally have itself as the only contents.

This state of self-contemplation may be realized at least for a short time without attaining the *Jhanas*. A clear mind may acquire this internal process at any time, in any situation. Thus the life-process, the so-called "I", perceives itself as



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Once a Graceful Anuradhapura Bathing Pool. Now—!

growth without a permanent centre, without soul, a process giving no possibility for identification or contradiction, be it with itself, be it with something else, and leaving no possibility for inferring a transcendent being on the other side of this world, called God or by any other name.

This process of self-recollection is independent of logic, and independent of faith, being above all faith as immediate and pure knowledge and having no other object than itself. The self-perceiving of the life-process is truth in its last form. Even if it should be only realized as a glimpse for a moment's time, it will nevertheless give immediate certainty. Exertion in discipline and self-recollection will give rise to more such



THE TRIPLE GEM.

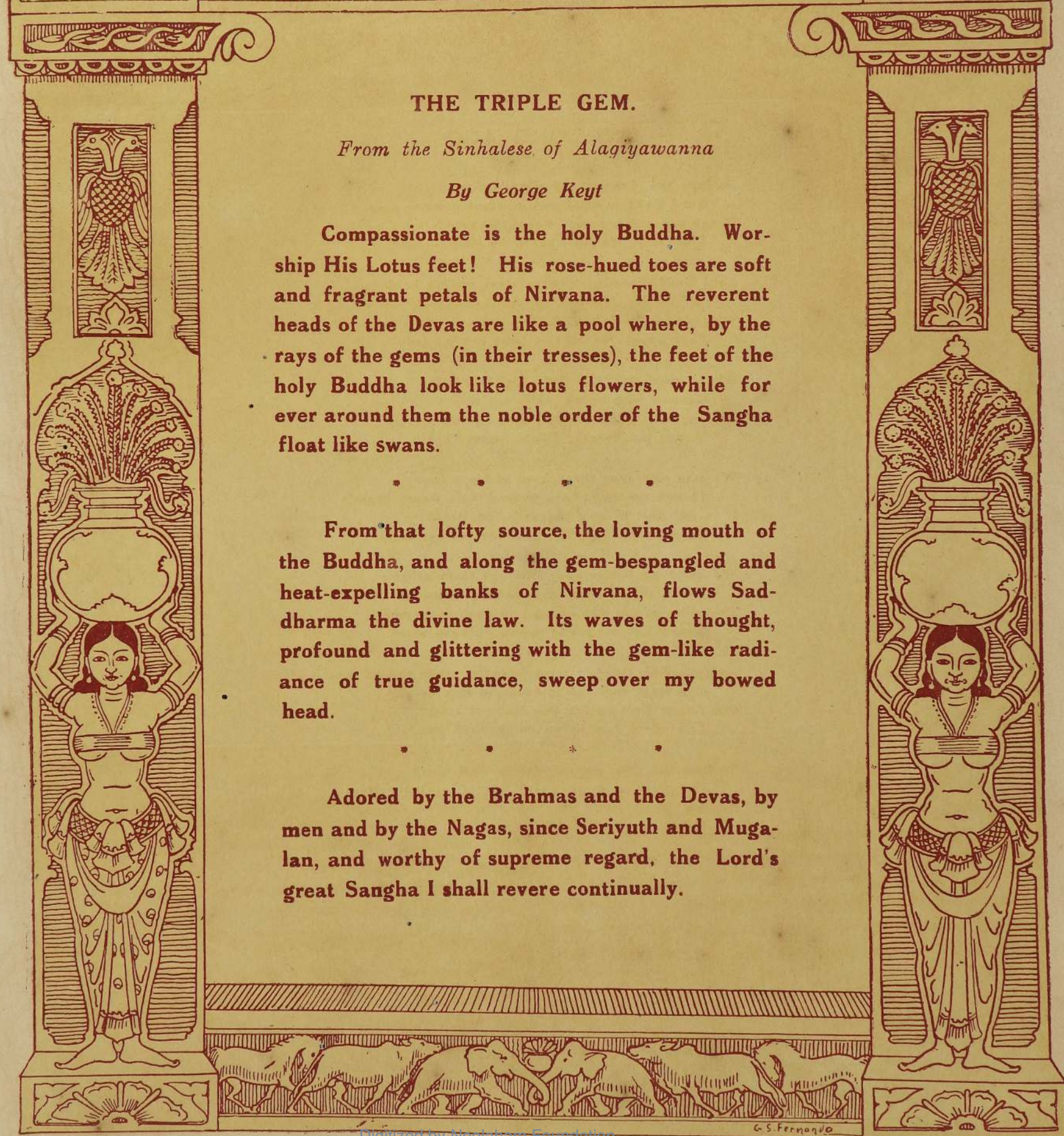
From the Sinhalese of Alagiyawanna

By George Keyt

Compassionate is the holy Buddha. Worship His Lotus feet! His rose-hued toes are soft and fragrant petals of Nirvana. The reverent heads of the Devas are like a pool where, by the rays of the gems (in their tresses), the feet of the holy Buddha look like lotus flowers, while for ever around them the noble order of the Sangha float like swans.

From that lofty source, the loving mouth of the Buddha, and along the gem-bespangled and heat-expelling banks of Nirvana, flows Sad-dharma the divine law. Its waves of thought, profound and glittering with the gem-like radiance of true guidance, sweep over my bowed head.

Adored by the Brahmas and the Devas, by men and by the Nagas, since Seriyuth and Mughalan, and worthy of supreme regard, the Lord's great Sangha I shall revere continually.



SO LONG AGO.

So long ago, beneath the silver moon,
 Lord Buddha stood one glorious summer night,
 Devas and saints joined men and animals,
 Flocked to his feet, gazed on his presence bright.

Lord Buddha spoke: a breathless rapture held
 All captive, while he taught that one and all
 Will pass from present pain to ecstasy,
 Then peace—all sorrow gone beyond recall.

But all must walk the Holy Eightfold Path,
 Consort with virtue, dally not with sin;
 Give up all thought of self, love all that lives,
 If they the Blessed Peace aspire to win.

We who now hear the echoes of his voice,
 Though centuries have winged their weary flight,—
 It is our part to help the suffering world
 By showing them the splendour of our Light.

We know all life is one: the self-same pangs
 The mightiest men, the humblest beasts all feel;
 The sting of life and change, no rest nor peace,
 Come! Let us gently to the Pathway steal.

And, walking there, stretch friendly hands toward men:
 And treat with loving kindness day by day
 Our fellow lives in fur and feathers clad—
 Help all to join us on the upward way.

So long ago, the waiting worlds first heard
 The glorious Truth which sets all creatures free.
 Buddha, Dear Lord! May that time swiftly come
 When all creation will be one with thee!

Geraldine E. Lyster.

glimpses till at last the life-process will be in a continual state of highest self-recollection. Functions of ordinary life, moving, eating, seeing and so on shall not trouble the quietude of this state, but this state will calm these functions to a degree.

This is the living experience of the destruction of impulses (*tinhaikkhaya*), of clear-sight (*vipassana*), of extinction (*nibbana*), as it appears to us seen, alas, from very far. With the Arahant this living experience will last as long as the functions of life last, and will cease together with the decay of the body, consciousness included.

This living experience may be realized, even by us for moments, but these moments will show how exceedingly difficult it is to keep up continually this state of clear mindfulness. Yet such moments of clear insight are sufficient to inform us of the fact that this immediate experience or, which is the same, this knowledge is as far from scientific experiment and logical conclusion as it is from the dark and mystic desire of the believer for unity with "God", a desire found at all periods among men, which however is only the finest form of

thirst for life, resulting from Ignorance.

We may be far from our goal, and in trying to reach it we may often go astray, still it is of the greatest importance that our mental eye should be able to trace the way clearly that leads there.

This clear-sight will not be gained by logical reasoning, nor by a mind believing in the unity of all life. Clear-sight will be gained by exercising unprejudiced self-observation and perfect self-control. This is the Middle Path as it has been taught by the Buddha; here Actuality and the experience of Actuality become one in the act of consciousness experiencing the possibility of cessation.

It must be admitted that Buddhism like all spheres of mental life may be adapted to the scientific methods of history, philology or philosophy, and it may equally be admitted that Science in this case has achieved good results, yet Science lacks the means that are necessary for grasping what is essential and unique in Buddhism.

The Activities of The International Buddhist Union.

(*Jatyantara Bauddha Samagama.*)



THE activities of the International Buddhist Union during the last twelve months were mostly dedicated to the completion of the Headquarters "The Island Hermitage" (Polgasduwa-Arama) near Donduduwa in order to prepare the necessary accommodation (as well for the life as for the study) for those who wish to follow the call for co-operation and join this community. With the aid of a number of generous Sinhalese Buddhists the I.B.U. was enabled to build and to furnish seven single-room cottages. At the same time a spacious library-room was built, to shelter permanently the increasing number of books, to which a complete set of the Tipitakam (Pali and Burmese) was contributed by U. Khanti, the Great Hermit of the Mandalay Hill, while another set of important Pali-books was given by U. Ba Kyaw, owner of the Zabu Meitswe Pitaka Press, to mention only some of the main donations.

The organization of the I.B.U. was carried on by Brahmachari Govinda (the General Secretary the I.B.U.), who returned from Burma on the 6th May 1929 with the Ven. Nyanatiloka Thera, left Colombo ten days later and reached Naples on July 1st. Travelling for some months through the different countries of Europe he founded Consulates for the I.B.U. in those places where the conditions were favourable for the promotion of Buddhism. The following names were added to the List of Consuls:

Dr. L. Prochazka, PILSEN, Rozemberska 2. Consul-General of the I.B.U. for Czechoslovakia.

Christmas Humphreys, M.A., LL. B., LONDON, S. W. 1, 121, St. George's Rd., Westminster. President of "The Buddhist Lodge"; Consul General of the I.B.U. for England.

A. C. March, GUERNSEY (Channel Islands). Editor of the monthly *Buddhism in England*; Hon. Councillor and Vice-Consul of the I.B.U. for England.

E. H. Brewster, BANDOL (Var). Hon. Councillor and temporary Consul of the I.B.U. for Southern France.

Sir Harald-Gallen, Attaché of Legation, HELSINGFORS, Temporary Consul of the I.B.U. for Finland;

C. T. Strauss, FRANKFURT a/M., Brentanoplatz 1. Consul General of the I. B. U. for Germany.

M. Steinke, BERLIN, Wilmersdorf, Pommersche Str. 14. Director of the Buddhist Community "Gemeinde um Buddha"; Consul of the I.B.U. for Prussia.

Friedrich Pfundt, STUTTGART. Consul of the I.B.U. for Wurttemberg.

Oskar Hoffmann, DRESDEN. Temporary Consul of the I.B.U. for Saxony.

Rev. Dharma Aditya Dharmacarya, CALCUTTA Consul General of the I.B.U. for India.

After having spent some time in the European Headquarters of the I.B.U., the "Benares Publishing House" at Neubiberg near Munich, Brahmacari Govinda left Naples on the 23rd December, arriving at Colombo on January 8th of this year.

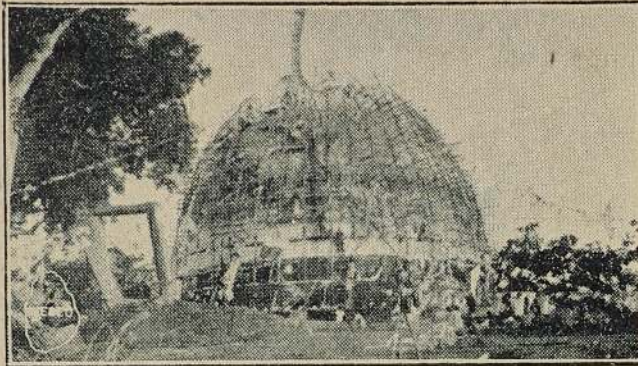
A new branch of the I.B.U. has been founded at Singapore.

Two other European Buddhists, a German and an Italian are expected to join the Island Hermitage.

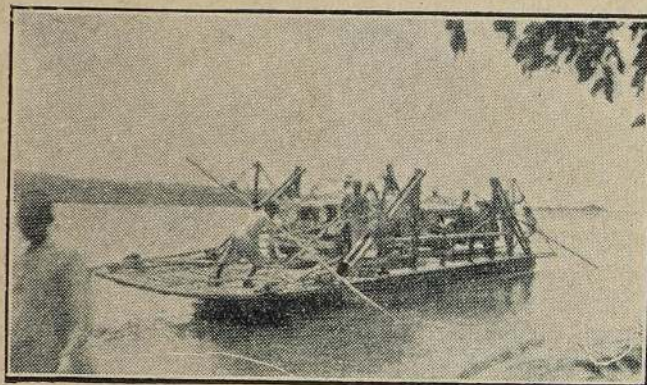
by the Buddhist Publishing House "Benares-Verlag," Muenchen-Neubiberg. According to the last news from Mr. Schwab, the Publishing House is starting a Monthly as the Organ of the German Branch of the I.B.U. No. 3 will be dedicated to the Union by the members of the I.B.U. at Mandalay (Upper Burma), but is not yet in print. Mr. U. Kyaw Hla and Mr. Maung Hmin, Consuls of the I.B.U. at Mandalay have been so kind as to take charge of the publication. The Benares Publishing House, Muenchen-Neubiberg, is about to publish *Visuddhi Magga* in German being a translation by Rev. Nyanatiloka.

CONTRIBUTIONS TO THE BUILDING FUND.

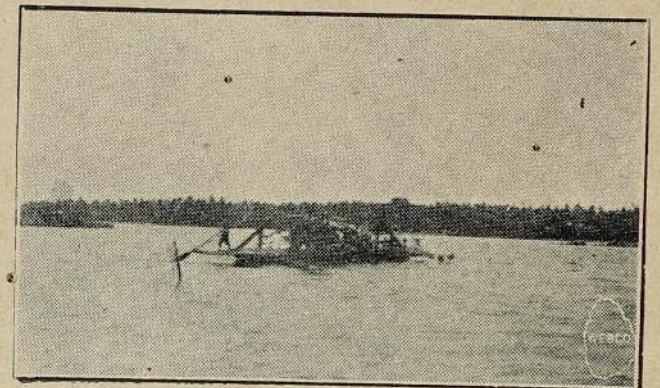
The following are the names of those who each covered the expenses of one furnished single-room



Photos by Mr. W. W. Bastian.
Seruvila Dagoba, Ceylon.



Photos by Mr. W. W. Bastian.
Ferry on Way to Seruvila.



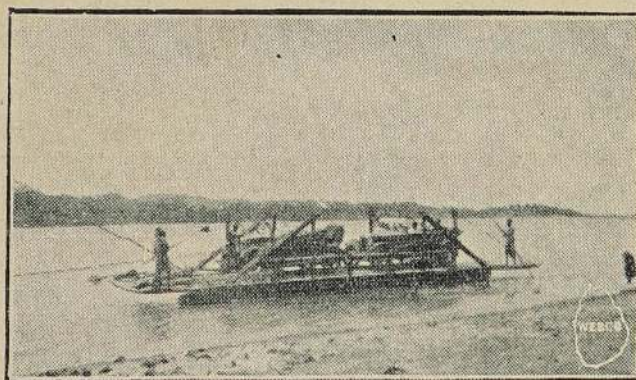
Photos by Mr. W. W. Bastian.
On the Way to Seruvila.

tage in a very short time. The printing department of the I.B.U. is about to publish three little books: 1. *Pali Grammar for Beginners* by Dr. Schmidt.

2. *Introduction into the Buddhist Psychology* by Brahmacari Govinda.

3. *The Word of the Buddha* by Nyanatiloka Thera (new edition).

Other publications will follow. No. 1 has been translated into English by Brahmacari Govinda and is dedicated by Mr. W. E. Bastian to the I.B.U. for free distribution. The booklet is now in print at Messrs. W. E. Bastian & Co's Printing Office (Colombo). No. 2 is published in German



Photos by Mr. W. W. Bastian.
On the Way to Seruvila.

cottage.

Mr. W. E. Bastian, Hony. Councillor of the I.B.U., Colombo.

Mrs. Regina Bastian, Colombo.

Mr. M. from Mutwal.

Mr. Mating Punchimahatmaya, Ratgama.

Mr. Uparis de Silva, Negombo.

Mrs. A. E. de Soysa, Foster Lane, Colombo.

Mr. Wijeratna, Station Master of Dodanduwa (1929)

Dr. W. A. de Silva, Consul General of the I.B.U. for Ceylon, contributed Rs. 150/- to the Building Fund for the new library room. †

† The name of the Bhikkhu appearing in the photograph of "The International Buddhist Union" on page 299 is not Adiccavansa but, as we learned while Digitized by Noolaham Foundation, PANARATHA, noolaham.org | aavanaham.org

Fundamental Principles of Buddhist Teaching Concerning Consciousness.

[BY BRAHMACARI GOVINDA]

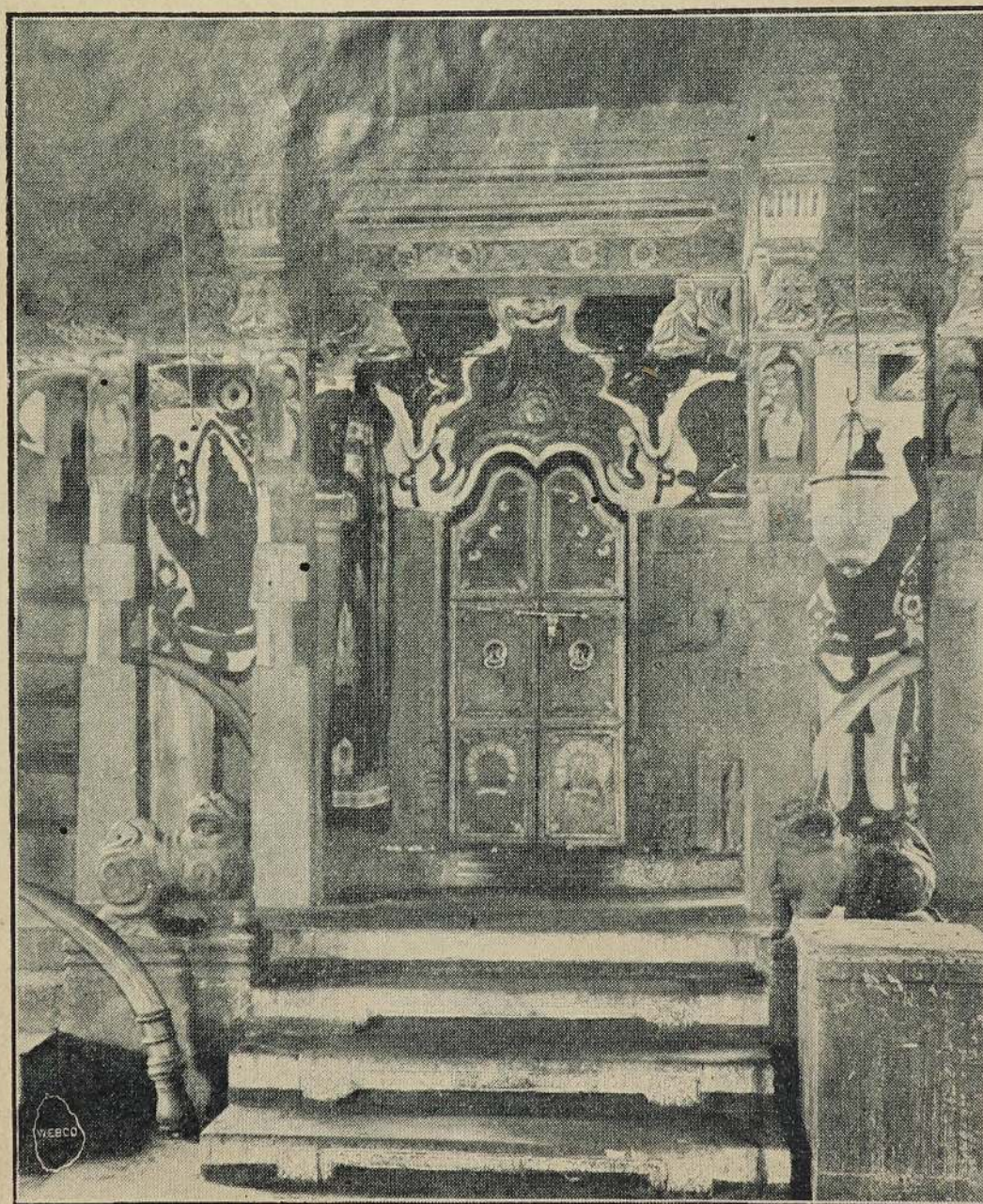
IN order definitely to determine a point in space, what is required is several geometrical positions, that is, the settling of its relations to other fixed points in a recognised system. In the selfsame way, for the correct characterisation of a state of consciousness, which means also, for the analysis of the consciousness, we require various points of observation which correspond in one single system. This follows from the definition of consciousness as the relation between subject and object. Such a definition, of course, is not exhaustive, but it is sufficient as a working hypothesis for our present enquiry. According as we here set the centre of gravity in the subject or in the object, there result two fundamental lines of investigation. In the former case there arises the question as to the relation of the *subject* to the external world; in the latter, the question as to the nature of the *objects* of consciousness. The behaviour of the subject depends upon the grade of its cognition, and has three modes of expression: that of craving, that of rejection (opposition), and that which

is free from both these extremes. Craving as well as aversion belongs to the domain of compelled impulses, to the realm of the instinctive, and of idiosyncrasies, since neither are subject to free willing. They thus represent a state of bondage, in contradistinction to the third kind of relationship which presents

itself as a state of freedom. Bondage presumes a dualism, namely, a force and something which obstructs this force, thus, the relationship of tension between two opposed systems, the "I" and the "world". The attempt to adjust this tension consists, on one hand, in designs for the satisfaction of desires, that is, in the attempt to incorporate parts of one system in the other;

and on the other hand, in aims to annihilate the opposing forces, that is, to drive back the forces of one system with those of the other, and in driving them back, make an end of them. The attempt miscarries in both phases. Every blow occasions an equally strong counter-blow, every counter-will again begets willing, every act of obstruction begets resistance. The like takes place in the other phase. Craving increases in the exact degree that it is yielded to. Every deed done forits satisfaction is the germ, the continuously acting cause, of new craving. The latter acts like the force of suction of a vacuum, and cannot be removed by anything but the removal of its cause, namely the vacuum itself. If, however, this is as boundless as the non-vacuum opposed to it,

then a removal of the tension by the method of equilibration is impossible. The "I" as a self-existing something, constitutes such a vacuum. As an abstraction from everything perceivable that exists ("objects"), it is a pure privation-value, an ideal vacuum, an illusion. The property of suction possessed by this



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In the Temple of the Tooth, Kandy: the First Floor Entrance to the Shrine.

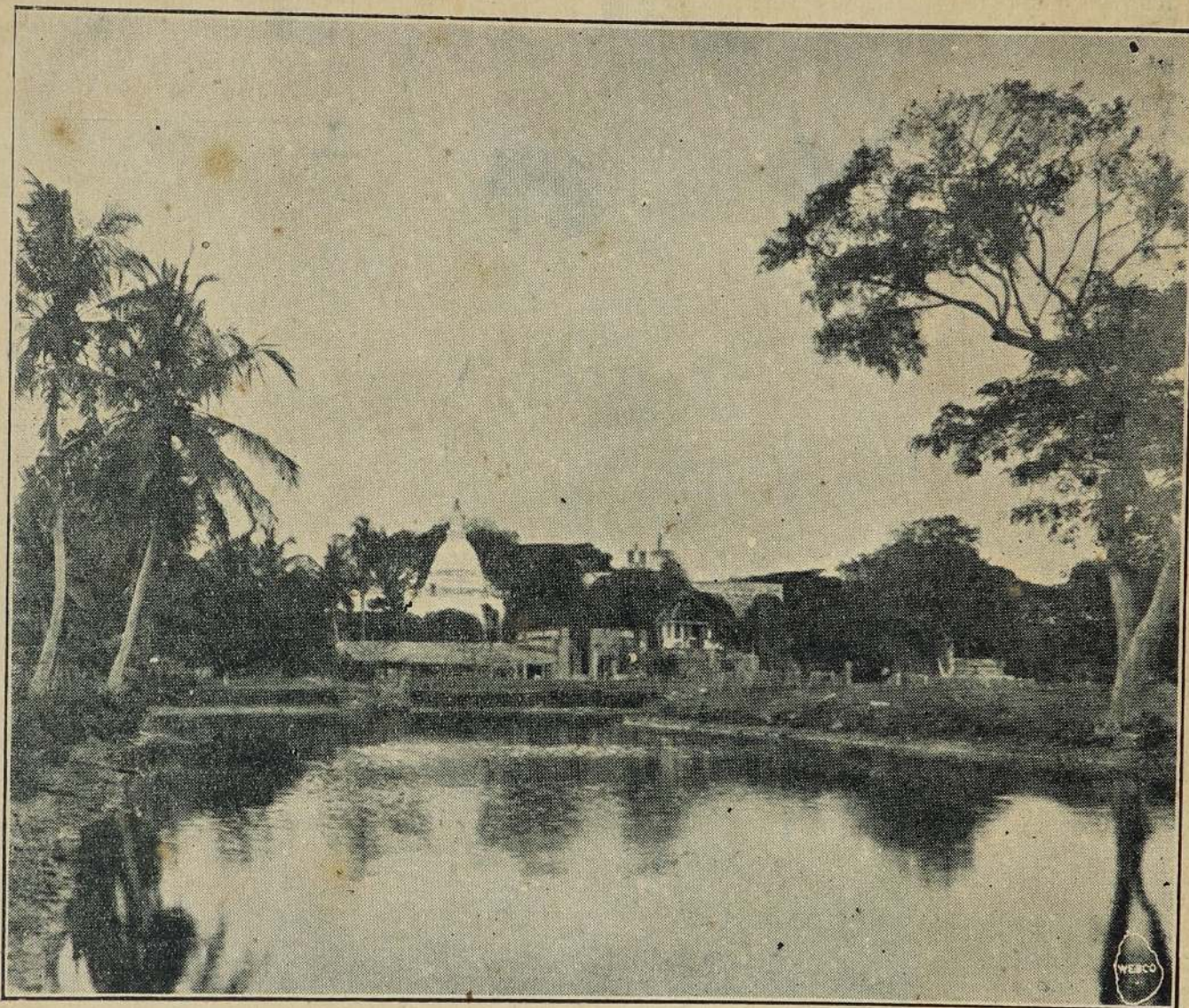
vacuum expresses itself equally well in craving as in its reverse, in resistance to everything that runs counter to the satisfaction of craving. Through every obstacle there arise whirlpools in the sucking stream; and these are all the stronger and more obstructive, the more intense is the force of the suction. Since the illusion consists precisely in the taking of the "I" for an absolute, all equilibration is impossible. In this case we can speak of the above-mentioned "boundless vacuum." The impossibility of the equilibration of the state of tension, the total discrepancy between subjective willing and objectively given facts, the disharmony between ideation and actuality, is what we call suffering.

The conquest of this disharmony, of these idiosyncrasies, the loosing of the above-mentioned tie, in short, the release into the state of inner freedom, does not come about through the suppression of the will, but through the removal of the vacuum, that is, through the annihilation of the illusion. All suffering arises from a false attitude. The world is neither good nor bad. It is solely our relationship to it which makes it either the one or the other.

With reference to the goal of deliverance, two main modes of consciousness can be distinguished: the directed and the undirected. Directed consciousness is that which, conscious of the goal, has entered the stream, that which is wholly bent upon freedom and in which the decisive reversal of attitude has ensued. Undirected consciousness, on the contrary, allows itself to be driven hither and thither by instinct-born motives and external impressions; and on account of its dependence upon the external world, is designated as *worldly (lokiya)* consciousness. In contradistinction to this, directed consciousness is held to be *supra-worldly (lokuttara)*. The justification of this term "directed" is clearly discernible from the fact that the transition from worldly to supra-worldly consciousness is called "entry into the stream" (*sotapatti*); and one who finds himself in this phase of development is called "one who has entered the stream" (*sotapanna*). Worldly, equally with unworldly, consciousness may function upon the same planes, for here it is not a question of "this side" and "further side"

(transcendental) experiences, but of experience of the same world in a different direction, under different presuppositions (dependence and independence).

When we consider consciousness from the point of view of *objects*, we must first of all be clear as to the formal construction of these latter. We distinguish in the first place between the material and the immaterial, the bounded and the boundless, that is to say, between objects perceivable through the senses and those perceivable by the mind. In the former, all the senses may participate; in the latter; only the "form"



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Isarumuniya, Anuradhapura.

freed mind, the mind free from all perception of what is individual. Between the two extremes, the domain of the sensuously bounded, of form bound by cravings (*kamadhatu*), and the domain of the boundless that is free from cravings, the domain of the formless (*arupadhatu*), there comes in intermediately a group of objects which are not perceptible indeed to the lower senses, namely those (of contact, of the non-spatial) of smell, of taste, and of touch (of *Abhidhammattha-Sangaha III.*), but certainly to the higher senses in so far as these are free from all entanglement with the "I", that is, from discordancy (craving), and therefore wholly disappear into the object, become one with it, are able to experience it from within. These objects are designated as

pure forms untarnished by any kind of entanglement with the "I", or as absolute form (*rupa*), since they belong neither to the domain of the formless, thus, possess shape, nor yet correspond to the sensuous form bound by craving. The realm of pure form (*rupadhātu*) is thus not a domain of intellectual abstractions but of intuitive (because "I"-freed) contemplation of form. Corresponding to these three groups of objects, we get three basic planes of consciousness: the consciousness which dwells in the domain of the sensuous, of forms of craving (*kamavacara-cittam*); the consciousness which dwells in the domain of pure form (*rupavacara-cittam*); and the consciousness which dwells in the domain of the formless of non-form (*arupavacara-cittam*).

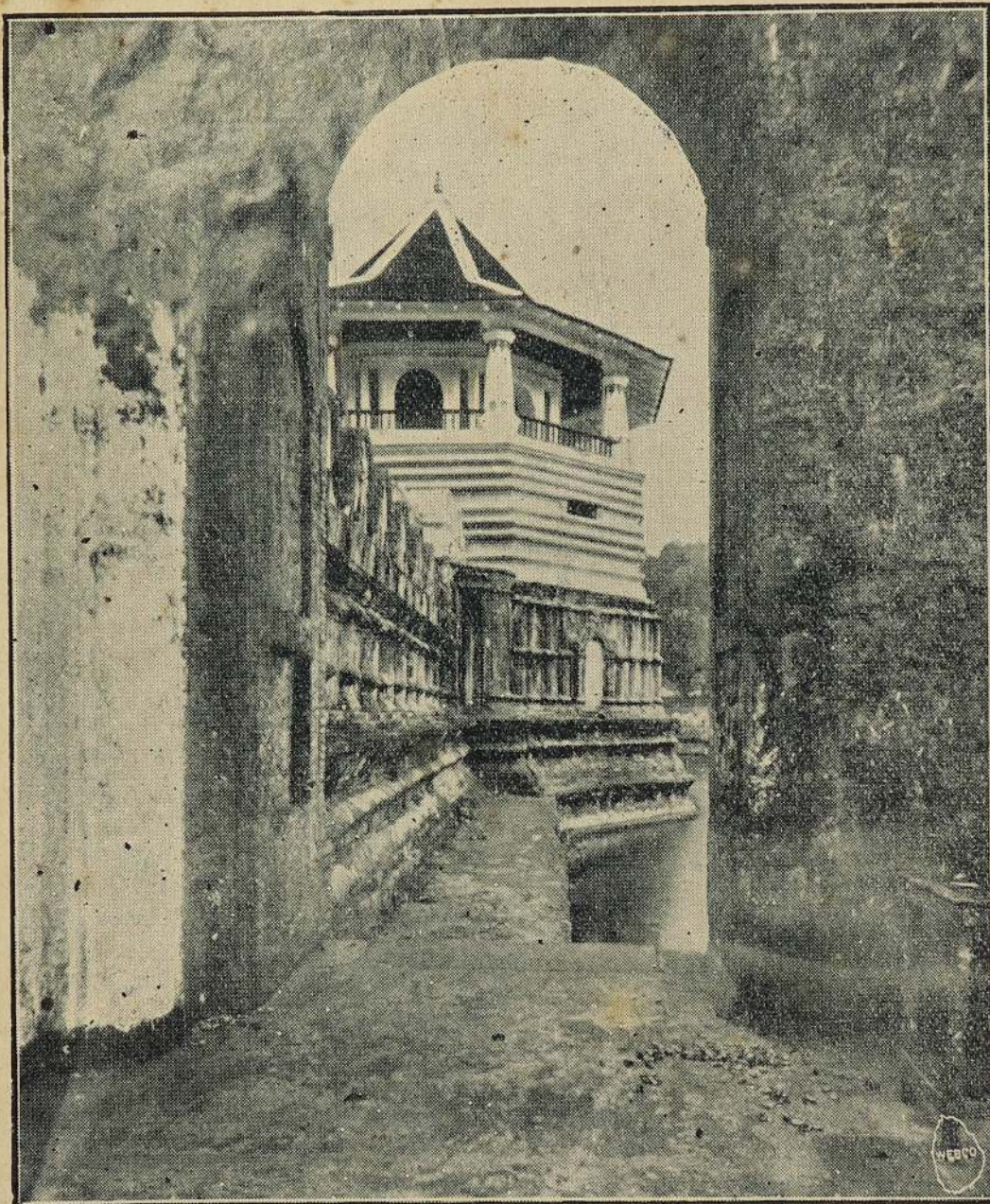
The realm of pure form is intermediary between the two other realms inasmuch as it shares something in common with each of the two,—with the sense-domain, the property of form-ness; with the formless domain, the property of abstraction, namely, of the egocentricity of the lower domain of the senses filled with desires. That this is no mere artificial, intellectual abstraction, follows from the intuitive character of these two domains. The properties of each domain are not

something added to their particular character, but only modifications of the same. Thus the sense-world is designated as purely the domain of sensuous desires, since its objects are bounded, "I"-conditioned, in their individualness set in contrast with the subject, incapable of union with the subject, and hence beget that state of tension (dualism) which we call craving. The objects belonging to the realm of non-form possess no limiting boundaries, are beyond all multiplicity and every kind of isolation or "I"-entanglement. With this is excluded all possibility of tension, of craving. In similar wise is it with pure forms, for their boundaries are only of an ideal,

a formal, sort, are not essential to them, and can therefore be filled by the experiencing subject.

The consciousness of these three planes, "lying above one another" in an ascending degree of sublimation, in accord with its epistemological antecedent condition is designated as "conditioned by root-causes" (*sa hetuka*), or "not conditioned by root-causes" (*a hetuka*). Every act of consciousness which

is motivated by the degree of consciousness of the individual, that is to say, by his mental attitude, which is related to all other causes, as the root to the other parts of a plant, is thus conditioned by root-causes and morally determinant; while all predominating, passively receptive states of consciousness which result from mere impressions of the senses, are not conditioned by root-causes and therefore are morally neutral. The word "morally," however, is here to be understood not in the usual current sense, but as a tendency of *direction* in the sense indicated at the beginning of this article, and in fact, with the exclusion of its applicability to the variations of the worldly consciousness which tends towards change. Every approach in the direction of the goal,



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The Courtyard & Portals of the Temple of the Tooth, Kandy, Ceylon.

which is to be compared to the harmonising, healing action of a process of cure, is designated as wholesome or favourable (*kusala*); and every departure from it as unwholesome or unfavourable (*akusala*). Unwholesome root-causes are craving (*lobha*), hatred (*dosa*), and delusion (*moha*), the three phenomenal forms of ignorance, of nonknowing (*avijja*), that is, of that state of mind which is not in agreement with actuality, and therefore of necessity leads to disharmony, in other words, to painful conditions. The wholesome or favourable root-causes are the qualities that are opposed to these phenomenal forms of Avijja, that are born of knowledge, these namely, freedom from craving

(*alobha*), freedom from hatred (*adosa*), and freedom from delusion (*amoha*). Thus there obtain for the worldly consciousness not only states conditioned by root-causes, and states not conditioned by root-causes, but within the conditioned states again, favourable (wholesome) and unfavourable (unwholesome) ones, so that we can arrange them in groups as follows:—

- Unfavourable conditioned,
- Neutral, non-conditioned,
- Favourable conditioned.

In the realm of sense-perceived form each one of these conditions is represented; in the so-called exalted domains, namely, in those of pure form and of the formless, only the last of these three.

To the points of view of direction, of the realm of form (or of the formation of objects), and of the antecedent conditions of consciousness, there falls to be added as fourth, that of *potential value*. A state of consciousness is either at work (active), reacting (resultant), or non-acting (inoperative). At work it exhibits itself as favourable (*kusala*) or unfavourable (*akusala*), reacting (*vipaka*) as outcome of former working, non-acting (*kriya*) in abrogating itself. In the supra-worldly consciousness which, for the rest, is tied to no definite plane or form of consciousness, but may dwell in all domains, the active aspect is designated as Path consciousness (*magga-cittam*), and what results; as Fruit-consciousness (*phala-cittam*).

In summing up what has here been said, we obtain the following scheme or table:—

1 DIRECTION	2 REALMS (concerning FORM)	3 PRE-CONDITION	4 POTENTIAL VALUE	
mundane (lokiya)	I. { in the realm of Sensorial Form (Kāmāvacara)	A { with unfavourable (akusala) Root-conditions (hetū)	{ a. } b. active (akusala) c.	
		B { without Root-conditions (ahetuka)	{ a. unfavourable } resultant { (akusalavipāka) b. or favourable } (kusalavipāka) c. inoperative (kriyā)	
		C { with favourable (kusala) Root-conditions (sahetuka)	{ a. active (kusala) b. resultant (vipāka) c. inoperative (kriyā)	
	II. { in the realm of Pure Form (Rūpāvacara)	A. ...	...	active (kusala)
		B. ...	...	resultant (vipāka)
		C. ...	...	inoperative (kriyā)
	III. { In the Formless Realm (Arūpāvacara)	A. ...	...	active (kusala)
		B. ...	...	resultant (vipāka)
		C. ...	...	inoperative (kriyā)
ultramundane (lokuttara)	IV. { in all the realms	A. ...	active (magga)	
		B. ...	resultant (phala)	

RUMMINDEI (LUMBINI).

[BY SRI NISSANKA, BARRISTER-AT-LAW]

*And on Lord Buddha, waiting in that sky,
Came for our sakes the five sure signs of birth,
So that the Devas knew the signs and said,
"Buddha will go again to help the world."
"Yea," spake He, "now I go to help the world
This last of many times; for birth and death
End hence for me and those who learn my Law."*

— Sir Edwin Arnold.

IN the fruitful plains of verdant cornland in the Nepal Terrai, there stands a pillar of sandstone, erected by Asoka, King-Emperor, Beloved-of-the-gods, with the following inscription: "Here the Exalted One was born."

This landmark was placed on the exact spot where stood the Sal tree under whose sweet-smelling blossoms the Sakya Muni was delivered unto the world. The date of Asoka's visit was about the year 244 B.C., and available historical records show with what pomp and ceremony the site was consecrated. With a retinue of monks and thousands of laymen, Asoka, mounted on his state elephant, escorted by chariots, and to the accompaniment of the blare of trumpets, repaired thither to preserve this Holy Spot from obliteration.

A few miles to the north of this pillar on the river Rohini stood Kapilavastu, within sight of those immaculate Himalayan peaks rising into the empyrean of the Indian sky. Here about five hundred years before the birth of Jesus Christ, Suddhodana Raja ruled over a million Sakyas, otherwise called "the mighty". His territory was nearly one thousand miles square, bounded on the North by the mountains of Tibet, and on the South by the river Aciravati.

The neighbours of the Sakyas were the Kolyans, whose Raja Supprabuddha had given his daughter the Lady Maya to the Sakyan King in marriage.

Maya's mother was Amrita—otherwise known as Lumbini. Supprabuddha and Amrita lived at Devadaha. They were

in the habit of spending much time in a pleasure garden not far from the Capital. Amrita was greatly fascinated by this pleasaunce, and she begged of the King to procure it for her, but as the owner, a wealthy citizen, was not inclined to part with it, the King built for his queen one more pleasant than this and called it Lumbini after the queen's pet name.

As time went on, Amrita bore a daughter, who far excelled the mother in beauty. Her name was Maya, and she grew up true to her name, a perfect vision sublime, the incarnation of all that was noble and virtuous.

As we have seen above, Maya married Suddhodana, and it was in the evening of his life, that Maya became a mother. It was this noble lady that the Buddha-elect decided should be his mother. Now the Buddha-embryo lingers in a mortal womb full ten months, unlike ordinary beings, and when the time for the delivery of the babe drew nigh, Maya decided, in accordance with a custom then prevalent, to return to her parents' house at Devadaha.

Thither she wended her way borne in a richly furnished palanquin, attended by the princesses and handmaidens of the royal entourage, but before the journey had been accomplished, and her destination reached, the pangs of labour overtook her in the Sal grove of Lumbini and Maya gave birth to her son, deeply conscious of her great destiny.

The ladies of the royal household were, even in those days, heavily veiled, and one remembers in this connection how the Princess Yasodhara was severely rebuked by her

elders when she appeared unveiled at the athletic contest in which suitors for her hand had to engage. The rebuke was met with the retort that to the virtuous woman her eye lashes alone were a sufficient protection. The nativity of the Buddha-to-be occurred on the full-moon day of *Vaisakha* (i.e. May), and it is significant that He who was fated to lead the homeless life was born without a roof to shelter Him and away from the cramped confines of regal splendour were totally inadequate to house one whose grea



Lieut. H. Sri Nissanka, Barrister-at-law.

heart beat from the moment of His conception in unison with sentient life, above, around, below.

The heir to the *Gadi* (i.e. throne) of the Gotama clan was conducted with much rejoicing to Kapilavastu, where He was anointed with the name of *Savatha Siddhi* which meant "All desires accomplished."

The authorities are not agreed as to the exact year of the birth of the Prince, and this is so amongst us in Ceylon, but both Tibetan traditions and the conclusions of commentators agree that it happened somewhere between the years 560 and 557 B. C.

Soothsayers were called in to prophesy with regard to the future of the babe, and one of them discovered in the child the thirty two signs of a Supreme Being, viz.

1. A perfect pair of heels.
2. Long tapering fingers.
3. Soft hands.
4. Fingers that when stretched so as to touch one another left no chinks between.
5. Round ankles.
6. Straight limbs.
7. Long arms extending down to the knee.
8. Concealed genitals.
9. Golden-yellow complexion.
10. Pellucid skin.
11. Single hair to each pore.
12. The hair on the body curling upwards.
13. Perfect spine.
14. Seven convex surfaces.
15. Full chest.
16. Broad shoulders.
17. Height equal to length of extended arms.
18. Rounded breasts.
19. Acute taste and smell.
20. Square jaw.
21. Forty teeth.
22. Teeth of regular length.
23. No interstices between the teeth
24. Gazelle eyes.
25. Long red tongue.
26. Soft voice.
27. Blue eyes.
28. Long lashes.
29. A mole between the eyes.
30. Round well-shaped head.
31. Long toes.
32. Head of curly hair in dark ringlets twisting to the right.

The little prince of Kapilavastu must really have been handsome. His mother was a celebrated beauty and she is frequently referred to as having been sweet as an enchanting

dream. His father, a Kshatriya by race, was a warrior of no mean repute. Physical culture seems to have been the order of the day, for side by side with the sober philosophical temperament of the people, paradoxical as it may seem, horsemanship and the wielding of arms were considered an essential feature of social refinement.

The height of the average man of that day could not have been greater than that of the present day inhabitants of that part of the world and on the vast amount of material available it can safely be accepted as an incontrovertible truth that the Lord Buddha was anything but eighteen yards or eighteen cubits tall as he is generally believed to have been by the masses in the Southern countries.* There is still a dispute which is not likely to be settled, and that is that the Southern School of Buddhists believe the Sakyas to have been pure-bred Aryans, whereas the Northern Buddhists piously believe them to have been Mongolians. The truth appears to be half way between. The Sakyas were no doubt a Nepalese tribe, and as

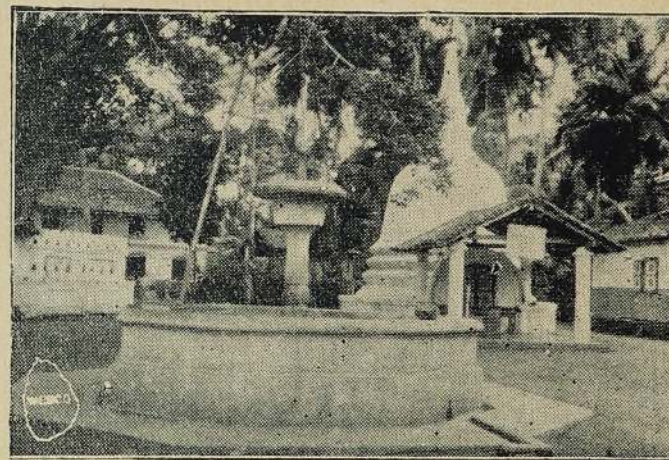


Photo by Mr. S. W. Wijayatilake.

Kumbiyangoda Temple, Matale.

such there was considerable communication and communion with the Tibetans with whom they intermarried. Even today, the Nepalee is a Gurkha, who is an Indo-Mongolian type. Some of these are blue-eyed, red-lipped, fair complexioned men of commanding personality. Being a race of mountain dwellers, they are hardy—lambs in peace, but lions in war.

Royalty, more than the commoner, resorts to exogamic marriages. It was true then, as it is now; for the reason that their equals are not always easy to find in the country itself. The Sakyans were an excessively haughty race and the insufferable pride of this border clan brought upon it its own annihilation.

We have it on the authority of the scriptures that within two years of the Lord's passing away, His home was sacked, and His kith and kin butchered by Vidudhaba, son of Pasenadi, King of Kosala. The story is that the Sakyans sent a bastard

* Scholars have found that there was a tendency among ancient peoples to attribute posthumously to men of extraordinary intellectual or spiritual culture, to *heroes* that is in the truer sense of that word, extraordinary magnitude of body also. The colossal intellect or spirit was visually represented by colossal statues. The archaeological remains of most ancient civilisations seem to support this explanation. Even today it is not unusual for statues of men of average stature to be cast in heroic size. —Edd. B. A. of C.

girl, when the Kosala Raja Pasenadi demanded a Sakyan in marriage in order that he might unite the two houses by a closer bond. Vidudhaba discovered that his mother was a bastard girl and he thereupon brought vengeance upon those who had deceived his father. Not one Sakyan female, woman or child, was spared in that fiendish carnage.

The Chinese traveller-monk, Fa-Hian, visited the Holy Land in A.D. 400, and writing of Kapilavastu, he says: "There is no king, nor are people to be found. It is just like a wilderness except for priests and some tens of families."

On the spot where formerly stood the palace of Suddhodana Raja; at the place of the celestial conception; at the place where the Heir-apparent beheld the four signs of impermanence, pagodas have been raised. So too, at the various places where Asita pointed out the thirty-two signs on the body of the Bodhisatva; where the Lord Buddha met His father on his return from Gaya; where five hundred royal princes entered the Order and did obeisance to Upali, their barber, pagodas have been built.

Hiuen Tsiang, another Chinese monk, scholar and traveller, corroborates in detail the above account.

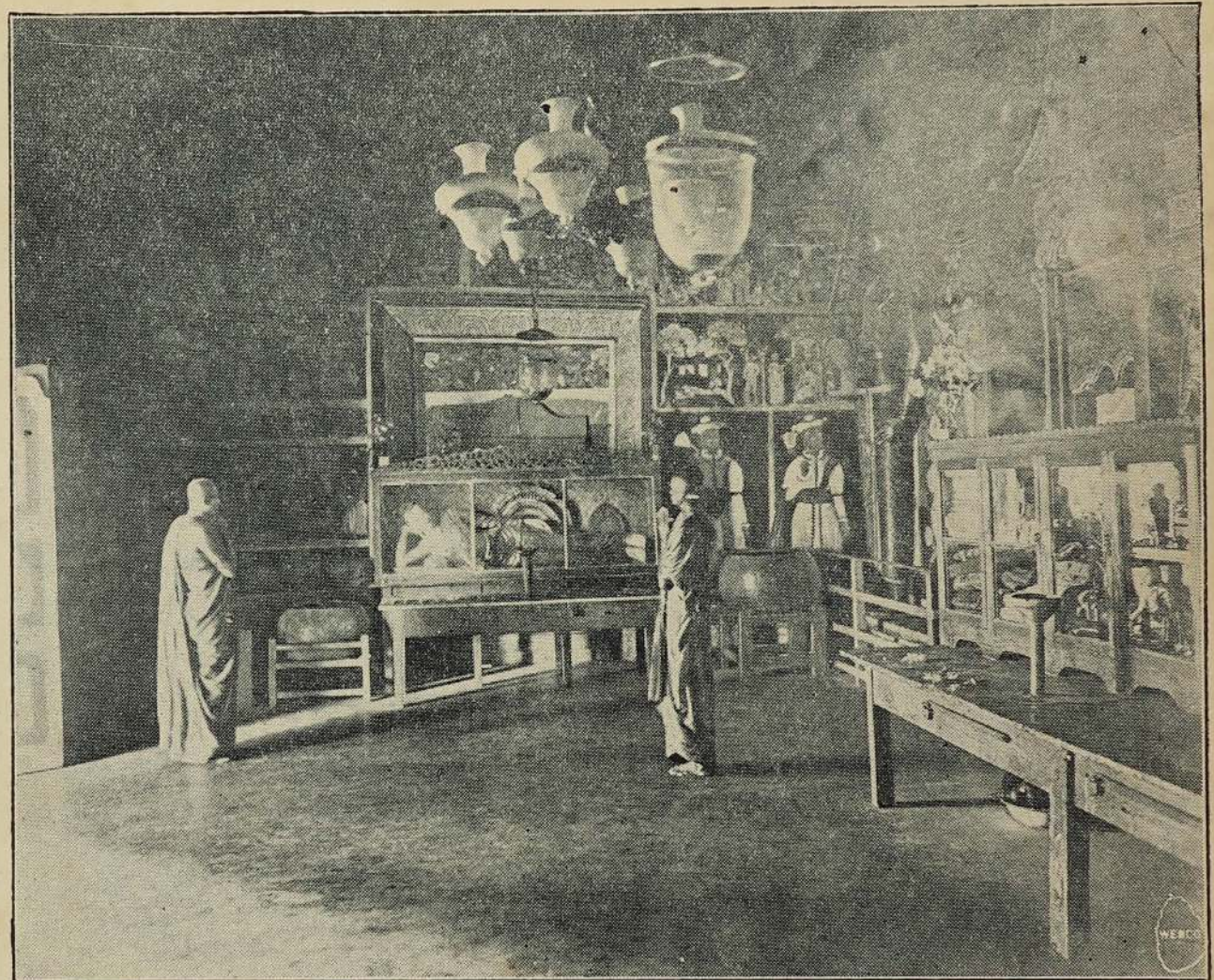
He returned to China from his travels in the year 645 A.D. and said: "The country of the Sakyas is 4,000 *li* in circumference, the capital is ruined..... the inner city is 15 *li* round.....it is completely encircled and is exceedingly well fortified." He refers with feeling to Suddhodhana Raja's Palace, the sleeping apartment of Queen Maya, the gate from whence the Prince of the Sakyas rode forth into the night in quest of Nirvana. Alas! even these are now no more. Only the seductive fragrance of the past now over-grown with the moss of myth and legend, survives.

There is a *truth* beyond all this which defies denial, viz. the Sakya Muni was born among men at Lumbini on the Full Moon Day of *Vaisakha*, and that down to the present day as the revolving seasons bring round the Full Moon Day of the month of May the whole Buddhist world celebrates His birth and pays Him homage.

There is yet another unassailable *truth*, that though His physical body is dissolved in death, the body of His Law exists, rearing itself high above all other dogmas and doctrines.

standing four-square to the onslaught of modern science, staggering the civilised world with its inexhaustible wisdom.

There have been critics of the Sakyamuni, also learned men and women; none, however, comparable to Him in example or precept. There is not one among them who can evolve from his or her brain, by unaided effort, a single theory which could pretend to solve the riddle of life—far less can any one, however learned, succeed in translating one single sentence from the Pāli canon accurately, doing full justice to the original. Yet critics arise! and clinging to the straws of distorted and mutilated passages from the scriptures, eke out a precarious existence by the sale of their literature. The



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The Vestibule of the Kelani Vihara, Ceylon.

commercialization of the Wisdom of Asia, without a word even of mere thanks to its Founder, is indeed regrettable.

To all men, of all creeds, regardless of race or colour, the child of *Rummindei* commanded: "*Metta, Karuna, Mudita, Upekkha. Be ye merciful, loving, kind, compassionate.*"

The Lord Buddha did not require of men that they should be Buddhists, neither did He say: "Follow me for I am the saviour," because He was not the only Sun that illumined this world with the rays of age-long wisdom.

"Many are the Buddhas—and they are countless who have arisen before me. Innumerable are the Buddhas-to-be. I am only the voice of that Great Eternity, and the Law I preach is the Law that was, is, and ever shall be."

THE DEATH OF SARIPUTTA.

[TRANSLATED BY F. L. WOODWARD, M. A. (CANTAB.)]



On a certain occasion the Exalted One was staying near Sāvattthī, at Jeta Grove, in Anāthapindika's Park.

On that occasion the venerable Sāriputta was staying among the Magadhese at Nāla-gāmaka, being sick, afflicted, stricken with a sore disease. Now Cunda the novice was in attendance on the venerable Sāriputta. And it was owing to this sickness that the venerable Sāriputta passed away.

So Cunda the novice, taking the venerable Sāriputta's bowl and outer robe, went to Sāvattthī, to Jeta Grove, and so to Anāthapindika's Park, where he went to visit the venerable Ānanda and on coming to him saluted him and sat down at one side. So seated, Cunda the novice said this to the venerable Ānanda:

'Sir, the venerable Sāriputta has passed away. Here are his bowl and outer robe. This water-strainer holds his relics.'

'Friend Cunda, this piece of news will be an excuse for seeing the Exalted One. Let us go, friend Cunda, to visit the Exalted One, and when we get there we will tell him about this matter.'

'Very good, sir,' said Cunda the novice in reply to the venerable Ānanda.

So the venerable Ānanda and Cunda the novice went to see the Exalted One, and on coming to him saluted him and sat down at one side.

As they thus sat the venerable Ānanda said this to the Exalted One:

'Lord, this Cunda the novice said to me: "Sir, the venerable Sāriputta has passed away. Here are his bowl and outer robe. This water-strainer holds his relics." Indeed, lord, thereat my body was as if drugged. My bearings were confused.

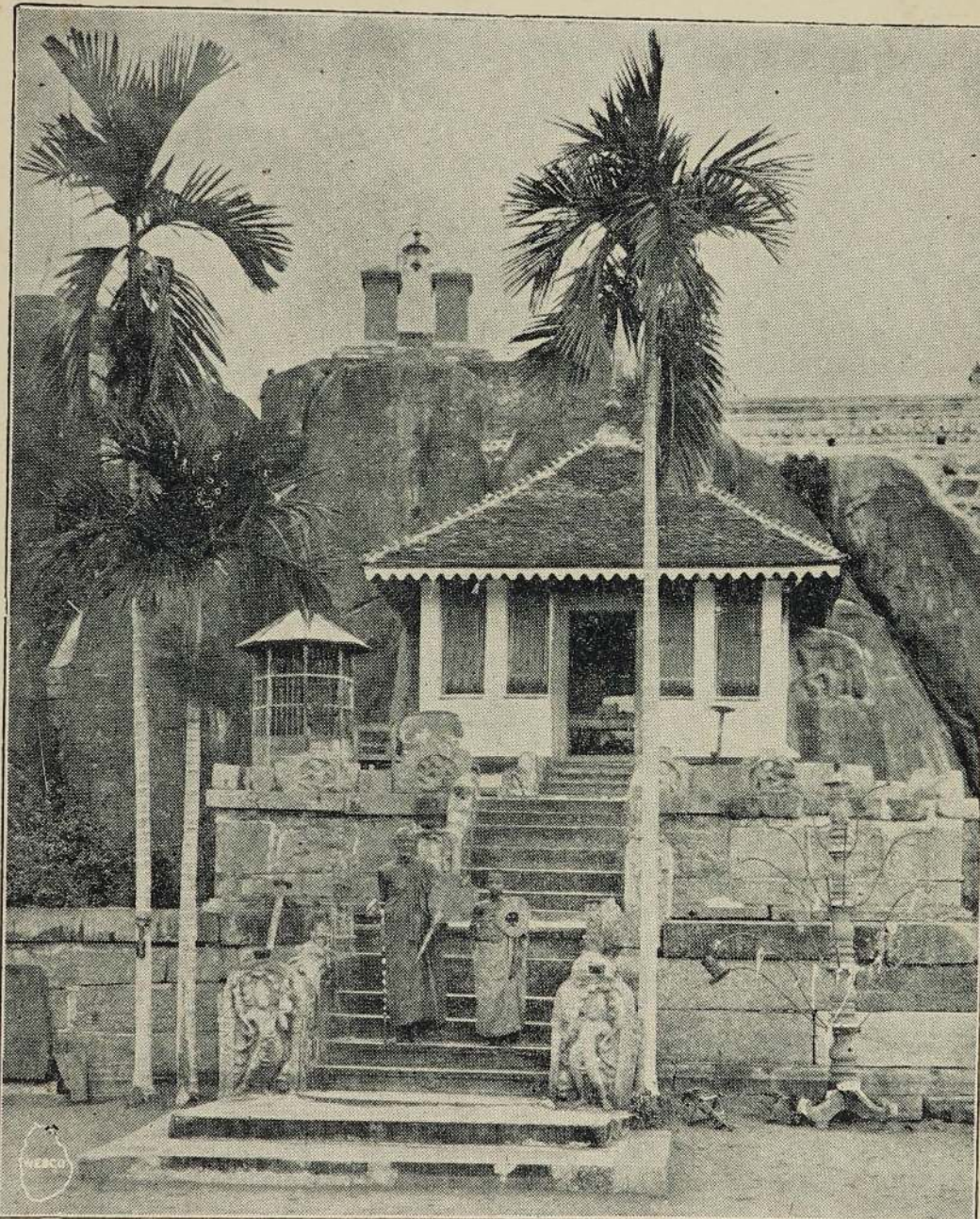
The teachings were not clear to me when I heard the words "the venerable Sāriputta has passed away."

'But tell me, Ānanda, when the venerable Sāriputta passed away, did he take with him the constituents of virtue? When he passed away did he take with him the constituents of concentration or those of wisdom? Did he take with him, when he passed away, the constituents of release, the constituents of release by knowing and seeing?'

'Nay, lord, when the venerable Sāriputta passed away he did not take with him the constituents of virtue . . . the constituents of release by knowing and seeing. But he was to me an adviser, one who was well grounded. He was an instructor, one who could arouse, incite and gladden. He was unwearied in teaching the Norm. He was the patron of those who

lived the righteous life along with him. We bear in mind that essence of the Norm, that patronage of the Norm possessed by the venerable Sāriputta, lord.'

'Have I not aforetime declared to you this, Ānanda,—how in all things that are dear and delightful there is the



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Entrance to Isurumuni Vihara, Anuradhapura.

nature of diversity, the nature of separation, the nature of otherness? How is it possible, Ānanda, in the case of what is born, what is become, what is compounded, what is transitory,—how is it possible to have one's wish fulfilled: Oh! may it not perish! Nay such a thing cannot be.

'Just as, Ānanda, from some mighty tree, standing firm and full of vigour, one of the greater limbs rots off,—even so, Ānanda, from the mighty Order of monks, standing firm and full of vigour, Sāriputta has passed away. How is it possible, Ānanda, I say, in the case of what is born, what is become, what is compounded, what is transitory, how is it possible that one's wish can be fulfilled: Oh! may it not perish! Nay, such a thing cannot be.

'Wherefore, Ānanda, do ye abide grounded on self, self-refuged, taking refuge in none other. Do ye abide grounded on the Norm, taking refuge in the Norm, having none other refuge. And how, Ānanda, does a monk so abide?

'Herein, Ānanda, a monk abides in body contemplating body (as transient), ardent, composed and mindful, restraining the dejection in the world that arises from coveting. So also with regard to feelings . . . mind . . . and mind-states . . . That, Ānanda, is how a monk abides grounded on self, self-refuged, taking refuge in none other.

'Whoso, Ānanda, either now or when I have passed away shall abide grounded on self, self-refuged, taking refuge in none other; grounded on the Norm, with the Norm for refuge, taking refuge in none other,—they, Ānanda, shall be my monks, they shall be atop of the gloom; that is, they who are anxious to learn.'

(ii) Sariputta and Moggallana

Once the Exalted One was staying among the Vajjians at Ukkāvela on the river Ganges together with a great company after they must be.

of monks, not long after the passing away of Sāriputta and Moggallāna the Great.

Now at that time the Exalted One was seated in the open air, surrounded by the Order of monks. Then the Exalted One, observing that the Order of monks was become silent, thus addressed the monks:

'Monks, truly this company seems empty. Now that Sāriputta and Moggallāna have passed away my company is empty of them. It is indifferent as to that quarter in which Sāriputta and Moggallāna are dwelling.



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Vestiges of Anuradhapura's Vanished Glories.

'Monks, whosoever in past times have been Arahants, fully Enlightened Ones,—each one of those Exalted Ones had such a noble pair of disciples as were Sāriputta and Moggallāna to me. Monks, whosoever in future times shall be Arahants, fully Enlightened Ones, each of them shall have such a noble pair of disciples as were Sāriputta and Moggallāna to me.

'A wonder of disciples it is, monks! A marvel of disciples it is, monks! To think how they carry out the Master's teachings, how they give advice accordantly, how dear to the fourfold company, how delightful, how revered and sought

'A wonder it is, monks! A marvel it is, monks, in the Tathāgata! For though such a pair of disciples has passed away, there is in the Tathāgata no sorrow or lamenting. How is it possible, monks, in the case of what is born, what is become, what is compounded, what is transitory,—how is it possible to have one's wish fulfilled: Oh! may it not perish! Nay, such a thing cannot be.

'Just as if, monks, from some mighty tree, standing firm and full of vigour, the greater limbs should rot away: even so full of vigour, Sāriputta and Moggallāna have passed away. How is it possible, I say, in the case of what is born, what is become, what is compounded, what is transitory,—how is it possible to have one's wish fulfilled: Oh! may it not perish!

Nay, such a thing cannot be.

'Wherefore, monks, do ye abide grounded on self . . . taking refuge in none other. And how does a monk so abide?

'Herein a monk abides in body contemplating body . . .

Whosoever, monks, either now or when I am gone, shall abide grounded on self, self-refuged, taking refuge in none other; grounded on the Norm, with the Norm for refuge, taking refuge in none other,—they shall be my monks, they shall be atop of the gloom: that is, they who are anxious to learn.'

[Sanyutta—Nikaya V.]

EXCELLENCE.

*As one who lifts a light and lets it shine,
Or holds a lamp out in a darkened way,
That no lone traveller shall go astray,
So, Lord, have You now lit this path of mine.
As one who clears a road of tangled vine,
As one who shows what has been hid from day
Deep in the darkness of the world, the clay,
The Truth has now been told me, line by line.
As one who raises what was overthrown
Lest those who pass might ever faint or fall,
In many a figure has the Lord made known
The life of things; we hearken to His call.
Great excellence, Lord Buddha, is Your own;
Most blessed are Your words to each and all.*

—*Buddhist Sonnets,*
by Miss Coralie H. Haman.

THE BUDDHIST RETREAT.

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*There should be places, friends, for solitude,
For stillness and repose,—a garden fair,
Or lofty forest towering high in air,
Or meadow with rich flower-scent imbued;
There, in the blossoms, is the honey brewed,
And fragrance on the breeze without compare
Fills all the world with sweetness, fine and rare,
And so we are with happiness endued.
A mountain-fastness, or a lonely lake
Girt round with trees, with mighty oak and pine,
Heals all our hearts,—a mossy woodland dell
With dainty flowers bestrewn,—here we shall take
Our ease, and calm will be our souls, benign,
And in this quietude life will be well.*

—*Buddhist Sonnets,*
by Miss Coralie H. Haman.

NOTES AND NEWS.

Sabba Danam Dhamma Danam Jinati

"The Gift of Truth Excels All Other Gifts."

It is only once in twelve months that we can send out a message to the Buddhist world, to our brothers and sisters of every clime, who like ourselves are inspired by one hope, and are actuated by one desire, viz., the dissemination of the true Teachings of the Buddha. Therefore we propose this year to direct the attention of our fellow Buddhists to the urgent necessity of establishing a Buddhist Seminary in Ceylon to cater for students who may come here from all parts of the world to drink at the very fountain-head of Buddhism.

In this connection, it will not be out of place to invite the reader's attention to a remarkable book that has been published in the United States of America, a review of which appeared in the last number of the *Annual*. We refer to *The Pilgrimage of Buddhism* by Professor J. B. Pratt. The Author has in his travels in Buddhist lands made a fairly exhaustive survey of the present position of the Dhamma, and like the conscientious and learned critic he is, has made many suggestions for its wider propagation. Unlike the Missionary writer or the globe-trotter, who condescends to write with a patronising air, our Author does not feel called upon to say that Buddhism is dead or that it is a "dead hand", and that Christianity must and will take its place slowly but surely and spread over all Asia. Instead of which he observes ".....meanwhile there is much work in common for the two religions to perform, work of a social, educational, philanthropic kind, upon which they may well co-operate. There is another common task which will be increasingly thrust upon them as the years go by: namely the united effort to defend a spiritual view of the world, an idealistic view of human life and the way to live it. Materialism both in metaphysics and morals is the common foe of both, and it will require all the strength both have to unite to drive back the rapid advance of that foe, without wasting any of their forces in civil war. Shoulder to shoulder they may do much." We as Buddhists most heartily reciprocate these sentiments, and trust that Christians and their Missionaries will do likewise. From one who writes in that vein, we can well take a tip or two. For to see ourselves as others see us is not without its value.

We who have made a perusal of the book feel convinced, more and more, as the days go by, that if Buddhism is to contribute its share towards the spiritual well-being of the whole East, nay of the world, as it has always done in the past, and if it is to raise the Dhamma to that height of pristine purity at which it stood, the greatest needs are a Reform of the Sangha and the founding of an International Seminary, where both the student and the aspirant can undergo the necessary training. In fact the two ques-

tions go together, they are interdependent,—one is the corollary of the other. A virile Sangha worthy of the Dhamma cannot be moulded out of the present material. The reader might retort that present facts belie our statement. We admit that the average monk stands on a high level, but it is only the ennobling influence of the Dhamma that has made this possible even in this materialistic age. But this cannot go on for ever, for with the waning of that influence will set in the degeneration of the Sangha.

The reader might also retort that we have already several institutions of this type in the *Pirivenas* (Oriental Colleges) of Ceylon, Burma and Siam, and in the Mahayana Universities of Japan. We are certainly not unmindful of the good work done by these institutions, nor do we ignore the mission they have fulfilled for well nigh half a century. But the Seminary that we advocate is one that will embrace all the learning and the curricula of the *Pirivenas* and the Mahayana Universities, but will go further and include Comparative Religion, the Sciences and Philosophies and Arts with special emphasis on religious training and meditation which will transform the sober student into an enthusiastic missionary of the Dhamma. Our Seminary will be not unlike the ancient Buddhist Universities of Nalanda and Ujjeni, to which flocked students from all parts of the world and where they lived laborious days, perfecting themselves in the knowledge of the Dhamma and other Eastern lore.

We in our earlier issues referred to this question from the point of view of the Western student of Buddhism who is anxious to come out East and live the Buddhist life, but does not find the environment adapted to his requirements. To-day a stranger-seeker comes out dazzled by the glamour of the East, but in a year or two his eyes get used to the new light, and the glory of the noon-day sun reveals to him things as they are, and then the seeker finds himself stranded mentally if not physically; sometimes he even loses his mental balance.

The Western student who comes out East is in search of solitude, "far from the madding crowd." But what does he find? Our temples and *Pirivenas* situated as they are within a stone's throw of busy streets and crowded thoroughfares are far from being suitable for deep study, or philosophic meditation or mental calm. The distant temples do not attract our educated monks. The present-day monk whose ambition is to write verse of doubtful literary value or to build dagobas and statues when there are enough and to spare, cannot even visualise the bare necessity of a Seminary. There are similar institutions in India and elsewhere mostly meant for members of other faiths. Catholic in outlook and aim are the Shantiniketan University of Dr.

Rabindranath Tagore and the *Ashram* of Mahatma Gandhi, which are both contributing their share to the world's uplift. In despair we ask: What has Ceylon done all these years? Many a scheme with a high-sounding name was launched with much fanfaronade, but they did not get under weigh.

So in this predicament to whom shall we turn? Is the *Dharma Duta Sabha* strong enough to give a lead? If a local body comes forward, we can invite the International Buddhist Union which has representatives in many countries to join hands. We invite the attention of both bodies to this important question. Shall we build with bricks alone or with human lives? By building with both, we shall be building for generations unborn. Thus shall we make Lanka a worthy receptacle to treasure the Dhamma for centuries to come.

To those scholars who are seriously striving to refute the historicity of the Founder of our Religion the recent discoveries of Buddha relics in India should serve as a necessary corrective. Would they take heed? The earth itself is bearing testimony to the greatest incident of history, just as it did twenty five centuries ago when a throbbing earth bore witness to the fact of the Master's Enlightenment at the Bodhi Tree at Gaya.

Discovery of Buddha Relics.

We as a rule avoid referring to other religions, and withhold from publication articles written with a view to disparaging or holding up to ridicule other faiths.

Missionary Aggression.

We have all along felt that if any religion is worthy of playing its part in the modern world, it should be able to do so by its own inherent excellence, and not by other extraneous aids. It should be able to speak for itself. Its supporters or adherents need not run down other religions in order to advertise the merits of their own.

While therefore we are very reluctant to go out of our way, we are compelled, in order to safeguard the interests of our religion and of the rising generation, to invite the attention of all sane people among our Christian friends to an incident in a Christian Missionary School which has come to light. Other and similar incidents happen as a matter of course, but they come seldom before the public eye, and are passed over.

Last year we gently hinted that the Christian Missionaries had once again become aggressive at the outposts of the Buddhist Empire. Being British in nationality, these Missionaries seem to think that they ought to lord it over the Asiatic races, forgetting for the moment that their Master himself hailed from the East.

The incident we refer to is that of a girl of seventeen years who along with three of her sisters had been entrusted to the care of the Principal of a Missionary Boarding School.

Just about the beginning of the Easter holidays, the parents came to hear that their eldest girl was going to be baptised. This was a rude shock to the parents who were Buddhists and who had handed over their children to the Principal as paying pupils for their education. No sooner had they heard the news of this impending calamity than they vehemently objected to the unwarranted action of the Principal both by personal interview and by letter. But the Principal would neither hand over the child to the parents nor permit the parents to remove the child from school or even to talk to their child except in the immediate presence of the Principal. The parents thereupon took legal proceedings, but as the girl was over sixteen years of age, the courts were powerless. However such action has served one purpose. It has opened the eyes of the public to the gravity of the situation. And we are glad to be able to announce that this matter will come up before the Ceylon Legislative Council, and we hope that all members who have at heart the interests of children will join hands with the Hon. Mr. Rajaratnam and see that incidents of this nature do not occur in Ceylon. Let us prevent children from becoming the victims of rabid bigotry and cunning Missionary enterprise. Much noise is made abroad about child slavery, although we have not come across any such cases in Ceylon. But what shall we call this worse form of slavery when educated people who ought to know better dwarf the child mind and trammel its growth by impregnating it with ideals foreign to it. Then again what shall we call those people who undermine parental control over the child, and tear asunder all those finer feelings which exist between parents and children? Is this not a travesty of education?

To our rulers in England may we reiterate our warning of last year that it is incidents of this nature that go a long way to impair the faith of Easterners in the good intentions of Britishers, and will hasten the day when as in China and in India, here too the worm will begin to turn. Will the British Government take heed before it is too late?

The Annual sessions of the Congress of Buddhist Associations took place last December at the spacious Walauwa of the Diyawadana Nilame of the Temple of the Tooth, Kandy, presided over by him. The meetings were very well attended. The President delivered an inspiring address and mapped out a scheme of work for the year. Time alone will show whether the resolutions will take practical shape.

The Congress of Buddhist Associations.

We are glad to note that these Sunday School examinations are becoming increasingly popular. But we would suggest to the All-Ceylon Sunday School Examinations Committee that the Examiners be replaced at intervals of two years, and that question papers do not overshoot

We are glad to note that these Sunday School examinations are becoming increasingly popular. But we would suggest to the All-Ceylon Sunday School Examinations Committee that the Examiners be replaced at intervals of two years, and that question papers do not overshoot

Brachmachari Govinda, (Herr Ernst L. Hoffmann) has returned to the Island after an extended tour on the Continent of Europe, studying the various centres of Buddhist activity and enlisting members for the Union. In the countries he has thus visited he has appointed leading Buddhists as "Consuls" whose duty is to act as guide, philosopher and friend to Buddhists visiting the place or requiring other information and help.

We have great hopes in this Union, and it may not be far-fetched to surmise that it will later expand into a School of International Culture of the kind we have advocated in our leading article.



Mrs. D. B. Jayatilaka.

Death has robbed the Buddhist world in general and Ceylon in particular of one of the finest types of Sinhalese womanhood—Mrs. D. B. Jayatilaka, who passed away on 30th Dec., 1929. Rigorously avoiding political activities—differing therein from her distinguished husband—she joyously identified herself with all movements that aimed at the extension of religion or social service. The Visakha Vidyalaya (Buddhist Girls' College) of which she was Manageress until her death will always remain a monument to the administrative and organising capacity of Mrs. Jayatilaka, no less than to the munificence of its founder and benefactress, Mrs. Jeremias Dias. The Cottage Industries Society and the Ceylon Social Service League had in her a devoted and efficient worker. *Daughter of a distinguished Sinhalese scholar, the late Pandit Batuwantudawe, and herself a scholar of no mean attainments, she had always been a source of help and inspiration to her husband in his exacting literary researches. The mammoth gathering that

was present at her funeral was sufficient testimony to the universal esteem in which she was held in her own country; and considering that she made fairly long stays in England from time to time we are sure that her friends in England too feel the great loss her death has caused. If a life well lived and unostentatiously dedicated to the service of one's religion and country is blest, then thrice blest indeed was the life of Mrs. D. B. Jayatilaka.

It is with the deepest regret that we learned from Reuter's cables to the Ceylon evening papers of **Lieut.-Col. E. R. Rost.** the 25th June 1930 of the death of Lieut.-Col. Dr. E. R. Rost, formerly of the Indian Medical Service. After a notable career which won for him the O.B.E. and the Kaiser-i-Hind medal he retired some time ago, settling down in London and becoming at once one of the tireless band of workers who strive to keep the torch of the Buddha-dhamma alight in England which he himself, in company with the late Ananda Metteyya (Allen Bennett) had as early as 1907 for the first time kindled. Firmly believing in the necessity of a resident Sangha if Buddhism was to take root in the West, he did all in his power to make the Anagarika Dharmapala's Buddhist Mission to London as useful as possible. His contribution to this year's *Annual*, "A Sangha for the West" was written in the same conviction. If his recently published work *The Nature of Consciousness* (Williams & Norgate, London, 1929, 12/6) is any criterion of the depth of his knowledge and the ripeness of his scholarship, then it is indeed difficult to estimate the vastness of the loss the whole learned world in general and the Buddhist world in particular has sustained by his death, for surely if *The Nature of Consciousness* was the first-fruits of his retirement he would in a few more years have written other and greater works. One by one they drop out, England's pioneer Buddhists and Buddhist scholars; Dr Edmund J. Mills, F R. S., Prof. T. W. Rhys Davids, LL. D., the peerless Ananda Metteyya (Allen Bennett), and now Dr. E. R. Rost, they all fulfilled their high mission and are gone, yet another illustration of the all-pervading *Anicca* which the Buddha preached.

REVIEWS AND NOTICES.

A REVIEW*

This book by an English medical man is one of the first fruits of the contact of the Buddhadhamma with a Western mind engaged upon a question with which medical men are specially competent to deal, that of consciousness in all its workings, normal and super-normal. As the Buddhist Scripture says, consciousness is as intimately bound up with the body to which it is connected as the bead with its string. Hence one whose lifelong study and occupation has been with the human body is in a better position than others to enquire into what consciousness is, and how it behaves under various conditions. Linking up his studies in the Abhidhamma with his scientific knowledge, Dr. Rost has devised a series of suggestive tables and diagrams, one of which shows *inter alia*

* *The Nature of Consciousness* by E. R. Rost, Lieut. Col., I. M. S. Retd., etc, 152 pages. Williams & Norgate, Ltd., London, 1930. Price 12/6.

the close relationship which he believes he has discovered between the diameter of the electron and the wave-length of consciousness. Other diagrams present to the eye at a glance on one page, information concerning the different states of consciousness which is only to be found scattered over many pages of the various books of the Abhidhamma. One can only admire the patience and industry with which such information has been searched out and arranged, as it is here, in tabular form.

Concerning the argument in the earlier pages of the book, only medical men like the author himself and those who have made cognate studies, are in a position properly to appraise its worth. But in the latter half of the book where the subject of the book is treated in a more general way, all students of Abhidhamma will find much to interest them.

Thus on page 119 our author begins a series of chapters dealing with meditation, in the course of which he gathers together all that is written on this important subject in the Abhidhamma section of the Buddhist Scriptures, and the Commentaries upon these, which have so far been translated into English. Using his favourite method of conveying information, that of tabular presentation, on succeeding pages he gives several tables indicating what in his judgment are the forms of meditation most suited to individuals of various specified temperaments and occupations. But he is careful to say at the outset of this section of his book what all who know anything of the subject will agree with, that no person should enter *seriously* upon the practice of meditation with a view to developing the higher forms of consciousness, unless they have found a thoroughly competent instructor in whom they have full confidence, who is able to judge correctly the character and capacities of his pupil, and from that knowledge appoint him the appropriate tasks in the kind of meditation suited to his character and capacity; and further, is able to see when his pupil is going astray, and bring him back to the lines of safety and sanity.

Our author's remarks on page 139 *et seq.* concerning the Iddhi or super-normal powers which come to a man as part of the orderly progress of the consciousness towards its higher states of functioning, and the distinction he draws between this normal development and the imitation or simulacrum of the same found in spiritualistic "mediums" and their like, are sound, and can hardly be made too widely known in circles where anything out of the ordinary in the way of optical or aural perceptions is apt to be hailed as a supernatural revelation of the profoundest import from realms of supernal truth.

From what he says on page 142, however, concerning the usefulness of trying to recover the memory of the events of past lives, the present reviewer must dissent. To all who make progress on the Eightfold Path there will certainly come a time when as the normal accompaniment of that progress, they will recover the memory of their past lives, even as the Buddha recounts what happened to Himself as He sat under the fig tree at Gaya. But for any one deliber-

ately to set themselves to the task of recovering such memory by exercises designed solely to that end, in the opinion of the present reviewer would be a waste of time and energy that might be employed much more usefully towards making progress in thought-control and wisdom, in penetration and understanding, leaving the memory of past lives to come in its own good time, which would be when such memory would be a really useful and encouraging thing, that is, when there would be records of progress accomplished, of faults and failings overcome, to look back upon, that would hearten the rememberer to make renewed efforts after fresh conquests of the same kind. But at the present moment, for the vast majority of mankind, even for those who have progressed so far as to have dropped religions of "revelation" and come to the religion of fact and experience which is Buddhism, the simple fact that they have *artificially* to awaken this back-going memory proves of itself that such awakening would mostly reveal to their disappointed gaze, events in their past lives that were best left concealed under the kindly veil of oblivion, at least in the meantime. Memory of our past lives will come to all of us, naturally and without straining effort after it, just as soon as there is in our past something that it will be pleasant and cheering to remember. We can depend upon that.

Chapter XXIV of this book is such as only a medical man could have written, but its substance can be understood and with benefit noted by all, for it points out the unmistakable damage which intoxicating drinks and narcotic drugs do to the brain apparatus, and the consequent hindrances which indulgence therein places in the way of the development in the higher reaches of perception and consciousness.

The concluding diagrams in the book, and the letter-press which accompanies them, indicate the approach to the *summum bonum* as taught in the Buddha's system of mind-culture, and will be found by most readers to be the most interesting in the book. Here the author has a few very apposite remarks to make upon that question which puzzles so many enquirers into Buddhism: "Who is it that suffers for my evil deeds if there is no 'I' that passes on from one life to another?"

He rightly points out that the real question which ought to be asked, is this: "Who is it that is suffering *now* for the mistake or evil deed that I committed an hour or a day or a year ago?" And that the answer to this question which deals with present actuality, will be just the same as, not a whit different from, the answer to the question as to who will suffer for my misdeeds in another succeeding lifetime. That answer is, that it will be just as much the same person who will suffer then, as it is the same person who suffers now for what I did an hour, a day, a year ago, in this present lifetime: no less, but—no more! With this "no more" and its exposition, comes in the metaphysics of Buddhism. But the ordinary person need not concern himself with this unless he wishes to do so. Enough for him to take to heart the Buddha's word that "it is not your father or your mother (or any other relative) who has done this deed of evil; and it is not

your father or your mother (or any other relative) who will have to bear the punishment therefor, but you yourself." Or, as Dr. Rost, in his Western way, here puts it: "Time makes no difference to the advent of feeling. It is just as much 'you' who feel the pain now as 'you' who feel the pain at any other time, whether in this life or any other life. But the 'you' that feels the pain now is different from the 'you' that feels the pain at any other time. So far, however, as the pain goes, it is always *now*. So it is always the *now* that matters."

Here our author is on the right lines in his exposition of this point in the Dhamma. Buddhism is different from all other religions once more on this point also, that it is not primarily a teaching of what is going to happen to men in some other place, at some other time, after death, but a teaching of what they are *now*, of what is happening to them *now*. For, whatever future may come to them, when it arrives it will only be, and can only be, another *now*; and in its character, whether blissful or woeful, will entirely depend upon how they behave in the *now* they are living in at the present moment. For there never is, and never will be, for any living being any other time but *now*. And all we have to do has to be done in the *now*, or it is never done.

This is the Buddhist Doctrine of Kamma or Doing, reduced to its simplest elements. And it is on this note that we may fitly end our review of Dr. Rost's book, commending it and its message to all who are interested in the deeper things of the Dhamma, and would wish to add to their knowledge of the same.

J. F. Mc K.

AN OUTLINE OF BUDDHISM, THE RELIGION OF INVESTIGATION AND ANALYSIS. BY SHINKAKU. HONGWANJI BUDDHIST TEMPLE, HONOLULU, HAWAII, 1929. pp. 40.

This little pamphlet by Rev. Ernest Hunt (Shinkaku) is worth more than its weight in gold and is just the type of literature that is useful for propaganda purposes. If one wanted to create among non-Buddhist people an interest in the Buddha and His Dhamma one could not think of a better method of doing so than by distributing free of charge copies of this unassuming little work. Not merely is it a well-written essay on Buddhism itself and its importance to the modern world but it is accompanied by clear and succinct statements of the principal doctrines of Buddhism, e.g. the Four Noble Truths, the Aryan Eightfold Path, the Three Characteristics, the Law of Dependent Origination, the Hindrances, the Mental Intoxications, the Five Precepts, etc., etc. Incalculable would be the good resulting from a free distribution of this booklet. A bibliography in sections (i) for the Beginner, (ii) translations from the Buddhist Canon, (iii) for the Philosopher, containing a list of some of the best books on Buddhism, adds to the value of a valuable work.

BUDDHISM APPLIED. BUDDHIST LODGE PAMPHLET NO. 1. THE BUDDHIST LODGE, LONDON.

This contains a number of articles written by Mr. Christmas Humphreys and others of The Buddhist Lodge, London, and is issued in booklet form so as to make accessible the great truths of the Buddha Dhamma to the ordinary reader who

seldom takes the trouble to invest money in a bigger volume. The spirit of Buddhism runs through the whole of the contents, although here and there a reference to "the Wisdom Religion" betrays a theosophical bias.

BUDDHISM IN HAWAII. ISSUED BY THE HONGWANJI BUDDHIST MISSION, HONOLULU, HAWAII, SEPTEMBER, 1929. pp. 66.

An authoritative account of the very useful work done by the Hongwanji Buddhist Mission in the Hawaiian Islands, supplemented by short papers on Buddhism and kindred subjects by Rev. Ernest Hunt, George W. Wright, etc. and a collection of hymns by modern Buddhist writers like A. R. Zorn, Dorothy Hunt, Geraldine E. Lyster, and Dr. Paul Carus.

BUDDHIST SONNETS. BY MISS CORALIE HOWARD HAMAN. U. S. A. pp. 162.

These sonnets are reprinted from *The Mahabodhi Journal* where they appeared almost every month. In their present form they add yet another volume to the increasing number of American Buddhist publications. We reproduce elsewhere one or two of the sonnets in order to give the reader an idea of the rest.



The Late Miss Coralie Howard Haman,
 author of the recently published
 "Buddhist Sonnets."

The authoress died a few months ago, a Buddhist to the last, and these poems, we are sure, will go a long way to keep her memory green.

KAMMA. BY J. F. Mc KECHNIE. THE LONDON BUDDHIST MISSION, LONDON.

In this work, written by our esteemed friend, Mr. J. F. Mc Kechnie (Bhikkhu Silacara), we have a deeply instructive and interesting essay on the *Cause and Effect* doctrine of the Buddhist Religion. We say unhesitatingly that this is far and away the best essay we have seen on this much discussed subject, which is here dealt with in all its aspects. We heartily commend it to our readers. It is a work of permanent usefulness.

MY BUDDHA. BY REV. WILL HAYES. CHATHAM. pp. 29.

We welcome this publication by Rev. Hayes. This booklet is a sign of the times. And we commend it to our Christian Missionary friends who leave no stone unturned to weaken the faith of the Buddhist children in the East and to substitute their own type of narrow Christianity in the young minds.

About the book itself we need say no more than that the writer has given a sincerely appreciative study of the life of the Founder of Buddhism. We hope that this work is but the earnest of greater things to come. We quote the concluding paragraphs :

"I can say with truth what Fausboll, the great Pali Scholar, said : 'The more I learn to know the Buddha, the more I admire him, and the sooner all mankind shall have been made acquainted with his doctrines, the better it will be, for he is certainly one of the heroes of humanity.' Nay, I can go further. I can say that the more I learn to know Buddha, the more I love him. And often in this wonderful, but sometimes trying, world, I find it helpful to 'clear a quiet space within my soul wherein I can remember him as I desire to remember him'—as the Way-Shower and the Friend of Man.

"I am persuaded that if the men discover *my* Buddha they must needs love him."

NIBBANA. BY BHIKKHU NARADA. COLOMBO, CEYLON, 1930. pp. 39.

An attempt, by one of our most cultured and scholarly Bhikkhus, one who is not unknown to readers of the *Annual*, to state, often in the words of the Scriptures themselves, the discipline necessary before Nibbana can be realised, and to show indirectly—as that is the only way in which the average human being can see it, much less show it—the nature of Nibbana.

SELECTED BUDDHIST SCRIPTURE. BUDDHIST LODGE PAMPHLET No. 2. THE BUDDHIST LODGE, LONDON

This is No. 2 of the series prepared and issued by The Buddhist Lodge, and contains interesting passages and extracts from the Pāli Canon. We commend this volume to our younger readers.

THE RELIGION OF BURMA & OTHER ESSAYS. BY ANANDA METTEYYA. THE THEOSOPHICAL PUBLISHING HOUSE ADYAR, MADRAS. pp. ix+438.

This volume is interesting from cover to cover. It contains an instructive article dealing at length with the Buddhist Religion, and several essays on various aspects of the Dhamma. The publication itself is due to the enthusiastic collaboration of two of the friends of the Author and of an admirer. We quote the following from the Introduction :

"The author of these essays was a combination of two faculties, which, in any high degree, are rarely found in one and the same mind. Early in life he had obtained a training in Chemistry and Physics, and soon found that he had a strong bent to those sciences, which, with opportunity in proportion to his ability, he would certainly have pursued with eagerness.

"Yet he was also a true poet. Not that he wrote much in metre, though his beautiful verses entitled *The World of the Buddha* make one wonder that he did not write more. One can hardly turn a page of his prose essays without coming across some passage which is instinct with the imaginative expression that is the very essence of poetry. Like other poets, however, he had his growth, his culmination, and his decline, his power being at its maximum from 1902 to 1912.

"Rightly indeed have the Buddhists of the East (and of the West,—*Edd. B. A.*) decided that these inspiring writings shall not be consigned to the oblivion which overtakes back numbers of journals, but made accessible to the world in the form of a volume. For the whole of the powers of this remarkable man were devoted to one single object : to the exposition of the Dhamma in such a manner that it could be assimilated by the people of the West. Not indeed, that we could ever forget that the powers of the great Rhys Davids were devoted, with no less singleness of aim, to that same purpose ; nor forget that it was the work of Rhys Davids that made possible the work of Ananda Metteyya. But Rhys Davids was a scholar ; and the scholar is not properly the advocate : indeed, if he be, his scholarship comes under suspicion, possibly even into peril.

"Ananda Metteyya is frankly the advocate, and what an advocate ! Ages have passed since the Dhamma has been set forth with such power, and who can tell when it will be so set forth again ?".....

The other essays included in the volume are : The Three Signata ; Right Understanding ; Culture of the Mind ; the Miraculous Element in Buddhism ; the Rule of the Inner Kingdom ; Devotion in Buddhism ; Buddhist Self-culture ; Kam-

We commend this volume of *The Asian Library Series* to our readers.

HAWAIIAN BUDDHIST ANNUAL, 1930. PUBLISHED BY THE INTERNATIONAL BUDDHIST INSTITUTE OF HAWAII, HONOLULU.

Edited by Yemyo Imamura and Kaundinya Shinkaku (Ernest Hunt), the leaders of the Buddhist movement in Hawaii, this first number of the *Hawaiian Buddhist Annual* makes interesting reading and is positively fascinating in its general get-up. That Hawaii, a mere speck in the vast Pacific, should be able to present the world with such a delightful journal, in addition to *The Monthly Dobo* and the several booklets on Buddhism (e.g. *An Outline of Buddhism* and *Buddhism in Hawaii*) speaks volumes for the enthusiasm and organising ability of the Hawaiian Buddhists, particularly of their leaders.

Since the Buddhism of Hawaii, having been introduced from Japan, is largely Mahayanist in complexion, it is but natural that many of the contributions to a Hawaiian publication like the journal under review should be written from the Mahayana point of view—but we are happy to say, not aggressively or exclusively so. Besides, as Mr. J. F. Mc Kechnie shows in a well-thought-out article elsewhere in our pages, any religion or idea, though never so jealously guarded in respect of its "purity" by its original exponents or by those among whom it was first promulgated, must inevitably change and modify its complexion in adapting itself to communities whose training and outlook are different from those of the people among whom it originated. Remember that what changes is the complexion of the idea, not the idea itself, its essence. So in Buddhism. Ceylon, Burma, and Siam, Tibet, China, and Japan have each in absorbing Buddhism mixed with it something of its national genius. It could not well have been otherwise. A nation's mind is no more a *tabula rasa* than an individual's mind. The history of Buddhism shows how the Buddha Himself built up His incomparable Dhamma on the bed-rock of ideas that were already current and some of which were quite long-standing in His time, though, it is true, he rejected some of these ideas which His keen wisdom told Him were of too unsound a character to form the foundation of so grand and mighty a structure as His teaching.

To come back to the *Hawaiian Buddhist Annual* then, we must confess that if the colouring of some of the contributions is Mahayana one merely has to scratch them to find beneath the good red blood of Buddhism. In fact, far from regretting, we are glad that this Mahayana complexion should be retained, for, as a reading of Dr. J. B. Pratt's *The Pilgrimage of Buddhism* (reviewed in our pages last year) abundantly convinces one, the Mahayana and the Hinayana are not in the least hostile, but rather complementary to each other. Where

the Hinayana stresses the Knowledge side of Buddhism, the Mahayana stresses its Loving-kindness; where the Hinayana thinks of the Buddha as primarily the Great Teacher, the Mahayana loves to think of Him as the Great Lover of all life; where the Hinayana is rationalist, the Mahayana is emotional. They are different faces of the same truth. And if Buddhism in the modern world is to advance with anything like the rapidity with which it ought to advance then we should avoid the hair-splitting and quibbling which are the bane of many a religion and which bring about all the evils of sects and sectarianism, and join hands in promoting the Buddhadhamma as a whole, and should be catholic enough to dedicate our work and our services, as the *Hawaiian Buddhist Annual* is dedicated

"To all those in this and all other worlds
who are striving to bring about
the Reign of the Kingdom
of Righteousness."

If one wanted a guarantee that catholicity of spirit would not sacrifice essentials one need merely point out that the Four Noble Truths, the Noble Eightfold Path and all the other main tenets of the Buddhadhamma are as intact in Mahayana as in Hinayana.

The contributions, both prose and verse, that take up the 144 odd pages of the *Hawaiian Buddhist Annual* are too many to be even merely mentioned in a short review like the present. But we would draw attention to just a few: Mr. B. L. Broughton, M. A. (Oxon) of London contributes a thoughtful article "Rally to the Diamond Banner" specially addressed to the youth of Hawaii in which he tries to show the innate greatness of Buddhism and its capacity to make not merely saints but useful, worthy citizens. Lieutenant Frederick Wagner Biehl of the United States Navy makes a frank personal confession of how he came to find in Buddhism the answer to his "obstinate questionings." "Sakyamuni as a Youth" by W. S. Takeda, of Kyoto, and Life and Teaching of the Enlightened One" by Shinkaku deal with the life of the Buddha. "Right Effort" by Christmas Humphreys, M.A., LL. B. (Cantab.) of London, "Karma" by Adolph Constable of Honolulu and "Karma" by Dwight Goddard, Vermont, U. S. A. discuss aspects of the Teaching. There are a host of other articles by Buddhists belonging to nearly every nation under the sun, by Sir Hari Singh Gour, M. A., D. Litt., D. C. L., LL. D. of India, by D. J. Witte, Dr. Carl Spachotz, Martin Steinke of Germany, by M. Deshumbert of France, Ladislaus Vago of Hungary, by F. Blanning-Pooley, Rev. Will Hayes, F. L. Woodward, and Geraldine E. Lyster of England, etc. etc. Photographs of well-known Buddhist scholars and workers of different parts of the world and a frontispiece showing the beautiful Fort Street Temple, Honolulu, help to enhance the value and attraction of a singularly well got-up, well-printed Annual. The few

misprints and other little errors may be forgiven, but we hope that in next year's number an attempt will be made to eschaw them altogether.

Other Books Received.

Lectures on Buddhism. BY HIS EMINENCE TAI HSU. PARIS. pp. 64.

Selections from the Pali Pitakas. BY PROF. N. K. BHAGAVAT, M.A. BOMBAY. pp. 50.

The Man who emptied Hell. BY REV. WILL HAYES. CHATHAM. pp. 20.

The Nature of Consciousness. BY DR. E. R. ROST. Williams & Norgate, London. (See review elsewhere).

Magazines Received.

Bukka. A JAPANESE MAGAZINE—VOL. 5, No. 4. PUBLISHED AT 26, HANAZONO-EKIMAYE, KIOTO.

The Epoch.
The monthly organ of the Union of Right Thinkers.

The Kalpaka. JANUARY 1930.
The psychic review of the East. Published at Tinnevely, India.

The Meher Message. FEBRUARY 1930.

The Monthly Dobo. HONOLULU, HAWAII.
A magazine published by the Buddhists of Hawaii. The November and December issue contains an interesting
Extreme Asia, INDO-CHINA.

account of the tour of Rev. Ernest Hunt, the Editor, in Europe and Canada.

The Philosophical Quarterly.

The Quarterly Journal of the Mythic Society. OCTOBER 1929.

The Shrine of Wisdom.

The Theosophical Path.

Published by the Theosophical Society of Point Loma, California.

The Vegetarian News

The Visva Bharati Quarterly.

THE BUDDHIST ANNUAL OF CEYLON

Vol. III.

No. 4.

COMPETITIONS

1. **Essay**:—"Why Buddhism?"

NO AWARDS.

2. **Poem**:—"Yasodara Devi".

Prize of Rs. 25-00.

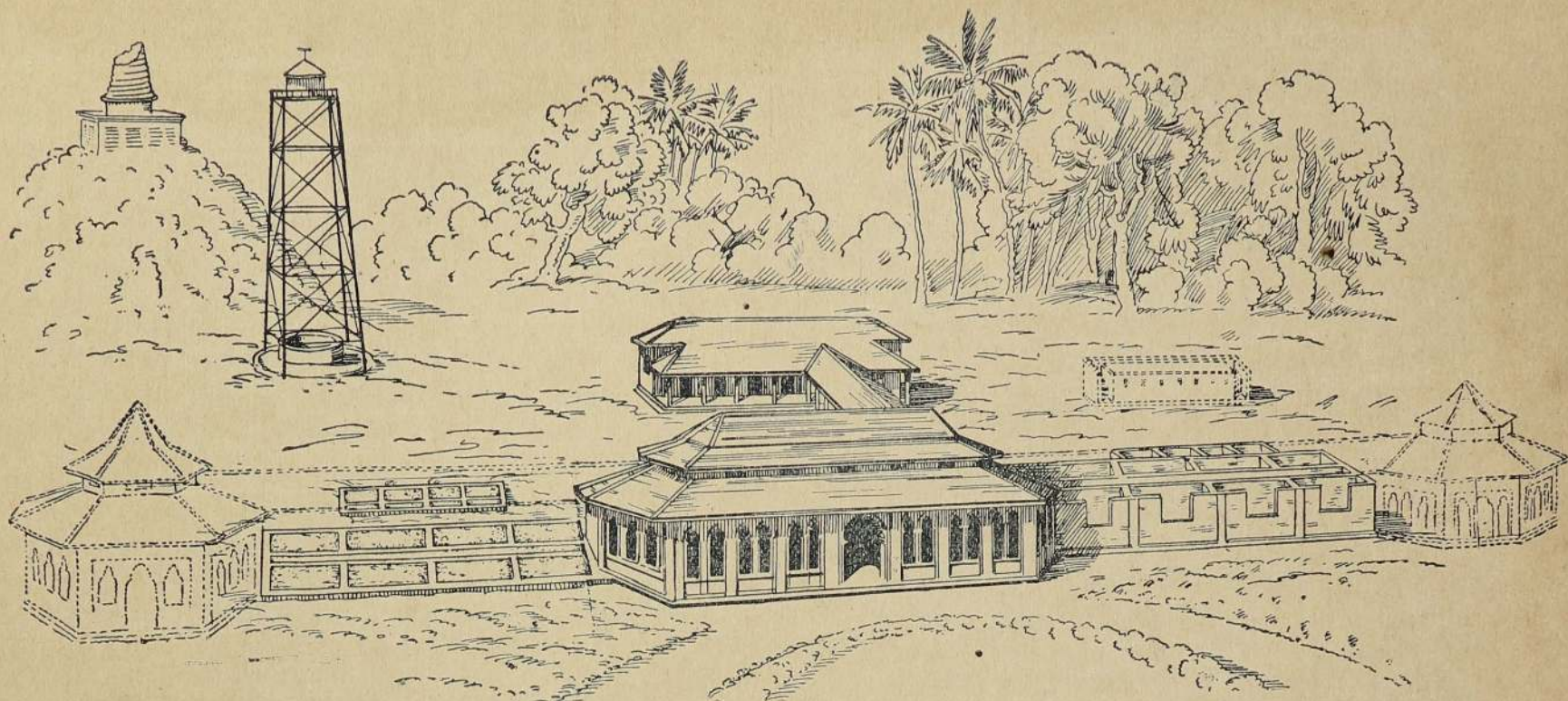
Awarded to Mr. C. H. BARTHOLOMEUSZ, "Union House,"
Badulla.

3. **Cover Design**:—

Prize of Rs. 50-00.

Awarded to Mr. W. S. DE MEL, Mt. Lavinia.





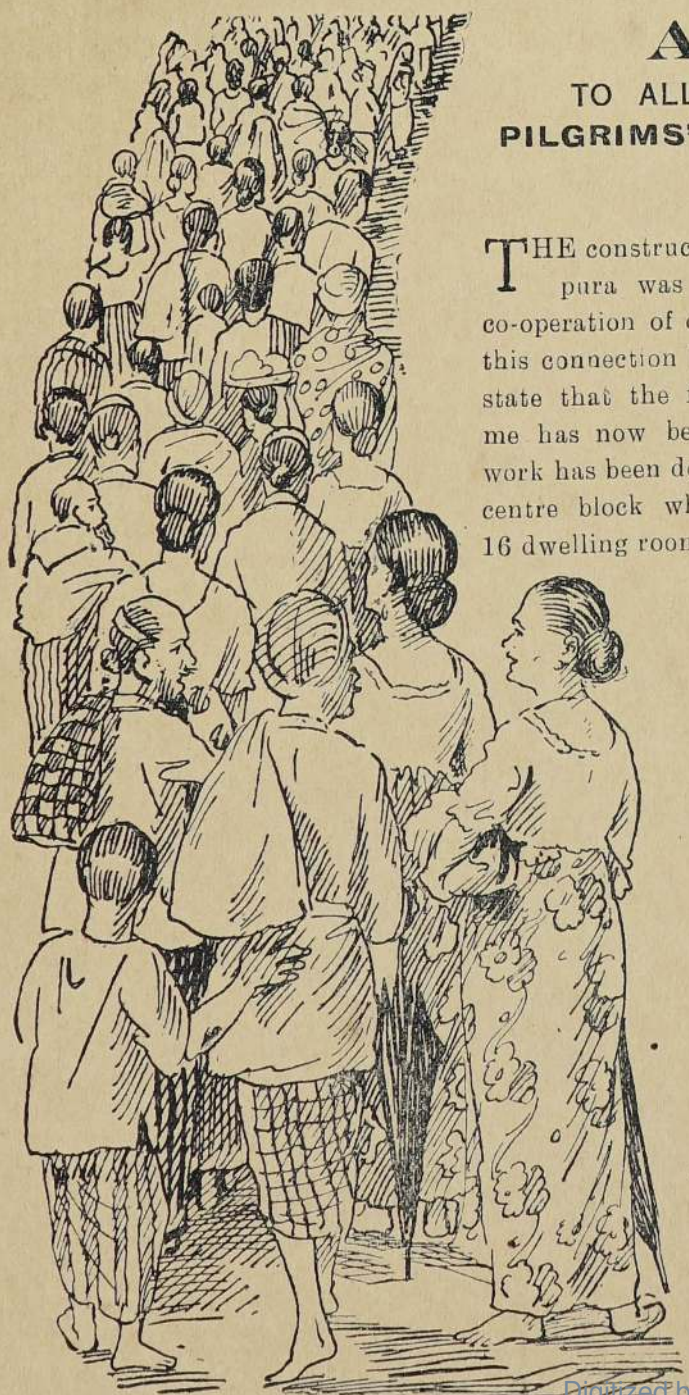
AN APPEAL

TO ALL BUDDHISTS & WELL-WISHERS.
PILGRIMS' REST & FREE HOSPITAL AT
ANURADHAPURA.

THE construction of this Rest and Free Hospital at Anuradhapura was started in October, 1926, with the generous co-operation of our Buddhist friends and well-wishers. Work in this connection has progressed continuously and I am happy to state that the final stage of the huge scheme contemplated by me has now been reached. During the past year considerable work has been done and apart from the entire completion of the centre block which includes the spacious Assembly Hall, the 16 dwelling rooms have made great headway. Although hampered at times in the past by want of funds the construction work was carried on with undiminished energy and enthusiasm.

Last year was fairly encouraging as far as funds were concerned—the total collections during the period amounting to Rs. 17,523-63, out of this sum Rs. 12,868-45 were collected by selling Pin Coupons and I take this opportunity of thanking all those who very kindly undertook to do this work which involved the sacrifice of a large amount of time and convenience on their part. The balance sheet up to the end of 31st March, 1930, duly perfected, is appended herewith.

Among what remains to be done are the completion and



equipment of the 16 rooms with furniture etc., the erection of the electric installation and water service, and lavatories and bath rooms. This involves a very large sum of money and to finish the entire scheme a balance of Rs. 88,100 is needed. To secure this sum I have to again rely on your charity and generosity. That there has been an increase in the amount collected last year gives me added hope and encouragement to anticipate a further increase this year. Now that the work is almost finished, I can be certain, that all friends and well-wishers from a wider circle will find a greater impetus to contribute liberally to make this scheme an accomplished fact in the near future.

I do hope that this appeal of mine will not be in vain to a people who have been imbued with a sense of charity and social service which are characteristics of their religious and national life. Those who are Buddhists are aware of the fact that to provide rest and shelter is an act of outstanding merit. We have in our history great and glowing examples when Kings and Princes vied with each other in providing a refuge to the footsore and weary pilgrim while on his way to a distant shrine. This is indeed the object of a Pilgrims' Rest particularly in the holy city of Anuradhapura.

Our readers need not be told that anything spent on charity is a safe investment which will never fail. Here is now the opportunity of giving something which will benefit you eternally. In conclusion, I sincerely hope that all will realise the noble purpose which this institution will serve. If this is done my task is easier, for then this appeal will find a ready response which will enable me to complete an undertaking that is certain to be a boon to the thousands who visit the sacred city every year.

W. E. BASTIAN.

DONATIONS 1929.

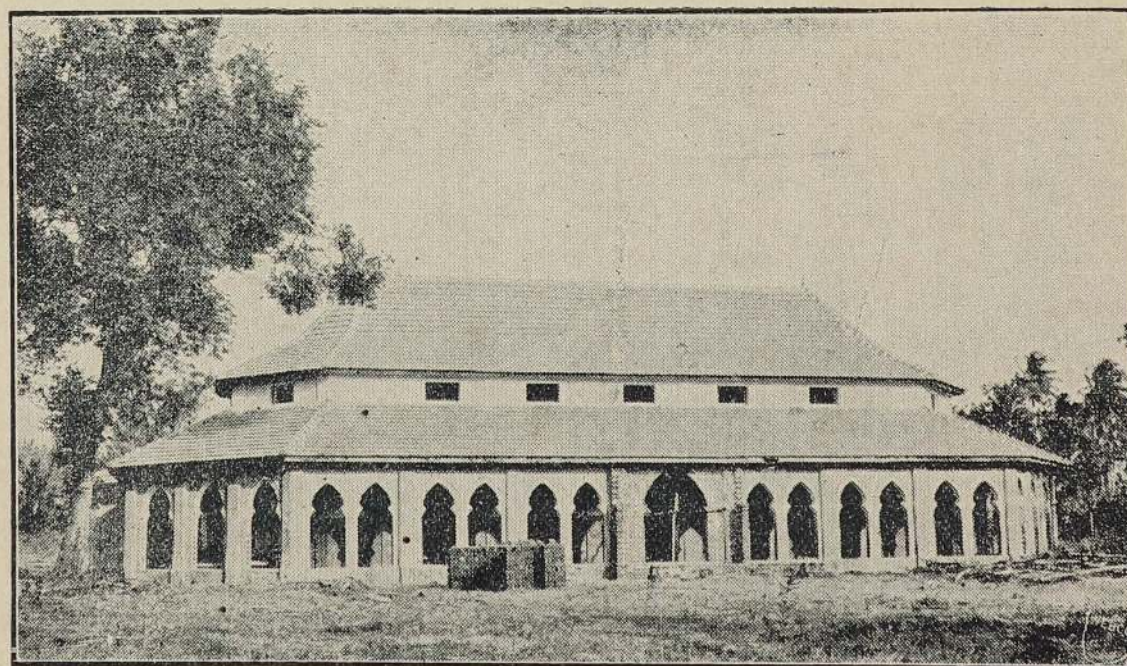
	Rs.	Cts.
July		
By Poson Coupon Sales at Anuradhapura thro' Mr. W. E. Boteju and party	581	50
„ Poson Coupon Sales at Anuradhapura by W. James Fernando	25	00
Coupon Sales by A. D. Bastian Appuhamy, Eheliyagoda	10	00
Coupon Sales by K. Kandappu, Kahatagadigaliya	5	00
Mr. B. M. F. Jayaratne, Colombo	5	00
„ K. H. Sirisena, Kiribatgalla Group, Nivitigala	5	00
„ C. D. Fernando, Kalutara	5	00
„ B. P. Rodrigo, Udagama, Bope	6	75
„ R. M. Punchirala, Haldummulla	6	50
„ D. M. Sirimana, Kadugannawa	10	00
Mrs. M. C. Perera, Sirimedura, Bagatalle Rd. Colombo	100	00
Petty Donations	14	50

	Rs.	Cts.
Brought forward	774	25
Charity Box Collection at Anuradhapura	52	13
Collection Lists	135	05
Childrens' Collection	9	00
2nd Year Flower A/c.		
{ Mr. P. H. Hendry,	250	00
{ F. M. S.	243	94
{ Petty Collection		
Pin Coupon A/c.	292	00
Aug. By Esala Coupon Sales at Anuradhapura	228	50
„ „ „ „ by W. James Fernando at Anuradhapura	20	00
„ Charity Box Collection at Anuradhapura	14	48
„ Mrs. D. Wm Pedris, Alfred Place, Colombo, (3rd inst.)	50	00
Mr. W. S. de Silva, Balapitiya	5	00
„ M. D. Daniel, Yakkalamulla	10	70
„ D. S. Weerakoon Wickramasinghe, Dumbara, Horana	25	00
„ W. H. Porolis, Forrus Estate, Maskeliya	5	00
„ T. De Haan, Amsterdam (Holland)	25	00
Petty Collections	11	55
Collection Lists	86	60
Childrens' Collection	6	00
2nd Year Flower A/c.	84	04
Pin Coupon Sales	2,463	93
Sept. Mr. C. P. W. Guneratne, Badulla	5	00
„ S. H. Singho Appu, The Mangala Stores, N'Eliya	5	00
„ D. C. Samarasekera, Govinna	5	00
„ G. M. B. Banda, New Bakery, Badulla	5	50
„ T. D. Emis Singho, Puwakkpitiya	5	00
Rev. Sri Siddartha, Rajamaha Vihare, Passara	5	00
Mr. D. C. de Silva, Kandy	12	00
„ Don Andris Appuhamy, Kamburupitiya	5	00
By Rev. M. T. Kirby, Island Hermitage, Dodanduwa	10	00
Mr. G. E. Dantanarayana, Proctor, Matara	10	50
Petty Collections	42	85
Collection Lists	17	35
Flower A/c. 2nd Year	51	65
Childrens' Collection	5	60
Pin Coupon Sales	9,145	27
Oct. By Coupon Sales at Anuradhapura by W. James Fernando	20	00
„ Mr. E. M. P. Thaladagama, Maho	5	00
„ „ Herat Seneviratne, Museaus College, Colombo	5	00
„ The Hony. Secretary, Punyawardhana Samagama, Eriyawetiya	5	00
Mr. J. de Silva, B. A. Principal, Piyaratne College, Dodanduwa	100	00
„ E. A. Dykstra, Commercial Pine Forests Ltd., Colombo	100	00
Miss Irangani Wijewardene (2nd inst.)	150	00
Messrs. Samuel Jones & Co., Ltd., London, £ 5.	66	62

		Rs. Cts.			Rs. Cts.
	Brought forward	14,574 51		Brought forward	16,191 77
Oct.	Petty Collections	4 00		„ A. J. Waidyaratne, Native Doctor, Gampola	25 00
	Collection Lists	11 60		„ Pin Coupon Sales	87 25
	Childrens' Collection	1 00	Feby.	By Mr. G. D. de Silva, Station Master China Bay (2nd Donation)	10 00
	Pin Coupon Sales	620 75		„ Petty Donation	3 50
	2nd Year Flower A/c.	5 00		„ A. J. Waidyaratne, Native Doctor, Gampola	75 00
Nov.	Mr. S. T. Molligoda, Elpitiya	5 00		„ Pin Coupon Sales	11 50
	Mr. George G. Jefferies, Canberra £ 1.	13 25		„ Collection Lists	38 45
	Petty Collection	2 54	March	By The British Pens Ltd., Birmingham thro' Mr. H. S. Hooper	100 00
	Collection Lists	29 25		„ Mr. G. D. de Silva, Station Master China Bay (3rd Donation)	10 00
	2nd Year Flower A/c.	10 00		„ Petty Donation	7 50
	Pin Coupon Sales	326 00		„ Collection Lists	4 50
Dec.	Mr. A. N. P. Waidyasekera, Kandy	5 00		„ Pin Coupon Sales	1 00
	„ I. D. Samaris Fernando, Mahagama	7 00		„ Childrens' Collection	1 00
	„ G. D. de Silva, Station Master, China Bay	10 00	April	By Mr. A. G. Sim, London	100 00
	„ W. A. J. Foster, Chairman, Messrs. Chas. Morgan & Co., Ltd., London £ 30.	397 93		„ Miss Edith C. Gray, Chicago, Illianis, U. S. A.	7 00
	Petty Collection	90 69		„ Mr. G. D. de Silva, Station Master China Bay (4th Donation)	10 00
	Collection Lists	15 50		„ Mr. M. L. D. Cornelis Appuhamy, Kandy	5 75
	Childrens' Collection	2 00		„ Mr. R. B. Basnayake, Police Station, Watawala	5 00
	Pin Coupon Sales	20 50		„ Petty Donation	17 50
1930.	2nd Year Flower A/c.	13 00		„ Pin Coupon Sales	5 00
Jany.	By Mr. Fred S. Jayawickrama, Tangalle	5 00		Total for July 1929 to April 1930	16,716 72
	„ Mr. D. A. Jayamanna No. 89, Old Kolon nawa Road, Dematagoda, in Memory of his Father Don David Jayamanna Appuhamy	10 00		Brought forward from last year	44,609 05
	„ Mr. E. G. Piyasena, Deltota, in Memory of the late T. Edirisinghe	5 00			
	„ Petty Donation	4 25			
	„ 2nd Year Flower A/c.	3 00			
	Carried over	16,191 77		Grand Total	61,325 77

THE CALL
OF THE
PILGRIM
IS CLEAR AND
INSISTENT.

LET US
QUICKLY
GIVE HIM
THE REST
HE NEEDS.



VIEW OF THE COMPLETED CENTRE BLOCK (ASSEMBLY HALL.)

“BIS DAT
QUO
CITO DAT.”
HE GIVES
TWICE
WHO GIVES
QUICKLY.
HELP
THE PILGRIM'S
PROGRESS.

Anuradhapura Buddhist Pilgrims' Rest and Hospital Fund.

Statement of Receipts and Expenditure from 1st January to 31st March, 1930.

RECEIPTS.		Rs.	cts.	Rs.	cts.	EXPENDITURE.		Rs.	cts.	Rs.	cts.	
BALANCE AT 31/12/29 AS PER LAST STATEMENT ...				12,806	73	Flower Account—Cost of Draft to Suda & Co., Japan being half invoice value of flowers supplied (Y 286'95) ...				401	73	
PUBLIC COLLECTION ACCOUNT						Pilgrims' Rest Construction A/c—Watcher's Wages for 3 months ended 31/3/30 at Rs. 37/50 per month ...				112	50	
January	...	49	25			H. M. PEIRIS Bldg. Contractor Cheque on A/c. ...		200	00			
February	...	88	50			" "	...	300	00			
March	...	117	50	255	25	" "	...	2,250	00	2,750	00	
COLLECTION LISTS ACCOUNT ...						Balance at Mercantile Bank ...				9,944	45	
January	...	Nil	Nil									
February	...	38	45									
March	...	4	50	42	95							
CHILDREN'S COLLECTION A/c.												
January	...	Nil	Nil									
February	...	"	"									
March	...	1	00	1	00							
FLOWER ACCOUNT												
January	...	3	00									
February	...	Nil	Nil									
March	...	"	"	3	00							
PIN COUPON ACCOUNT												
January	...	87	25									
February	...	11	50									
March	...	1	00	99	75							
				Rs.	13,208	68				Rs.	13,208	68

SCHEDULE "B"

BALANCE SHEET AT 31st MARCH, 1930.

ASSETS.		Rs.	cts.	LIABILITIES.		Rs.	cts.
Mercantile Bank	...	9,944	45	Public Collection A/c.	...	24,072	01
Pilgrims' Rest Construction A/c.	..	36,336	74	Interest A/c.	...	791	53
H. M. PEIRIS Bldg. Contractor	...	15,219	65	Coupon A/c.	...	6,610	76
Furniture and Fittings A/c.	..	224	34	Collection Lists A/c.	...	11,328	73
Sundry Charges A/c.	..	9	74	Children's Collection A/c.	...	1,253	76
Stock Account	..	401	73	Flower A/c.	...	5,111	66
				Pin Coupon Account	...	12,968	20
		62,136	65			62,136	65

SCHEDULE "C"

BANK RECONCILIATION STATEMENT.

Credit Balance as per Bank Pass Book at 31/3/1930.	...	...	...	Rs. 9,820	45
Add Deposits cleared by Bank in April	...	...	...	" 124	00
Balance as per Balance Sheet	...	...	...	Rs. 9,944	45

SCHEDULE "D"

PERSONAL EXPENDITURE BY Mr. W. E. BASTIAN NOT INCLUDED IN ABOVE STATEMENT.

Acquisition of Land at Anuradhapura	...	...	...	Rs. 3,414	05
Printing and Propaganda Charges etc., as per last statement	...	...	...	Rs. 4,734	66
" " for three months ended 31/3/1930	...	...	...	" 8	90
Value of Prizes awarded for the Pin Coupon Drawing	" 594	63
				Rs. 8,752	24





A. W. RANASINGHE,
Accountant.

W. E. BASTIAN,
Organiser.

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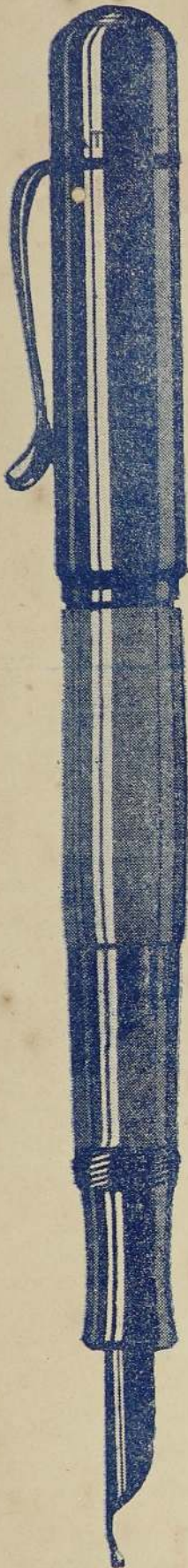
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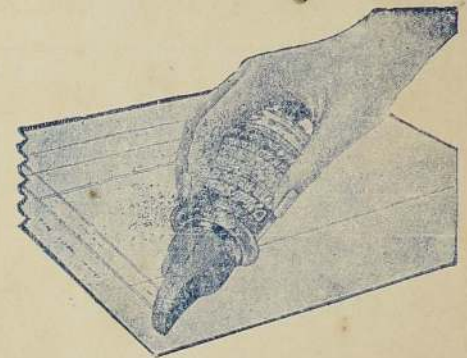
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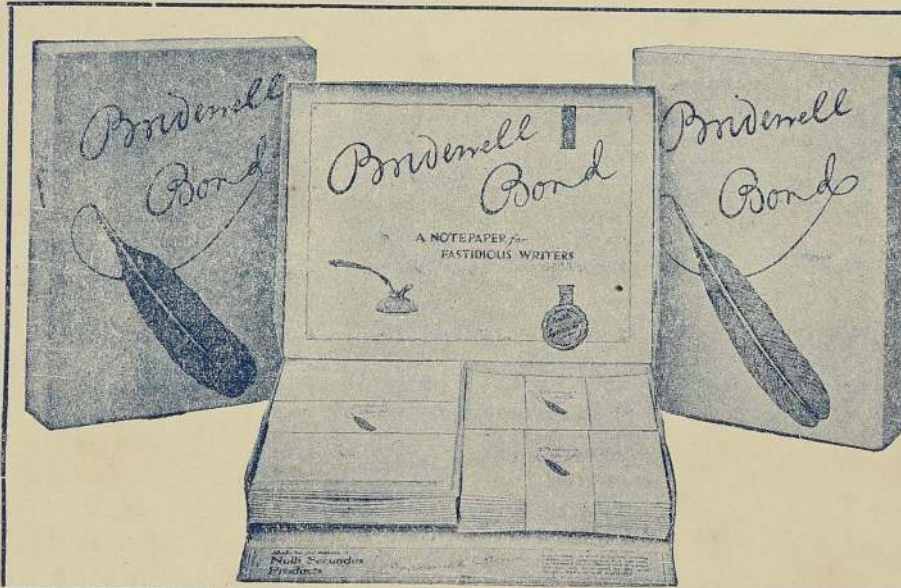
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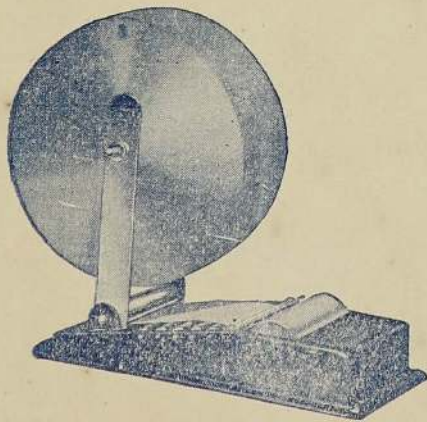


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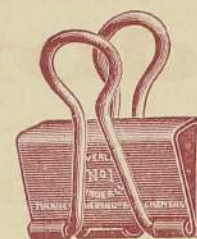
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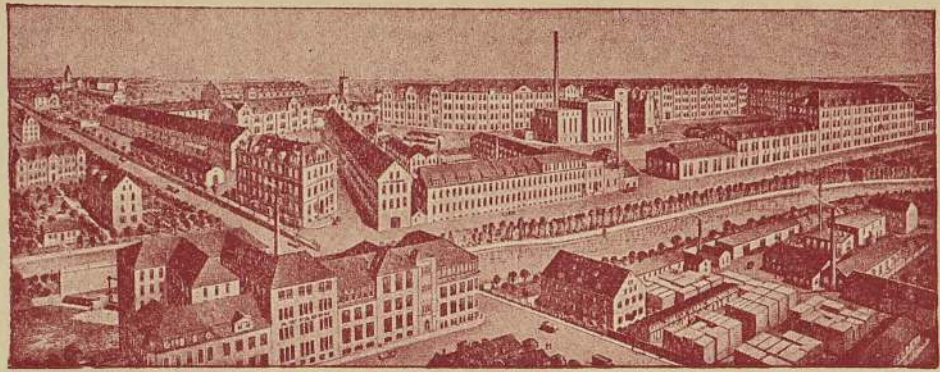
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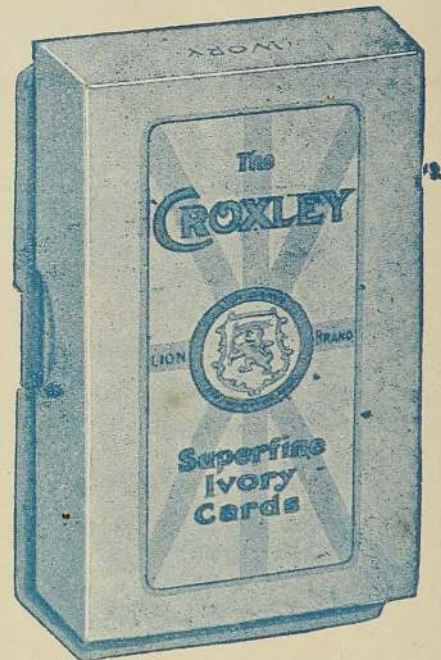
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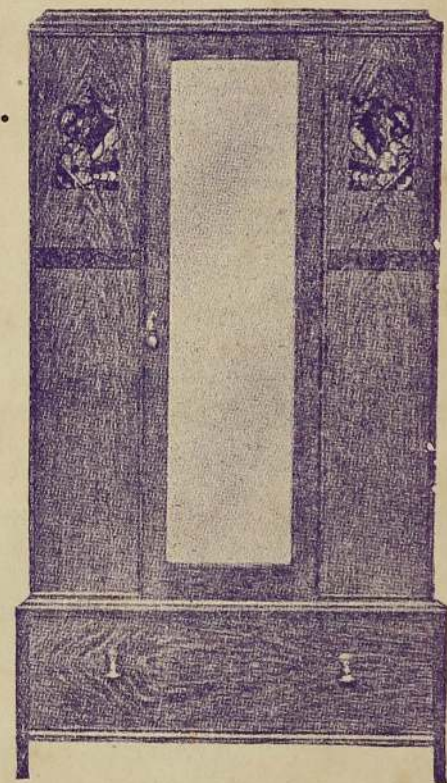
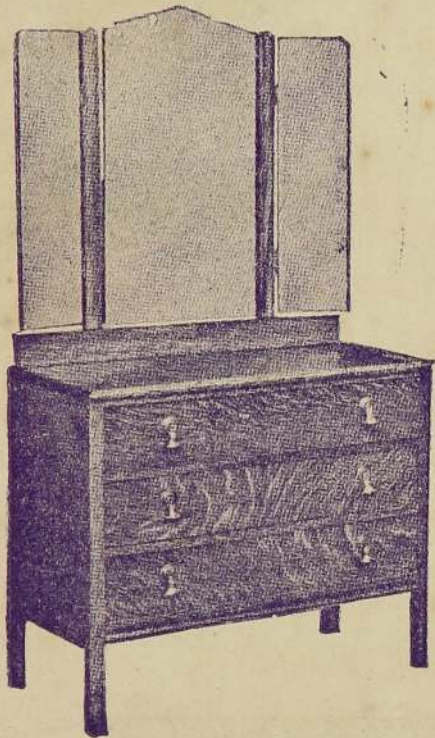
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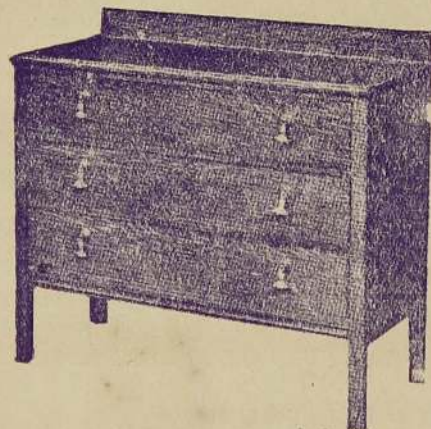
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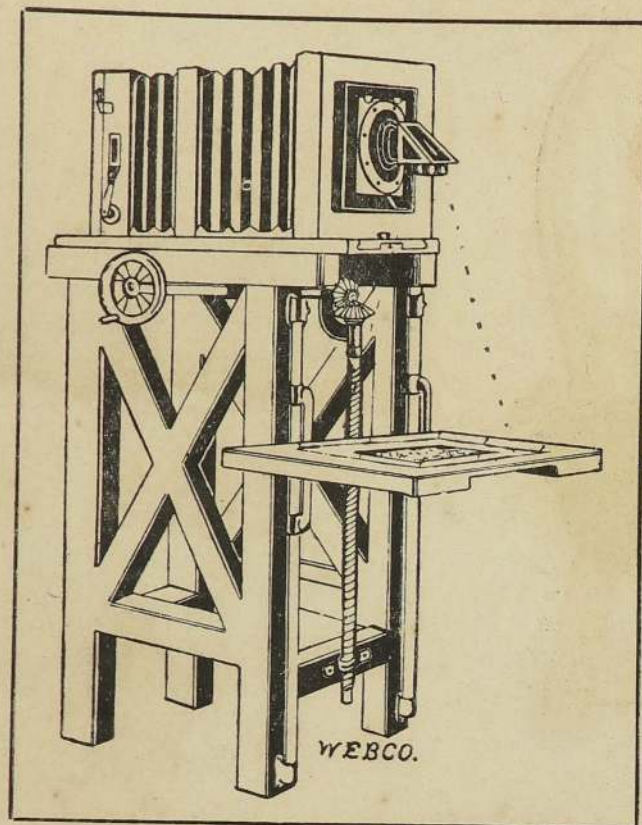
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