

The Buddhist Annual of Ceylon



VOL. 4.

NO. 1.

WEBCO

MULAGANDHAKUTI VIHARA OPENING CEREMONY.

Suggested Programme.

Though the exact date of the opening ceremony is yet uncertain, it has been definitely settled that the historic event will take place sometime in **November, 1931**. So we request the visitors from Buddhist countries to make arrangements to start when the definite date is notified.

The following is a provisional programme suggested :—

- (1) Opening ceremony and the consecration of the Vihara.
- (2) Enshrinement of the Holy Relic.
- (3) Buddhist procession.
- (4) Paritta recitation.
- (5) Planting of the Bodhi Saplings sent from Ceylon.
- (6) Buddhist Convention at which papers on various aspects of Buddhism, its history, archaeology etc. will be read.
- (7) Discussion on "The Future of Buddhism" by the Buddhist representatives from various countries of the world.
- (8) Exhibition of Buddhist paintings, works of art, publications etc.

How you can help to make the Programme a success.

- (1) By attending the celebrations with friends.
- (2) By sending a paper on any Buddhist subject to be read at the Convention.
- (3) By sending useful presents to the Mulagandhakuti Vihara such as Buddhist books, paintings, works of art etc.
- (4) By sending exhibits for the Buddhist Exhibition.
- (5) By sending Buddhist flags etc. for the procession.
- (6) By sending messages of good-will to be read on the occasion.
- (7) By widely circulating the news of the great event in your country, province or district.
- (8) By sending financial help to defray the expenses of the celebrations.

Every Buddhist should regard it as a great merit to help in the above programme. The historic Isipatana which witnessed the birth of Buddhism 2520 years ago will see its rebirth on this occasion for the happiness of all mankind and your help to make the event a success is earnestly solicited.

Secretary, Maha Bodhi Society.

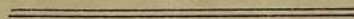
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ONE NEEDS MUST LOVE THE HIGHEST WHEN ONE SEES IT.

ON the 1st May, 1890,.....chance directed me into the peaceful halls of the Musée Guimet, and there, alone among the gods of Asia, in the shadow and silence of meditation, but still aware of the things of our own day, from which it is not permitted to anyone to detach himself, I reflected on the harsh necessities of life, the law of toil, and the sufferings of existence; halting before a statue of the antique sage whose voice is still heard to-day by more than four hundred millions of human beings, I admit that I felt tempted to pray to him as to a god, and to demand the secret of the proper conduct of life, for which governments and peoples search in vain. It seemed as though the kindly ascetic, eternally young, seated cross-legged on the lotus of purity, with his right hand raised in admonition, answered in these two words: "Pity and resignation."

—Anatole France, *On Life and Letters*.

THE NEED OF BUDDHISM.

[BY J. F. Mc KECHNIE]



FOR many a year there has gone on in the lands of the West a great conflict between secular knowledge as summed up in the term "Modern Science", and the current, orthodox religious teachings of the Christian Churches. For most thinking men, the former has completely destroyed all faith in the latter that they may ever have had imprinted on their minds in days of childhood. How different in this respect is the position of the person who has had the good fortune to be born and brought up in a Buddhist country! There he is not taught anything by his religion which later on he is compelled to discover is not in consonance with reason and experience. He is not taught anything which he afterwards finds out is in conflict with truth; for he has been born into a religion which teaches truth, and is founded on nothing else but truth and the natural necessary deductions to be drawn from such truth. It is a sadly different tale which the thoughtful and sensitive child of the West has to tell of his early days. It is only at the cost of much mental agony that at length he is able to work his way out from under the oppressive mass of superstitious beliefs that were heaped upon his mind in childhood, and at last breathe pure, free, fresh air,—the fresh air of free and unfettered enquiry, and acceptance of nothing that does not meet all the ordinary tests of commonsense and reason.

Yet we must give credit to the Christian religion for this, that its ethics, at their best, are as pure and noble as those of any other religion, except in this one matter, that it leaves its followers free to partake of the intoxicating poison of alcoholic liquors. For its ethical teaching many westerners will always feel gratitude. But when we remember that these fine ethics are associated with an insistent demand that a man shall not think freely and frankly about what he is taught on other matters, but shall accept everything in blind faith and not venture to dispute, much less deny, anything taught by the Church in addition to its ethics, it will be seen what bitter mental suffering a member of that Church has to undergo who wishes to be honest in his thinking, and yet does not wish to part company with the institution that has taught him all he knows about right conduct and high ideals. And what hurts most of all is to find out that these other doctrines, if fully analysed and carried out to their logical ultimate, actually negate the very ethics that are taught as another part of the Church's doctrine.

For instance, it is taught by the Christian Church that "Whatsoever a man soweth, that shall he also reap." But at the same time, it tells its adherents that if only they undergo some process—a rather offensive, not to say, disgusting one, if one stops to think about it—called "getting washed in the blood of Jesus," then a man may escape all the consequences of his evil deeds hereafter, in short, *not* reap what he has sowed. More than that: The Christian Church

also teaches that the world and all that is in it, all its living creatures including man, have been brought into being by an "all-wise loving Father." But at the same time it teaches that if anyone dies without a knowledge of, and conformity to, the commands of this all-wise Father's particular religion which is the Christian one and no other, then they will suffer an eternity of hopeless misery akin to burning with fire, without any end for ever. Among these commands is the going through certain forms and ceremonies called baptism and confirmation, and the partaking of "consecrated" bread and wine at certain intervals. If anyone does not go through these ceremonies of the Christian Church, then, with that politeness for which the Christian is noted in all his dealings with non-Christians, he is called a "heathen," that is, a man of the heath, a rude, uncivilised, uncultivated person. But this insistence by Christianity upon participation in ceremonial observances in order to secure spiritual welfare, is just that obstacle to all spiritual progress which Buddhists call in Pali, *Silabbata Paramasa*, reliance upon rites and ceremonies to bring us what, according to the law of the universe, can only be brought us by our own right thoughts and words and deeds.

For there is no sensible man but knows that in accordance with the nature of things, with those laws of life which all our scientific knowledge only more and more confirms, there is no exception whatever to the law of causation, to the law that whatever is sown must also be reaped, and that no prayers whatsoever, no ceremonies whatsoever, no ritual or rite of any kind, will make corn grow up into anything else but corn, or weeds grow up into anything else but weeds. And knowing that this is so in the world of external phenomena, every sensible man also knows that the same law must hold good in the equally natural realm of internal phenomena, the world of the thoughts and feelings, the words and deeds of living man.

The sensible modern man also knows that there is such a thing as the evolution of forms of life from lowly forms to higher and more complex and finer forms; and that these latter have become what they are through the strain and stress of contention with a variety of environments, some favourable and some unfavourable. And knowing this, he draws the conclusion, surely not unjustified, that his own innermost, his mind, his heart, his will, are also being developed through long ages of strife with various vicissitudes, through much struggle with opposing forces, into something finer and better, yea, even to the best, finest thing of all, complete deliverance from subjection to the very laws through which they have developed their powers; as also, that in this process of growth and development, the very thing that promotes growth is precisely the not being let off, or forgiven, for breaches of the world-law, but instead being compelled by pain and suffering to recognise the existence of

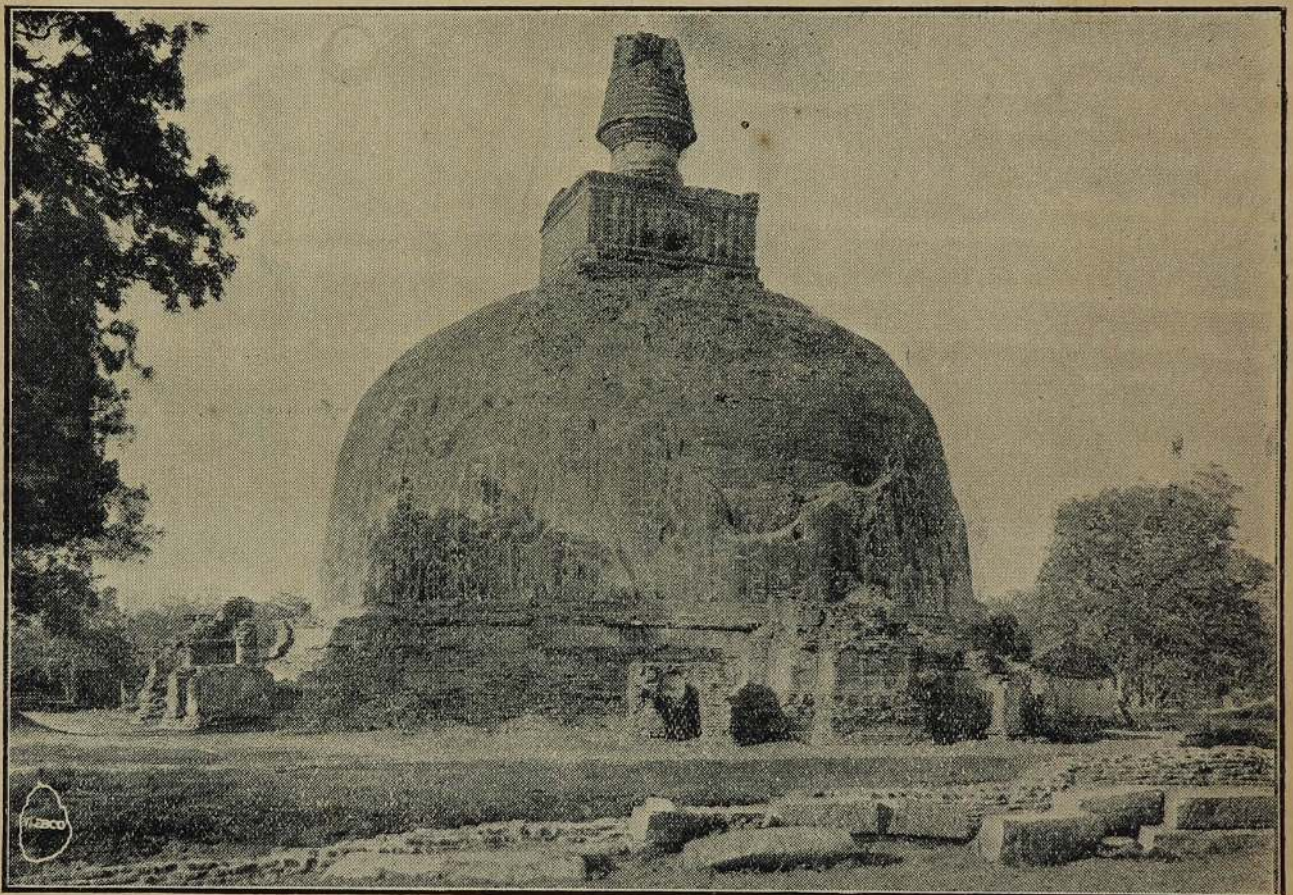
This is, after all, a very simple idea, not at all difficult to grasp,—growth and development through obedience to law, enforced by an unfailing penalty of pain every time the law is ignored. It also explains so much that else were dark and mysterious and incomprehensible. Men want to know why they suffer so much, and what is the use of all they have to suffer. And the Buddhist answer is just that their suffering is of their own making, through their transgression of the law of the universe; and that it will cease just as soon as, and not a moment sooner than, they cease to break that law. Buddhism holds stoutly that it is not in the least due to some supernatural, supreme monster who deals out misery to poor helpless human beings according to his own arbitrary will, just because he likes or chooses to do so. That utterly horrible idea of the manner in which the world is carried on, has no place in Buddhism. What wonder, then, if men who have been brought up in lands where the former irrational, revolting ideas of world-government prevail and are still being taught to innocent little children in Sunday Schools, turn away from it to seek something better, something more in accord with a rational man's idea of how the world ought to be governed?

Alas! what wonder also that many in the western world give up all hope of finding a satisfactory solution of life's gigantic riddle, a solution that shall satisfy head and heart alike, and plunge into all sorts of dissipation, into a mad hunt for pleasures of sense, in which they try, as it were, to stupefy themselves, keep themselves from thinking of the problems they despair of ever being able to solve? For, finding no satisfying solution of the absurdities of dogmas which the Church seeks to impose upon them, they rashly conclude that its other teachings, its ethics, are equally absurd, equally without sound rational foundation, and so they suffer almost irreparable loss to their moral and spiritual life.

From all this confusion and loss of morals the Buddhist is spared by the fact that his religion's dogmas—to call them such—are not crass assertions of things that cannot possibly be true, things against all the order of natural law, like virgins giving birth to children, and so on, but are simply statements

of facts which can be demonstrated by anyone who takes the trouble to act upon them and check the results of such action, observe if what follows makes for his own and all men's weal, or the reverse.

But the case is not so in the West. There, once a man has lost his faith in the teachings of the Christian Church, he is left without any guide as to how he should lead his life. The science of material things does not teach this except in the most elementary way of telling him what things will hurt him physically, and which not. It does not tell him what will help him and what will hurt him, morally and spiritually. And so men in the West to-day are very unhappy, even if they do not always know it. Despite all their attempts to brazen it out, they are not satisfied with the way they



POLONNARUWA, CEYLON: KIRIVEHERA. (VIEW FROM THE NORTH-EAST).

Photograph kindly lent by the Archaeological Commissioner, Ceylon.

are living their lives. The very fever of urgency and haste which they put into their pursuit of pleasures and distraction of all kinds, from the grossest sort appealing only to the bodily senses, to the most refined pleasures of the emotions and the intellect, only shows to those who have the wit to discern the signs of the times, how very far they are from feeling satisfied and at peace with themselves and their situation moral and spiritual. The only people in the West to-day who are happy are the people who do not think, the people who cannot think, like the peasant in the fields who simply and unquestioningly accepts whatever he is told about his ultimate destiny and his duty in this world by his minister or priest, and asks to know nothing beyond what these tell him on such matters. Those individuals who know more than the peasant, those

who have made some acquaintance with what modern science has to teach about the universe in all its breadth and depth, and man's place therein, are not happier but only all the more unhappy for the knowledge. For all their science tells them nothing of ultimate things, of what is to be the final outcome—if any final outcome there be at all—of all this growth and development of material things through pain and stress. In short, they have nothing to which to look forward. For their race, they see nothing ahead of the present state of strife and struggle but more strife and struggle, without any apparent period to it all; or else a drop into the dark abyss of nothingness.

Thus the thought forced upon them is one of the utter uselessness of being alive, the utter futility of thinking over problems which when solved or partially solved, only reveal still more obscure problems awaiting solution, and so on and on without any end. And many of them wish that they had never been born; or that, having been born, they had never acquired the power to think and question and investigate, but had remained something like the cattle that chew their cud all day in the fields, content if only there is grass all round their knees, and a trough of water somewhere near.

Many men, alas! too much weighed down by the painful riddle of the earth which they find themselves unable to solve, take to the solution of ending their days of physical existence by suicide. But this is only an imagined solution, not a true one. Life still goes on, though in another form. And the unhappy suiciding person will only find himself worse, not better, off through his rash deed which, however, he then will be unable to undo.

But for those who still go on with the battle of life and do not desert their post there, though entirely in the dark as to what it is all about, what is to be their course? Shall they go back to the old beliefs in which they were brought up, and try to recover the happy state of ignorance and comfort

they once enjoyed? Impossible! The chicken within the egg of ignorance may emerge from that egg into the broad daylight of knowledge. But no chicken that has once got out of the egg can ever go back again within that dark enclosing wall. Ignorance can progress into knowledge; but knowledge can never again become ignorance. There is only one thing to be done by the man who has won to some knowledge of the physical world in which he finds himself, such knowledge as makes it impossible for him to accept any other supposed knowledge which conflicts with what modern science has

taught him about that world, and that is, to go boldly forward and strive with might and main to acquire more knowledge, a further knowledge of the world, a knowledge of it in its finer realms, the realms of his own innermost, his feelings and emotions and thinkings. Of this inner realm also, reliable knowledge can be obtained by the diligent seeker, as reliable as any obtainable concerning the external world of material things,—knowledge not hearsay, ascertained fact not mere asserted dogma. And the teacher, the guide, under whose tuition and guidance such knowledge and ascertained fact may be laid hold of, is a Buddha.

Hence what the West needs to-day more than ever is the Buddha. It has solved many a riddle of the material universe; and it is well on the way to solving many more of the same sort. It has carried its victorious banners to the very borders of the material world and seems almost on the point

of carrying them further, actually over that border. Nevertheless, by the methods which are the only ones at its disposal, it is not possible that it ever will carry them over that boundary line, try as hard as it may. All its fine instruments, all its cunning devices of mechanism, however artfully contrived, can never take it into the realms of consciousness, into the world of man's innermost, that world which despite his material preoccupations, every man who can think at all, must and does see to be the world that is more real than the



KOYA SAN, JAPAN : BUDDHA IMAGE.

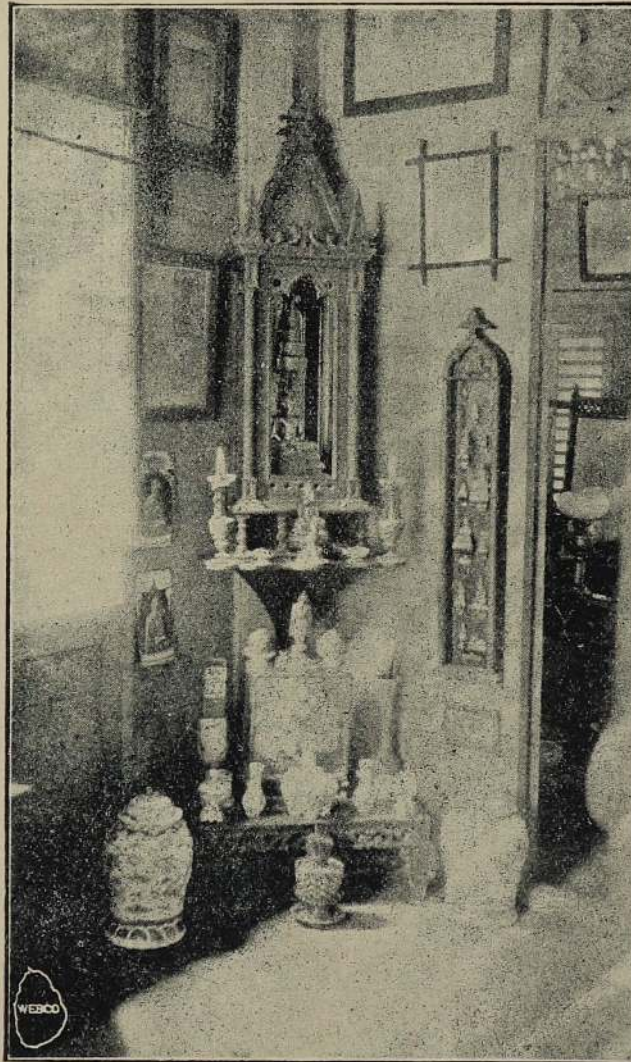
external world of sights and sounds and contacts.

And in the absence of sound knowledge of this inner world of reality, what is happening in the West to-day? On every hand, particularly in that continent which is the most typically western in the world, the continent of North America, vice and crime are increasing at a positively alarming rate. Manners are becoming looser and laxer in every way. Morals are becoming a thing to smile at. So long as a man there can get pleasurable sensation, he thinks it matters little at whose expense he obtains it. Any means are used that will procure men the power to command new and copious sources of pleasurable sensation, that is money; for money is the power there that commands all things. To get money by any means, and then spend it on the means of obtaining pleasure,—this is life as great hosts of western men understand life. And the teachers of religion there in the West, owing to their having bound up with their ethical teaching the most absurd of dogmas on other matters, have well-nigh lost all the power they ever had to stem the great flood of pleasure-seeking that threatens to sweep them and all they stand for, away into the limbo of oblivion.

And so we come once more to the only thing that promises any hope of cure for this unhappy state of affairs; and that thing is Buddhism. For what the West needs to-day more than anything else is a religion which shall contain the highest possible amount of spiritual truth that can be couched in human language, and set forth in the clearest possible manner the purest and most perfect ethical teaching, and yet at the same time, in the openly declared meaning of all its essential doctrines, stand in no sort of contradiction to anything that is ascertained to be truth in any other department of human knowledge. The West requires to have set before it a religion which shall proclaim the complete reign of Law alike in the external world of matter, and in the internal world of mind.

There is such a religion in the world to-day; and there has been such a religion in the world for the last twenty-five hundred years. It is a religion which is without equal as regards the purity and elevation and completeness of its ethical code, and in respect of its higher doctrines, unapproached by any other. It proclaims the complete reign of

Law throughout the universe in every domain of the same, among gods as among men, in the heavens as upon the earth, Law which rules all creatures whatsoever, high or low, weak or powerful, with the same strict impartiality; unlike the gods of men's imagining, knowing neither wrath nor pardon, but meting out to all beings their just deserts, no more and no less. This incomparable religion is the religion that for the salvation of mankind was re-discovered and afresh made known to the world by one, Siddhattha Gotama, thenceforth and because of this his achievement, famed in the world as Gotama the Buddha.



BANGKOK, SIAM: BUDDHIST SHRINE.

To make known the teaching of this Great One to the western world,—this is the best and richest deed any man can do in its results in good to himself and to others. Formerly this could not be done as easily, or with such prospects of success, as it can be done to-day. In those far-off times when the Buddha was able to find in his native land, in the valley of the Ganges up and down which He travelled on foot, teaching and preaching, in all directions for forty-five years; numbers of men and women who could understand and accept the teachings he brought to them,—in those distant days, had He gone to the lands of the West, to what we now call Europe, he would have found only a lot of savages and barbarians, so busily occupied in fighting one another, in perpetrating all manner of cruelties on one another, that they had neither time nor opportunity for anything like what their fellow-men in the Orient were then enjoying: noble thought nobly expressed, subtle ideas that strained the very limits of language in their attempt to express the inexpressible. He would have

found simple savages, barely possessed of sufficient intelligence to grasp even the barest rudiments of the Dhamma.

But that is a long time ago. In the interval, the men of the West have progressed out of that savage state and become something like what their Oriental brethren were two thousand years ago in the development of their intellectual powers; while in mastery over the forces of nature, in comprehension of the world of material things, they have outpassed the East simply because, unlike the East, they have devoted all their powers towards obtaining such mastery and comprehension. And so, now at last, they are prepared and ready to understand a religion founded upon what their

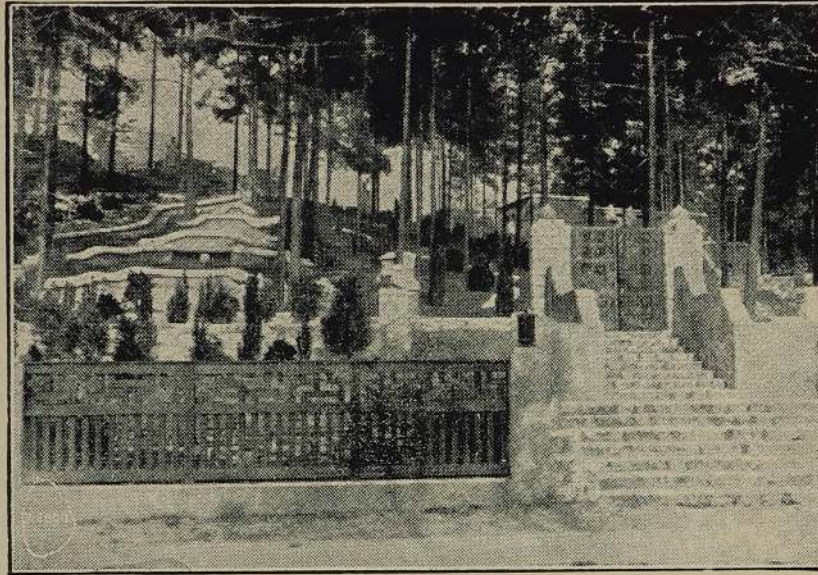
knowledge of material things has taught them to respect and value, —rationality, the law of cause and effect at work in the moral world as in the physical.

Just as the promulgation of that religion among the people of the East inaugurated for them a new era of peace and mental and moral and spiritual culture, so ought it also to do in the West. In the West also it ought to produce a spirit of broad toleration, of wide compassion and fellow-feeling for all that lives, such as the West has not yet known in its fullness, and cannot know till it embraces a religion more universal and all-embracing in the scope of its sympathies than is the Semitically derived, and therefore the narrow and exclusive, religion that has hitherto prevailed within its borders, but is now fast dying out so far as any actual influence upon its best minds is concerned. It is a religion like Buddhism that is needed to promote in Europe, nay, in all the world, a genuine altruism which will make for the inauguration and maintenance of that international brotherhood and fraternity so sorely needed to-day, when the nations of Europe, in spite of all past bitter lessons, seem to be getting ready once more to fly at one another's throats. It is only Buddhism, with its wider and grander conception of what constitutes true civilisation, that is able to bring about such a desirable consummation as a *genuinely* civilised Europe.

The life of man, in the West as in the East, is like that of the lotus. Down in the mud beneath the water's surface

it has its root, there sucking up nutriment out of the very mire, yet ever aspiring to rise out of that mire, up, up, towards the light, through the water in which its stem is still wholly buried. And in time, slowly working up the matter it draws from slime and mud and water into stem and leaf and bud, at last it is able to lift its topmost leaf-bud clear above the water's surface, and breathe freely the fine fresh air in which henceforth it is to display its full glory of leaf and flower.

Man too in his past has lived and grown in the dark gathering what good he could out of his dark life in that past. Now at last, if but there shines upon him the sun of Dhamma, he is ready to unfold his blossoms of the mind and spirit in the vivifying beams of that sun, and come to full maturity of growth, even as the lotus that rises above the surface of the pond. Mayhap not every single man of the West is ready thus to open his heart to that sun, unfold the petals of his mind in the genial warmth at the first shining of those beams



Frohnau, Berlin, Germany: Entrance to Buddhist House.

upon him. Yet there must be many who, like the lotuses in a lake, are near the surface already, and others only a little way lower down in its waters, who only need that sun to continue shining on the waters of their western world, for them to feel its inviting beams, and rise up through the water, open out in full growth on the surface, and form yet another expanse of lotus-blossoms in the great pond of the world, come to life and full blossoming through the benign influence of that sun of knowledge and illumination beyond compare which is the Dhamma taught by the Buddha, the Holy One, the Exalted One, the Supremely Awakened One.

THE RENUNCIATION.

Yea! for my hour is come,
I hear the mighty drum
Of separation in my bosom beat!
There is a wild unrest
Of seeking in my breast,
Naught shall divide the roadway from my feet.
The feeble little flame
Of glory, pride or fame,
Is now extinguished by a perfumed wind;
Not e'en your tears of pain
Will tempt me back again
Into this little world I leave behind.

Your beauty and your laughter
Are but dead things hereafter:
My soul is ringing like a temple bell:
Out of the shining vast
Where future to the past
And I to you, bid one last long farewell.

P. C. R. Jayasuriya.

[This lyric is taken from a dramatic presentation, by the Author, of the famous Ajanta Frescoes at Hyderabad (Deccan), entitled *A Dream of Ajanta** which has as its theme the Jataka Stories of Buddhism. The incident referred to is the parting of the Bodhisat from his spouse. A servant protests bitterly against the threatened action of his master. The Bodhisat replies. Vide Mahajanaka Jataka.]

* For inquiries regarding this work which will be available in a limited edition, please apply to the Author, C/o Messrs. Plate Ltd., Publishers, Colombo.

THE ANATMAN DOCTRINE.

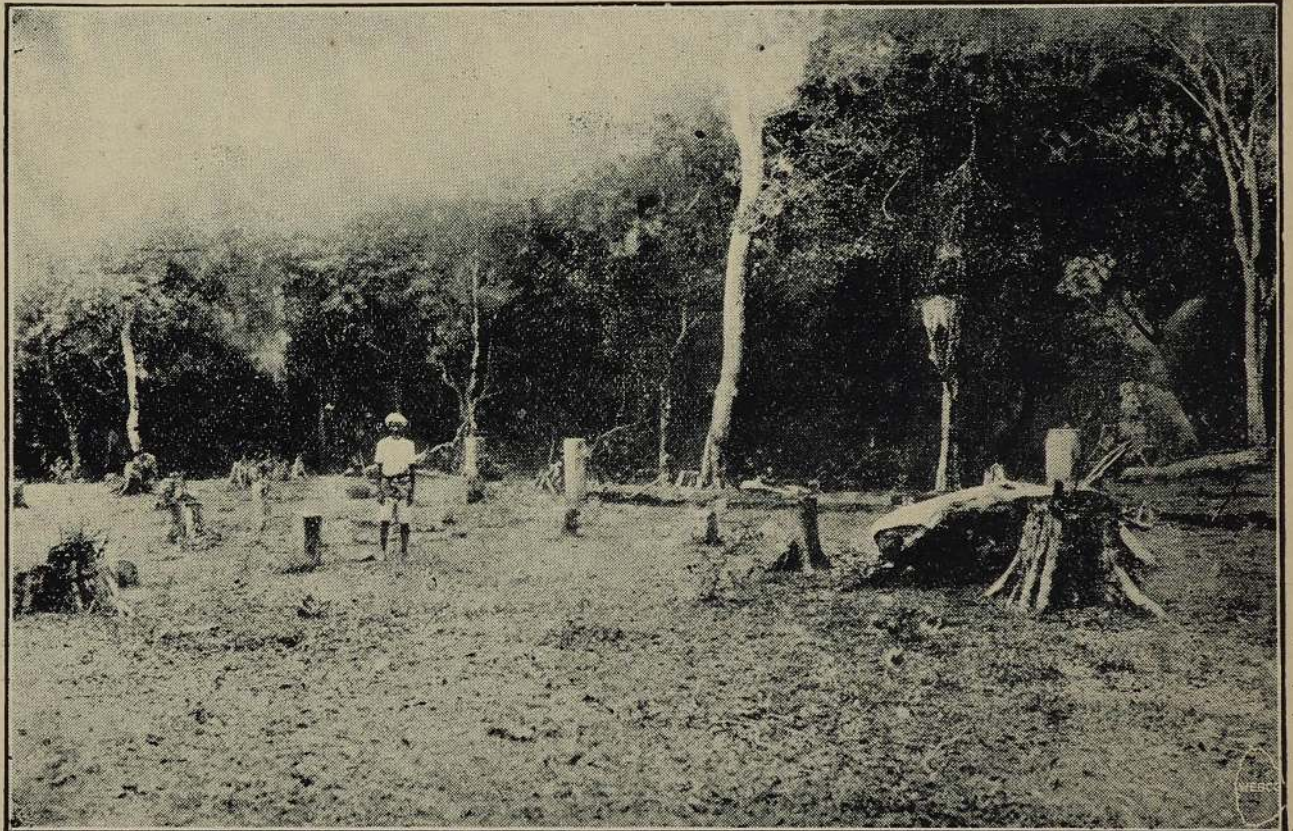
[BY PROF. P. LAKSHMI NARASU, B. A.]

THE struggle for self-preservation is the fundamental impulse of every living being (*satva*). It forms the underlying motive force of all its activities. In the rational living being, man, this impulse has led to much speculation and action in relation to death and life. Man's whole life is a continuous series of changes. In his ignorance man has felt this transience a grief and a grievance, and hopes to escape the power of time. The horror of death, which is universal among mankind, has, owing to the mystery involved in the decomposition of the dead body and the cessation of relations between the dead person and the survivors, given rise to the inveterate disbelief in the necessity of death and the consequent hunt after the phantom of eternal life. In spite of the invariably disastrous experience of failure, man has incessantly attempted to escape the inevitable doom of death. In man is rooted the tendency to create fictions with explanatory properties, a tendency against which restrictive measures are taken as man progresses. In his attempt to find an eternal life, man has fallen a victim to the creations of his own fancy. Dream life, apparently supported by the phenomena of shadows, reflections, echoes, abnormal states due to disease,

has misled man to fancy that the dead are not really dead but living as disembodied, or quasi-embodied, intelligences. In a living being, it is supposed, dwells a something incorporeal and subtle, called soul, spirit, ghost, (*atman, jiva, purusha, pudgala, satkaya, sukshma sarira, linga sarira*), which is the prime agent of all bodily and mental activities. No language exists that has not a word for this supposititious soul, that does not attribute reality and substantiality to the soul. It would seem that the primitive man, having no idea of procreation as being directly associated with copulation, regarded the infant born as the result of the entrance of a spirit (*gandhabbo*) into the mother's womb. The belief in soul forms in fact the connecting link between the religion of the fetichistic

savage and that of the cultured theist.

In ancient India two views prevailed regarding the personality surviving death. One view considered this personality or self as a psycho-physical unity, and to it is due the *linga sarira* of the Sāmkhya school. The second and later view regarded the self as an immortal soul, a spiritual monad, a simple, non-composite, eternal, immaterial substance. This new conception found favour with all the Indian philosophical systems, except the Charvakas (materialists) and the Buddhists. In the Buddhist books the older doctrine is known as the *pudgalavāda*, and the later doctrine as the *atmavāda*.



Photograph kindly lent by the Archaeological Commissioner, Ceylon.
ANURADHAPURA, CEYLON: GEDIGE AFTER EXCAVATION.

Saddharma, standing on the firm rock of facts, teaches that the belief in a permanent self-existent entity, called self or soul (*satkaya drishti*), is the most pernicious of errors, the most deceitful of illusions, irretrievably misleading its victims into the deepest pit of suffering and sorrow. *Satkaya drishti mulkah sarvaklesah*: says Asvagosha in his *Sradokotpada Sutra*. Similarly says Vasubandhu in his *Abhidharmakosa*: "The idea of a self is at the root of every passion and through its action salvation becomes impossible." *Satkaya drishti* is the first of the *samyojanas*, the great obstacles to the attainment of the goal of the *Arya Ashtanga Margā*, the Noble Eightfold Path. The very aim of the Noble Path is the destruction of *satkaya drishti*, that is why the path has been called *satkaya-*

drishti nirodha gamini pratipada. Among the religious teachers of the world Sākyasimha stands alone in denying all permanent entities or essences. Sākyasimha characterised the doctrine of an eternal self as "a doctrine of fools." He declared: "Oh Bhikkhus! the notion of 'myself' and of 'mine' is a childish notion of simple uneducated people, who are misled by expressions in current usage." The central point of all Buddhist teaching is this anti-substantialist position. "There are five drawbacks in the idea of a soul: (1) a false dogma of an intelligent being, or living creature; (2) an agreement with heretics; (3) a wrong path to salvation; (4) a disinclination, a disbelief, a want of firmness, a want of devotion towards the idea of vacuity (*sunyata*); (5) the non-appearance in their genuine purity of the elements that characterise saintliness."

Neither the *atma-vada* nor the *pudgala-vada* can accord with the doctrine of *dharma*s. Buddhism reduces the world process to correlated evanescent discrete elements, called *dharma*s. These *dharma*s form the objects of our knowledge. The Buddha has said: "*dharma* is the refuge and not *pudgala*." These *dharma*s are known through the sensory organs and the mind. They are always momentary (*kshanika*). Some *dharma*s appear at a moment and disappear giving place to others. If a *dharma* lasts for a second moment, it does not follow that it exists always. A *dharma* can have no other existence than precisely representing what is actually taking place. It is therefore without any intrinsic nature. Every *dharma* operates always together with others. The inter-connected operation or origination (*sam-utpada*) of some *dharma*s in relation (*pratitya*) with others is called *pratitya samutpada** which is only another name for the law of causality. All that exists is produced by causes; in other words, everything that exists is conditioned (*samskriva*), produced in dependence on conditions (*pratitya samutpanna*). In fact every *dharma* is directly or indirectly related causally to all other *dharma*s. The universal incessant change, on which Saddharma lays the greatest emphasis, cannot be explained except by reference to

*dharma*s, which precede, co-exist, or follow. The *dharma*s do not change but disappear and appear anew in strict co-ordination. There is no production of *dharma*s by other *dharma*s, but only their co-ordinated appearance or functional dependence. A cause is a preceding moment which arises out of nothing and disappears into nothing. In the uninterrupted series of momentary flashes every preceding moment is the substratum of every following one. Every preceding moment forms the basis (*upadana*) of the succeeding one. The preceding moment does not exist, when the next appears. As there are only chains of discrete moments but no continuant substratum, there is no *causa materialis*. Nor is there a *causa efficiens*, because the world process is quite impersonal and is the result of the natural law of conditions (*nishyanda phala*): *Pratitya samutpada* is thus a discontinuous becoming



ANURADHAPURA, CEYLON: GEDIGE. (VIEW FROM S. E. AFTER EXCAVATION).

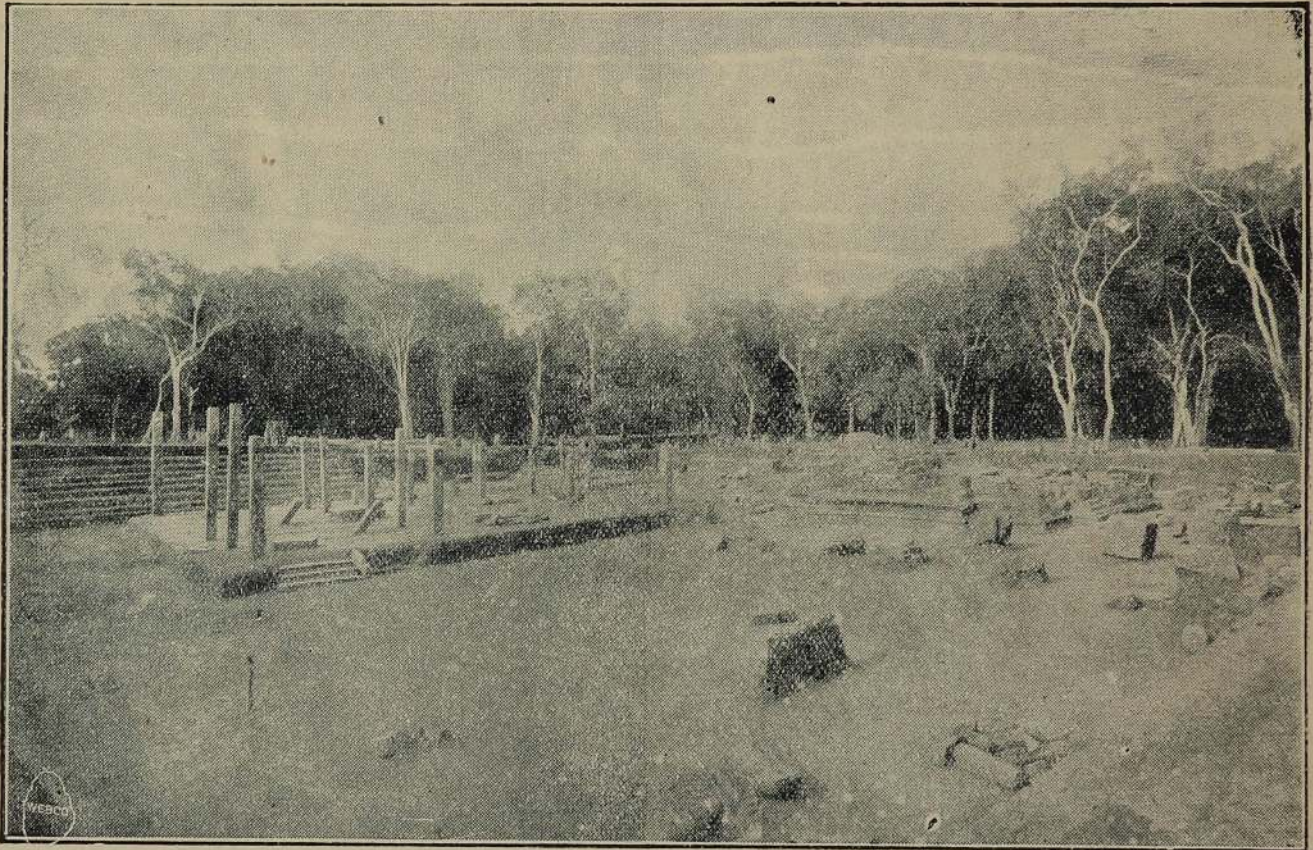
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(*ekabhava parichhinna*). All *dharma*s being momentary, what one experiences at one moment cannot have existed afterwards so as to be invested with permanence. The association of name and permanence with what is experienced is *kalpana* or *abhitapa*, something created by the imagination. In practical life we employ the expressions in popular usage, but we should not take them literally. They say that the sun in rising produces day but in reality day is the very appearance of the sun. The reality is pure activity (*karma*). The conception of one substance with varying qualities, though practically useful, is harmful when taken as analytically ultimate. The reality is a series of *dharma*s linked together in

* Better known in its Pali form *Paticca Samuppada*. Digitized by Noolaham Foundation.
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some definite manner. Ignorant people get attached to mere names, as they change less than what they represent.

Life revolves in twelve successive stages (*niānas*), but it contains nothing else than *dharmas*, differently grouped as five *skandas* forming the substrates of an individual life, or as twelve *āyatanas* forming the bases of cognition, or as eighteen *dhatu*s forming the components of existence. While *āyatanas* and *dhatu*s are mere collections of *dharmas*, the *skandas* are *sanskrita dharmas*, that is, groups with some restricted reality. Just as a wheel in its form and function is the result of the special combination of its parts, so the universe and man are built up of the five *skandas*, namely, *rupa*, *vedana*, *vignana*, *samgna*, and *samskara*. Each of the *skandas* is a group of changing *dharmas*. *Rupa skanda* represents the totality of sensations pertaining to one's body and external objects; *vedana skanda* represents the momentary emotional states; *vignana skanda* represents thoughts; *samgna skanda* represents abstractions and concepts; and *samskara skanda* represents the dispositions, inclinations and strivings which lead to action. In this classification the physical elements, or, the elements of the external life of an individual are grouped under *rupa* and the elements of internal life are distributed among the other four. The biological individual is



ANURADHAPURA, CEYLON: GEDIGE. (VIEW FROM N. W. AFTER EXCAVATION).

Photograph kindly lent by the Archaeological Commissioner, Ceylon.

an aggregate, and each stage of development represents a more complex and more harmonious type of aggregate. The name 'living being' stands only for a complex of constantly changing *dharmas*, a series of events linked together in some noteworthy manner. Just as milk, water, etc. are conventional names for some colour, smell, taste, feel, a set of independent *dharmas* taken together, so is the designation 'individual' or 'person' but a name for a group of *dharmas* of which it is composed. Now what is it to know a man, if it is not observing his work, his fate, his body and expression, his connections, his marriage, his belongings and his associations? As Bosanquet puts it, the self is "an organised fabric, or organism, of which the material is ideas taken in the widest sense and carrying with them an accompaniment

of feeling." We have no direct knowledge of any permanent, substantially identical self or ego as an experiencing subject. Apart from the *skandas* personality has only an ideal existence—an existence of designation (*pragnaptisat*), forming a logical fiction. An attentive consideration of the idea of a 'self' as entertained by non-Buddhists shows that the idea refers to the totality of the five *skandas* or only one of them. By false imputation the *vignana skanda* is fancied to represent a 'self,' but there is in it neither a 'self' nor 'a sentient being'. Ignorant attachment to a name is the creative source of the imaginary self or permanent 'I'.

Only two schools of Buddhism, the *Vātsīputriyas* and the *Sāmmītiyas*, though they reject the *atmavada*, still adhere to the belief in *puḍgala*. According to these *puḍgalavādins* the

internal skandas (all but the *rupa*) form at any given moment a certain unity, which, though not possessing the absolute reality of a *dharma*, is not quite unreal. They suppose the *puḍgala* to survive death, taking new *dharmas* at birth and throwing them off at death. In support of their contention they cite the *Sutra of the Burden and the Bearer* (*Bharahara Sutra*). In this Sutra the Buddha declares: "Bhikkhus, I shall explain to you the burden, the taking of the burden, the laying aside of the burden, and the bearer." If the *puḍgala* is only a name given to the aggregate of the five *skandas*, it cannot be the bearer of the burden, that is to say, the five *skandas*. How could the burden itself be the bearer of the burden? After saying that the burden is the five *upadan-skandas*, that the taking of the burden is the craving for life

(*trishna*), that the laying aside of the burden is the giving up of this craving, the Buddha says in this Sutra that the bearer of the burden is the *pudgala*, and fearing that the *pudgala* may be misinterpreted as an ineffable, eternal, real entity he explains: "It is solely to conform to the usage of the world that it is said that this venerable is of such name, of such family, of such *gotra*, etc. and at the same time to show that the *pudgala* is impermanent and without any proper nature. As the five *skandas* are a source of suffering, they receive the name of burden; as each anterior moment of the series (*skanda samtana*) attracts each of the posterior moments, it receives the name of the bearer of the burden". Hence the *pudgala* spoken of in this Sutra is not an entity. The Sutra describes by the term *pudgala* metaphorically as a unity that which is really complex. The attribution of birth (*utpatti*) to the *pudgala* implies that it is conditioned (*samskrita*). Behind the causal origination of *dharmas*, which gives the impression of a permanent agent, no agent exists that casts away the existing *dharmas* and takes new ones.

Again the *pudgala-vadins* cite as a reason in their favour the silence of the Buddha when he was questioned by the Brahmana of the Vatsagotra. When questioned by Ananda as to his silence the Buddha declared: "Had I responded that there was a soul, it would contradict the truth about things, since the soul is neither a *dharma* nor has it any connection with any *dharma*. Had I said that there was no soul, I should have only augmented the folly of the Brahmana. He would at once jump to the conclusion that the soul was annihilated. Now, in comparison with the foolish belief in the existence of a permanent soul (*sasvata anta*) the folly of disbelieving in a soul is worse, as it might lead to the extreme doctrine of annihilation of fruits (*uchchedaanta*)". Taking note of the harmful nature of heresy, the Buddha has employed different expedients in his teaching just suited to the mind and intention of his hearer. Kumāralābha has explained this point as follows: "The Buddha was pleased to construct his doctrine concerning the *dharmas* with the greatest caution, just as a tigress holds her cub by her teeth, so that her grasp is not so tight as to hurt the cub nor so loose as to let it

let it fall. The Buddha saw the wounds produced by the sharp teeth of the dogmatic belief in an eternal soul on the one hand and by the failure of responsibility for one's actions on the other side. If mankind accepted the idea of an existing soul, it would lie down wounded by the sharp weapon of dogmatism. But if it ceased to believe in the existence of a conditioned self, then the tender child of its moral merit would perish. Since a living being (*jiva*) does not exist, the Buddha did not declare that it is different from the body. But he has not also declared that the soul does not exist, as he feared that this might be understood as a denial of the empirical self. There is in the stream of *dharmas* a certain life in the sense of actions producing good or bad results, and if the Buddha had said that there was altogether no living being, the Brahmana might have supposed that such a living being



ANURADHAPURA, CEYLON: GEDIGE. BUILDING 'A' UNDER RESTORATION.

Photograph kindly lent by the Archaeological Commissioner, Ceylon.

too did not exist. Nor did the Buddha declare that a living being is merely a conventional name given to a set of *dharmas* for he had to deal with a man incapable of realising the absence of a real entity in the stream of *dharmas* appearing in mutual dependence. Thus it was that, being questioned by the Brahmana whether the soul did or did not exist, the Buddha considered the intellectual level of his interlocutor and gave no answer. But if a soul did exist, nothing could have prevented him from disclosing that it did."

Saddharma does not deny an empirical ego, but it maintains that it is no ultimate irreducible reality. The ego is a process with change for its very being, and exists only as long as the conditions permit. The self that we know is a

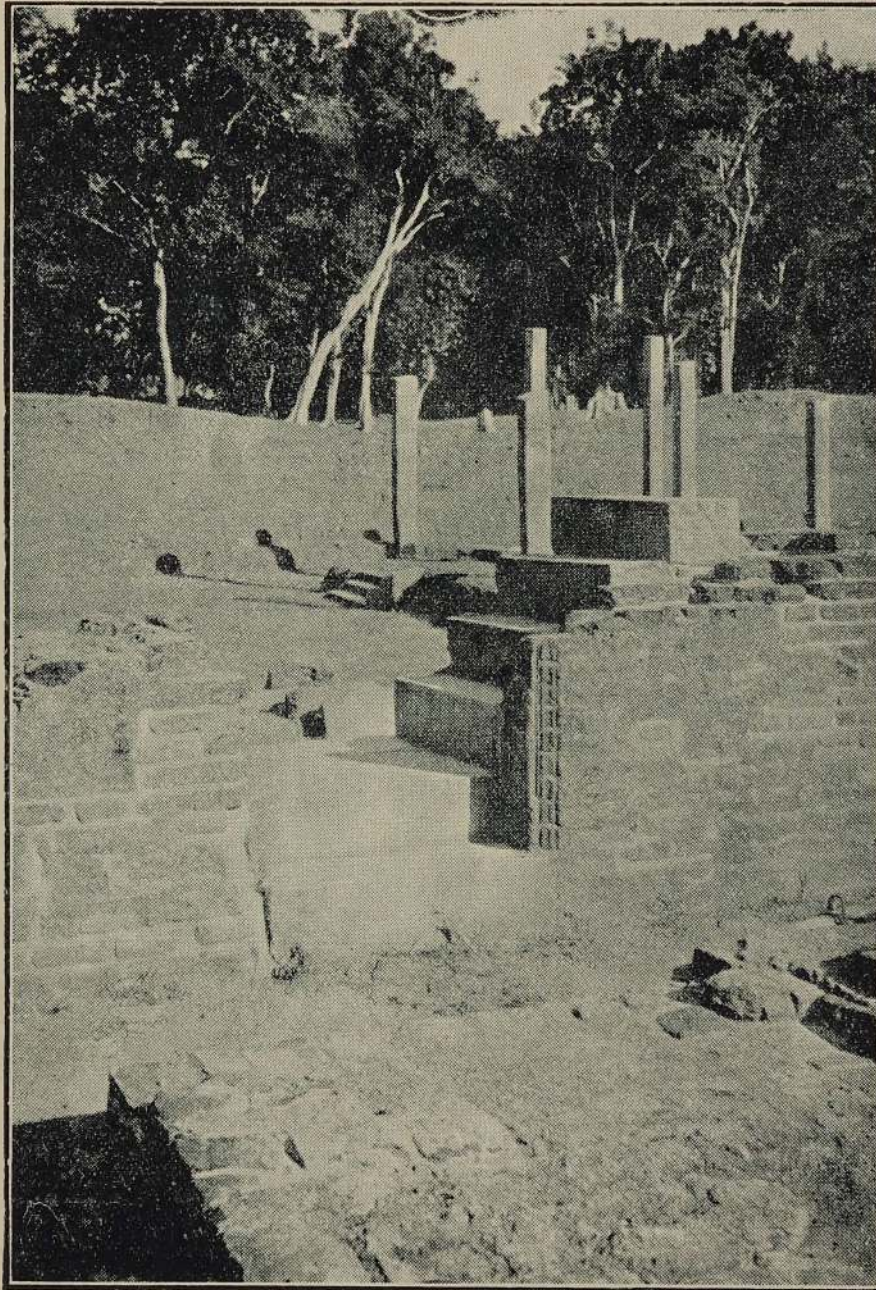
series (*samtana*) of feelings, thoughts, volitions and acts. We cannot find in the ego any content which is always subject and never object. Whatever is object is not-self, and in every content of the self is found the not-self. Self-perception is simply a perception of *dharmas*. The self has reality only by including in itself what is just as much not-self. The true self or 'I', without any content, is a meaningless abstraction. As declared in the *Samyutta*, "When one says 'I', what he does is that he refers either to all the *skandas* combined, or any one of them, and deludes himself that that is 'I'. Just as one cannot say that the fragrance of the lotus belongs to the petals, the colour, or the pollen, so one cannot say that the *rupa* is 'I', or that the *vedana* is 'I', or that any of the other *skandas* is 'I'. There is nowhere to be found in the *skandas* 'I am'". The word 'I' denotes in reality a certain localization, with which are primarily associated certain activities and affectional states. It stands for a certain grouping of *dharmas*, the irreducible elements of experience, with the body as its centre, the centre of vision, the centre of action, the centre of interest. Everything centres round the body and is felt from its point of view. Although the word 'I' remains the same, its significance continually changes. The 'I' represents a history, a series of events. In the case of the body itself it is known that its particles are constantly changing and physiology even tells us that in a few years all the particles are renewed. The facts of growth (conception, gestation, infancy, childhood, youth, middle age, old age) make it impossible to regard the 'I' as a single persistent entity always identical with itself. Further, with change of opinions the 'I' who makes them also changes. The opinions of yesterday were true for the 'I' that made them then, and the opinions of today are true for the 'I' that makes them now; they are opinions made by different persons existing at different times but connected in an intimate manner so as to represent the appearance of a

single individual. There is an identity in a certain sense only. For example, in a cinema picture a man running is not really one man moving but a succession of pictures, each with a different momentary man. The persistence arising through continuity in the series (*samtana*) of momentary pictures is merely an appearance. The real man too is a series of momentary men, each different from the others and bound together, not by a numerical identity but by continuity and intrinsic causal laws (*hetupratyaya*). In all

the changes that a person may undergo one aspect changes comparatively slowly, and on this our attention is riveted. Amidst all the changes in the continuous succession of the *dharmas* that constitute a personal life, there is one group comparatively fixed. One's own body is constant as a group as well as an item common to every field of groups. At every successive moment one's body constitutes the core of experience and participates with the surrounding objects in the universal flow. The body is in fact the earliest form of self and serves as the first datum of our later conceptions of permanence and individuality. The body furnishes a set of conditions relatively permanent as long as experience lasts. The heavy mass of one's body and one's sense of intimate activity are always there. One cannot realise one's present self without simultaneously feeling one or other of these two things. It is this that furnishes the element of continuity running through experi-

ence. The body serves as the means of recognition of one's personality not only for others but also for oneself. Apart from the body when one tries to think of one's personality one feels most in darkness. Thus the 'I' designates simply a special slowly changing group of *dharmas* and not any such galimatias as "the divine essence of the infinite in the vessel of the finite". The ego as an independent and separate entity is an illusion.

To be is a particular conscious event, and a particular



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ANURADHAPURA, CEYLON : GEDIGE. STAIRCASE IN BUILDING 'A'.

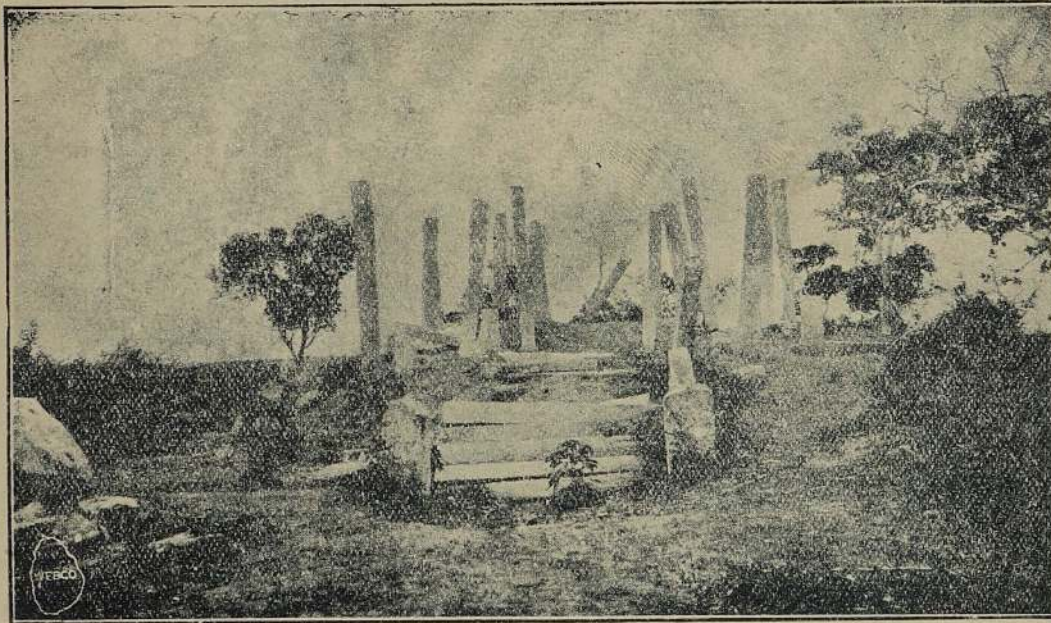
conscious event has no being whatever other than its momentary occurrence. The duration of the life of a conscious being as experienced by itself is exceedingly brief (*lshanika*), lasting only for the period of one conscious event. To perceive, to be conscious, is to come into being, and to lapse as a conscious being is to cease to be. Existence is, for a conscious being, not an inference from a conscious event but identical with the conscious event itself. Consciousness is not an entity, but a function, an intimation or awareness, in every single case (*vijnanam prati vijnaptih*). There can therefore be no permanence and no sameness, because each conscious event as the unit of experience or existence, belongs wholly and exclusively to the moments of its occurrence. The individual moment is not easily accessible to consciousness. Still the separate moments are linked together into a chain (*samtana*) by thinking. The unity (*ekatvam*) that this chain represents, exists only in the awareness of the union of the separate moments into a chain and not in any conscious event itself. It is thinking that creates an apparent permanence by the synthesis of separate moments. In short, life consists of the succession of the units of existence, the conscious events, which arise instantly and perish instantly. The past and the future never come at one moment within one's experience. It is the being of a moment of which alone one is aware and aware but imperfectly. The present is all the consciousness there is.

As Prof. James has put it, "If the present thought is of ABCDEF, the next one will be of BCDEFG and the one after that of CDEFGH and the one after that of DEF GHI—the lingerings of the past dropping successively away, and the incomings of the future making up the loss. The lingerings of old objects, the incomings of new are the germs of memory and expectation, the retrospective and the prospective sense of time. They give that continuity to consciousness without which it could not constitute a stream." Similarly says Vasubandhu in his *Abhikharmakosa*: "It is only an unbroken continuity of momentary phenomena (flashing into existence), which simple people believe to be a unity and to which they give the name Devadatta. Their belief that Devadatta moves is conditioned, and is based on an analogy with their own experience, but their own continuity of life consists in constantly moving from one place to another. This movement, though regarded as belonging to a permanent entity, is but a series of new originations in different places,

just as the expressions, 'fire moves' 'sound spreads', have the meaning of continuities (of new originations in new places). They likewise use the words 'Devadatta cognises' in order to express the fact that a cognition, taking place in the present moment, has its cause in the former moments, these former moments coming in close succession being called Devadatta."

Change (*chanchala*) is the very law of conscious life, and is the source of our idea of time. What is time but a stream of independent, individual moments, or conscious events? Changelessness or timelessness is the characteristic of dreamless sleep or perfect unconsciousness. How is an identity to be cognised in this stream? The content of the idea of self is never the same, but there is an unbroken continuity between the present self and the past. Being rooted in the physical continuity of the body, the ego-complex represents the living emotional tone associated with the various parts of the body

and particularly with the internal organs and therefore necessarily maintains its dominance as long as life lasts. Into this continuous stream, called 'I', fits in each conscious event, which is really the life of the moment of a person. The mutual relationship that exists between the varying conscious events is described in ordinary language by the assertion that the different conscious events appertain to a person-



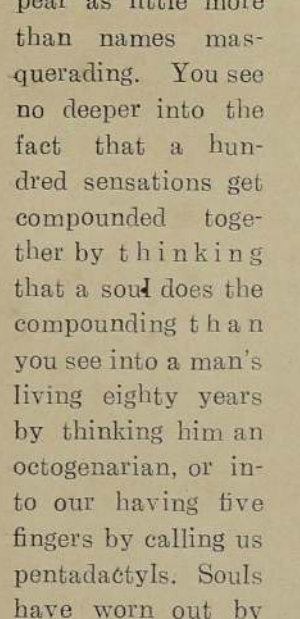
Photograph by Mr. H. E. Amerasekera, Retired Mudaliyar.

BERAGAMA, HAMBANTOTA, CEYLON: VIL GAN VEHERA MONASTERY.

ality, but it is determined wholly by that continuity which is really the work of memory. Memory does not establish the sameness of a self. The perception of the identity of self results from the confusion of certain ideas or emotions arising in memory with similar ideas or emotions of the present moment. Memory does not require an agent, but is accounted for by the continuity of the stream of conscious events. When memory is diseased, an alteration of personality takes place. Every new experience (conscious event) appears as an object to the totality of past experience, which is spoken of as the cognising subject. We do not have on one side the whole concrete conscious life and on the other side 'something called I'. Only in the actual fivefold process of conscious life (*rupa, vedana, vijnana, samjna, samskara*) is the self lived. Nothing is gained by positing a continuous 'principle' or 'agent', by which everything is cognised. For we have yet to define what a 'principle' or 'agent' is and how its continuity is recognised. The quarrel about the

agent who is conscious is like chewing empty space. As the *Abhidharmakosa* puts it, "consciousness is a conventional name for a chain of conscious moments. 'Consciousness apprehends' means that the previous moment is causally connected with the following one. There is nothing that cognises, apart from the evanescent flashings of consciousness." There is no substantial soul to be known from actual conscious life.

For modern psychology the soul is a complete superfluity, having no right to a place among first principles. It renders no service of any kind. Says Prof. James: "It is not for idle or fantastical reasons that the notion of the substantial soul so freely used by common men and the more popular philosophies has fallen upon such evil days and has no prestige in the eyes of critical thinkers. It only shares the fate of other unrepresentable substances and principles. They are without exception all so barren that to sincere inquirers they appear as little more than names masquerading. You see no deeper into the fact that a hundred sensations get compounded together by thinking that a soul does the compounding than you see into a man's living eighty years by thinking him an octogenarian, or into our having five fingers by calling us pentadactyls. Souls have worn out by themselves and their welcome: that is the plain truth." In similar terms Prof. MacDougal declares:



Photograph by Mr. H. E. Amerasekera, Retired Mudaliyar.

BERAGAMA, HAMBANTOTA, CEYLON: VIHARA DAGOBA.

Built by King Gocha-Abaya circa 237 B. C. Restoration commenced & Foundation Stone laid in 1916 by Mr. H. E. Amerasekera, Mudaliyar of Magam Pattu.

"It is a matter of common knowledge that science has given its verdict against the soul; has declared that the conception of the soul as a thing, or being, or substance, or mode of existence or activity, different from, distinguishable from, or in any sense or degree independent of the body, is a mere survival from primitive culture one of the many relics of savage superstition that obstinately persist among us in defiance of the clear teaching of modern science." In his Gifford Lectures Prof. J. S. Haldane affirms: "The supposed independent soul has turned out to be something which is dependent in every respect on the supposed physical body and environment. We cannot possibly separate their influences. If we start with the provisional assumption that there is a physical or biological living body with an independent soul to guide it, the facts lead us inevitably to a correction of this assumption..... Meanwhile I wish to leave no doubt or

ambiguity about the conclusion reached in this lecture. The conclusion is that we can no longer uphold the animistic conception of a physical body guided—in other words, interfered with—by an independently existing soul..... The observed phenomena are inconsistent with the conception of a soul independent of bodily existence." The mental condition of the believer in the soul is best illustrated by the primitive man who adores, as a supernatural being endowed with will, the meteoric stone that has fallen rushing from the sky, or by the negro who takes a discharging gun for a living creature.

With the progress of science animism, or the belief in soul, has retreated to the background. Every advance in psychology has more and more conclusively proved that the human body is indispensable to what we call consciousness. That consciousness is connected with the functional activity of the associated centres of the brain is supported by a mass of anatomical, physiological and pathological evidence

of a conclusive nature. Between the force of gravitation and the force of thought there certainly is a great gulf, but they manifest themselves only through bodies. Mind, as far as it can be in space, is nervous system; nervous system, focussed in the nissu towards unity, is a finite mind. You cannot say that the one acts and not the other. There is nothing—no part nor point—in the one that is not in the other. All mental phenomena depend

strictly on physical structure, and the elementary basis of this structure is always the neuron. It is estimated that nine or ten thousand million neurons exist in the cortex of the human brain, and that these are the physical storehouses of memory, reason, thought and speech. When one is thinking of something, only some neurons are active, and when one's thoughts turn to something else, these return to rest and others become active. Memory is due to the fact that these neurons have the property of appreciating a reapplication of the same stimuli. It is the summation of the activities of all the neurons aroused at a given time which constitutes at that time the personality. The fact that the number of neurons does not increase after birth, while development goes on within them, must account for the sense of permanence and continuity in personality. Man's experience being essentially sensori-motor, the motor aspect of experience inten-

sifies the feeling of personality. It is our voluntary movements, which involve the awareness of what is being done (*samskaras*), coupled with the recollection of past behaviour and the utilization of memory for determining future behaviour, that gives a strong sense of individuality. With the increase of variety and intensity of voluntary activity grows and expands the individual self. And this activity is only the result of a highly developed complex neuronic machinery. No wonder that the greater part of mind remains below the level of consciousness unknown to itself. In sleep consciousness is in abeyance on account of the inactivity of the neurons in the cerebral cortex. In dreams a lower level of the neuron machinery becomes active owing to the absence of control by the higher and more developed level of the same machinery representing our normal life. The deficiency of the neurons from any cause whatever produces equally aberrations of mind.

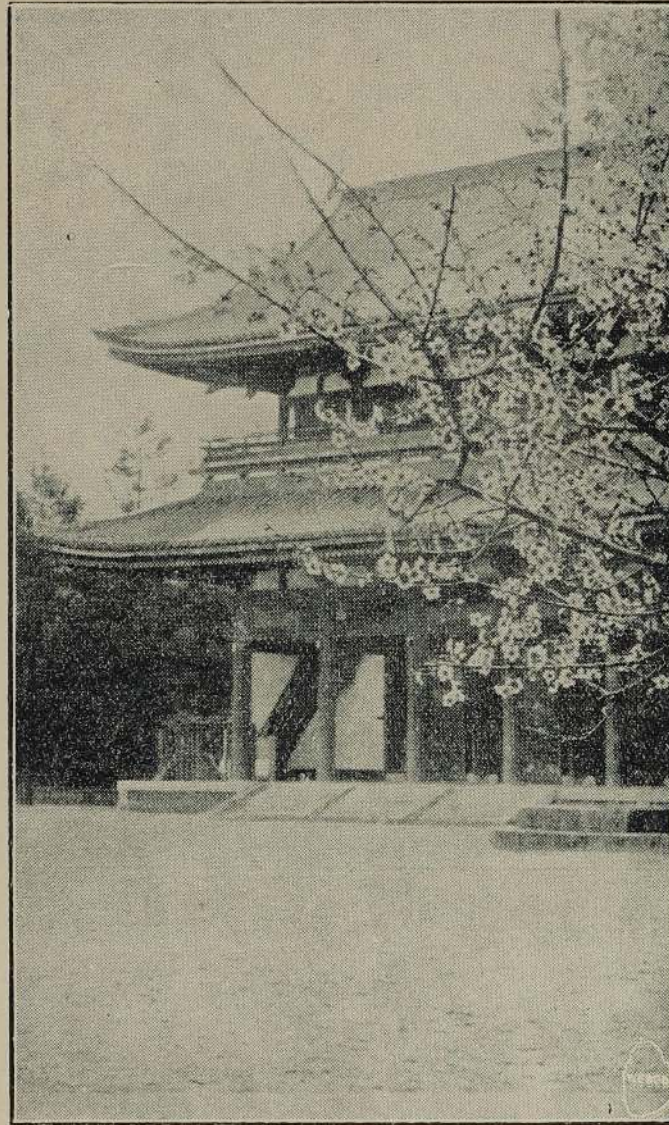
It is impossible even to think of a soul or mind without a body. The dogma of *brahman* or *atman* becoming involved in a body to produce consciousness (*ahamkara*), the dogma of the resurrection of the body, the dogma of attaining *nirvana* only in a physical body are sufficient proof of the impossibility even for a believer in soul to think of consciousness without a body. We cannot but believe that, to a continuous series of psychical events, there corresponds a continuous series of physico-chemical events in the living body invariably connected with it. The two series appear to be but partial aspects of experience, the one seen from without (*bahya*), the other from within (*adhyatmika*); the one observed and the other felt. The former is capable of being describ-

ed in scientific language, and the latter, ascertained by introspection, is describable as a series of mental events in psychical terms. As they are not independent of each other, there is no meaning in speaking of the one as affecting the other. The two have evolved together and are indissolubly connected. Any change in the one is necessarily accompanied by a corresponding change in the other. No metabolic change can occur in the nervous system without a corresponding process, however simple it may be. Though the self-consciousness (*svasamvedanam*) of man seems so removed from the sentiency of an amoeba, yet comparative psychology is

slowly but surely establishing that the difference is only one of degree, every intermediate stage being accounted for. He who has seen a paralytic, unable to move, talk, or think, devoid of almost all the characteristics of a human being, can never doubt the indissoluble connection between mind and body. Every fact known to medicine compels the inference that what men call mind, spirit, soul, is but a manifestation of a living brain just as a flame is the manifestation of a burning gas. As Prof. James puts it, "Our entire feeling of spiritual activity, or what passes commonly by that name, is really the feeling of bodily activities whose exact nature is by most men overlooked." The body and consciousness subsist together like the knife blade and its edge. Just as the edge cannot exist apart from the blade, so also consciousness cannot exist apart from the body. The living body may, as in sleep and swoon, exist without consciousness, but consciousness can never exist dissociated from the living body.

To speak of consciousness as an internal sense, a special faculty which makes us know the psychic facts, just in the same way as sight makes us know the facts of the external world, is to ignore facts. Every conscious fact, whatever it be, is found on examination to be coupled with attention, and only when this attention is present a fact comes to consciousness. The degrees of consciousness and attention are so exactly proportionate that attention appears not only as the essential condition of consciousness but also as the measure of its intensity. While attention creates the character of consciousness, memory makes it live and perpetuate its character. This fact is forgotten by those who speak of consciousness existing apart from conscious acts and describe it as being without form,

without qualities, without limitations of time, space, or causality. But their inability to establish the actual appearance of consciousness in experience without qualities and limitations has driven them to assume that consciousness is conditioned by a nescience, which cannot be described as 'being' (*sat*), for it is, as a matter of fact, a nonentity, nor as 'not being' (*asat*), for its effects are incontestable. There can be no sense in asking whether one consciousness is the same as another. Nor can there be any meaning in speaking of consciousness as an epiphenomenon which accompanies psychical states. This illusion of consciousness as something superadded is due



KOYA SAN, JAPAN: VIHARA GATE.

to the impression of absolute simultaneity between an act of thought and the consciousness of that act. But really they are not simultaneous, the two instants follow each other so rapidly that their rapid succession coupled with their character of momentaneity causes the illusion of simultaneity. We think not that we think but only that we have thought with such great rapidity that the succession is not perceived. Memory follows attention, just as the shadow follows the body, and seizes the object of attention immediately but not simultaneously with a view to fix it. Thus consciousness is a result, a kind of massive sensation, an irradiation spreading from a cerebral centre over the related parts of the brain. In deep sleep while there is flow of organic life (*bhavanga*), there is no irradiation and consciousness, being neither a continuum nor a persistent being, is practically non-existent.

Owing to the service which the belief in souls or spirits has rendered to mankind as an incentive to overcome fear of death in battle, as a solace in bereavement, as a stimulus to virtuous life and noble effort, people try to convince themselves of their existence by perverse argument and concocted evidence. Neither the endeavours of the innumerable spiritualistic and theosophic bodies nor the researches of psychical research societies have furnished any proof of the existence of spirits or souls. One's inability to explain table-rapping, trances, automatic writing, stigmata, cures of diseases by faith, the imposing of one man's will on another through suggestion whether in or out of hypnosis, or any other strange occurrence such as a juggler's production of rabbits out of a hat, does not establish that the causes involved are other than natural. The burden of proof rests with those who assert the existence of spirits. There may be nothing unreasonable in supposing forms of being other than those that subsist among beings whose thought is limited by the five senses and brain fatigue. Still the existence of these forms themselves must be verified, in order that their validity may be accepted. All sorts of strange experiences are neither supernatural nor pathological but are natural, though uncommon, possibilities of the human mind. They are merely the strange crops that may grow from the soil of the human mind. The strange

and fantastic performances in a seance or elsewhere merely set the inquirer on a search for some man's brain as the cause. The explanation of visions appearing at spiritualistic seances is similar to the delirium of fevers, of alcoholic and other poisonings. This delirium is analogous to dreaming. The dream and the wakeful state are governed by the same laws. In the former only parts of the brain are at work, and there is only partial consciousness. The full-wide-awake consciousness of the whole brain is lacking to correct the thoughts, ideas, images, etc., that pass through the mind. In delirium the cause is more prolonged and the correcting and inhibiting of the wakeful state are absent till the toxic cause

ceases to act. In a spiritualistic seance where expectation, suggestion, emotion, etc. are at work, the intensification of the imagery and ideation causes a projection outside oneself of what occurs in normal thinking or ordinary dreaming. Nor can hypnotism prove the existence of spirits. Each man contains the potentialities of many different arrangements of the elements of personality, each arrangement being distinguished from the others by differences in the chain of memories pertaining to it. The normal or primary self consists of elements which the maintenance of ordinary physical needs has made prominent in the struggle for existence. Dreams, somnambulism, automatic writing, mediumistic trance, epilepsies, hysterias, and recurrent insanities afford examples of the development of secondary memory chains or secondary selves. Hypnotism is only the name given to the totality of the empirical methods of evoking these abnormal personalities. The readiness with which a medium passes into a deep hypnosis implies a dis-



KOYA SAN, JAPAN: VIHARA CEMETERY.

sociation of personality. Any supernormal phenomenon exhibited by a medium must be treated with suspicion, as many a prominent medium during the last seventy years has been convicted of fraud. In the fine language of Mr. H. G. Wells, "In the vast cloud of witnesses, in the fog of unprogressive assertions, there is no ground of substantial reality, there is nothing at all beyond deliberate fraud, unconscious fraud, self-deception, the will to believe marvels, the craving to be marvellous, the suggestibility of unguarded minds, tricks of divided personalities, uncritical treatment of coincidences, the obstinacy of men committed to a view, very

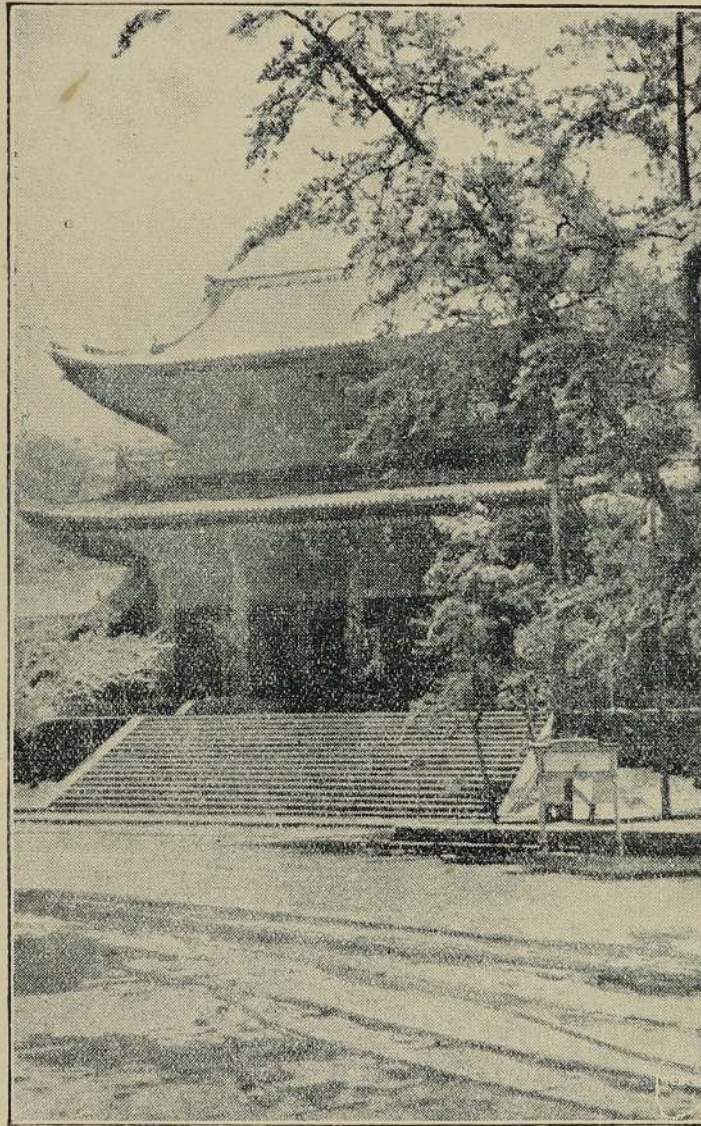
ancient traditions about ghosts and magic, received as fable and then strengthening to belief, reinforcing legends from the east, hallucinations fostered and welcomed, and last but not least, the moral decay and imaginative excesses due to the use of drugs." The history of spiritualism is nothing but the record of illusion. Any assertion that outstrips evidence is not only a blunder but a crime. The belief in soul exposes the believer to the dangers which always result from the ignoring of reality. The only practical effect of belief in Soul has been to drown men in anthropocentric and anthropomorphic superstitions.

The great stumbling block to the proper comprehension of the Buddhist doctrine of *anatman* has been the doctrine of rebirth and *karma*, which is in glaring contradiction to it. As there is no soul in Buddhism there is no transmigration (*simkranti, samchara*). Then what do rebirth and *karma* mean? Each individual existence, as we have seen, is a complex of *skandas*, a series of conscious events. So long as the *skandas* remain the same, the person is recognised as the same for all practical purposes. The self has no nature apart from the attributes it creates itself. The continuity of attributes is sufficient to preserve personal identity. Our thoughts, our volitions leave traces (*vasanas*) in the series of thoughts (*chitta santana*) and our bodily acts create something corporeal but subtle and perpetuate the past in the present, as we see from the unconscious way in which repeated acts come to be performed. Each individual possesses characteristics inherited in two ways. Biological inheritance takes place through the reproductive germ cells; through tradition the mind inherits experience. The environment plays a predominant part in man's life, and tradition furnishes the environment specially made by man for man's development. The thoughts, words, deeds, constituting the *karma* of an individual, naturally involve relations with others. Thus they pass on to others and can remain preserved in them after that person's death, that is to say, when the *skandas* no longer occur in their customary mode of association constituting that person. To take an illustration. A discovers a treasure but it cannot be removed without the help of another. He arranges

in the night with his friend B to remove the treasure. But in the morning A has an attack of cholera and dies. His friend B removes the treasure and enjoys it. Who is here the actor (*karta*) and who the enjoyer of the fruit (*bhokta*)? So one dies, but one's *karma* is reborn in others without transmigration of a soul. The Buddha taught: "Actions (*karma*) do exist and also their consequences (merit and demerit), but there is no soul acting. There is no one to cast away one set of *skandas* and no one to assume a new set." It may be said that there is a lack of continuity of consciousness between the *karta* and the *bhokta*. But is there continuity between

any man's consciousness one day and his own consciousness the next day, as it is interrupted by dreamless sleep? In so far as the same conscious experience persists in different men, they are all one. If one finds oneself conscious of an identity in thought, word and deed with another, he is psychically the same person as that other. When Sakyasimha said in the *Jataka*, "I myself was so and so", what he meant was that his past and present belonged to one and the same lineage of momentary existences and not that the former *skandas* had not disappeared. The pre-eminence of Sakyasimha lay in the crystallization in him of all the good *karma* that had been accumulated by mankind through innumerable ages. By the due appropriation of what he obtained from others, he made himself the perfect embodiment of that human fellowship which is the end and goal of human existence. In this sense only the *bodhisatva* ideal of being reborn many times for the good of this world can be regarded as a higher ideal than eternal salvation in Heaven. Rebirth in Buddhism is

only *karma santana parinama visesha* and not *tatva parinama*. As the Rev. Soyen Shaku of Kamakura, Japan, puts it, "Rebirth does not mean reawakening of the dead. Reincarnation does not mean the resurrection of a dried up mummy. The immortality of the soul does not mean continuation of the individual soul as conceived by most religionists. The spirit is not a thing material and sensual however eternally or astrally you may conceive it. It is a transcendental existence, which knows no limiting conditions such as space, time, or causation. When you feel a noble feeling, when you do a self-sacrificing deed, there is the spirit making itself felt in your consciousness."



JAPAN: GREAT GATE AT CHIONIM VIHARA.

This view of rebirth and *karma* alone can be consistent with the principles of impermanence (*anityata*) and soullessness (*anamatā*). But this view is certainly difficult of comprehension to those who are dominated by the idea of a permanent self. Sākyasimha's aim being to diminish sorrow and suffering, he was anxious to avoid every danger of a misconception of his views. He endeavoured to make people feel their moral responsibility without at the same time contradicting his *anatman-dharma* doctrine. He therefore often employed the language of those around him to emphasise moral responsibility. But unfortunately the expedients (*upaya*) employed by the Buddha in his teaching have proved harmful to Saddharma. The fear of misleading uncultured people into the heresy of

uchchedadrishti, seeking only pleasure as long as there is life, led to the equipment of Saddharma with paradise, purgatory, hells and gods. Many superstitious beliefs and ascetic practices were tacked on to the rationalistic principles and ideals of the Buddha. Stress was laid on monasticism instead of on the good life. The faithful were taught by corrupt and idle bonzes to rest their hopes on charity to them. A priestly community has to depend for its influence and power on the acceptance of some form of the supernatural. The Buddhist *bhikkhus*, though in no sense priests ministering sacraments, have purposely mystified the working of the laws of nature by ascribing them to mysterious agencies. A belief

in the rebirth of a specific personality has proved serviceable in giving an ascendancy to the sacerdotal caste of Brahmanas in India. To acquire a similar status for themselves the Buddhist *bhikkhus* accommodated themselves to the belief in the rebirth of a specific personality. They taught that conception needed the presence of a *gandharva* (*antarabhava satta*), an animating principle which migrates after death from animals and even plants to human bodies, a belief forming part of the primitive animistic philosophy and still held by the lowest races of mankind. To prove the persistence of a specific personality after death, the *bhikkhus* resorted to all sorts of ghost stories. This is seen clearly in the *Payasi Suttanta* of the *Digha Nikaya*, where by relating

fairy tales in succession Kumāra Kassapa tries to throw dust into the eyes of the chieftain Payasi who doubts the possibility of individual survival after death. This dialogue indicates the process of evolution of the birth stories of the Buddha (*chariya pitaka*) and the anthology of stories contained in the *Pretavastu* and the *Vimanavastu*. The stories that were employed by the Buddha in illustrating some doctrinal or moral point were brought into requisition as philosophical arguments to support the belief in rebirth, in reward in Heaven, and retribution in Hell. For the Buddhist *bhikkhu* as for the Christian priest there can be no reason for one's good behaviour in the absence of a future life controlled either by the whip or the medal. All

these superstitions are the lingering taint of the atmosphere of Brahminism and Jainism which surrounded Buddhism in its initial stages. No wonder that an overgrowth of these smothered the life out of Buddhism in India. For the true Buddhist Heaven and Hell are not realities but purely subjective creations representing wish-fulfilments that compensate man for the frustration of his imperfect culture. They are obsolete lumber which tend only to discredit a religion and must be jettisoned if the religion is to survive.*

All schools of Buddhism are simply so many attempts to penetrate deeper and deeper into Sakyasimha's original

ideas. The rejection of *atman*, substantial soul, forms the very core of all Buddhistic teaching. "The well-taught disciple," says Sakyasimha, regards not the bodily qualities as *atti*, nor that they have *atta*, nor are they in *atta*, nor that *atti* is in them." *Sakkhaya drishti* is laid down as the prime obstacle to the attainment of *santi*, the end and aim of *nirvana*. Any effort therefore to find a loophole for thrusting in a soul in some form or other into the teaching of the Buddha, the only religious teacher in all the world who has denied a soul (*anyah satta jagati cha yato nesti nairatmayanadi*), is only an attempt to exchange a lump of gold for a handful of clay. Can there be anything more foolish?

TRANSIENCY.

As mists o'er the rice fields, they rise and they
vanish—

Those brief hours of pleasure, of grief, or of pain—
Winds blow from the hill-top, the rice stalks
sway gently,

Then all is still, silent, and tranquil again.

Events of this short life are thus of no moment,
They are but to fit us for others in store,
That we may gain merit by kindness and service,
That we may blot out our old unhappy score.

Then why do we fret, why let passion consume
us,

And why crave for valueless gifts of this earth?
Let "Peace to all beings" be ever our watch-
word;

Look forward with hope to a happy rebirth.

Geraldine E. Lyster.

* We do not necessarily endorse Mr. Narasu's views.—Edd. B. A. of C.

WHERE BUDDHISM IS LIVING TO-DAY.

[BY BEATRICE LANE SUZUKI, M.A.]

ON a mountain in the province of Kii not very far from the cities of Kyoto and Osaka is the temple community of Mt. Koya. It lies in a saucer-like plateau extending about two miles on the top of a heavily wooded mountain and has been in existence for over a thousand years. It is a holy place for the followers of Shingon Buddhism. It was founded by the great and learned teacher Kobo Daishi in 807 A.C. Thousands of pilgrims visit the place every year to do homage to the Buddha and to revere Kobo Daishi.

Kobo Daishi was the founder of the Shingon sect in Japan. Born in 774 A. C., while a young man he became a priest. He went to China in order to learn the teachings of the Mahavairochana Sutra and after studying with his Chinese teacher he returned to Japan to propagate Shingon (the teaching of the True World). He was favoured by the Emperor and his work met with great success. He was a man of varied talents and achievements. Besides being a great religious teacher he was a scholar, poet, artist, sculptor and a great worker for the betterment of the social life of the people. He was truly a great man whose ideal was to help the world. After working for thirty years, at the height of his powers he founded the temple community of Koya San and there he died March 21, 835 A. C.

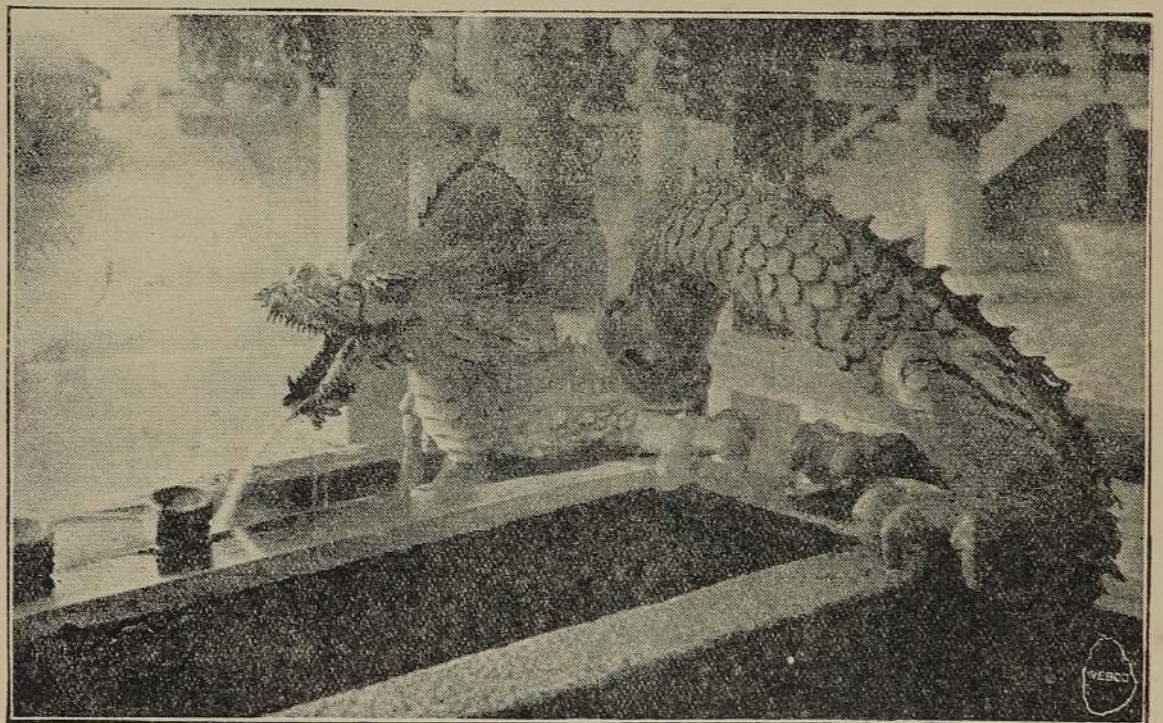
At one time there were thousands of temples and pagodas and some of the greatest men in Japan helped to maintain them. Now Koya is but a shadow of its former self but it is still a power in Buddhism. It is now made up of about 110 temples and has a museum, library, schools, college and university. Some of the most learned scholars of the sect reside here, and there are many priests.

Koya is a beautiful place. Nature has been kind, and the giant cryptomeria and fir trees warm the place in winter and keep it cool in summer. Over all is an atmosphere of peace and quietude.

There is a great cemetery extending for a mile and a half along a broad avenue shaded by lofty trees, on both sides of which are tombs and memorial stones for the devout dead of the past one thousand years. Many celebrated and famous persons, both laymen and priests, are buried here and at the

end of the road is the tomb of Kobo Daishi before which incense burns all day and sacred *sutras* are uttered. Thousands of pilgrims from all over Japan come here to revere the Saint who is said to be not dead but absorbed in a profound *samadhi* and waiting for the future Buddha Maitreya to come to this world. The spiritual power and light of Kobo Daishi is supposed to shine still over Koya San.

The doctrines of Shingon are to be studied in its two great *sutras*, the Mahavairochana Sutra and the Kongochokyo. Mahavairochana is the absolute Reality, the Dharmakaya, as conceived by Mahayana Buddhists. According to Shingon enlightenment comes when we know the Dharmakaya as a personal experience. The ideal of Shingon is to attain this highest realisation while in this very body and to come to



Koya San, Japan: Bronze Dragon spouting Water for Ablutions.

know our true minds which are manifestations or aspects of the Dharmakaya. Shingon claims to have received its teaching through oral transmission directly from the Buddha Shakamuni (Sakyamuni) who was the historical representative of the Dharmakaya Buddha. Briefly, Shingon brings Nirvana to this earth. The highest priest or the lowest peasant can feel the spiritual life of the Buddha.

To return to Koya San there are certain things here which make a deep impression: the awe-inspiring cemetery, the wonderful museum filled with ancient treasures of art, the beautiful gardens, the sight of priests going to and fro, the temples with their altars and then the general atmosphere of peace and calm which seems to pervade the place. It is difficult to find another place where the worrying and hurried acti-

vities of the outer world can be so completely put aside and a peaceful quietude entered upon.

The gardens at Koya are charming. In some, the pink lotus flowers bloom in midsummer in the pools. Some are laid out in formal style depicting mountain and plain, lake and island. Some of them in their delicate beauty are like a glimpse of fairyland.

In the temples are splendid altars where the Buddha is worshipped and where the tablets of the departed are kept. Statues of the Buddha and of Buddhist Saints are to be seen on every hand, and pictures of Buddhist scenes or of landscapes hang upon the walls. The most famous picture at Koya is the grand picture of the Buddha Amitabha accompanied by twenty five Bodhisattvas. It is filled with an expression of love and compassion and is a beautiful work of art alike in mastery of technique and in mystical symbolism. Day and night there are the murmur of the priests reciting *sutras*, the odour of burning incense and the light of candles.

There are many pilgrim guests staying at the temples.

Some are rich and many are poor, some of high social status and others not, but all have come with the fire of devotion in their hearts, devotion to the Buddha, reverence to Kobo Daishi, the founder of Shingon, the wise teacher, the holy saint.

“ Among the lofty trees of Koya
The moon looks down upon the graves.
At the inner shrine stop and gaze
Where Kobo Daishi sleeps in peace.
He is not dead, they say,
He is sleeping. (How near Death is to Sleep !)
He is waiting for Maitreya. Is he lonely ?
How can he be lonely ?
The devotees come and go—
Reverence given—adoration.
Kobo Daishi sleeps in peace among the giant trees of
Koya,
Waiting—he knows not of sorrow nor loneliness—
Watching for Maitreya,
Watching for Maitreya.”

LIFE FORMS AND WHAT THEY INVOLVE.

[BY PROF. A. BRODRICK-BULLOCK, M. A.]



IF it be true—and there is little room for doubt—that the atoms composing what is called matter, whether living or non-living, are complex structures, not unlike infinitesimal solar systems, made up of positive and negative electricity, then the conclusion follows that the phenomenal universe consists wholly and solely of force or energy or power (call it what you will), not as it is in itself, but in that appearance-form which comes within the sphere of our consciousness. And just as poetry, as compared with prose, is marked by a higher and intenser potentiality of expression, by a stronger flight of creative fancy; just as poetry is prose transfigured by the light of thought glowing with its innate radiance; so perhaps in the atomic universe, at a certain period in this planet's history, when conditions were favourable, there came about under slow beginnings, and in certain chemical combinations, the transformation of the prose of non-living matter into the poetry of life-forms, by means of the evolution of a higher grade of energy—an energy so intense, that sooner or later, when not otherwise violently destroyed by internal or external foes—and if we except the cases of reproduction by simple fission—the delicate mechanism breaks down and the atoms relapse into their non-living form.

The conditions necessary for the maintenance of life lie within such narrow limits that they may be stated with almost mathematical precision. In these, as in most other natural processes, a certain ordered uniformity may be regarded, for all practical purposes, as constant.

At the present age of the earth atoms do not readily form fresh combinations every day. On awaking in the morning we do not find that our gold ornaments have changed into quicksilver, nor that oxygen has dissolved its partnership with hydrogen.

But to one who is accustomed to independent reflection the more he looks into the picture of the world as mirrored in the forms of his intellect, the more extraordinary, indeed, the more repellent, does it appear. He finds himself the denizen of a tiny ball, which in company with other balls of different sizes has been spinning for untold aeons round an incandescent central mass, which with its family is speeding forward on an unknown path in a universe consisting of endless clusters of similar suns, ranging through illimitable spaces, with here and there a habitable planet, where living things crawl about and.....suffer; a universe which is a single unity (by whatever we call it) in all its apparent eternal transformations and of which any beginning or end is wholly unthinkable.

If we now turn our attention more closely to things terrestrial, we soon find ourselves confronted by the sharp line of separation between the living and the non-living state of that something which used to be called matter. Perchance by the way-side we meet a mass of rock partly moss-covered and sheltering in its crevices some little plants that are trying hard, in face of many difficulties, to grow and reproduce themselves; anon a tiny lizard, scared by some real or imaginary enemy, glides swiftly and noiselessly across

its surface, or, greatly daring, remains motionless awhile, basking in the hot sunshine. Then perhaps a dog comes along, sniffing here and there, and investigating things which specially attract him, while occasionally turning to his master with a keen glance of inquiry.

And there are insects of all kinds, hovering and crawling about, devouring the weaker and being devoured in turn by the stronger. The rock is to all appearance impassive, inert, motionless; while the living things around are in constant movement, being obliged incessantly to defend themselves from enemies, as best they may, and search for food to repair the breaking-up process, which we may suppose is produced by their intenser atomic energy. Both the rock and they are built up out of nuclei of one and the same activity, are in fact its objectivations in terms of our consciousness. Yet how great is the difference between them! The former requires no food, does not reproduce itself, does not perish through internal decay, but only from external atmospheric changes, or because of man's destructive hand. The latter are impelled to reproduce themselves in different ways, and need to assimilate nourishment which means, in the vast majority of cases, the devouring of other living creatures, often by methods of revolting cruelty, only too well known to the student of natural history, and of which the casual pedestrian, as he strolls through the smiling summer fields and woods, knows nothing.

All these processes of killing go on without any conscious sense of inflicting cruelty on the part of the lower animals, who by the savage law to which life-forms are subject, cannot but destroy each other in order to exist. The life-force, which is one and the same thing in all its numberless phenomenal forms is hungry, and in order to satisfy its cravings, must needs swallow itself.

But man, ever since he became a self-conscious, reflecting being, has always inflicted on his own species, and on the helpless living things in his power, every sort of monstrous cruelty, mostly with callous indifference, yet often with deliberate purpose, and with a fiendish pleasure at the spectacle of agonising torments.

And if we ask why the sad pages of human history are thus crowded with atrocious horrors, two principal reasons may be alleged: first, the struggle for power, whether of individuals, classes, or nations, which has grown out of the primitive struggle for life; and secondly, all the mythologies, and the theologies of the world together with their accompanying superstitions.

These have been built up by the growing intellect in its inquisitive search after some explanation of the mysteries surrounding it; whence have arisen the grotesque anthropomorphic forms and qualities attributed to the inscrutable Power behind phenomena; as though this Power could be, in any sense, anthropomorphic! Imagination recoils with horror at the thought; and what happens in every twenty-four hours, on this planet, alone suffices to demonstrate the contrary.

Nor does the spectacle of the world, as it lies before us to-



Berlin, Germany: The Community of Buddha (1930) founded by Martin Steinke.

day, show that promise of better things which we might have expected. In spite of the precepts of the great Seers, whose vision long ago penetrated the dark night of ignorance, and discerned the upward path, vast numbers of human beings are still nothing but savages. Multitudes more are separated from savages only by a very thin layer of civilisation, which not infrequently gives way, and the ferocious biped of past ages stands before us in all his hateful ugliness.

The third stratum of human society is made up of a very common and wide-spread type: the average individual. His character, as a rule, may be said to consist of, about one-fifth, fear of men; one-fifth, superstition; one-fifth, prejudice; one-fifth, vanity; and one-fifth, habit. He shuffles through life, as best he may, rarely cheering those around him with "smiles that have no cruelty". He is apt to indulge in expressions that leave an acid taste behind

them, and sow perhaps the seeds of mischief. And he excludes from his narrow world that sympathetic relation with his own kind, and with everything that lives, which alone lends life its value.

There remains a small company which consists of those who, in all countries, try to carry out, however imperfectly, however inadequately, the ethical principles of right thinking and right acting, which, like grains of gold, may be discovered amid much that is worthless, in all the sacred books of mankind. These know full well that the world will never become a happier place by listening to the dogmas, myths and superstitions of the Churches, which have been tried and found wanting, nor ever be lifted out of its gulf of reckless egoism by the sacerdotal hierarchies, whose fate is surely sealed, however long it tarry, and however much they may seem to be taking a fresh lease of life.

These reject the terms "optimism" and "pessimism", because there are no superlatives of this kind, no extremes, in the natural cyclic processes of the birth, growth and decay of races and institutions. But, as meliorists, they believe that better days may possibly dawn on the world, yet only in so far as there shall come about a complete change of mentality (*metamora*) on the part of the vast majority of the whole human race.

It may be asked why, as a whole, even the most advanced races have turned a deaf ear to the utterances of those who saw, while all others were blind. The answer is implicit in the sayings: "Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you"; and, "Speak not in the ears of a fool, for he will despise the wisdom of thy words."

These wise and much-needed warnings were never heeded by the noble-minded and courageous reformers of the past. Filled with an absorbing sense of their mission, they did not perceive that they could never be understood by the *profanum vulgus*, nor accepted by the priestly caste which saw its interests and privileges endangered by the new teaching; and so, little dreaming that their martyrdom would be all in vain, they were seized by the fiendish savages surrounding them and hurried to a cruel and ignominious

death. No wonder therefore that their far-seeing counsels were soon swept away, and lost in the sullen flood of hoggish egoism: or suffocated under the rank growth of legends and superstitions that soon over-laid their names.

The foregoing considerations lead us to the following conclusions.



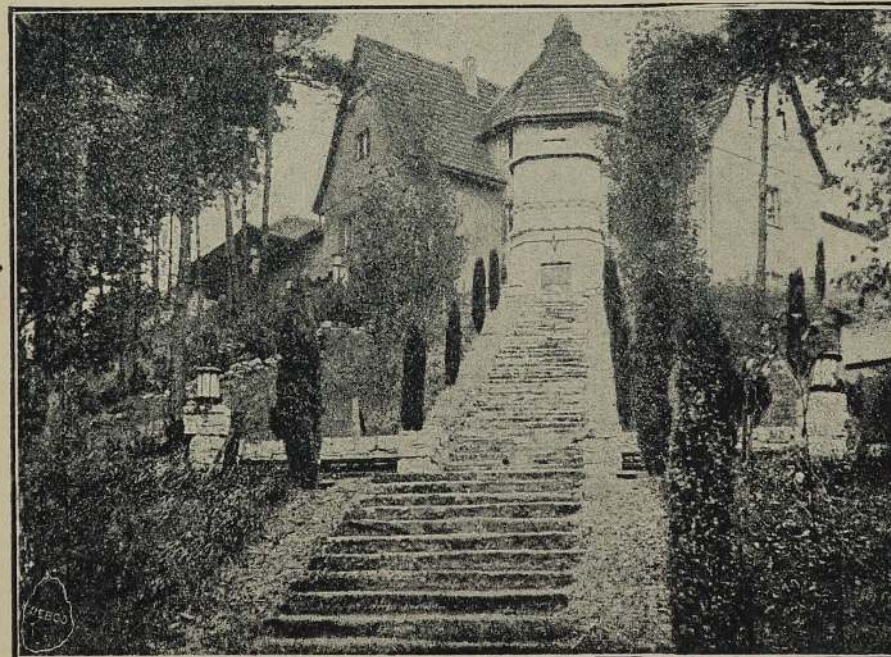
The Late Dr. PAUL DAHLKE,
 Founder, Buddhist House,
 Frohnau, Berlin.

1. With the advent of life-forms on this planet suffering was introduced, because living things are subject to numberless diseases and injuries as well as to the odious necessity of devouring each other in order to exist. And this, we may suppose, was the case in a past that knew no beginning, and will continue in an endless future on all the planets throughout the infinite spaces of the universe, whenever and wherever the physical conditions are more or less similar to those on the earth. Of life-forms in states of existence wholly inconceivable it is of course vain to speak.

2. With the emergence of the biped, man, suffering was very considerably increased, *pari passu* with his growing intellect, which has enabled him to invent and practise ingenious tortures of unspeakable horror.

Certainly the aspect of the Kosmos as revealed by astronomy impresses the objective observer with a chilling sense of the unknown and unknowable. His imagination pictures infinite chasms sown with flashing suns and incandescent nebulae, accomplishing eternal cycles of growth and decay in dateless succession. A strange and bewildering process! So it seems, because we naturally try to fit into the forms of our consciousness, name-

Iy, Time, Space and Causality, (which have no objective existence) that which lies outside those forms. For we cannot see the Kosmos as it is in itself, we can only look at it through the coloured glasses of our consciousness.



Frohnau, Berlin, Germany: Buddhist House and Preaching Hall.

But, after all, the contemplation of this process, so far removed from our tiny sphere of earthly interests, duties, and troubles, leaves us indifferent, until we realise that the advent of living beings, such as we know, anywhere and everywhere, means the beginning of miseries and sufferings unnumbered, and destined to last through millions of aeons in all probability till the planet is dying of old age.

There is no getting away from this fact which is verified every day and every hour. It belongs to the order of things, in which man finds himself, and as to which all questions seeking an explanation are idle. For the word "why" has no meaning outside the law of Causality, which, as we have seen, is one of the three forms which condition human thought, and does not correspond to any external reality.

It is better to look these things in the face with calm and steadfast eyes, and then put aside, once for all, questions which are, and for ever will be, unanswerable.

Rather should we inquire whether it may come within the range of possibility that the human family should one day work out for itself something less ugly, less sordid, less artificial, less hypocritical than the present order of things, and reach a life relatively happy in the true sense of the word. Certainly the present movement of the world can hardly be said to be setting in that direction.

There is to-day a certain feverish restlessness, a frantic craving for a perpetual round of *brnal* frivolity, for excitements, sensations and "thrills", together with a vicious thirst for gambling, and an unbalanced, flabby mentality; and all these unhealthy features are the symptoms of a pernicious infection now ranging the world. In consequence, we find an increase of crime and moral degradation; a wide-spread grotesque ugliness and vulgarity stamped on all the present forms of art and fashion; a smattering of many things, but little sound knowledge, and still less of clear thinking and ripe wisdom; while the goddess of Beauty, her worshippers dispersed and almost extinct, has long since quitted her earthly temple, and fled in despair to her Olympian home.

All these things are destructive of sane and calm reflection, of steady purposeful endeavour, and foster weakness, irresolution, luxury, disintegration. Hence it is obvious that a transformation of such magnitude as to be capable of remoulding the earth into a pleasant, peaceful abode, could only be effected by slow degrees, in the course of centuries, because it involves a radically different way of looking at life, and this, not by the few, but by the vast and growing population of the entire globe.

A little consideration will show that there is one path, and one only, by which such a transformation might be

reached. This is the path of education, and though the way be long, it is yet sure. By education is here meant, not the acquisition of knowledge pertaining to the different subjects needed to fit a man for his profession or trade, nor the rudimentary instruction which now-a-days is indispensable for every one, but the training of the character and of the intellect, the importance of which cannot be overrated.

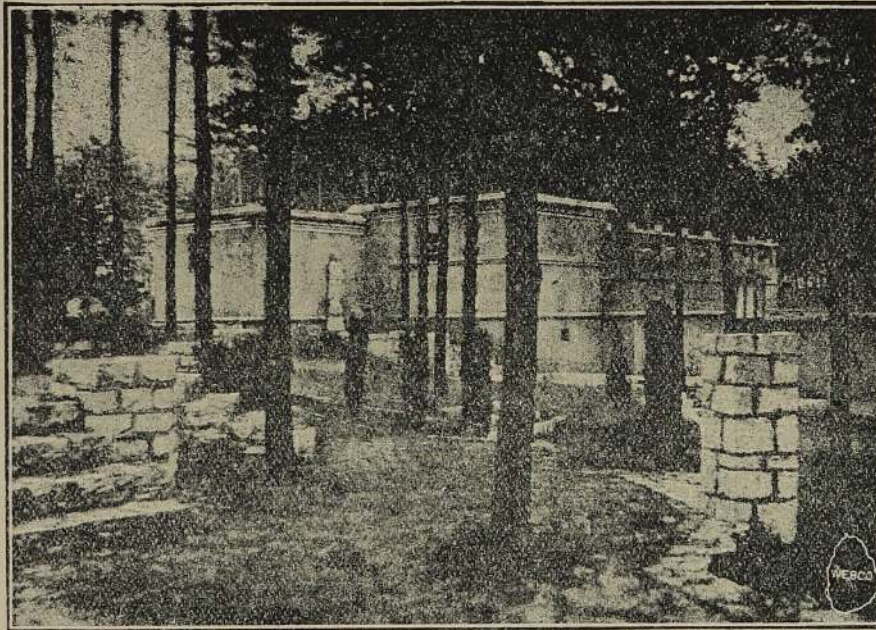
Now the individual is certain to follow in all his conduct that which for him, at any given moment, constitutes the strongest motive. The training of the character is therefore of primary importance, in order that he may always find his strongest motive in that which is good, not in that which is evil, and to the end that, by gaining clearer insight into the true nature of things, and recognising the essential unity of everything that lives, he may repress the unworthy promptings of egoism, which is the ultimate cause of all crimes, of all base thoughts, of all mischievous intentions.

A necessary supplement to the training of the character, and hardly less important, is the training of the intellect. The purpose of the latter is so to stimulate and develop the faculty of clear-sighted discernment that it may quickly seize a fallacy in reasoning, or detect a weak point in some foundation on which perhaps a whole edifice of falsehood has been reared, and may learn to scrutinise and expose all the specious clap-trap of wily charlatans and ambitious schemers, whether political, social, ecclesiastical or theological, who, but for the benighted mentality of nine-tenths of humanity,

would have had no place in history.

In order adequately to accomplish the ends of education so defined, it is obvious that the teachers would have to be carefully selected exclusively from among those endowed with first-rate mental qualities, including vigorous independent thinking, and above all with that *vis viva*, which alone could make their work successful.

The cost, though great, might be easily defrayed by setting aside a small portion of the enormous sums annually expended on armaments, which are the sad tributes exacted by jealousy and ambition. And in course of time, the immense value of such education would become more and more apparent, as it reached down to the lower strata of mankind, where the savage still lurks in almost all parts of the world; and this vocation would take its place beside the sister science of medicine. For, just as the latter, in its tireless struggle



Frohnau, Berlin, Germany: The Ceylon Building at Buddhist House.

with disease, seeks to re-establish the *corpus sanum*, so the former would aim at building up a *mens sana*, such as to become a harmonious whole, where character and intellect at last might cease their primordial strife, and work together in peace.

What is here meant by education, thus briefly outlined, may seem but a counsel of perfection too unpractical to be ever realised in a world such as ours. Yet it is by aiming at what appears beyond our reach that things go forward, and perhaps in time an increasing number of persons may be found in all countries convinced of the urgent need of a world-wide system of training man's dual nature, that is his character and his intellect.

Meanwhile much strength is wasted in garrulous chatter. The current is swift and strong, and many self-complacent would-be helmsmen try their hand at steering and try in vain; for through the gloom no lodestar shines aloft to guide their path, and amid a babel of confused voices, the ship of human destiny is drifting on before the stormwind and heading for disaster. Nor can it be doubted that as long as the various races of so-called rational beings are obsessed by the lust of conquest and aggrandisement, and look over the edges of their compartments with eyes insanely envious and jealous, ever ready with their sharpened knives to cut slices out of their neighbours, and exterminate each other with puffs of deadly poison; as long as they fail to unite cordially and spontaneously in a common effort to educate each successive generation of children, as they grow up, on the lines here suggested; so long will man continue to be a wolf to man; so long will the piteous cries of tortured animals continue to rise to deaf ears; so long will the war-fiend never cease to range the earth with all her loathsome brood of misshapen horrors; so long will the poet's wistful vision of peace and good-will, to be realised "in the Parliament of man, the Federation of the world", remain unfulfilled.

But, if all peoples were to unite in one common effort, with untiring patience and unsparing outlay, in order to provide an adequate training of character and intellect for the young of all countries, nevertheless many generations would come and go, before any distinct improvement could be traced.

What encouragement then remains for those who will never see that happier earth, except in a far-off vision of what might be—a vision of no promised land, but of a land to be searched for and won, if at all, by man himself, and with the sweat of his brow?

Such encouragement may be found in the following passage from the prose writings of a great thinker, whose words, remote from all terrestrial strife, reflect, as it were, the stillness of a higher sphere—the changeless peace of Nirvana.

"The loveless individual always cleaves to his egoism, and when he dies, wholly perishes. The vicissitudes of life, the wearing-out of his life-process, take place against his will. What he wants to do, he cannot accomplish; what he does not want, he is obliged to see carried out on himself. He is therefore unhappy, as long as he lives. Only the man, who with his free will accepts the renunciation of his life-process, passes consciously into the universal, and so continues to live in that many-sided, broader sphere. Love is

the renunciation of myself, and in the beloved I find myself again. This is immortality, and it lies in my free will. For the egoist sets his will in opposition to the inevitable renunciation of himself, and therefore comes to an end when he dies, while the universalist through his will attains a continued and widened life. The life of the individual begins and grows up, in egoism, to be followed by its gradual renunciation, in proportion as his widening nature, taught by love to lose itself in the universal, comes to see all living things in itself, and itself in all living things."



KOYA SAN, JAPAN: A VIHARA GATE.

SUNITA—THE CANDALA SAINT.

(A Scriptural Story Retold.)

[BY L. D. J.]



THE ancient city of Rājagaha was inhabited by the plutocrat as well as the destitute. It had its slums as much as any modern city. But it offered freedom to one and all alike, even to the meanest outcast or Candāla. The outcast of that time unlike that of modern India and Ceylon earned his livelihood by the sweat of his brow, by engaging in all manner of menial work. Sunīta was one of these Candālas of Rājagaha. He was a scavenger and did his work right through from early dawn till late at night. Though a low-born menial in this life, he had to his credit a large store of meritorious deeds done in past lives. So much so that he was even ripe and fit for the crown of Arahat-hood. It was thus clear—a man's occupation was not a faithful mirror of his true worth. One day, the Master, escorted by some prominent members of the Order, was proceeding on His alms-round as was His wont. He espied the scavenger Sunīta engaged in his usual work. Sunīta also saw the Master, but owing to the heavy load of filth on his ample shoulders, he was unable all at once to make way for the Lord of Compassion. In keeping with the spirit of servility bred in his tribe from time immemorial, Sunīta was dumb-founded by the Master's majestic presence, so that for some time he failed to summon up his courage to do anything. Ere long, recovering his presence of mind Sunīta hastily stepped aside, laid down his burden and made reverential obeisance to the Master with upraised hands. The Great Lord of Compassion saw in an instant with His celestial eye the great store of merit that had already ripened to fruition in the figure lying prostrate at His holy feet. The Master advanced and approached the outcast Sunīta. The beneficent influence of the Master's loving-kindness rayed forth from His glorious eyes and enveloped the poor scavenger. The Master addressed him thus: "Sunīta, what benefits thee to eke out a living by such hard toil? Follow me and join the Order of bhikkhūs." Sunīta fell into a paroxysm of joy at the Master's gracious condescension and muttered in a low voice that he was delighted at His words, if only the rules of the Order permitted the admission of the outcast that he was. The Master ordained him there and then, addressing Sunīta with the extraordinary formula: "Hail, thou Bhikkhū!"

Sunīta was no more an outcast. He was Buddha's son, —a Buddha-putta. He was now one of the high-born. The bhikkhū Sunīta followed the Master to the monastery and was given lodgings there among the other bhikkhūs without any distinction whatever being made. The Master gave Sunīta an object of meditation. In due course, Sunīta put forth strenuous effort, just as the scions of noble family did,

and ere long reached the five higher knowledges and the eight attainments. Thereafter he developed higher insight and attained Arahat-ship together with the super-normal faculties. He was now not the ordinary Buddha-putta, but an Arahan of high distinction. Devas and brahmas, not to speak of mere man, now respectfully bowed to the Arahan Sunīta, paid him reverential adoration, and offered rich gifts. The Master one day witnessed these acts of homage towards Sunīta, benignly smiled and gave vent to His approbation with the following verse:

*Tapena brahmacariyena
Sannamena damenaca
Etena brahmano hoti
Etena brahmana muttaman.*

"Abstinence, a pure life, virtue and self-control—
Having these one is a Brahmin—a noble Brahmin is he."

One day, it so happened, the assembled bhikkhūs addressed Sunīta thus: "Friend, Sunīta, from what family did you join the Order? How did you achieve full realisation of the Four Noble Truths?" Sunīta gave truthful answers to these questions. He disclosed his life-story admitting that once he was a poor Candāla, who earned his living as a public scavenger, that the Master out of abundant mercy had compassion upon him and admitted him to the fraternity of the bhikkhūs and that he carefully pursued the course of meditation set by the Master and won the guerdon of Arahat-ship. He also added that thereafter the Master witnessing the adoration and homage paid to him even by devas and brahmas made a reference to the fact in a discourse to the assembly.

Selfish men in order to preserve their pride speak of birth as high or low. But the Buddhas and other noble Ones do not do so. They declared that it was by conduct alone that one becomes high or low.

In the stanza, quoted above the Brahmin is he who has put away the defilements of the mind. The Buddhas, Paccheka-Buddhas and Arahans are the only true Brahmins. To become a Brahmin one must free one's mind from attachment to worldly possessions, lead a holy life aloof from low sensual pleasures, bring under control one's eye, ear, nose, tongue and body and rid one's mind of covetousness, ill-will, ignorance, envy, pride and other pollutions.

If one wishes to enter the charmed circle of the high-born or the elect, one must despise all pride of family, tribe, race or birth and tread the noble Path of righteous conduct laid down by the Buddha. Then will one enter the way of the Noble Ones—even as Sunīta the Candāla did.

The Origination of the Methods of Exposition.

Third Main Chapter of Mahakaccana's Netti-Pakarana.

First Translation from the Pali.

[BY THE REV. NYANATILOKA THERO]

PRELIMINARY REMARKS.

IN the following I wish to offer the reader a specimen from a Pali work, which in Europe is almost entirely unknown, and with which even in the Buddhist countries only a very few learned monks are acquainted, the rest of them never having even heard of its name or existence. And yet it nevertheless is a work of the highest importance and, in many respects, full of interest. I am alluding to *Netti-Pakarana*, or simply called *Netti*, which may be rendered as 'Guide' or 'Guidance', namely 'guide or guidance to the noble Truth' (*ariya-dhamma-netti*).

This work, as is the likewise much neglected *petakopadesa*, is ascribed to Mahakaccana as its author and is considered quasi-canonical and as included in the *Abhidhamma-Pitaka*. A commentary (*atthakathā*) to it has been written by Dhammapāla, who apparently is identical with the great commentator living at Buddha-ghosa's time, i.e. in the 5th century of our era. There further exists a sub-commentary (*tika*) written in Burma in the 16th century, and, besides, a 'new sub-commentary' (*abhinava-tika*) written in that country in the 18th century.

Tradition says that Kaccāna the author of our work is identical with the great Kaccāna, the immediate disciple of the Buddha. Against such an assertion, however, various reasons may be brought forward, amongst others the arrangement of the text, contents, language and metre; furthermore, the employing of unfamiliar terms, apparently taken from logic, e.g. *hara* (category), as well as the using of quite familiar terms in a totally new sense, e.g. the word *sutta*, which here is sometimes used in the sense of mental state or phenomenon (*āhrama*).

The style of our work is on the whole somewhat rigid and unelastic, which may be attributed to the almost total absence of expletives, otherwise so common in Pali and so well fitted to render the language pliant and give it an easy

flow. In addition to that, the sentences are for the most part rather short and abrupt.

Though the exposition may at some places appear variegated and disconnected, yet the work, down to its minutest details, is throughout logically built up and arranged, all the manifold teachings being deduced one from another, reduced again, summed up and classified.

The whole work proves strictly systematical, and at times this systematicism goes even so far as to produce almost paradoxical sounding statements, diverging considerably from the usual formulation of Buddhist ideas.

In the short introductory metrical (A) 'Summary' (*Sangaha-Vara*), being apparently a later addition, and mentioning Mahakaccāna as the author of the work, it is said that the entire teachings of the Buddha as given in the *Netti* are comprised within three kinds of things, i.e. the 16 Categories (*hara*), the 5 Methods of Exposition (*naya*) and the 18 Root-Conditions (*mula-pada*).

Thereafter follows (B) the 'Exposition' (*Vibhaga-Vara*) consisting of :

I. The 'Pointing out of the Program' (*Uddesa vara*), giving in full the enumeration of all the above three kinds of notions.

II. The 'Explanation' (*Nidāesa-vara*) of the range or contents of these notions.

III. Their 'Detailed Explanation' (*Patiniddesa-vara*).

This third part, constituting the bulk of the whole work, is divided into five chapters :

1. The 'Explanation of the Categories' (*hara-vibhanga*), consisting of 16 larger sections, each of which treats one category in its turn.

2. The 'Concurrence of the Categories' (*hara-sampata*),



FROHNAU, BERLIN: STATUE OF THE BUDDHA AT BUDDHIST HOUSE.

consisting, in an analogous way, of 16 smaller sections.

3. The 'Origination of the Methods of Exposition' (*naya-samutthana*).

4. The 'Foundation of the Doctrine' (*sasana-patthana*), illustrating the 9 meritorious and 9 demeritorious root-conditions (*mula-pada*), and that for the most part with the aid of metrical passages taken from the *Sutta-Pitaka*.

This present translation of the third main chapter of the work which should be regarded as a mere provisional attempt is based on the P.T.S.'s edition made by Prof. Hardy of Germany. His edition is accompanied by a valuable preface and gives in the appendix an extract from Dhammapāla's commentary.

As the whole work, of which the present chapter comprises about one tenth, I am about to render into German, I reserve to myself the right of subjecting the entire text, which here and there appears not to be quite complete or somehow inexact, to a thorough collation with the native hand-written editions. Likewise, in the preface to it I intend coming back once again to the question of authorship and the time of origin.

TEXT.

What now is the Origination of the Methods of Exposition?

The 'Averting of Lust'.

"Not to be discovered is a first beginning of Ignorance and Craving for existence."

This is a slightly inaccurate extract from the famous passage in *Samyutta No. 14*: "Inconceivable is the beginning of this Samsara, not to be discovered a first beginning of beings, who, obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths."

Here, Ignorance is called a hindrance, Craving a fetter. Now, those beings, who, possessed of ignorance and obstructed by ignorance, are walking on the side of ignorance, such beings are said to be 'Walking in Views' (*ditthi-carita*). And those beings, who, possessed of the fetter of craving, and ensnared by craving, are walking on the side of craving, such beings are said to be 'Walking in Craving' (*tanha-carita*).

Those homeless Ones outside this doctrine, who are walking in views, are addicted to 'Self-mortification' (*attakilamatha*); and those of them, who are walking in craving, are addicted to the attachment to 'sensuous Pleasure' (*kamasukha*).

What now is the reason, that those homeless Ones outside this doctrine, who are Walking in Views, are addicted to Self-mortification; and that those of them, who are Walking in Craving, are addicted to the attachment to Sensuous Pleasure?

There does not exist outside this doctrine any establishment of truth, much less any explanation of the Four Truths, nor proficiency in Mental Tranquillity (*samatha*) and Clear-sightedness (*vipassana*), nor attainment of the bliss of peace. Thus, not knowing the bliss of peace, they are speaking thus: 'Springs not happiness from happiness; through suffering happiness is to be gained'; and: 'Whoso enjoys sensuous pleasures, increases the world; and whoso increases the world produces much merit'.

The former statement alludes to the Nigganthas, the modern Jains who teach the attainment of deliverance through Self-mortification.

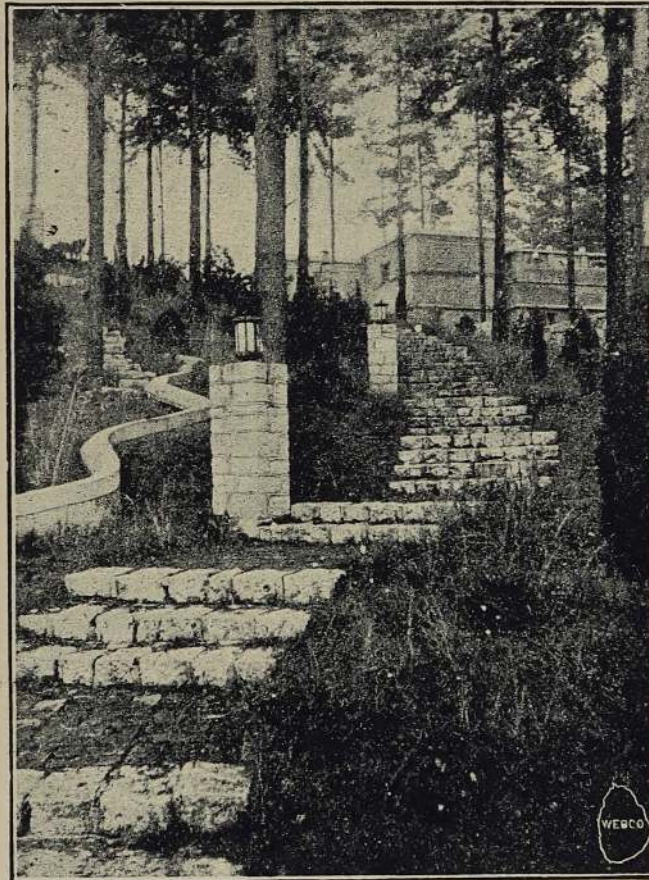
With such beliefs, such views, striving for happiness through suffering, or seeing merit in sensuous pleasures, they are addicted either to Self-mortification or to the attachment to Sensuous Pleasure.

Not understanding these things, they merely increase the malady, they merely increase the cancer, they merely increase the thorn. And overwhelmed by the malady, tormented by the cancer, pierced by the thorn, they are wandering up and down in hell, amongst brutes, ghosts and demons; and thus experiencing rise and fall, they do not find the remedy against the malady, the cancer, the thorn.

Now, addiction to self-mortification and addiction to the attachment to sensuous pleasure

are a Defilement, but mental tranquillity and clear-sightedness are a Purification. Addiction to self-mortification and addiction to the attachment to sensuous pleasure: these are the malady, the cancer, the thorn; and the remedy for removing these things are mental tranquillity and clear-sightedness.

Here, defilement is Suffering; craving attached to it, the origin of suffering; extinction of craving, the extinction of suffering; mental tranquillity and clear-sightedness, the path leading to the extinction of suffering. (111) These are the Four Truths. Suffering is to be penetrated, its origin to be overcome, the path to it to be developed, its extinction to be realised.



FROHNAU, BERLIN: THE GROUNDS OF BUDDHIST HOUSE.

Now, those walking in views consider corporeality, feeling, perception, mental formations or consciousness as the Ego; those walking in craving, however, consider the Ego as the owner of corporeality, feeling, perception, mental formations or consciousness, or believe these phenomena to be enclosed in the Ego, or the Ego to be enclosed in them. This is called the twenty-fold 'Ego-View' (*sakkaya-ditthi*).

Its enemy is the Ultramundane Right Understanding (*lokuttara-sammaditthi*) followed by right mindedness, right speech, right action, right livelihood, right exertion, right attentiveness and right concentration. This is the noble eightfold path: and its three groups are: Morality, Concentration and Wisdom (*sila, samadhi, panna*). Of them the morality-group and the concentration-group constitute mental tranquillity (*samatha*), the wisdom-group constitutes clear-sightedness (*vipassana*).

The morality-group comprises right speech, right action, right livelihood; the concentration-group: right exertion, right attentiveness, right concentration; the wisdom-group: right understanding, right mindedness. Morality is considered as belonging to the domain of mental tranquillity apparently for the reason that the continual restraint of the senses (*indriyasamvara*) connected with morality paves the way to mental concentration and tranquillity.

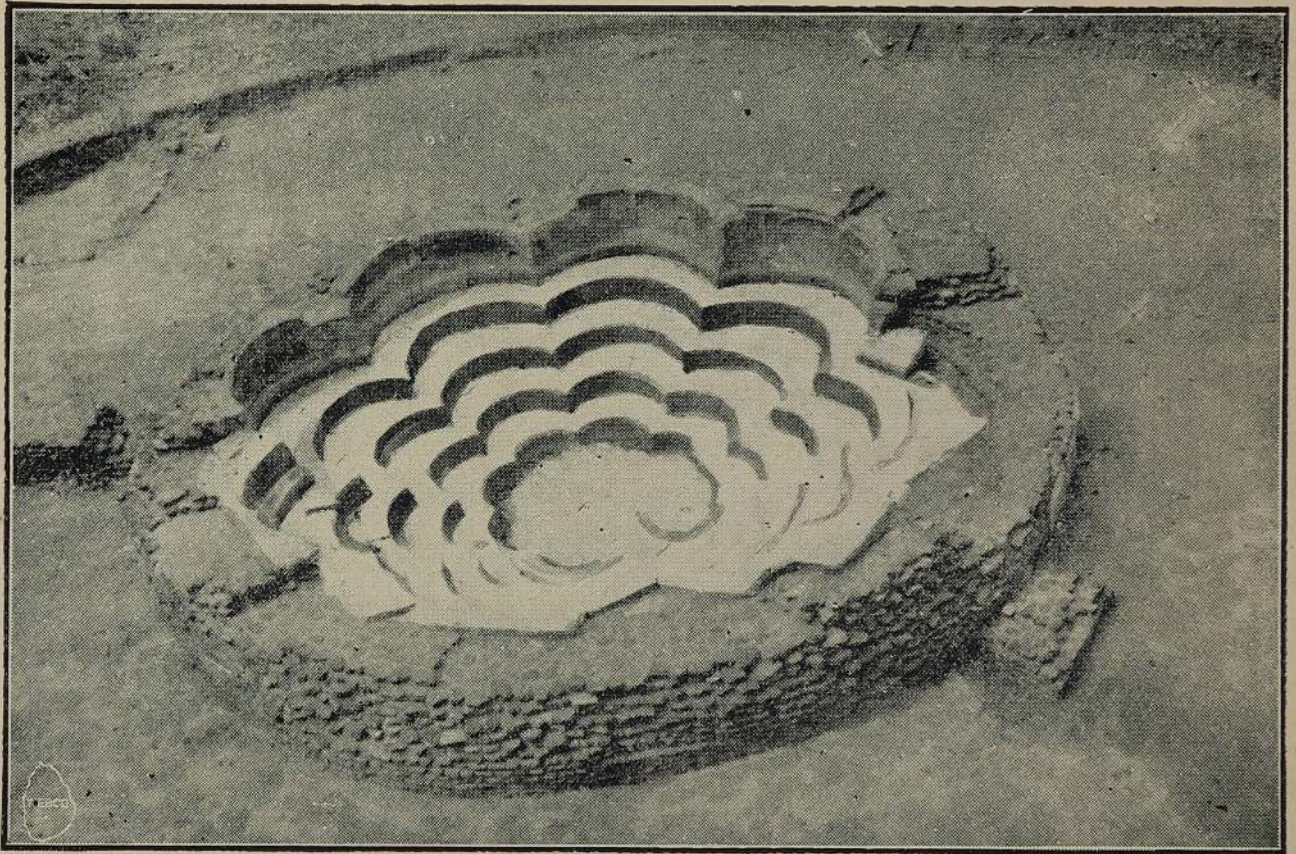
Here, the 'existing group' (*sakkaya*) constitutes suffering; its origin, the origin of suffering; its extinction, the extinction of suffering; the noble eightfold path, the path leading to the extinction of suffering. These are the Four Truths. Suffering is to be penetrated, its origin to be overcome, the path to it to be developed, its extinction to be realised.

Sakkaya = *sat* + *kaya*, lit. the 'existing (*sat, santa* from root *as* to be) group' signifies here the 5 groups or *Khandhas*, i.e. corporeality, feeling, perception, mental formations and consciousness.

Those who consider corporeality, feeling, perception, mental formations and consciousness as the Ego, they are called adherents of the Annihilation-Belief. Those, however, who consider the Ego as the owner of corporeality, feeling, perception, mental formations or consciousness, or believe these phenomena to be enclosed in the Ego, or the Ego to be enclosed in them: those are called the adherents of the Eternity-Belief.

"Those who consider the 5 groups as the Ego are called adherents of the Annihilation-Belief, because, by reason of the impermanency of corporeality, etc., they become attached to the belief: 'The Ego at death is destroyed and perishes.' Those, however, who, by reason of their view that the Ego is the owner of corporeality, etc., believe the Ego to be something different and separate from corporeality etc., those are called adherents of the Eternity-Belief, as they are attached to the belief: 'This Ego is eternal, permanent, everlasting.'" (Comm.).

Now here, the Annihilation-Belief (*uccheda-vada*) and the Eternity-Belief (*sassata-vada*) form the two extremes. And herein consists the rolling on of the wheel of existence. (112) Their enemy is the middle path, the noble eightfold path: and herein consists the standing still of the wheel of existence. Here, the rolling-on constitutes suffering; craving



Photograph kindly lent by the Archaeological Commissioner, Ceylon.
POLONNARUWA, CEYLON: LOTUS POND (AFTER CONSERVATION).

attached to it, the origin of suffering; extinction of craving, the extinction of suffering; the noble eightfold path, the path leading to the extinction of suffering. These are the Four Truths. Suffering is to be penetrated, its origin to be overcome, the path to it to be developed, its extinction to be realised.

Annihilation-Belief and Eternity-Belief are summed up in the 20 fold Ego-View, detailed in the 62 Views.

These 62 views are treated in *Digha Nikaya* No. 1.

Their enemies are the 43 constituents of enlightenment, the 8 mental deliverances and the 10 Kasina spheres.

The 43 constituents of enlightenment (*bodhi-pakkhiya dhamma*) are

to be understood in the sense of clear-sightedness (*vipassana*), the 8 deliverances and the Kasinas in the sense of mental tranquillity (*samatha*). The 43 constituents of enlightenment are: (1-6) perception of impermanency, of suffering, of the Non-Ego, of Overcoming, of detachment, of extinction, (7-43) the 4 foundations of Attentiveness, the 4 right exertions, the 4 roads to psychic power, the 5 ethical faculties, the 5 ethical powers, the 7 links of enlightenment, the 8 fold path (cf. Comm.). In all the other Pali texts only 37 constituents of enlightenment (7-43) are mentioned, the latter being discussed in detail in *Visuddhi-Magga* p. 678—*et seq.* (P. T. S.) —For the 8 mental deliverances vide *Anguttara-Nikaya* VIII.—The Kasinas are treated in detail in *Visuddhi-Magga*, 4th and 5th chapters.

The 62 views are the snare of delusion which without beginning is lasting uninterruptedly. The 43 constituents of enlightenment are the diamond of knowledge cutting off the snare of delusion. 'Delusion' is here the same as ignorance, 'snare' the same as craving for existence. Therefore it is said: 'Not to be discovered is a first beginning of ignorance and craving for existence.'

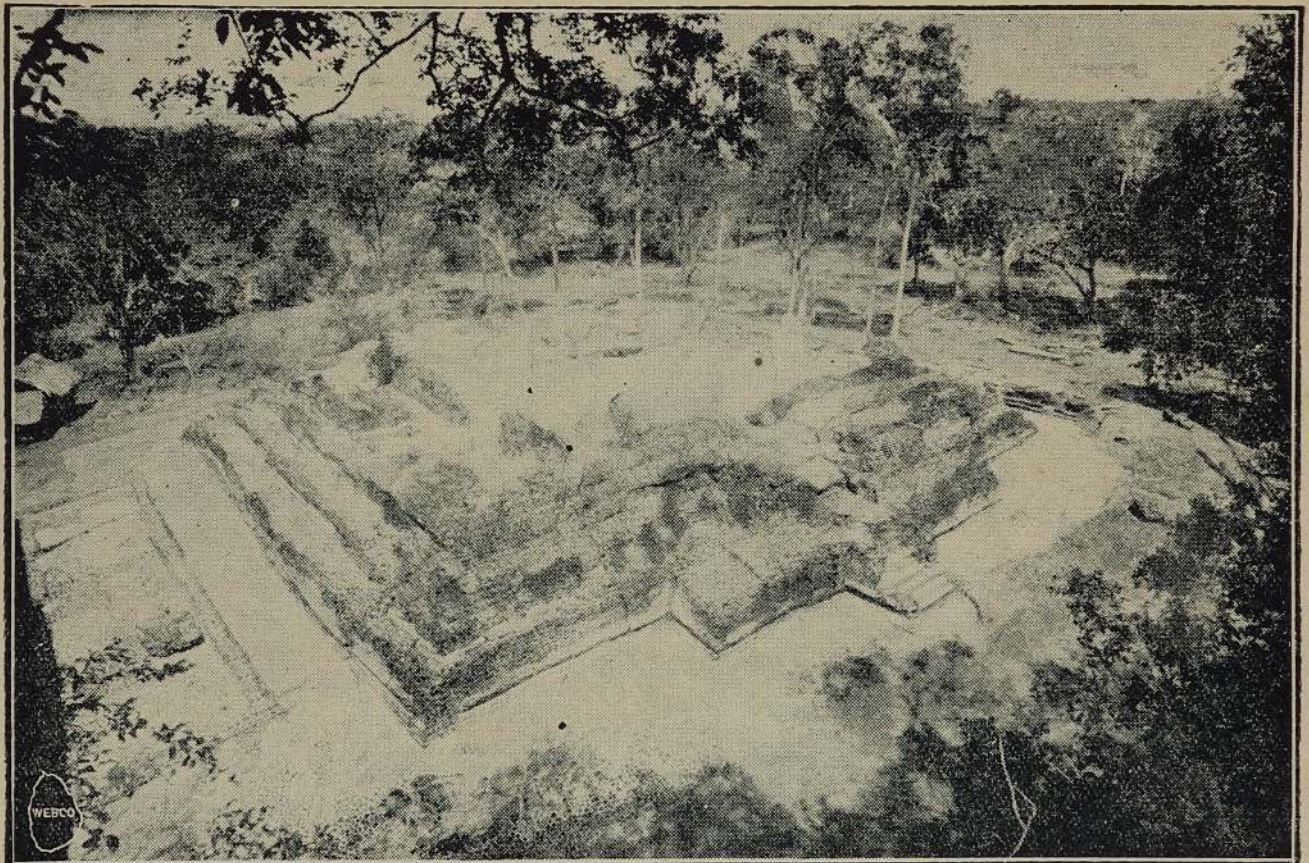
Now, as soon as the one walking in views has entered the state of homelessness in this doctrine, he shows himself full of perseverance in austerity, has a keen regard for austerity. And as soon as the one walking in craving has entered the state of homelessness in this doctrine, he shows himself full of perseverance in the training, has a keen regard for the training.

In entering the path of perfection the one walking in views becomes 'attached to the law' (*dhammanusari*); and the one walking in craving becomes 'attached to faith' (*saddhanusari*).

The one walking in views finds deliverance by an agreeable way of progress, with slow or with quick insight; the one walking in craving finds deliverance by a painful way of progress, with slow or with quick insight. But why does the one walking in craving find deliverance only by a painful way of progress? Because he has not yet renounced sensuous pleasures. (113) Therefore, whilst turning away from sensuous pleasures he finds deliverance only under difficulty, and only slowly does he understand the Law. The one walking in

views, however, from the very beginning does not care for sensuous pleasures, and whilst turning away from them he quickly finds deliverance, and, quickly does he understand the Law.

The painful way of progress is of two kinds accompanied by slow or by quick insight. The agreeable way too is of two kinds: accompanied by slow or by quick insight. Likewise, the beings are of two kinds: endowed with dull or with keen faculties. Those who are endowed with dull faculties find deliverance slowly, and slowly do they understand the Law. Those endowed with keen faculties, however find deli-



Photograph kindly lent by the Archaeological Commissioner, Ceylon.

POLONNARUWA, CEYLON: ISLAND PAVILION. (VIEW FROM TOP OF A TREE.)

verance quickly, and quickly do they understand the Law. These are the four ways of progress.

Now, everyone who has found, is finding, or will find deliverance, has to depend on these four ways of progress. Thus the noble Ones proclaim the fourfold path in order to avert the lust and the craving for existence, both of which are sought after by ignorant creatures, and which are desirable to fools, and haunt those greedy for pleasure.

This is called the foundation of the method of exposition known as the 'Averting of Lust'. Hence it is said:

"[That method of exposition which yokes] craving and ignorance [to the Four Truths and guides them] by means of mental tranquillity [and clear-sightedness, this is called the 'Averting of Lust']..."*

* Of the definitions of the 5 Methods of Exposition the present chapter gives each time merely the beginning. I therefore have in all the places supplied the missing words from the text fully given in the Niddesa portion of the work and indicated the same by brackets.

LIONS IN THE PATH.

[BY FRANCIS J. PAYNE.]

I have fathomed this Teaching, profound, hard to perceive and understand, bringing quietude of heart; which is exalted, not to be found by reasoning, abstruse and intelligible to the wise. This people, on the other hand, is given to desire, intent upon and delighting in it; to them, therefore, the Law of Causality and the Chain of Causation will be a thing which is hard to understand. Most hard for them to understand will be the extinction of the conditions of being, removing all its foundations, destruction of desire, absence of passion, serenity of heart, Nirvāna. Now, if I proclaim this teaching and other men are not able to understand it, only weariness and annoyance would come to me. When the Blessed One had pondered over this matter, his mind became inclined to remain in quietness and not to proclaim the Teaching.

We all know how the Buddha decided to ignore his reluctance to go forth and make his religion known, and the long and honourable record of Buddhism from that day to this. Success crowned his efforts; a new gospel of freedom was announced to all men; and thousands flocked to Him, intent upon living the good life for the sake of the destruction of Suffering.

Religions up to his time had been concerned with the investigation of various theories of the origin of the universe, and speculations as

to the nature of the beings which had created it and governed it day by day. Our own religion in Europe has had a run of 2,000 years, based upon the theory of a creation by one god, a fall, the death of Christ to appease his angry father and the merit of believing this theory. Man in the early stages of his progress perceives a world filled with danger, packed with

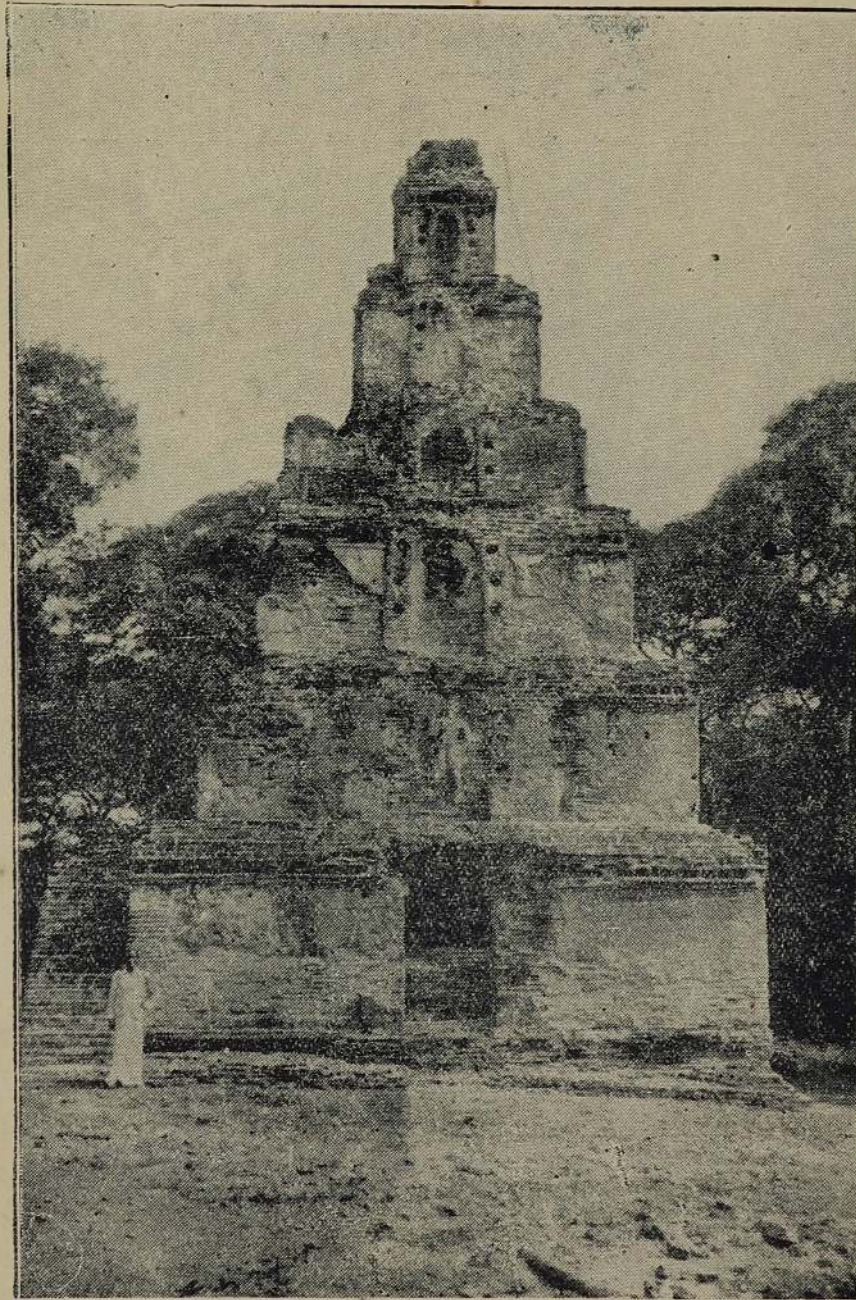
suffering and handing out sickness and death, not only to himself but to every living being, and naturally he comes to the conclusion that he does things which anger the ruler of the Universe, and demand on his part prayer, praise, repentance and sacrifice.

As we advance in knowledge, bit by bit of this elaborate theory breaks away, and today in Europe religion has little or no influence upon the character and actions of the people. The old religion inculcated certain ethical and moral principles, and, in their reaction against dogma, the people sacrifice morality and are in imminent danger of having no principles of life at all. Islam, Judaism, Zoroastrianism, which inculcate similar theories, are daily losing ground, and there is a pressing need, all over the world, for a religion about which there can be no dispute.

Strangely enough, in the Buddha's own day, Indian thought was equally engaged in idle speculation, to the neglect and destruction of real nobility of life, and our Master, in his consummate wisdom, determined to encounter the problem anew, and grapple with the difficulties of life. He made a vast induction. The old story of how, as a young man, he fell across the examples of illness, age, and death contains a universal truth—he saw the evils and determined to wrestle with the

problem until he could found a religion upon them. He argued from effect to cause, found the origin of sorrow in selfhood, and concluded that the nature of things demands good conduct—and yet he had his doubts as to whether the people would hear and understand.

Years ago my old friend Edward Greenly laid down the



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POLONNARUWA, CEYLON: SATMAHALPRASADA (VIEW FROM THE WEST.)

canons for a real and enduring religion. It should (a) conflict with no known facts; (b) be in no danger of conflicting with unknown facts; (c) really agree with facts; and (d) be acceptable in a natural and unstrained sense.

I think all my readers will agree that Buddhism and Buddhism alone, among all the religions of the world, fulfils these conditions, and yet the Master doubted in his time, and we in our time find it hard to make the people understand:—*there are Lions in the Path.*

In Buddhist countries Christian missionaries obtain control of medicine and education, and claim that all the mechanical advantage of the Western world is attributable to the fact that they follow the Christian religion. Lands like Ceylon, with a noble record of devotion to the Teaching of the Buddha, partly fall away, and either adopt the faith of Europe or forsake religion altogether—and yet they know what sorrow and death are. Europe also, when not engaged in self-slaughter, occupies itself with a mad pursuit of transient material pleasure, and is constantly experiencing disappointment and crying for a new truth.

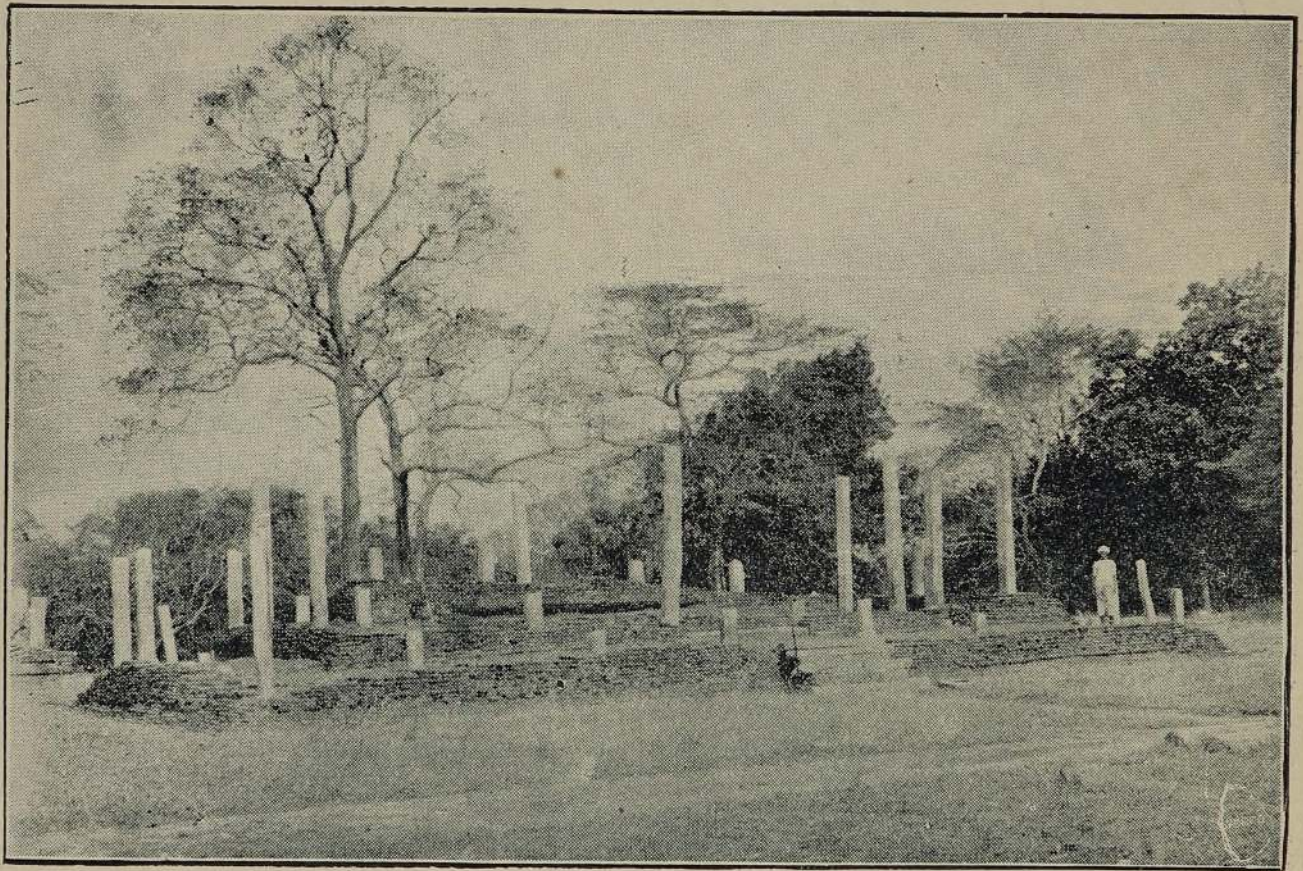
By his great teaching of Cause and Effect, Transience, Suffering, Selflessness, the Buddha established a religion simple, profound and universal. By his rules he made a framework into which all future facts could fall. He taught no dogma, laid down no doctrine by authority, made no arrogant declaration of opinion, and yet to-day humanity is not convinced. Violence, coercion, compulsion and all kinds of force are absent from this sublime philosophy; no threats or menace of bodily hurt. Freedom of action has never been restricted; bloodshed and pursuit with enmity and injury have never soiled the pages of the history of Buddhism: it approaches us simply in the spirit of consummate gentleness and reason.

In England the struggle to teach the Buddha's Law is a hard one: in Asia Buddhists have much to do to hold their own, in spite of the truth and profundity of their religion.

Years ago, when I first heard of the Master's message, I said, Surely all my people, when they hear it, will rush to

embrace this reasonable doctrine. But experience demonstrates that the plainer and more convincing a theory may be, the harder it is to get men to accept it. Why do we refuse Buddhism? What are the lions in our path blocking the way? I think we can find a few if we will but look.

First it is so simple—we reap as we sow; causation reigns; man is master of his fate. Most people look for mystery, miracle and gods in their religion, and unless the faith provides these things, they will have none of it. It is so merciful. The first precept is "Kill not"; it cuts clean across our luxury and desires. We love the flavour of meat, the taste of gravy, the smell of roasting. Flesh we are told by physicians who know better is absolutely necessary to sustain life and health, and the person who abstains from meat.



Photograph kindly lent by the Archaeological Commissioner, Ceylon.

POLONNARUWA, CEYLON: OTHPILIME RUINS (VIEW FROM THE EAST.)

is providing for himself an early grave. Our wives, our mothers and our friends by entreaty or by ridicule turn us to slaughter, and yet if the sole basis of religion, the only true basis, is the destruction of suffering, how can a man once convinced of the truth of the Buddha Dharma knowingly inflict it? Our sin's not accidental but a trade, as Shakespeare said, and we allow our desires to bend our will against the truth our reason sees. Get rid of the lion of slaughter, and ten thousand good acts will be made possible. Your heart will be happy, your mind at rest, and you will be glad and assured.

Again, laying down the principle of the essential evil of desire and greed, Buddhism cuts athwart our will. The whole world is the example of the exercise of Will. Carried to excess,

Will leads to destruction, and is the cause of all evil; the first act of denial of the Will is the foundation of virtue. We are creatures of the Will; we blindly exercise it, and that is why death is the penalty of all life, and suffering the end of all desire. I have not the slightest doubt of the power of the Buddha's Law. I do not believe that time or force can ever bring it to decay. It is the rule of all the ages, the pith and marrow of the Cosmos, the very inner secret of all life. Whosoever at any time in any circumstances accepts the Teaching of the Master, cannot fail to attain happiness and deliverance. We perceive with Brahma Sahampati:—"There are beings whose mental eyes are but little hid by dust—they will understand and find freedom."

We at least who have heard the message and understand will have no doubt. However strong and powerful the lions may be who beset our path, they will be unable to deflect us from our goal. There is a peculiar sense of security when one proclaims and lives the Gospel of the Buddha. Other religions demand credulity, nay, sometimes we are asked to believe what we know is not true. Not so in Buddhism; as the Master told the Kalamans, when we perceive that things are right, free from objection, praised by the wise, and turn to welfare and happiness, we should accept them and live according to them. We begin to realise the simplicity of perfect truth, we need no argument to convince us of the obvious, even though it works against our cherished vices.

The more we meditate upon that first great truth of

suffering, the keener becomes our sense of the sorrow of the world. It sharpens our minds and tames our wills. We become ever mindful of the bad thing which threatens all beings, and we hesitate to give it way.

Confidence in the root principles, the freedom given us by the Buddha to cast aside theories which will not stand the test, begets in us a determination to look facts in the face. The person who follows the rules of the Master is sober, serious, thoughtful and serene. We realise gradually that all beings aspire to happiness and fear the bad things of life. There is a growth of friendliness, comradeship and brotherhood. Differences of race and language disappear—the world becomes our country, man and animals our brothers and to do good our religion. And all this is possible by the Buddha Dharma. We have an unparalleled model. Our Master lived the doctrine that he preached. In full and copious scriptures, all gospels from beginning to end, we read of the Great Being's forty-five years of activity amongst the people. There is a discourse for every need from this myriad-minded man. We love him. We can form a lively image of his presence. We can hear his voice and see his tender smile. There is a being whom we can copy; there is a pattern to adore.

We gradually begin to love to give up for others as he did. Though we see him not he still speaks to us of the vanity of desires and the happiness of generosity. Those lions in our path will very soon lose all power of affrighting us if we but walk in confidence and faith.

MAHAYANA BUDDHISM AND THERAVADA.

[BY THE VEN. PELENE SIRI VAJIRANANA NAYAKA THERO]



HIS is a subject which we should approach with an unprejudiced mind. Some describe Mahayāna as a ritualistic and animistic degeneration of Hinayana Buddhism. Some even go to the extent of stamping it as a sophistic nihilism, a mystic pantheism; whilst a few others denounce it as a vast conglomeration of contradictory ideas, unassimilated and undefined.

The learned Mahayānist exponents, on the other hand, declare that "Mahayānism is more liberal and progressive and in many respects too metaphysical and full of speculative thoughts that frequently reach a dazzling eminence."

What, then, is Mahayāna Buddhism?

Mr. Suzuki states that the term Mahayāna was first used to designate the highest principle, or being, or knowledge of which the universe, with all its sentient and non-sentient beings, is a manifestation, and through which only they can attain final salvation (*moksha*). Mahayāna was not the name given to any religious doctrine, nor had it anything to do with doctrinal controversy. Asvaghosa, the earliest teacher of Mahayāna—living about the time of Christ—used the term in

his religio-philosophical treatise, entitled *Mahayana Sraddhotpada Sutra* (Discourse on the Awakening of Faith in Mahayāna) as synonymous with *Bhutatatata* or *Dharmakaya*, the highest principle of Mahayānism. He likened the recognition of, and faith in, this highest being and principle to a conveyance (*Yana*) which will carry us safely across the tempestuous ocean of Sansara to Nibbana.

Soon after the controversy between the conservatives, namely the Theravadins, and the progressives, *i.e.* the seceders, became prominent and when it reached its climax, probably in the time of Nagarjuna and Aryadeva, that is about the second century A.C., the progressive party ingeniously invented the term Hinayana (to indicate the doctrines followed by the Theravadins) in contrast to Mahayāna. Mr. Suzuki presumes that this unwarranted invention must be attributed to those one-sided and over enthusiastic devotees.

Mahayāna is also interpreted as the larger vehicle and Hinayana the lesser vehicle, since the former is more accessible and better fitted to the greater multitude and serves to transport a great number to salvation.

In the opinion of the Mahayānists the Theravada is restricted to a select few who rely on knowledge for their salvation, whilst their School offers salvation to all beings in all worlds by faith and love as well as by knowledge.

Strictly speaking Theravada is more universal than Mahayāna as it presents not only the ideal of Buddhahood but also the ideals of Pacceka Buddhahood and the Arahant ideal.

The precise date of the rise of Mahayāna Buddhism cannot easily be ascertained. Fa Hian, the Chinese pilgrim, who is assigned to a date *circa* 400 A. C., seems to have recognised the dual distinction of Mahayānism and Hinayanism. Buddhaghosa, who flourished about half a century later, makes no mention whatever of this formidable School of Mahayāna. This fact suggests that either the term Mahayāna was not recognised by the Theravadins or that the doctrines known as Mahayāna must have existed by another name. Both are probable. "One thing seems fairly clear," says Mrs. Rhys Davids, "in this yet unsolved problem, namely, that Fa Hian and Yuan Chwang, whose chronicles brought the dual distinction (*i. e.* Hinayana and Mahayāna) into prominence, will have given the Chinese version of the names Mahayāna and Hinayana to institutions which they recognised as such, either by first-hand observation or by hearsay—institutions which, in Buddhaghosa's School, were known under quite different titles."

It has been suggested that the Vetulyakas and the Uttarāpathakas, mentioned in our books, who respectively taught the doctrine of *Sunya*—Void—and *tathata*—suchness, an absolute underlying everything—stand for the Mahayānists on the ground that their teachings show a Mahayānist tendency. But this theory is disputed as these two Schools sprang up between the 2nd and 3rd centuries A. C. The theory is however acceptable to some extent, although the rise of Mahayānism must be assigned to an earlier date, for

the philosophical aspect of Mahayāna was formulated during the period extending from the 1st to the 5th centuries A. C. The religious aspect of Mahayānism must have developed some time prior to the Christian era. Historically we may reasonably say in view of the Chinese translations of the 2nd century A. C. that the Mahayāna became effective in the 1st century A. C. Whatever views we may hold with regard to the precise date of the origin of Mahayānism there is no doubt of the fact that this School has separated itself not from the main tree—Theravada—but from an off-shoot of the *vitandaradins*.

As for the cause of separation, Mr. Suzuki says, "After a while one did not feel any necessity for broadening the spirit of the master and adhered to his words as literally as possible; whilst the other, actuated by a liberal and comprehensive spirit has drawn nourishment from all available sources in order to unfold the germs in the original system that were vigorous and generative. These diverse inclinations amongst primitive Buddhists naturally led to the dissensions of Mahayāna and Hinayana."

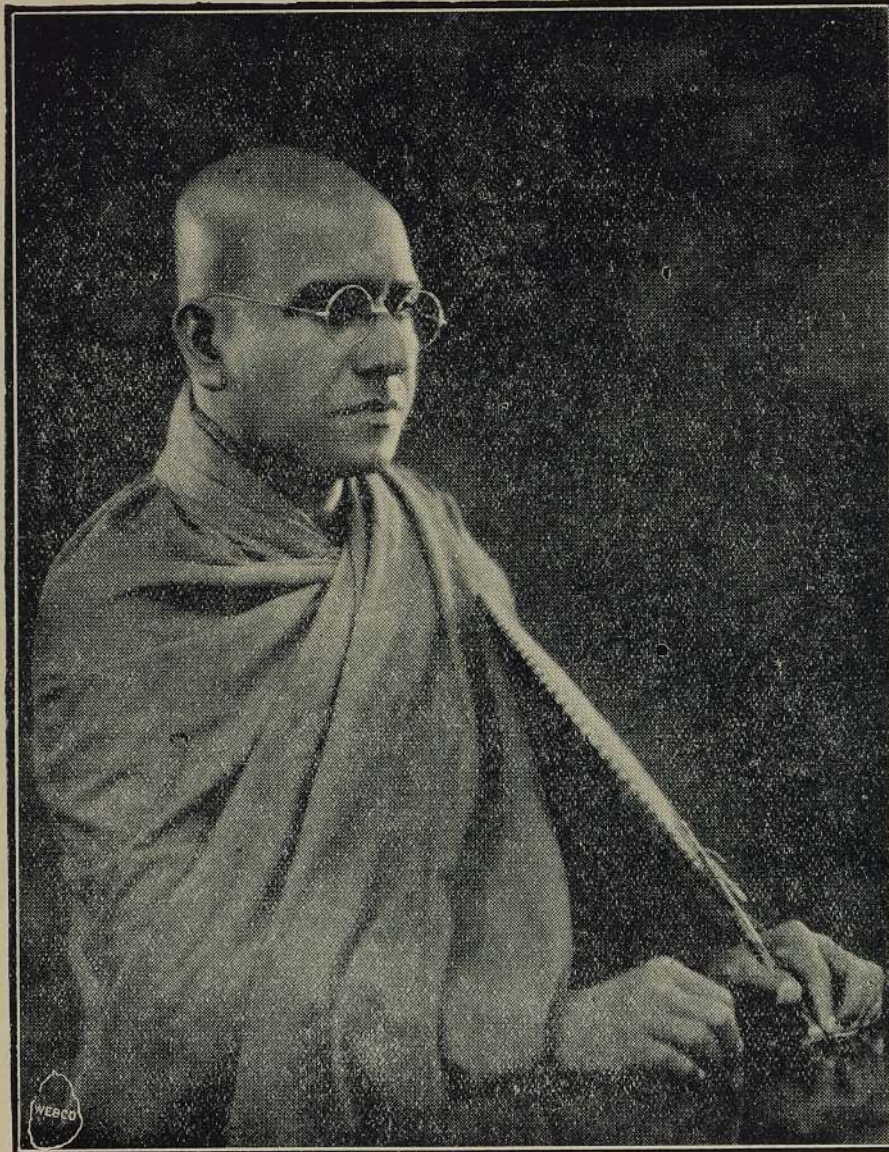
Mahayānism has no doubt undergone the processes of assimilation, adaptation and modification, and does not therefore maintain the genuine teachings of the Buddha.

Very probably the rise of Mahayānism was due either to an honest misunderstanding of some of the tenets of Bud-

dhisim or to the hazardous attempts of some of the less conservative, more liberal-minded and speculative—not necessarily edifying—Buddhists who wanted to meet the religious demands of the age.

It will be interesting to mention in this connection that the germ of Mahayāna Buddhism is to be found in the Pali Canon of the Theravada.

The Bodhisatta doctrine forms an important feature in Mahayāna Buddhism. This is reflected in the story of the ascetic Sumedha who voluntarily renounced his personal



Ven. P. SIRI VAJIRANANA THERO.

salvation for the sake of others. The germ of this Bodhisatta ideal has been so developed by Mahayānists that they even go the extent of denouncing the Arahant ideal as selfish which, to say the least, is nonsense.

The Bodhisatta ideal is certainly the noblest and the highest, but all are not of the same temperament so as to choose the same ideal.

Then comes the doctrine of the *Tri-Kaya*, *Dharmakaya*, *Sambhoga Kaya* and the *Nirmanakaya*.

In the *Parinibbana Sutta* the Buddha addresses Ananda and says, "Ananda! When I am dead do not think you are deprived of a Teacher, for the Dhamma I have taught is with you. Treat my Dhamma as your Teacher when I am gone."

On another occasion the Buddha said, "Whoever sees the Dhamma sees me; and whoever sees me, sees the Dhamma."

These and other kindred sayings probably gave rise to the Mahayānist exposition of the doctrine of the *Dharmakaya* which, at a later stage, they exalted to the position of a primordial cause underlying all phenomena, identifying it with *Bhutatajata* and *AdiBuddha*.

The idea of the *Sambhoga Kaya*—the Body of Bliss—may have originated in the belief that the Bodhisattas reside in the Tusita heaven before they appear on earth to blossom as Buddhas.

With regard to the *Nirmana Kaya*—the Creative Body—it may be said that the Buddha once replied to a Brahmin when asked who He was that He was neither a Deva nor a Brahma, nor a man, but a Buddha.

There is another parallel in the *Abhidhamma* where it is stated that the Buddha preached in a created body in the Tavatisa heaven when the time came for His noon meal.

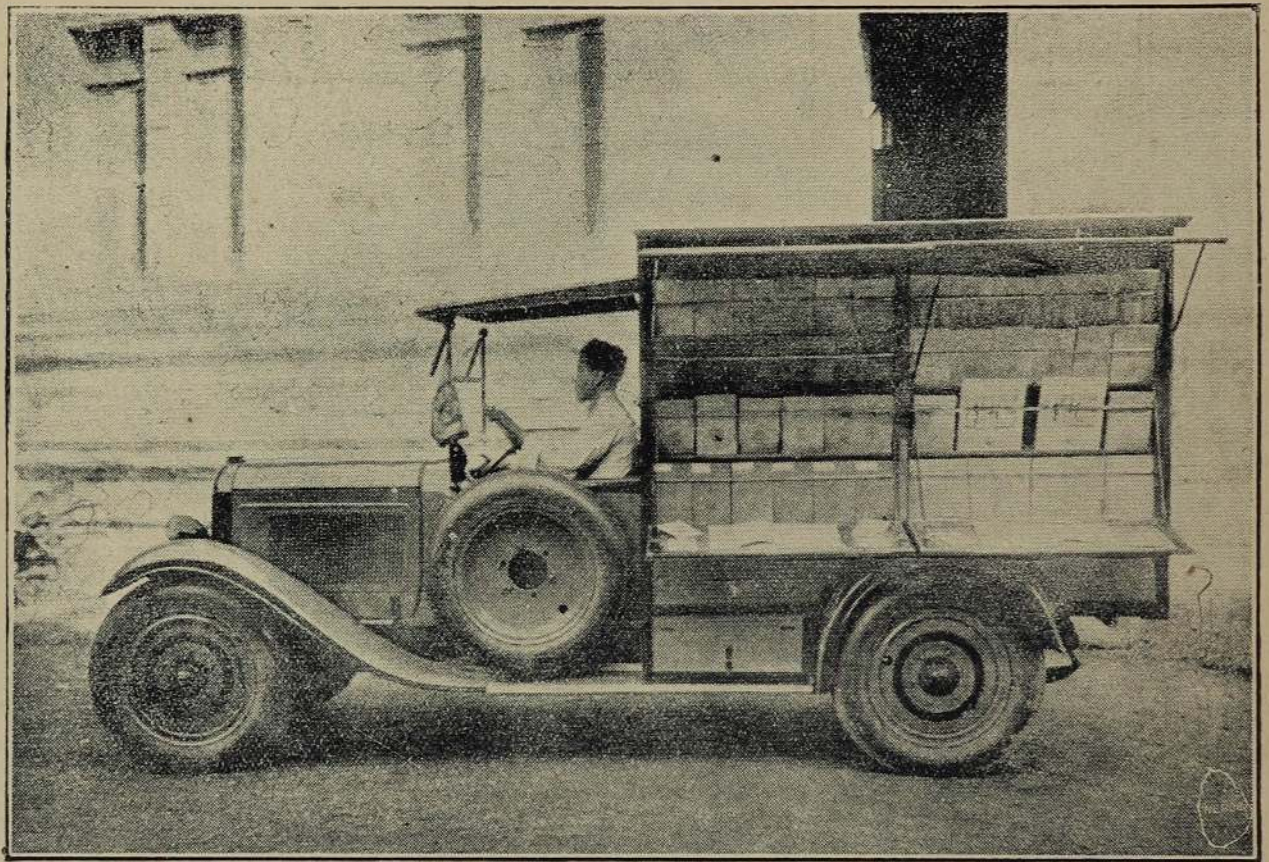
In the *Parinibbana Sutta* the Buddha has stated that if the Buddha had wished He could have stayed for a Kappa, which does not strictly mean a world cycle but the then maximum age limit. Could this have provided the germ of

the theory of the AdiBuddha?

Two Schools stand pre-eminent in Mahayāna Buddhism, the *Madhyamika* School and the *Yogacarya* School. The former was founded by Nagarjuna and Aryadeva in the 1st and 2nd centuries A.C., and the latter was founded by Asanga and Vasubandhu in the 4th Century A.C.

The basis of the Madhyamika School is *Sunya*. In a word the doctrine of Sunya is "that there is nothing unto itself, nothing with a self essence, nothing that cannot be broken up until we reach that great transcendental reality which is so absolute that it is wrong to say that it is or that it is not."

The Madhyamika School thus reduces all phenomena to a



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constantly changing stream of life, but concerning the nature of the stream it tells us little or nothing.

The Yogacarya School which is a complete system of idealism, sheds some light on the nature of this stream. This so-called stream of life is supposed to be "the essence of mind, a fundamental mind substance that was permanent and yet ever changing like the ocean." From this all the elements and therefore all phenomena are derived. It was called the *Alaya Vinnana*—which means the repository consciousness, yet it was considered to be neither matter nor mind, but the basic energy that was at the root of both.

This conception of the Mahayānists may easily be compared to the *Elan de Vie* of Bergson or the *Energy* of Leibnitz.

Despite some divergences which are found in Mahayānism

it is a pleasure to note that in some fundamentals Mahayānism harmonises with the Theravada.

The foundations of the Teachings of the Tathagata are the Four Noble Truths. In this the Mahayānists join hands with the Theravadins though the former's conception of Nibbana differs.

The law of cause and effect holds a prominent place in

both Schools. In the *Mahayana Abhisamaya Sutra* it appears :

“Because of causes and conditions things are here ;
In them there is no self-nature (i.e. Atman) ;
All things that move and work
Know them as such.”

They also teach that *sarvan sunyan*, *sarvan anityan* and *sarvan anatman* which accord with the three characteristics of the Theravadins—*Anicca*, *Dukkha*, *Anatta*.

THE BODHISATTA IDEAL.

[BY THE REV. BHIKKHU NARADA.]

Namo Tassa Bhagavato Arahato Samma-Sambuddhassa !

IN Buddhism, three ideals are attainable by the seeker after Peace—namely, the ideals of *Arahantship*, of *Pacceka Buddhahood* and of *Samma-Sambuddhahood*.

The Theravada Buddhist—unlike his Mahayānist brother whose doctrine totally denounces the so-called selfish idea of Arahantship—is free to choose for himself from the above three ideals that which best suits his temperament.

One may be so thoroughly convinced of the universality of sorrow that he would only be too willing to lay this heavy burden aside, and effect his escape from this world of rebellious passions by attaining Arahantship at the earliest opportunity possible. Such an individual must necessarily be guided by a superior spiritual instructor, who himself has won the Eternal Peace.

There may be another who, prompted by his own inclinations, would deem it worthy to seek the ideal of *Pacceka Buddhahood*, and thus attain salvation solely relying on himself, independent of outside help.

There may be yet another who would not merely *contemplate* but *feel* all the sorrow of the world; so pervasive is his compassion and so boundless his love that he would voluntarily renounce his personal salvation, and dedicate his life to the lofty purpose of serving humanity.

Such is the noble ideal of an ever-loving Bodhisatta.

This ideal of the Bodhisatta is the most refined and the most beautiful ever presented to the world, for a being who voluntarily refuses his personal salvation to help suffering humanity is the acme of selflessness.

The Pali term *Bodhisatta* is composed of the two words, *Bodhi*, which means Wisdom, Enlightenment, or Knowledge of the Truths, and *Satta*, denoting one who is attached to, or bent upon. By *Bodhisatta* is, therefore, meant one who is attached to or bent upon Enlightenment or Knowledge of the Truths. In this general sense it may without any dis-

inction be applied to any person who is aspiring to the Bodhi, but, strictly speaking, a Bodhisatta is one who is destined to become a *Samma-Sambuddha*, a Fully Enlightened One.

According to the commentaries he who aspires to attain Buddhahood makes at first a firm mental resolve (*Mano-Panidhi*), in the presence of a Buddha, to become an Omniscient One, and this he repeatedly affirms for a long period, but without intimating his desire to another. Later he gives verbal expression to the resolution formed in his mind (*Vaci-Panidhi*), in the presence of a Buddha, and repeats this for an equally long period. It is stated that the Bodhisatta Gotama, for instance, made the *Mano-Panidhi* in the presence of 125,000 Buddhas for seven Asankheyyas, and the *Vaci-Panidhi* in the presence of 387,000 Buddhas for nine Asankheyyas.

Then with firm determination and strong will-power, he develops by degrees the self-sacrificing spirit latent in him, and cultivates intuitive knowledge until he reaches a high pitch of perfection, when, unable to restrain himself any longer, he demonstrates his burning desire which has been so long held in abeyance. This outward demonstration is technically called *Kaya-Panidhi*.

These three periods of a Bodhisatta are known as the periods of *Aspiration*, of *Expression*, and of *Nomination*.

At this stage of spiritual advancement he is capable of attaining Arahantship, if he is inclined to do so, but this golden opportunity he renounces to serve the world at large.

“To-day, if such were my desire,
I my corruptions might consume.
But why thus in an unknown guise
Should I the Doctrine's fruit secure?
Omniscience first will I achieve,
And be a Buddha in the world.
Or why should I, a valorous man,
The ocean seek to cross alone?”

Such was the train of thought that passed through the

mind of the Bodhisatta Sumedha, as he lay prostrate at the sacred feet of the Buddha Dipankara.

It is on such an occasion as this that a Bodhisatta receives a revelation or *Vivarana* from a Buddha, who, perceiving with His Divine Eye, publicly proclaims that the individual in question will positively attain Buddhahood in the near future. Henceforward, he becomes fully entitled to the honourable appellation of Bodhisatta.

The books mention three classes of Bodhisattas, namely :

1. Those in whom is a superabundance of Confidence (*Saddhadhika*).

2. Those in whom is a superabundance of Energy (*Viriyadhika*).

3. Those in whom is a superabundance of Wisdom (*Pannadhika*).

Those Bodhisattas who are distinguished for Wisdom are generally lacking in Confidence; the energetic ones in Wisdom and the devotional ones in Energy. Seldom, if ever, are these three characteristics harmoniously combined in one person. Buddha Gotama may be instanced as one belonging to the third group. Owing to His profound wisdom He completed His probationary period in four Asankheyyas and one hundred thousand aeons, which is the minimum time limit—the maximum being 16 Asankheyyas and one hundred thousand aeons.

During this enormous period—far beyond the ken of human knowledge, being impossible to reckon by ordinary years—he utilises his energy and power to qualify himself for the laudable task by persistently practising the Paramis or Perfections, the *sine qua non* of Bodhisattahood.

What, then, are the Paramis or Perfections?

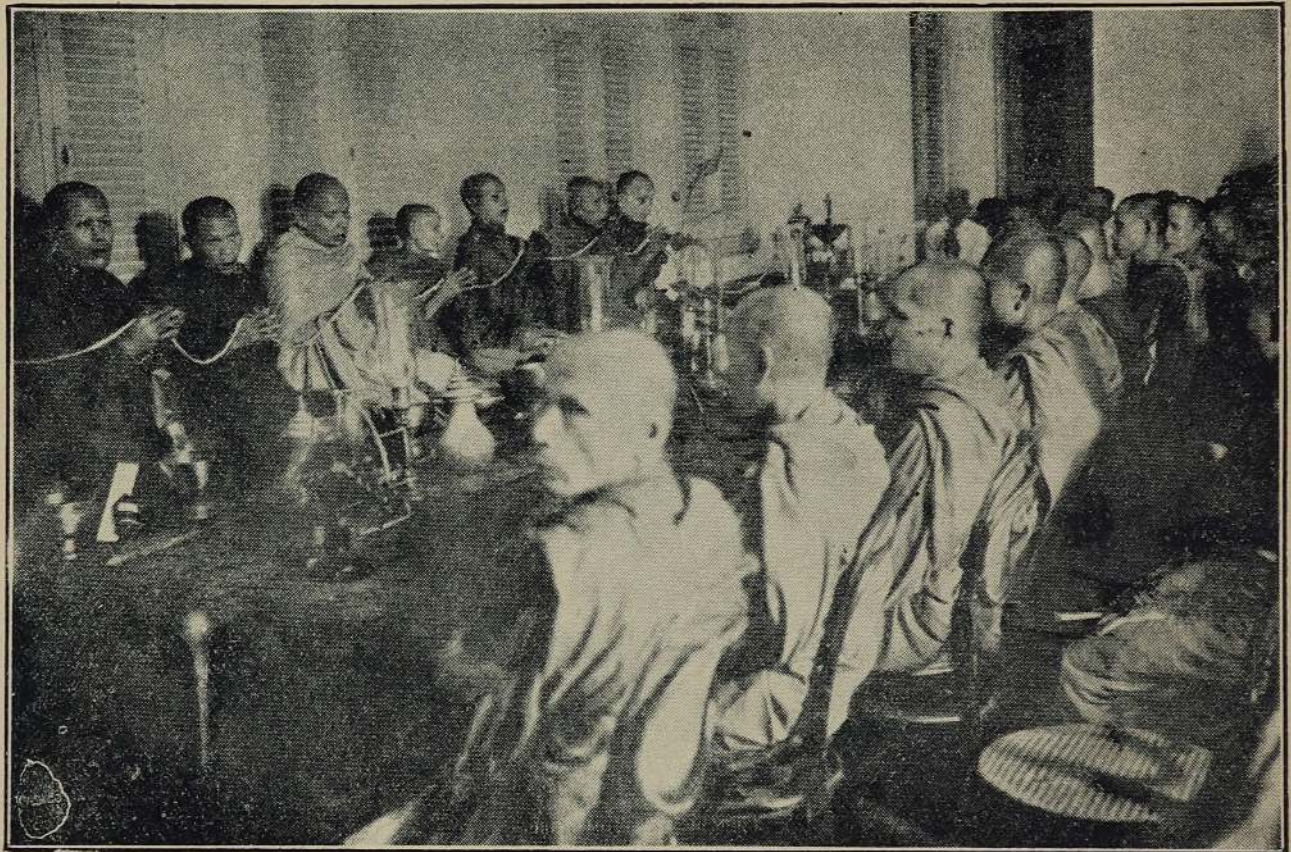
According to the Commentary of the *Cariya Pitaka* Paramis are those virtues which are cultivated by a heart filled with compassion, guided by reason, utterly indifferent to worldly gain, and unsullied by error and all feelings of self-conceit.

Dana or Charitable Giving is the first Parami. It confers

upon the giver the double blessing of inhibiting, on the one hand, the immoral thoughts of selfishness and developing, on the other hand, the pure thoughts of selflessness. It blesseth him that gives and him that takes.

A Bodhisatta is not worried by the question whether the recipient is truly in need or not. His main object in giving is to eliminate craving that lies dormant within him. The consolation that comes to the recipient and the alleviation of suffering are matters of secondary importance.

He makes no distinction in extending his love with super-normal generosity, not forgetting at the same time to use judicious discrimination in doing so. If, for instance, a drunkard were to ask him for some help, and if convinced



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A FESTIVAL DAY AT THE INSTITUT BOUDDHIQUE DU CAMBODGE.

that the drunkard would misuse his gift, the Bodhisatta would not hesitate to refuse him to his face, for such generosity would not constitute a Parami.

Nevertheless should some one seek his help for a worthy purpose, instead of assuming a forced air of dignity or making false pretexts, he would only express his deep obligation for the opportunity afforded, and willingly and humbly render him every possible aid. Yet, he would never set it down to his account as a favour conferred upon another, nor would he ever think in his mind of the man as his debtor for the service rendered. He is interested only in the good act, but nothing beyond. He does not, as fools do, expect any reward in return, nor does he crave for the empty reputation of having done some noble work.

A Bodhisatta is always ready to oblige, but seldom, if

ever, does he stoop to beg for a favour. The *Brahmadatta Jataka* relates that once the Bodhisatta was leading an ascetic life in the park of a certain king, who visited him daily and ministered to all his needs. Yet for twelve long years he refrained from asking such a trifling boon as a pair of sandals and a leaf parasol. When questioned as to this unusually modest attitude, he replied to the king:—

“Who beg, Pañcāla Lord, to weep are fain,
They who refuse are apt to weep again.”

In abundance he gives, irrespective of caste, creed or colour, but seeks nothing, for he needs nothing. Contentment is his wealth, and an Edward Dyer would sing with him:—

“Some have too much,
yet still do crave;
I little have and seek
no more.
They are but poor
though much they
have,
And I am rich with
little store.”

In the *Kanha Jataka* (No. 440) it is mentioned that Sakka, attracted by his exemplary life of virtue, approached him and prayed to be given the privilege of granting him a boon. He acceded to Sakka's kind request, and expressed his desire to have the following four boons:—

1. May I harbour no malice or hatred against my neighbour.
2. May I not covet my neighbour's glory.
3. May I cherish no affection toward others.
4. May I possess equanimity.

Greatly disappointed, though more than pleased with the disinterested nature of his request, Sakka entreated him to make another. He replied:—

“Where in the woods I ever dwell, where all alone

dwell I

Grant no disease may mar my peace, or break my ecstasy.”

Hearing this the Sakka thought: “Wise Kanha, in choosing a boon, chooses nothing connected with food; all he chooses pertain to the ascetic life.”

Delighted still more, he added thereto yet another. The Bodhisatta remarked:—

“O Sakka, lord of the world, a choice thou didst declare:

No creature be aught
harmed for me, O
Sakka, anywhere,

Neither in body nor
in mind: this, Sak-
ka, is my prayer.”

A Bodhisatta exercises this virtue of *Dana* to such an extent that he is prepared to give away not only wealth and other cherished possessions, but his kingdom, his limbs, even children and wife. He is ready to sacrifice even his own life wherever such sacrifice will benefit humanity.

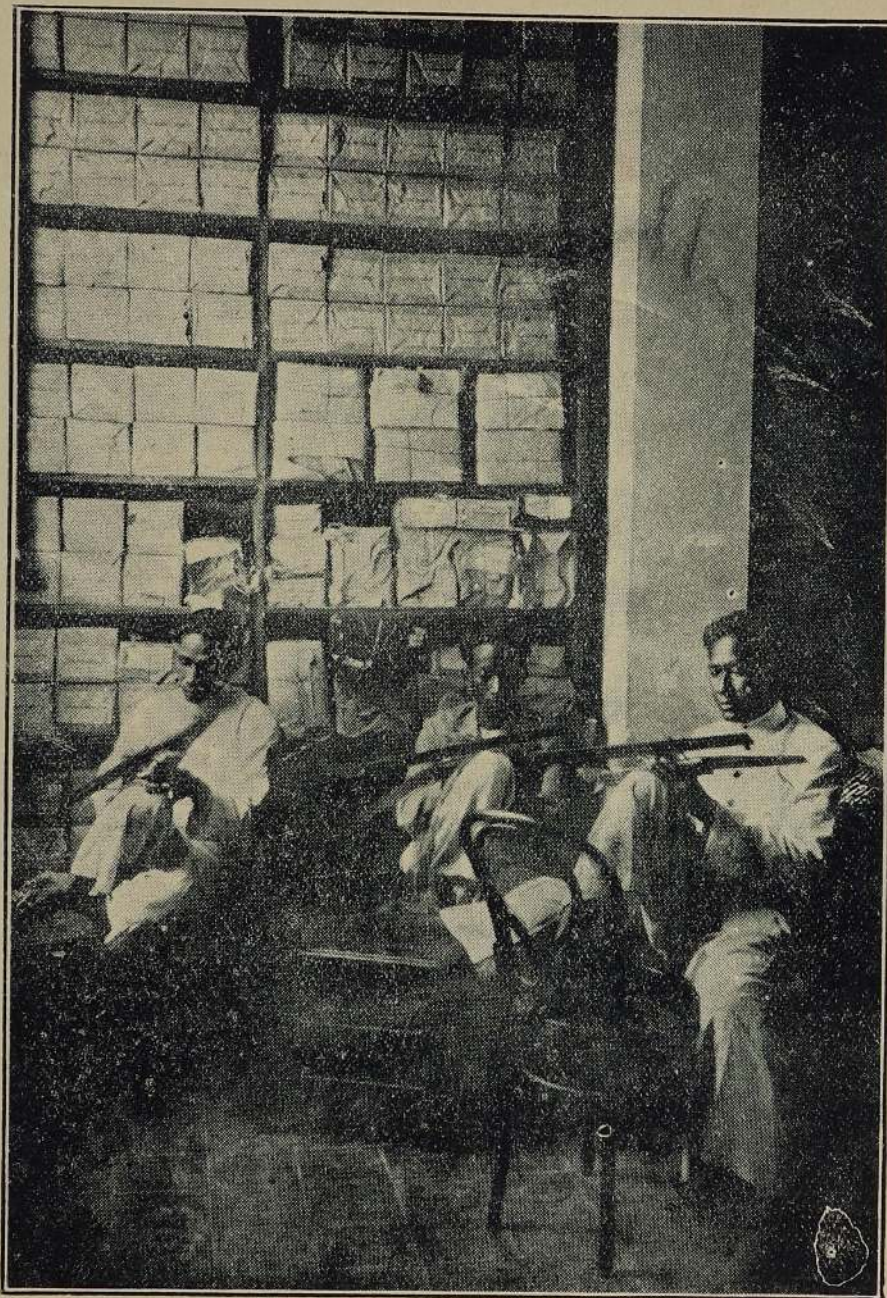
The *Vessantara Jataka* (No. 547) mentions how when Prince Vessantara was a child of only eight years, he thought with all sincerity:—“If one should ask my heart, I would cut open my breast and tear it out, and give it; if one should ask my eyes, I would pluck them out and give them; if one should ask my flesh, I would cut off the flesh and give it.”

Perhaps my readers are acquainted with the beautiful story wherein

is graphically described the Bodhisatta sacrificing his life to a starving tigress, in order to appease her hunger, and thereby save her and her dying cubs.*

The critic might question:—“Is this kind of self-sacrifice of the Bodhisatta commendable?” Well let us have recourse to the Great Being Himself for the answer.

The Bodhisatta, moved by the pitiable sight of the



Photograph kindly lent by Mlle. Karpeles, of the Bibliotheque Royale du Cambodge.

**COPYING OLD MANUSCRIPTS AT THE INSTITUT BOUDDHIQUE
DU CAMBODGE.**

* Vide Sir Edwin Arnold's *The Light of Asia*.—Edd. B. & C.

starving tigress who was on the verge of death, commanded his disciple Ajita to go in search of some food to be given to her. Making this a pretext to send him away, the Bodhisatta reflected:—

“Why should I search after meat from the body of another, whilst the whole of my body is available? Not only is the getting of meat in itself a matter of chance, but I should also lose the opportunity of doing my duty.

“This body being foul and a source of suffering he is not wise who would not rejoice at its being spent for the benefit of another. There are but two things that make one disregard the grief of another; attachment to one’s own pleasure, and the absence of the power of helping. But I cannot have pleasure whilst another grieves, and I have the power to help; why should I therefore be indifferent?

“I will therefore sacrifice my miserable body by casting myself down the precipice, and with my corpse I shall feed the tigress, thus preventing her from killing her young ones, and also the young ones from dying by the teeth of their mother.

“Furthermore by so doing I set an example to those who long for the good of the world; I encourage the feeble; I rejoice those who understand the meaning of charity; I stimulate the virtuous And finally that opportunity I yearned for, ‘When may I have the opportunity of benefiting others by offering them my own limbs?’ I shall obtain it now, and so acquire ere long Supreme Wisdom—*Samma-Sambodhi*.”

It will also be not out of place to cite an interesting account which appears in the *Cariya Pitaka* commentary, with regard to the mode of practising Dana.

In giving food the Bodhisatta thinks that he would thereby cause the people to acquire long life, beauty, happiness, strength, wisdom and the Highest Fruit, Nibbana. He gives water and other harmless beverages with the object of quenching the thirst of passion of beings; clothes for the acquisition of the golden complexion—modesty, and con-

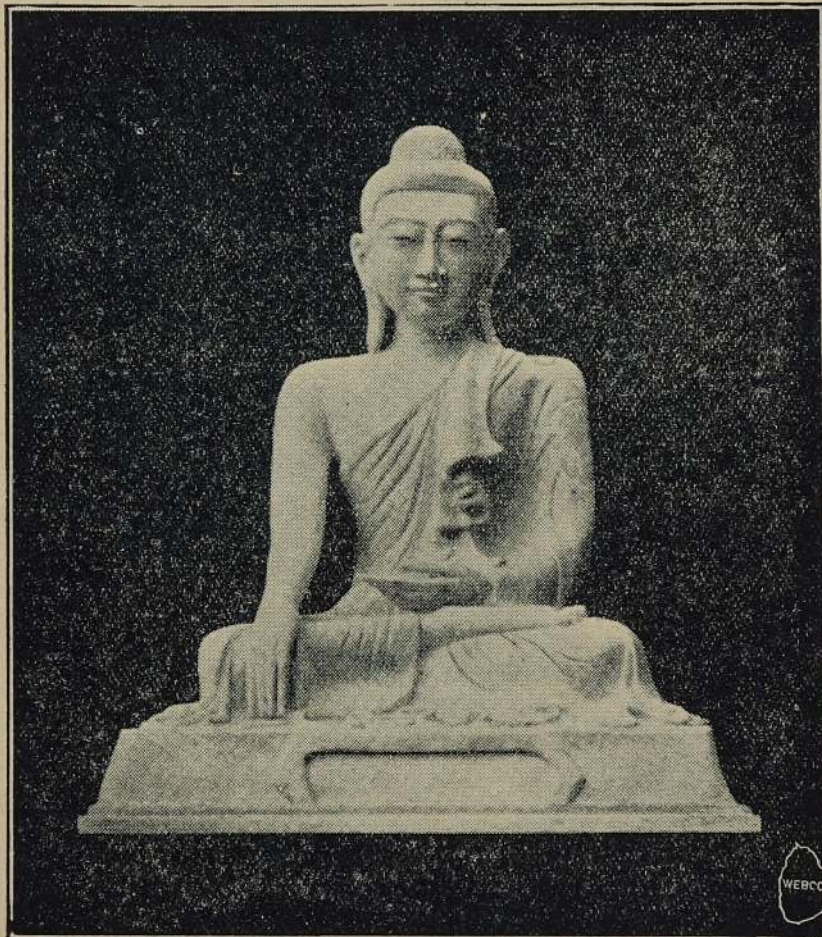
scientiousness; conveyances to gain psychic powers; odours for the scent of Sila (morality); garlands and unguents to acquire the glory pertaining to Buddha’s virtues; seats to win the seat of Enlightenment; lodging with the hope of serving as a refuge for the world; lights to obtain the five kinds of eyes—namely, the physical eye, the eye of wisdom, the divine eye, the Buddha eye, and the eye of Omniscience; forms to possess the Buddha aura; sounds to cultivate a voice as sweet as Brahma’s; tastes so that he may be pleasing to all; contacts to gain the delicate organism of a Buddha; medicines for the sake of Deathlessness (Nibbana); emancipates slaves in order to deliver men from the thralldom of passions;

renounces children to develop the paternal feeling towards all; renounces wives to become the master of the world; renounces kingdoms to inherit the kingdom of Righteousness; etc.

This important text bears ample testimony to the altruistic nature of the motives of a Bodhisatta. Further it indicates how he endeavours as best he can to direct all his disinterested efforts for the amelioration of mankind, not forgetting at the same time, his high aspiration—Buddhahood.

Combined with this supernatural generosity is the purity of his Conduct (*Sila*). If living the life of a recluse, he would try his utmost to observe the *Sila* that pertains thereto. In case he leads the household life he would adhere, though his interests are at stake, to the five elementary principles of regulated behaviour.

Far from killing or causing injury to any living being, he is kind and compassionate towards all, even to the tiniest creature that crawls at his feet. Refraining from stealing whether in its dissembled or obvious forms, he is upright and honest in all his dealings, and endeavours to cultivate a spirit of mutual confidence. He does not seek to secure gain by compassing loss to another in any underhand way. Abstaining from sexual mis-conduct, he is pure and chaste. He refrains from lying, slandering, harsh speech and frivolous talk. He deceives none even if there is an opportunity to do so, nor does he speak falsehood even if he could go undetected. Avoiding all sorts of pernicious drinks, which lead to infatuation and heedlessness, he is sober and diligent-



Reproduced by Franz Flam, Munchen. (Original in the possession of the International Buddhist Union, Munich.)

BUDDHA STATUE FROM THE GOLDEN VIHARA AT MANDALAY, BURMA.

A Bodhisatta endeavours to observe these elementary principles as strictly as possible, for transgression of them is likely to create fresh troubles and obstacles almost impassable and insurmountable.

It must not be understood that a Bodhisatta is wholly infallible and totally immune from all evil. Some Jatakas such as the *Kanavera Jataka* (No. 318) depict him as a highway robber of no mean order. This, however, is the exception rather than the rule.

The great importance an aspirant to Buddhahood attaches to *Sila* is evident from the *Silavimansa Jataka* (No. 362) where the Bodhisatta says:—"Apart from virtue wisdom has no worth."

Still keener is the enthusiasm he exhibits for *Nekkhamma* or Renunciation, for by nature he is a lover of solitude. *Nekkhamma* implies both renunciation of worldly pleasures by adopting the ascetic life, and the temporary inhibition of Hindrances (*Nivarana*) by cultivating *Jhana*.

To him comes the idea, though he may sit in the lap of luxury, immersed in worldly pleasures, that

"A den of strife is household life
And filled with toil and need;
But free and high as the open sky
Is the life the Homeless lead."

Realising thus the vanity and suffering of life, he voluntarily forsakes his earthly possessions and donning the ascetic garb he tries to lead the Holy Life in all its purity. Here he practises the Higher Morality to such a degree that he practically becomes selfless in all his actions. Neither fame nor wealth nor honour nor worldly gain could induce him to do anything contrary to his lofty principles.

Sometimes the mere appearance of a grey hair, as in the case of the *Mahkadeva Jataka* (No. 9) is sufficient to stimulate a Bodhisatta to leave his uncongenial atmosphere in order to lead the independent, solitary life of a hermit. At times a tiny dewdrop acts as an incentive to him to adopt

the ascetic life. The practice of renunciation is not observed as a rule by a Bodhisatta. In the *Kusa Jataka* (No. 531) for instance, the Bodhisatta was subject to much humiliation owing to his unrestrained desire to win the hand of the beautiful princess Pabhāvati.

Again in the *Darimuka Jataka* (No. 378) it is mentioned that a Pacceka Buddha, a quondam friend of the Bodhisatta, approached him and said:—

"Pleasures of sense are morass and mire,
The triply-rooted terror them I recall.
Vapour and dust I have proclaimed them, Sire,
Become a Brother and forsake them all."

To which he instantly replied:—

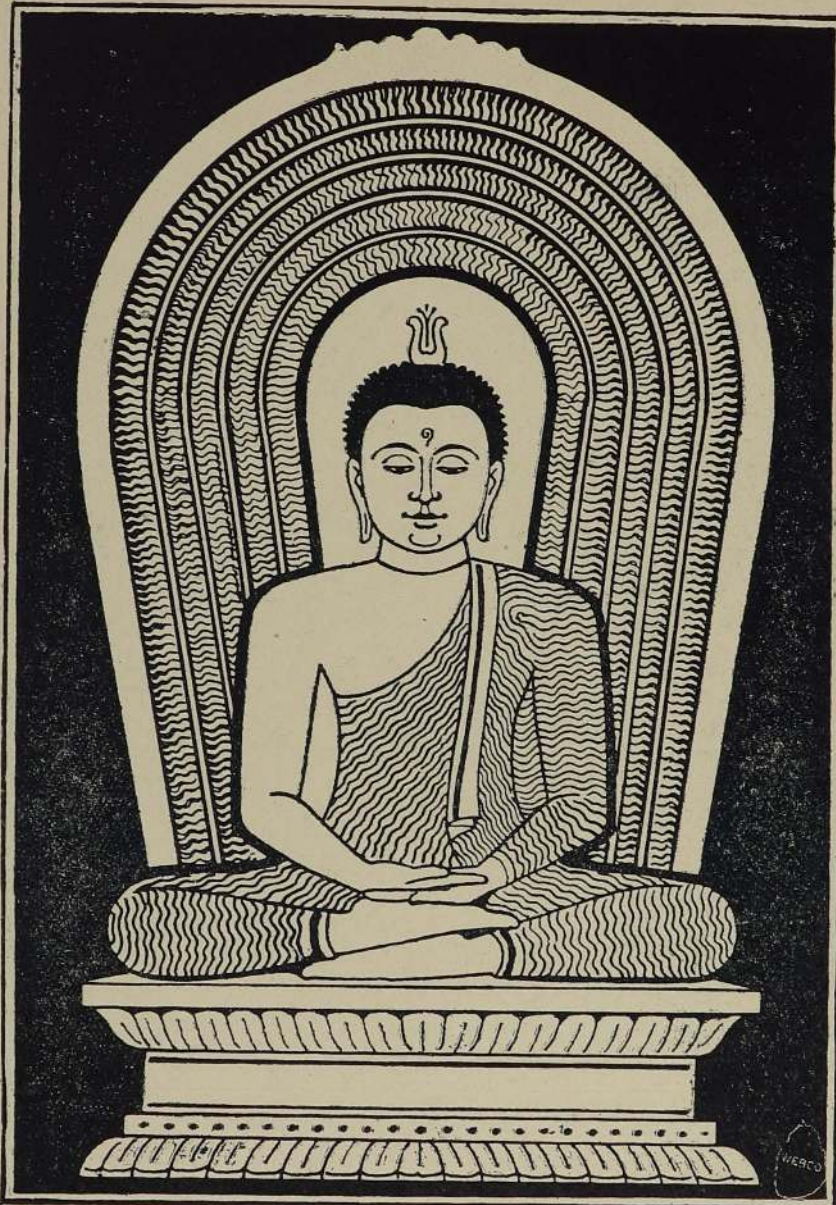
"Infatuate, bound and deeply stained am I,
Brahmin, with pleasures: fearful they may be,
But I love life, and cannot them deny:
Good works I undertake continually."

Nekkhamma is followed by *Panna* or wisdom. It is the right understanding of the nature of the world in the light of transiency, unsatisfactoriness and soullessness. A Bodhisatta meditates on these three Characteristics—*Anicca*, *Dukkha*, and *Anatta*—but not to such an extent as to attain Arahantship, for then he would be deviating from his goal.

He does not at the same time disparage worldly wisdom. He strives to acquire knowledge from every possible source.

Never does he show any desire to display his knowledge, nor is he ashamed to plead his ignorance even in public, for under no circumstances does he prove to be a charlatan. He has no "closed fist" of the teacher. What he knows is always at the disposal of others, and that he imparts to them unreservedly.

Viriya or Energy goes hand in hand with the above. By *Viriya* is meant not physical strength, as the word often means, but mental vigour or strength of character, which undoubtedly is far superior to the former. It is defined as



A TYPE OF BUDDHA IMAGE IN WOOD VERY COMMONLY FOUND IN CEYLON VIHARAS.

the relentless effort to work for others both in thought and deed. Firmly establishing himself in this virtue he develops self-reliance and makes it one of his prominent characteristics.

As Dr. Tagore has well expressed it, a Bodhisatta would stand on his legs and say:—

“Let me not pray to be sheltered from dangers, but to be fearless in facing them.

Let me not beg for the stilling of my pain, but for the heart to conquer it.

Let me not crave in anxious fear to be saved, but hope for the patience to win my freedom.”

The *Viriya* a Bodhisatta exhibits is beautifully illustrated in the *Maha Janaka Jataka* (No. 539). Shipwrecked in deep sea, he struggled strenuously for seven days until he was finally rescued.

All this pales into insignificance when one thinks of the indomitable energy displayed by him as a squirrel in the *Kalandaka Jataka*.

Failures he views as successes; opposition doubles his exertions, dangers only increase his courage. Cutting his way through difficulties, which impair the enthusiasm of the feeble, surmounting obstacles, which dishearten the ordinary, he looks straight towards his goal.

To Mara who advised him to abandon his quest, the Bodhisatta said:—“Death in battle (with passions) is more honourable to me than a vanquished life.”

Just as his wisdom is always at the disposal of others, so he has a fund of energy at his command. Instead of confining it to the realisation of private personal ends he directs it into the open channel of activities that tend to universal happiness. Ceaselessly and untiringly he works for others, expecting no remuneration.

As important as *Viriya* is *Khanti*. It is the patient

endurance of suffering inflicted upon oneself by others, and the forbearance of others' wrongs.

A Bodhisatta practises patience to such an extent as not to be provoked even when his hands and feet are severed. In the *Khantivada Jataka* (No. 313) it appears that the Bodhisatta not only cheerfully endured the tortures caused by the drunkard king who mercilessly ordered his hands and feet, nose and ears, to be cut off, but also wished him long life.

Lying on the ground, in a pool of blood, with arms and legs severed from the body, the Bodhisatta said:—

“Long live the king, whose cruel hand my body thus has marred,

Pure souls like mine such deeds as these with anger ne'er regard.”

Of his forbearance it is said that whenever he is harmed he thinks:—This person is a fellow-being of mine. Intentionally or unintentionally I myself must have been the source of his provocation. As it is the outcome of my own action, surely I must cherish no ill-will towards him.

It may be mentioned in this connection that a Bodhisatta is not irritated by any man's shameless conduct either. He tries to bear and forbear as well.



BEATRICE LANE SUZUKI, M. A., WIFE OF DR. DAISSETZ
TEITARO SUZUKI, JAPAN.

Sacca or Truth comes next. By *Sacca* is here meant keeping of one's promise. This is one of the salient characteristics of a Bodhisatta, for he is no breaker of his word.

He makes Truth his guide and holds it his bounden duty to keep his word. He considers well before he makes a promise, but, when once the promise is made, he fulfils it at any cost.

In the *Hiri Jataka* (No. 363) the Bodhisatta advises:—

“Be thou in deed to every promise true,
Refuse to promise what thou can't not do,
Wise men on empty braggarts look askew.”

Again in the *Mahasutasoma Jataka* (No. 537) it is stated that the Bodhisatta even went to the extent of sacrificing his life in order to fulfil a promise.

"Just as the morning star on high
Its balanced course doth ever keep,
And through all seasons, times, and years,
Doth never from its pathway swerve:
So likewise he in all his speech
Swerves never from the path of Truth."

This is followed by *Adhitthana* which may be interpreted as resolute determination. This will-power of his forces all obstructions out of his path, and no matter what may come to him—sickness, grief, or disaster—he never turns his eye from his goal.

The Bodhisatta Gotama, for instance, made a firm determination to renounce his royal pleasures and gain Enlightenment. For six long years he struggled hard. He had to endure many a hardship and to face many a difficulty. At a time when help was badly needed, his five favourite disciples who had attended on him deserted him. Yet he did not give up his noble effort. His enthusiasm was redoubled and at last he achieved his desired goal.

"Just as a rocky mountain peak
Unmoved stands, firm-established,

Unshaken by the boisterous gales,
And always in its place abides,
So likewise he must ever be
In Resolution firm intrenched."

The most important of all the Paramis, it may be said,

* cf. Horace, Odes, III, iii.
"Justum et tenacem propositi virum
non civium ardor prava jubentium,
non voltus instantis tyranni
mente quatit solida neque Auster,

is *Metta*, which may be rendered benevolence, good-will, or loving-kindness. It is this *Metta* that prompts a Bodhisatta to renounce personal salvation for the sake of others. He is permeated with boundless good-will towards all beings. He identifies himself with all—irrespective of caste, creed, or colour. To him nothing gives more delight than to feel that all are his brothers and sisters. Since he is the embodiment of *Metta* he fears none, nor does he give cause for fear to any.

In the *Maha-Dhammapala Jataka* (No. 385) it is stated that the Bodhisatta, though yet a boy of seven months, extended his loving-kindness with equal measure towards his father, who ordered him to be tortured and killed, towards the executioner who carried out the order, towards his loving mother, and himself.

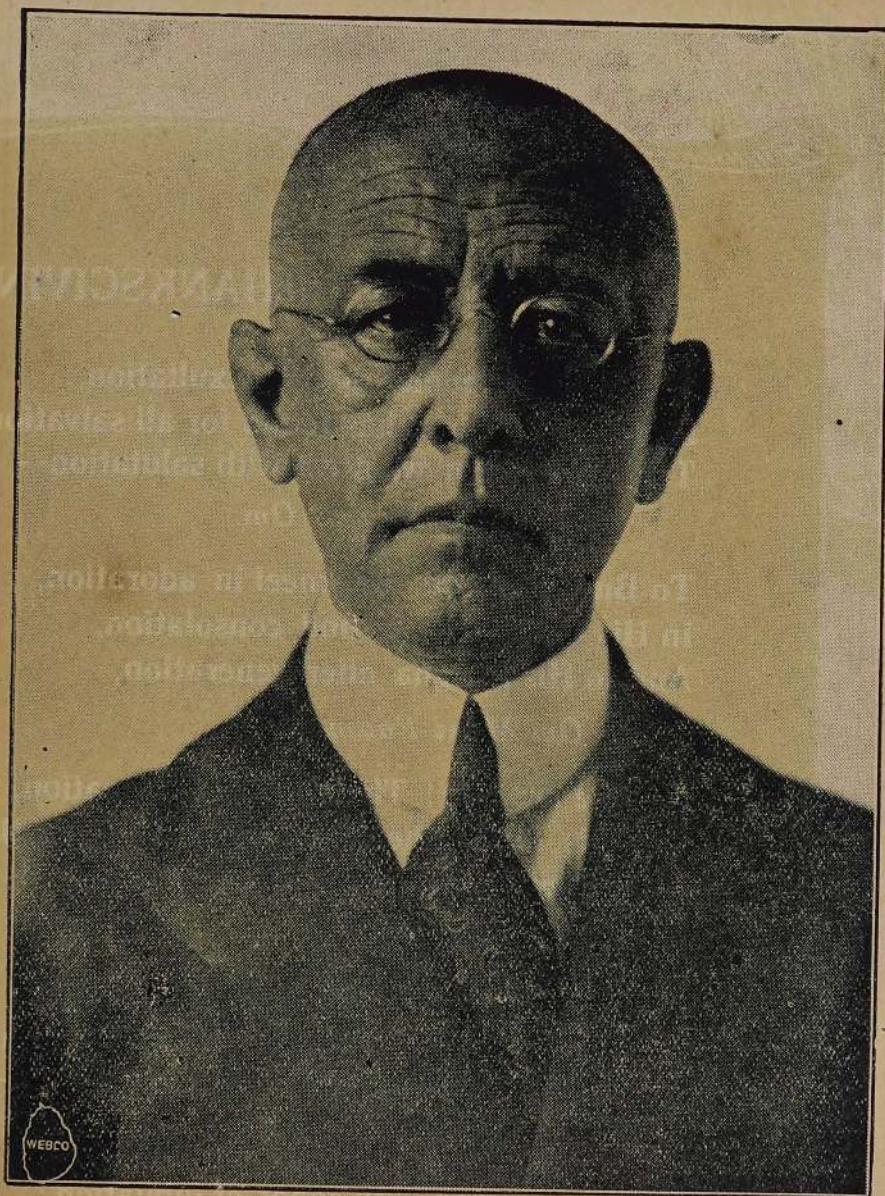
The last, but not the least, of the Paramis is *Upekkha* or Equanimity. The commentarial explanation of the term is consideration in the light of justice. According to this interpretation the Pali term has a far wider connotation than the English equivalent.

Slights and insults are the common lot of humanity. So are praise and blame, loss and gain. In all the varied vicissitudes of life, a Bodhisatta stands unmoved like a firm rock,* exercising equanimity and endeavouring his best to be constantly cheerful and happy.

In times of happiness and in times of adversity, amidst praise and amidst

blame, he retains a balanced mind.

"Just as the earth, whate'er is thrown
Upon her, whether sweet or foul,
Indifferent is to all alike,
Nor hatred shows, nor amity,
So likewise he, in good or ill,
Must even-balanced ever be."



Prof. GIUSEPPE DE LORENZO, D.Sc., (TRANSLATOR OF
MAJJHIMA NIKAYA INTO ITALIAN.)

dux inquieti turbidus Hadriae,
nec fulminantis magna manus Jovis;
si fractus illabatur orbis
impavidum ferient ruinae "



A SONG OF THANKSGIVING.

Come all ye Peoples, join in exultation,
Buddha, our Lord, has found for all salvation.
The Triple Gem we greet with salutation—

Om Mani Padme Om.

To Buddha, Lord, we kneel in adoration,
In His Good Law we find consolation,
And to His Sangha offer veneration,

Om Mani Padme Om.

Yes, we are free! The folk of every nation,
Animals, birds, the whole world-wide creation
No longer pray to gods in supplication—

Om Mani Padme Om.

Gone is the fear, the dread, the agitation,
Within ourselves is strength to meet temptation;
Now we can conquer sin and degradation—

Om Mani Padme Om.

Let the sky ring with songs of jubilation;
Past are the days of woe and tribulation;
Buddha, our Lord, has brought to all salvation—

Om Mani Padme Om.

Geraldine E. Lyster.

THE HOLY TRIPLE GEM.*

*Friends may from us like shadows glide,
And foes work harm by stratagem ;
Yet shall we find a friend and guide
In thee, O Holy Triple Gem !*

*What though we may forsaken be,
Yet we'll the tide of evil stem,
And e'er from enmity be free
Through thee, O Holy Triple Gem !*

*Who brings us freedom, rest, and peace
Dearer than heaven's bright diadem,
And joys that never, never cease ?
'Tis thou, O Holy Triple Gem !*

*Of justice, self-control and love
The world's most noble, best emblem ;
The stay of men and gods above
Art thou, O Holy Triple Gem !*

*And they shall see their joys increase,
And ne'er shall know grief, pain or shame,
Who look for comfort, joy and peace
To thee, O Holy Triple Gem !*

Henrietta B. Gunetilleke.

* In Buddhist literature the Buddha, the Dhamma, and the Sangha, the Three Refuges, are often called the Tri-ratna, i. e. the Triple Gem—Edd. B. A. of C.

All these Paramis have to be cultivated continuously throughout the enormous periods previously mentioned.

In addition to all these he has to practise the following three modes of conduct (*Cariya*)—namely, *Atta Cariya*, working for self-development; *Natyattha Cariya*, working for the betterment of one's relatives; and *Lokattha Cariya*, working for the amelioration of the whole world.

By the second mode of conduct is not meant nepotism, but an endeavour to promote the well-being of one's kinsfolk, without in any way jeopardising the interests of those outside one's family circle.

Practising thus the ten *Parimis* to the highest pitch of perfection, developing the three modes of conduct as circumstances permit, giving the five kinds of Dana as occasion demands, he traverses this tempest-tossed sea of *Sansara*, wafted hither and thither by the irresistible force of *Kamma*, manifesting himself at the same time in multifarious phenomena.

Now he comes into being as a mighty Sakka or as a radiant Deva, anon as a human being high or low, again as a helpless brute and so forth, until he finally seeks birth in the Tusita heaven, having consummated the Paramis and anxiously awaiting the opportune moment to appear on earth and blossom as a Samma Sambuddha.

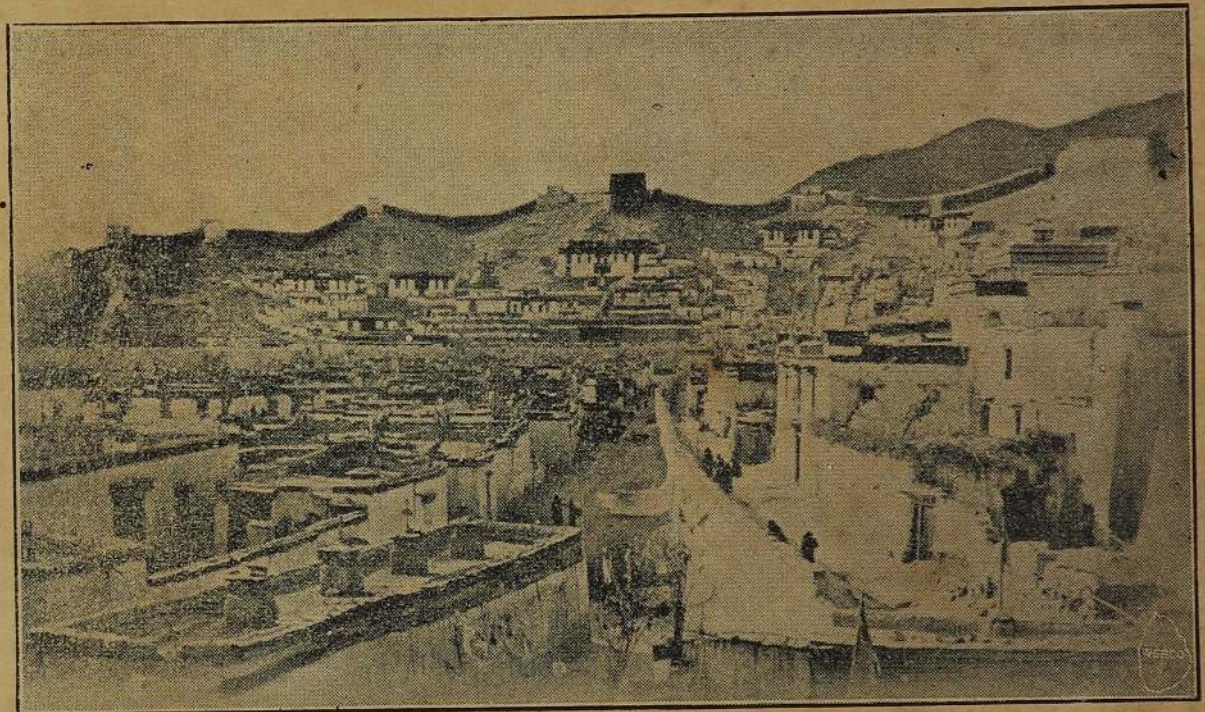
It is erroneous to think that a Bodhisatta purposely manifests himself in such diverse forms in order to acquire universal experience. No person whatsoever is exempt from the inexorable law of *Kamma*. It is law in itself. It alone determines the future birth of every individual, except of course in the case of Arahants and Buddhas who have put an end to all life in a fresh existence.

However it may be mentioned that a Bodhisatta is accredited with a special power, by the force of his own *Kamma*, when, for instance, he is reborn in a Brahma realm where the life span extends for countless aeons, thereby depriving him of the opportunity to perfect the Paramis. In such a case, by will-power he ceases to live in that sphere, and comes to life in another place best suited to his temperament.

Apart from this *Adhimuttikalakiriya* (voluntary death), as the Pali phrase runs, the Jataka commentary states that a Bodhisatta enjoys the special privilege of not seeking birth in eighteen states, in the course of his wanderings in *Sansara*,

as the result of the potential *Kammic* force accumulated by him. For instance, he is never born blind or deaf, nor does he become an absolute misbeliever (*Niyata Micchaditthi*), who denies *Kamma* and its effects. He is born in the animal kingdom, but never as a creature larger than an elephant or smaller than a snipe. He is to atone in the ordinary states of misery (*Apayas*), but is never destined to the *Avicis*. A Bodhisatta does not also seek birth in the "Pure Abodes" (*Suddhavasa*)—the camping place of Anagamis and Arahants—nor in the formless realms where one is deprived of the opportunity to be of service to others.

It might be asked: Is the Bodhisatta aware that he is aspiring to Buddhahood in the course of his rebirths? He may or may not be.



Photograph by Madame Alexandra David-Neel.

GYANTZE, SOUTHERN TIBET. (THE MONASTERY IN THE BACKGROUND.)

According to the Jatakas it appears that at times he is fully cognisant of the fact that he is striving for Buddhahood. *Visayha Setthi Jataka* (No. 340) may be cited as an example. In some births as in the case of the *Jotipala Manvaka*, (*Ghritikara Sutta* No. 81 *Majjhima Nikaya*), he seems to have been perfectly ignorant of it, so much so that he starts abusing the Buddha at the mere utterance of the term.

Hence, who knows that we ourselves are not Bodhisattas who have dedicated our lives to the noble purpose of serving the world? Let us not be discouraged by the thought that the Bodhisatta ideal is a Herculean task, reserved only for supermen. What has been accomplished by one could also be accomplished by another with necessary effort and enthusiasm. Let us too endeavour our best to utilise every unit of energy and each moment of time to work disinterestedly for the good of ourselves and others, having for our object in life—the noble ideal of *service* and *perfection*.

THE WAY TO HAPPINESS.

[BY THE REV. BHIKKHU D. PANNASARA.]

BEFORE we seek a way to happiness, we must understand what sort of happiness we are trying to obtain. Most people think that we derive happiness from our pleasant surroundings and environments. But the Buddhist idea differs widely from this. From the Buddhist point of view everything that is desired by us is associated with pain and suffering. All the beautiful forms loved by man, all the melodious sounds desired by man, all the fragrant odours liked by man, all the sweet tastes appreciated by man, and all the pleasant contacts craved for by man bring pain and suffering to him in their turn. As they are not long-lasting, as they are not permanent, man must some time or other separate from them. That separation itself causes misery. When we compare the pleasure which we gain with the pain and suffering caused by our surroundings and environments, the amount of pleasure seems to be a negligible quantity. Therefore, we maintain that the more we have of pleasant surroundings, the more we must suffer through the loss of them; and thus they do not bring us permanent happiness. Our Master says, "Happy indeed we live, we that call nothing our own; feeders on joy shall we live." The Master renounced all his belongings. But as this is not a thing which can be done by the ordinary man we cannot insist upon that here; we need only understand that we cannot derive happiness in this ever-changing world through anything to which we are attached.

Now, someone might say that if the foregoing is true there can be no happiness in this world. The followers of all religions other than Buddhism are waiting to enter some eternal heaven at the end of this life; therefore they do not mind the pain and suffering during this short lifetime. We Buddhists have no god to put us on probation. To us our own doing is god. Thus we know the way to be happy even in this life. Where does happiness exist? It exists nowhere but in our own mind. To seek happiness elsewhere is an act of mere ignorance. Therefore, we must try to protect our minds, not allowing them to be polluted by the passions. Covetousness, hatred, and delusion are the chief passions which pollute the mind, and bring unhappiness into it.

The Master says, "Happy indeed we live, among those that hate, unhating. In the midst of men that hate, free from hatred dwell we." Everyone can understand that when man is free from the passions at least for the time, and when he is tasting of the sweets of solitude and tranquillity that he is happy. When the mind is entirely free from the passions, then man is entirely free from pain and suffering, and he enjoys real happiness. This is the sort of happiness we can obtain in this life; and the person who has attained this state is happy for ever. This happiness we call Nibbana; because it is free from craving. The Buddha says, "There is no fire like lust, no ill fortune like hatred; there is no misery like the constituents of existence, no happiness higher than the peace of Nibbana." This is the sort of happiness we are trying to obtain.

Next we must consider whether we can obtain everlasting happiness by following other teachings. Now the world is gradually learning to exercise the reason before believing anything. Every thinking man knows and therefore believes that all composite things are subject to decay. Those two principles, namely, (i) to reason before believing and (ii) the impermanency of all compound things, were taught by the Buddha twenty-five centuries ago. If everything is impermanent, how can there be an eternal god or an eternal heaven. Therefore, the hope to be saved by a god, who himself is subject to decay, is no more than a mere act of ignorance. Thus, we maintain that methods taught in god-religions to obtain everlasting happiness are unable to achieve their purpose.

Now comes the question: Is the method taught by the Buddha able to lead us to happiness? The Buddha never said that he would save the world. On the contrary he says, "You must labour for yourselves; the Buddhas are only teachers." We venerate the Buddha not because he is waiting to save us from our miseries, but because he has taught the world the great law he discovered after strenuous effort, or I may even say, after a struggle of life and death.

Therefore, without venturing to answer the above question, I will adduce the method taught by the Buddha as necessary to be practised by the individual who wishes to obtain



Photograph by Madame
Alexandra David-Neel.

A LAMA HERMIT.

that supreme happiness of Nibbana.

Once a certain individual coming to the Buddha asked this question:—"Venerable Sir, mankind is entangled in craving within and without. Hence would I ask you this: who is able to disentangle himself from this tangle?" The Blessed One, questioned thus, uttered this stanza in answer:

"The man discreet, on virtue firmly set,
 In intellect and intuition trained;
 The man with keen discrimination blessed,
 May from this tangle liberate himself."

If I explain these words of the Master in some detail it will be as follows:—

The wise man who desires to obtain supreme happiness through putting away the craving by which he is bound to the world, by which he is made to be entangled within and without, must establish himself in virtue first of all. Buddhaghosa, the great commentator, says, "Here by virtue is meant the happiness caused by religion in its beginning. For, from such expressions as: 'what is the beginning of the moral state?'—'the virtue of great purity' and 'the refraining from all evil', it is evident that virtue is the beginning of religion. Since it bears such merit as absence of remorse, it is happy." Whatever may be the different meanings of the word virtue, here it applies to the cleansing away of the corruption of all misconduct.

Even if the individual who practises virtue cannot entirely remove the passions in his mind within the present life, he is rewarded with various advantages such as absence of remorse. The Master says, "Ananda, moral acts have absence of remorse as benefit and advantage." On another occasion He says, "Householders, there are five advantages in the fulfilment of virtue. What are the five? First, householders, the virtuous man, endowed with good qualities, acquires much wealth chiefly owing to the effect of the absence of negligence. Secondly, a good report is noised abroad of the virtuous man. Thirdly, to whatever assembly the virtuous man goes, he enters boldly and unperturbed, whether it be an assembly of princes, of Brahmins, of laymen, or of monks. Fourthly, the virtuous man dies in the full possession of his senses. Fifthly, the virtuous man, on the dissolution of the body, reaches a happy abode in rebirth. These are the

five advantages of the fulfilment of virtue."

What should be done by a man so as to earn the right to be called a virtuous man? The shortest answer to this question that I can give, is this:—If a man does not harm any living being whatsoever, and helps and rescues others, him we call a virtuous man. This is the first part of the method taught by the Buddha. In our scriptures this virtue or upright conduct is called Sila, and in reference to the Noble Eightfold Path it is nothing else but right speech, right action and right livelihood.

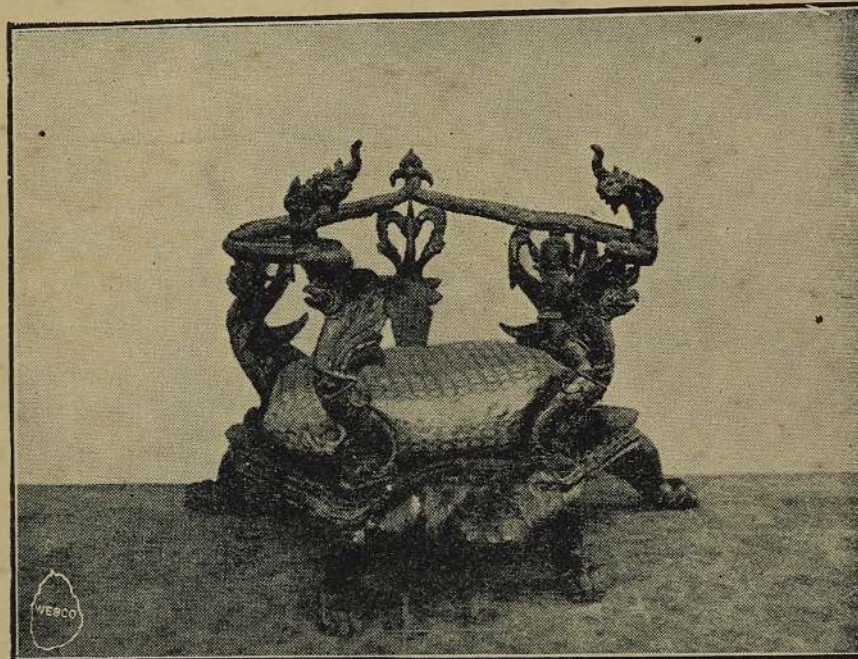
Then the individual who is endowed with virtue, and who desires the happiness of Nibbana, begins the training of the mind. He tries to keep his mind always dwelling on good points. Knowing that many people go astray by being enslaved to their minds, he strives to train the mind to be his slave. When we begin to study a new subject, it presents

itself to us as very difficult. But when we persevere in it, when we get used to it, we sometimes discover that it is not difficult at all. It is the same with the training of the mind. In the beginning, it seems very difficult, nay, it is extremely difficult to guard, and difficult to control the mind. But if once it is controlled or guarded by a wise man, there is no other thing so well able to bring happiness.

The Master says, "Difficult to grasp, exceedingly subtle is the mind, ever in quest of delight. Let

the wise man keep watch over his mind. A guarded mind brings happiness." Further, "Neither mother, nor father, nor kinsfolk, nor any other can work a man such good as is wrought by a rightly directed mind."

An untrained mind can be compared to a wild horse. As the wild horse must be confined within a certain place, similarly, the untrained mind also must be fixed on certain points, in order not to give it free scope in quest of delight. The fixing of the mind on some point is called Samadhi or meditation. There are forty subjects given in the scriptures for meditation, one of which should be chosen in accordance with the character of the individual. For instance, if the individual is a wrathful person by nature, he must practise meditation on friendliness. In this way he can train his mind to behave according to his own will. Then he begins to train his intellect. As upright conduct helps the act of training the mind or meditation, so meditation helps the



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 • PNOM PENH, CAMBODIA: PREACHING CHAIR, ROYAL LIBRARY.

act of developing the intellect. What should be done by him to train the intellect? He must study and repeatedly ponder over the five aggregates, namely, body, sensation, perception, mentalities and consciousness. He must study and ponder over the twelve objects of sense, namely, eye and form, ear and sound, nose and smell, tongue and taste, body and contact, and mind* and mental activity. He must study and ponder repeatedly over the four noble truths, namely, suffering, the cause of suffering, the end of suffering and the way that leads to the end of suffering. He must learn and recall again and again the chain of causation. In short he must study thoroughly all those psychological problems which are the foundation on which knowledge is built up. By this means he will understand the true nature of the world, and will obtain spiritual insight by realising the impermanency, suffering and ego-lessness of composite things. He will, so to speak, cut the string of craving, by which he is bound to the world, and will liberate himself. Craving alone causes rebirth; nothing else causes rebirth. Therefore to him there is no more rebirth nor suffering in the world. He will attain the supreme happiness of Nibbana, the entire extinction of the three fires of lust, hatred and delusion. This is the method taught by the Buddha as necessary to be followed by the individual who is seeking happiness. There is neither self-mortification in this method, nor self-indulgence; neither burnt-offerings to be made, nor prayers to be uttered; because there is no god to be pleased, or, I may even say, to be bribed. This method is nothing but the way to self-enlightenment. Whether one is a Buddhist or not, the study of such a teaching can only bring good. There is nothing in it to blunt intellectual power, or to taint

goodness of character. On the contrary it is the highest philosophical system which serves as a foundation for knowledge, and the highest system of ethics ever known to mankind.

There was a period in history in which priest-craft was the great impediment to the progress of knowledge. But the Buddhist monks were never accused of this offence. Our Master taught the world to think, to analyse, and to reason; our elders did the same. The intelligent and thoughtful man is always friendly towards Buddhism. There is nothing unreasonable in the teaching of the Buddha. There is neither dogmatic commandment nor dogmatic statement. Every word of the Buddha is supported with striking examples. Thus, Buddhism always has an appeal to courageous thinkers. But wisdom and learning alone are not sufficient to subdue the thousands of vicious thoughts in one's mind. Therefore people must be trained in accordance with religious rules. Although a man can be virtuous when he is helping and rescuing others, and avoiding the reproaches of his own heart, as well as of the world, to complete his life he needs guidance in a true religion. Benevolence ever comes to the mind of him whose thoughts are inclined towards religion. The religious man's conduct is sweet, and his heart is tender and pure. So we see the world needs religion. Therefore if one wants to be an unfettered thinker, and at the same time to be religious, one can succeed in both aims by following the teaching of the Buddha. Moreover at the end it will lead one to the supreme happiness of Nibbana.

May all beings be happy.

RATIONALISM AND TOLERATION.

[BY EDWARD GREENLY, D. SC., F. G. S.]



IN the course of the last twelvemonth, the world has been astonished at an unexpected and terrible phenomenon: the persecution of religion by the government of Soviet Russia.†

For when all due allowance has been made for exaggeration, no doubt now remains that the Soviet government has embarked upon a deliberate campaign of persecution. Moreover, it is a remarkable feature of this campaign that it appears to be directed, not against Christianity in particular, but against religion in general, for even the Mohammedan subjects of Russia seem in some measure to have suffered from it. How singular, that Christianity and Islam, those ancient enemies which tore each other to pieces for centuries, should now find themselves companions in misfortune.

As for the Russian Church: it is but reaping what it has sown, for even in our own time, its hands have been anything but clean in this matter. In Western Europe, nevertheless, there has been a loud outcry, and all kinds of churches, oblivious of their own past history, have been protesting with vigour. Oddest of all, the Pope has come forward as a champion of religious liberty! His Holiness is probably right in reckoning on the ignorance of Northern Europe, where few people seem to be aware that in a comparatively recent edition (1905) of the Catholic Directory the Holy Inquisition is accorded the first place among the sacred congregations of the Church.‡

The concern of the present article, however, is not with these protests, grotesque though be their inconsistency. Its concern is with the causes of this terrible phenomenon. And

* In Buddhist philosophy the senses are six in number the mind being counted as one of them.—Edd. B.A.C.

† This journal, of course, is not the place for discussion of Communism or any other economic system. But being a religious journal, no apology is needed for the discussion of the problems of religious toleration.—E.G.

‡ In fact since I wrote the above, His Holiness has been complaining that Protestant missions in Rome "are permitted by the authorities."—E.G.

we will endeavour to consider it, not specially in connexion with Soviet Russia, but in connexion with what is known as "Rationalism", in general.

Now the first consideration, without which we cannot proceed a step, is to realize that nothing is to be gained by discussing the tolerance or intolerance of a body unless it has had opportunity to persecute: unless it has been "in command of the secular arm." That is the crucial test. What systems have been tried thereby, and emerged with a clean record?

In the *R. P. A. Annual* for 1925 I wrote as follows:—"Of the Christian bodies which have been in command of the secular arm, one only, the ('Quaker') Society of Friends, has refrained from the practice. From an honourable exception within, let us turn to a contrast without, which is no less honourable, and on a vastly greater scale, both in the matter of numbers and of time. The record of Buddhism is now well known, and no one can deny that every one of the circumstances to which the European apologist usually ascribes intolerance has been present in full measure. It has existed in the world for 2,500 years, it has been disseminated among 500,000,000 of men, and those of extremely diverse races and conditions, some of them civilized and philosophical, some of them wild, violent, and primitive. It has been confronted by several powerful competing systems. It has diverged into a number of subdivisions, sects, or churches. The original purity of its teaching has often become dimmed by degeneration and corruption. Above all, from the Asokan age to the present day, it has over and over again, for long periods, and in countries where its most formidable competitors were present, been in command of the secular arm. Yet it claims, and the claim is admitted by every scholar, that in spite of all this, it has never fought a religious war, has never shed one drop of blood, has never persecuted any other religion, and that no Buddhist sect has ever persecuted any other Buddhist sect."*

Well, Rationalism has repeatedly thrown stones, and with justice, at the Christian churches for their terrible record in this matter. It can do so no longer. Its turn has come. It has been in command of the secular arm. It has been tried by the crucial test, and—it has been found wanting. Why?

In the years 1924 and 1925 I published, in this *Annual*, in the *R. P. A. Annual* and in *The Literary Guide* (Watts & Co.) four articles, entitled "The Term God as the Name of a Person", "Types of Monotheism", "Theocratic Imperialism", and "Sources and Types of Religious Intolerance". They were closely inter-related, and ought properly to have been successive chapters in a book, all being intended to lead up to the subject of the fourth of them. Re-reading them, now, they still seem to me to be thoroughly sound from the point of view of scholarship; though, were I writing them today, they would be worded with more sympathy for the better aspects of Christianity. Here, of course, there is not space to recapitulate their arguments: but it is necessary to state briefly their principal conclusions, which are as follows.

(1) That "Ho Theos" of the New Testament is really the Yahwe of the Jews. (2) That there are two distinct types of Monotheism, the Abstractive and the Selective, that the Selective is both intellectually and ethically the lower of the



Photograph kindly lent by Mlle. Karpeles, of the *Bibliothèque Royale du Cambodge*.
PNOM PENH, CAMBODIA: BACK VIEW OF PREACHING CHAIR
SHOWN ON P. 45.

two, and that it (unhappily) was the type which Christianity took over from the Jews. (3) That the Roman Empire, comprising as it did the whole of the known civilized world, saturated the minds of men with the idea of Universal Dominion. (4) That this, combined with Selective Monotheism, resulted in what I have termed Theocratic Imperialism. (5) That there are two types of Religious Intolerance, a sporadic and temporary, which is an incident of advance; and a reactionary or anachronistic, which may arise in highly developed

societies. (6) That Theocratic Imperialism tends, almost inevitably, to develop this reactionary and perilous type.

But what, it may well be asked, has all this to do with the matter in hand? We all know that Yahwe, and Theocracy, are anathema to Rationalists, of whatever nationality: how can intolerance on their part be due to any of these things?

Perhaps I can best reply by quoting from the final paragraph of my article of 1925:—"Another caution may be borne in mind. In communities where anachronic intolerance has prevailed for many centuries, it may be subconsciously present in the mental make-up even of those who have repudiated the beliefs which have sown the deadly germ." Moreover, some 15 years previously, long before I had thought of distinguishing between types of intolerance, I had published in *The Literary Guide* a short article entitled "The Days

* Vide Rhys Davids, *American Lectures*, p. 116.

of Persecution", from which I extract the following:—"Children, then, albeit very rebellious children, of this same Christianity, we receive from it not merely those noble qualities and inspirations for which it must ever be loved and honoured by mankind; we receive also, and cannot help receiving subtly interwoven with our mental fabric, the *damnosa haereditas* of its terrible intolerance. We have, in fact, as some of our Oriental friends would put it, a most dangerously intolerant Karma. And it is far too much to expect that a Karma stored up during some 19 centuries* can be eliminated in a paltry 80 or 90 years. Yet until it is eliminated, there must always remain a danger that provocation and opportunity, combined, may rouse once more the slumbering tyrant within us." Finally, in 1927, in an article (also in *The Literary Guide*) on "Types of Religious Propaganda", I uttered a similar caution that "In the heat of conflict there is moral danger; danger lest its [i. e. Rationalism's] more eager and vigorous advocates be led into expressing themselves with a bitterness hardly less than that of the system which they are assailing."†

Thus, far-fetched though it appear at first sight, we seem to find a clue to the nature and origin of the phenomenon which is the subject of our enquiry. For Europe has been the scene, throughout some 15 centuries, of this reactionary type of religious intolerance. Its reappearance, therefore, need be no surprise to us. Moreover, it is instructive to note that, whereas active persecution (as distinguished from mere religious inequality) at the hands of the churches has ceased for some time in Western Europe, it went on in Russia down to 30 or 40 years ago. That country, accordingly, is the

first in which it has reappeared, this time at the hands of Rationalists, and with alarming promptitude. Doubtless those Russian Rationalists have no suspicion that the course which they are taking is really derived from Theocratic Imperialism! Had they suspected this, they might have thought twice before embarking on it.

But the passages quoted from my old articles were written without a thought of Soviet Russia. "The Days of Persecution" indeed, was written several years before the Great War, when the Tsardom still appeared unshaken. The warnings they contained were addressed to the Rationalists of my own country, and some recent episodes have made me fear that those warnings were not quite superfluous.

Finally; the subject can be approached in another manner. Macbeth, at the outset of that immortal tragedy, had not the least idea that he would ever do what he is really just upon the point of doing. Had it been put to him in plain straightforward terms, he would have repudiated it with the utmost horror. Then come the subtle suggestions of the witches, with their two-thirds fulfilment:—

All hail, Macbeth! hail to thee, thane of Glamis.
All hail, Macbeth! hail to thee, thane of Cawdor.
All hail, Macbeth! that shalt be King hereafter,

fatally turning his thoughts to the unfulfilled remainder. Even then, his nobler nature keeps on shrinking back in horror:—

I dare do all that may become a man:
Who dares do more, is none.

Yet he does that "more", after all. *Rationales: de vobis fabula*

Necessity and Freedom in the Light of the Karma Doctrine.

[BY BRAHMACARI GOVINDA.]



HE Buddha has not only proclaimed the possibility of the highest freedom and characterised it as being free from attachment to things through the recognition of their true nature and the insight that it is not *they* which bind us in fetters, but our own craving; he has in addition made known the way to the realisation of this highest ideal. This freedom which consists in no longer being attached to anything, is to be distinguished from the fictive freedom of fleeting moments of emotion in which we feel ourselves superior to things simply because they are going according to our will, in this regard, that it is never again transformed into Karmic necessity, but ever and always creates fresh freedom until that final freedom is reached in which all Karma comes to rest because no new energies of mental images and bonds (*Saṅkhārā*) are any longer produced.

That the abrogation of Karma, according to the Buddhist apprehension of things, is attainable, namely by Buddhas and Arahans, proves that Karma and the mechanical causality of the materialistic theory of the world are by no means the same thing. The *Paticcasamuppada* is not a causal formula within the framework of a rigorously unconditional succession of cause and effect. It is rather a conditional formula, a formula which is meant to express a conditioned arising, a mutual relationship of dependence which may present itself equally well simultaneously and also as a succession in time, since each phase contains the entire process, be it as seed, be it as fruit. "Ignorance" (*Avijjā*) is not the "cause" of Consciousness (*Viññāṇa*) and its idea-energies (*Saṅkhārā*). Sensation (*Vedanā*) is not the "cause" of Craving (*Tanhā*), and still less is Craving the necessary consequence of Sensation. But, where there is Craving,

* The correct number is 15 centuries, for it ought to be dated from the final suppression of Paganism in the Theodosian Code of C. E. 390.—E.G.

† A danger which I do not think I completely escaped myself. True: in my old articles I find very few expressions to regret. But I have now lost all taste for controversial subjects of that kind, and wish that I had not spent my time upon these. There is work to be done which is of vastly greater value, and I have none too many years left in which to do it.—E.G.

there must also be Sensation. And where there is Sensation, there must also be Consciousness. Where, however, there is Craving-producing consciousness, there must also be Ignorance. Literally the formula runs: In dependence upon Ignorance (*Avijjā paccaya*), Idea-energies (*Sañkhārā*); in dependence upon Idea-energies, Consciousness; and so on down to Suffering. Since the entire series is to be thought of as a circle, every link can be combined with another (as is, in fact, carried out in the *Paṭṭhāna*), and, indeed, in whichever succession one chooses. Thus, "*Viññāna paccaya sañkhārā*" is just as correct as "*Sañkhārā paccaya viññāna*", or "*Tanhā paccaya sañkhārā*", and so on. Thus we have here neither a purely temporal, nor yet a purely logical, causality, but a living, organic relationship, a simultaneous intermixture, juxtaposition, and succession of all the links, in which each, so to say, represents the transverse summation of all the others, and bears in itself its whole past as well as all the possibilities of its future. And precisely on this account the entire chain at every moment and from every phase of it, is removable, and is neither tied to "causes lying in an unreachably distant past", nor yet referred to a future beyond the limits of vision in which perhaps, some time, the effects of these causes will be exhausted. Only thus is the possibility of becoming free conceivable, for how could causes heaped up since beginningless time, and working on with natural necessity, ever come to an end? The idea that the consequence of all deeds, whether of a mental or corporeal kind, must be tasted to the very last morsel, and that through every most trivial action, through every slightest motion of the heart, one is further involved in the inextricable net of fate, is assuredly the most frightful spectre that the human heart, or more correctly, the human intellect, has ever conjured up; for only the subsequent conceptualising and concretising of the vital connections of destiny could, out of the living, individual conformity to law of our being, manufacture the blind necessity of a natural law. It cannot be too often emphasised that every content of consciousness, or every deed, brings forth Karma. There is such a thing

as doing without deed! Has there not been, according to the canonical view, an active, and yet a Karma-free, Buddha? For the *Saṅkhāras*, the Karmic idea-energies, immediately upon his enlightenment were abolished; and of his own free resolve he turned back into the world in order to show the way to release to those imprisoned therein.

"But," it may be objected, "how was it possible that the Buddha, shortly before his Parinirvana, was subject to sufferings?" At this point there is this to be said, that the highest types of the human mind also, are not always and exclusively bound to the one type of consciousness corresponding to their nature, but that they may be subject temporarily to the after-effects of lower states of consciousness,

especially so in the domain of the corporeal, for the body by its nature is just materialised Karma, the consciousness of past moments of existence made visible. Karma is nothing else but the acting principle of consciousness which, as effect (*Vipāka*), also steps into visible appearance. The appearing form is thus essentially "past", and therefore for him who has mentally developed out of and beyond it, is felt as something alien. The whole misunderstanding of the matter, the dualistic mode of envisaging body and soul, mind and matter, and so on, is based upon this feeling, and precisely on this account, is pro-

claimed in the leading ranks of mentally elevated men. For as regards the masses of men (even if they agree with the letter of this proclamation so far as its wording goes) whose consciousness has not yet grown beyond that of the *form* of consciousness, the body with equal right is to be called the present, in so far as it corresponds to the standing mental state. With the Karma of the Saint who still remains bound to corporeal form, it is as with a heavy pendulum which after the ceasing of the original impulse, still continues to swing for a long time. The longer and the heavier the pendulum, all the slower the swinging. The shorter and the lighter the pendulum, all the quicker the swinging. Matter corresponds to the heavy pendulum with slower, more persisting swinging;

ON STUDYING THE BUDDHIST SCRIPTURES.

Like a cool breath of peace from the past come the words,
"Thus have I heard";
And the sun sank to rest in a glory of gold,
Not a leaf stirred,
But my spirit awoke full of joy to attend,
Tuned and prepared.

Once again I am hearing my dear Lord discourse
Here in this place,
And the words that I hear are of mercy and love,
Of infinite grace,
That will teach me to open the doors of my heart,
All life embrace.

With the Lord for my guide I will yet conquer self,
His Law hold fast,
So out of the strain and the stress of the Now
Peace from the Past
Has shrouded me round, like a soft dew descends,
Calms me at last.

Geraldine E. Lyster.

the mental, to the light pendulum with quicker and correspondingly less lasting swinging. The Buddha himself says once that with more right one might look upon the body as persisting (in the sense of an absolute 'I' [Atta]) than the mind! The former holds out for at least some years of time, while the consciousness does not remain the same for even two consecutive moments. Thus does it come about that the body is not in a position to follow so quickly the changes of the mind. It adapts itself only slowly and within certain well-defined limits which depend upon the laws of the construction of matter and the relationships of the vibration of the elements.

This hybrid position of the body as the product of a long past consciousness and the basis of a present one, finds expression also in this fact, that a part of its functions are conscious and subject to the will, as, for example, the movements of our limbs, while another part runs its course, unconsciously or at least sub-consciously (subliminal) and is not subject to the will, that is, to the present, as, for example, the circulation of the blood, digestion, internal secretions, the integration and disintegration of cells, and the like. Breathing holds a middle place which out of an unconscious, has been raised to a conscious, function, and can proceed just as well by deliberate volition as automatically. Thus it is breathing that knits together the present with the past, the mental with the corporeal, the consciousness with the unconscious. It is the meditating thing, the point of departure from which we lay hold of what has become and what is becoming, and can become master of the past and the future; it is therefore the starting point of meditation that gives actuality, form and shape.

Still, in most cases, a last, unresolved remainder will be left over, for even if the mind has already come to a state of peace and harmony, that is, if the Karmic after-effects are equilibrated, or, through transmutation, removed, the Karma that is bound in corporeal form may still for a long time go on vibrating, before complete harmonising within the same (corporeal perfection, so far as such a thing is possible), or complete emancipation, takes place. To the Saint it is naturally given to withdraw himself from bodily pains with the aid of concentration; but generally speaking, so long as the body exists, so long exists also the possibility of the sensation of pain, not so much on the ground of organic disturbances (illnesses) which hardly come into consideration—for mental well-being (saintliness) signifies also bodily well-being (health)—as rather on the ground of external influences, such as, in the case of the Buddha, was the partaking of unwholesome food, or in the case of Angulimala, wounding through stone-throw-

ing, and the like. That however here also the external influence, the apparently external happening, does not dispense with the inner, fate-like connection, is clearly evident from the story of Angulimala. The robber converted by the Buddha who, in consequence of the knowledge that suddenly dawned within him, became a Saint, one day on his round for alms of food is recognised by the crowd and ill-treated so that he comes to the Buddha all streaming with blood.

The Exalted One points out to him that it is the consequences of his own deeds (Kammavipāka) that he is enduring, and encourages him to bear it patiently and quietly so as to become free from the last bonds of Karma (*Majjhima Nikaya* 86.)

Also in the *Milinda Panha* the question is raised if the Saint can still experience pain:

"Venerable Nagasena, may one who is no more to be re-born, (that is, a perfect Saint), still experience any kind of feeling of pain?"

"One kind of feeling of pain he may well experience, but another kind, not."

"Which are these?"

"Bodily feeling of pain, O Maharaja, he may well still experience; but no longer mental feeling of pain."

"How so, O Lord?"

"Since the ground and condition for the arising of feelings of bodily pain are not yet removed (for the arising of bodily pain is dependent upon the body, not upon the will), therefore he may yet experience the feeling of bodily pain. Since, however, the ground and condition for the arising of the feeling of mental pain are removed, therefore he can no longer experience the feeling of mental pain." (*Milinda Panha* II, 2.)

On this, the Bhikkhu Nyanatiloka remarks in his German translation of the *Milinda-Panha*: "The arising of mental pains is conditioned by the constitution of will of the individual. The mental feeling of pain (sorrow, grief, misery, melancholy, and despair) is always bound up with an impulsion of self-opposition, of resistance, ill-will or hatred (doso, patigho, vyāpādo) and is therefore in Buddhism looked upon as immoral. How then can one call Buddhism a pessimistic doctrine when already every *mental gloomy mood* is rejected as immoral, and one of the main meditations is that of universal joy (Muditā-bhavana)?"

We can formulate the matter as follows: The Saint is indeed not assured against bodily pains, so long as he remains conscious in the body,* but he is no longer at their mercy

* Here I recollect an incident which Dhan Gopal Mookherjee narrates of his stay in Benares. Here he visited a Brahmana who enjoyed the repute of being a wise and holy man. While he was in conversation with him and his disciples, the Brahmana's physician, along with an assistant, approached in order to operate on a tumour on the Brahmana's throat. Those present wished to withdraw, but the Brahmana quietly asked them to remain where they were and proceed with their conversation with him. When the doctor in astonishment asked him if then he did not wish to be anaesthetised, he smilingly declined. The operation was performed, and the Brahmana in perfect serenity carried on his religious talk, while the blood poured down on both sides of his throat. When the operation was finished, the doctor expressed his wonder how his patient had managed to bear such pain without even the quivering of a muscle; whereupon the Brahmana replied that he had not felt the least trace of pain, since during the whole operation he had not been present in his body at all, but his consciousness was completely concentrated on the ideas of his religious discourse.

Such a conquest of bodily pains by the method of concentration or the transference of consciousness, certainly presumes that one no longer identifies himself with his body, thus, possesses a high degree of insight and self-mastery, but it is not necessarily dependent upon the cognition of the deeper connections knit up with the past, whereby alone the evil can be annihilated at its root, through the removal of its causes. This sort of transference of consciousness may well also come into consideration only in acute cases, that is, cases lying on the surface, with which we do not deal in the following lines.—G. noolaham.org | aavanaham.org

They are now only like the clouds and lightning of a departing thunderstorm on the horizon; they concern only the periphery, but not the central point of his being into whose higher actuality he can at all times withdraw as into an impregnable fortress.

Just as in the case of a man to whom in his dream the cognition has come, 'I am dreaming', the foes who threaten to overpower him—in the thought, 'They are only my own creations'—are fearlessly allowed to approach, and can be disarmed just by this fearlessness, so in a mind that has become free (awake), bodily pains will be fearlessly met and by

that fact disarmed, in the cognition that they as well as the body which they threaten, are its own creations, its own past, now overcome. Thus melts away before the knowledge and recognition of a man's own past, and before the readiness to take upon himself the final consequences, to answer for them, also this last remainder of self-created necessity. Such a degree of courageous self-responsibility and self-cognition however, can only be present where all selfish wishing and willing is mute. The highest freedom thus consists not in willing but in letting go. Letting go, however, can be realised not in weakness, but only in the fullest exercise of strength.

JAYAMANGALA GATHA.

(From the Pali)

by George Keyt.

Creating a thousand hands for himself and with numerous weapons,

On Girimekalan*, Mara, leading the terror of armies clamorous,

Buddha, empowered with the force of his previous merit, defeated.

By the glory and grace of this Triumph may
 Victory ever surround me!

All through the darkness of night without pause, till the daybreak,

The terrible warfare infernal continued; when silent and helpless

Alavaka the demon lay prone in the calmness of Buddha's presence.

By the glory and grace of this Triumph may
 Victory ever surround me!

Nalagiri, the mountain-like elephant, hideous, maddened and burning,

Insane with wine given him, trumpeting, fearful, ferocious, eyes flaming,

Seeing Buddha, stayed suddenly, cooled and bedewed by love and defeated.

By the glory and grace of this Triumph may
 Victory ever surround me!

With his flashing and terrible weapon uplifted did Angulimala

Give chase to the Lord of Compassion, a distance of three leagues traversing,

Till the Buddha confounded him utterly, bound him with power miraculous.

By the glory and grace of this Triumph may
 Victory ever surround me!

Chinchimanika, woman most wretched and wicked, approaching the Buddha

As one with the weight and the anguish of pregnancy heavy and piteous

Accusing the Lord with harsh words, with compassionate speech was defeated.

By the glory and grace of this Triumph may
 Victory ever surround me!

Aware of the glory of Buddha, the naked ascetic Sachchaka

His knowledge of truth abandoning falsely and blinding his vision

The Lord, irresistibly dazzling with brilliance, enlightening, defeated.

By the glory and grace of this Triumph may
 Victory ever surround me!

Nando Pananda the king of the serpents, subtle with magic

In strife with the Thera, disciple of Buddha, lay helpless and fallen,

The Thera the form of the serpent assuming through power of the Buddha.

By the glory and grace of this Triumph may
 Victory ever surround me!

The Brahma god Baka, wise, learned and swift with miraculous power,

Who lay in the coils of the snake of heretical visions entangled,

The Lord liberated destroying the snake with the sword of His wisdom.

By the glory and grace of this Triumph may
 Victory ever surround me!

This Jayamangala with verses eight

Who chants and dwells upon from day to day

He will defeat all evil that assails

And at the last live in Nirvanic bliss.

* The elephant.

THE JATAKAS, THEIR ETHICAL AND HISTORICAL VALUE.

[BY THE REV. RAMBUKWELLE SIDDHARTHA THERO, M.A.,
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WE all know that the Book of Jātakas is one of the nine divisions of the Buddhist Canon. By the Jātakas we of course mean the collection of stories which Buddhists regard as accounts of the previous births of the Buddha. It is the most popular book among the Buddhists both of this country and of other lands. It was even more popular in olden days than it is today. The reasons for its popularity are many. In the first place it is a book of stories and as such is attractive and appealing to everybody. Both the literate and the illiterate, the intelligent and the unintelligent, can follow it. In the second place it teaches all the ethical and moral doctrines of the Buddha in the simplest and most concrete form and therefore its study and propagation have been greatly encouraged from the earliest days of Buddhism. One of the means by which Buddhism was swiftly propagated among the ordinary populace of India in the early days seems to have been the popularising of the Jātika stories by depicting episodes from them in the paintings and sculpture of the Vihāras and Stupas. Thirdly it is a book of knowledge for ordinary people and the lessons derived from its simple stories are applicable to everyday occurrences in their life. They were always benefited by the knowledge imparted to them by these stories. How popular these stories were and how important they were in the opinion of the early Buddhists can be seen from the fact that each shrine, each cave and each Stupa were decorated with either paintings or carvings illustrating incidents from these stories. If one were to go to Nālandā and see the newly excavated plinths of the ancient Stupas one would find many of the Jātika stories faithfully and dexterously illustrated there. Of the older Stupas the Bharahat in Central India bears the most trustworthy history of our Jātika Book. Its inner railings and gateways are full of carvings illustrative of Jātika stories. The following is a list of some of them with the legends inscribed in them in the old language:—

1. Maghādeviya Jātika (Makhādeva Jātika).
2. Isimigo Jātika (Isimiga Jātika).
3. Yam Bāmano Avayosi Jātika (Andhabhūta Jātika.)
4. Laṭuvā Jātika (Laṭukika Jātika).
5. Bidāla Jātika Kukkuṭa Jātika (Kukkuṭa Jātika).
6. Uda Jātika (Dabbhapuppha Jātika).
7. Kimnara Jātika (Takkāriya Jātika).
8. Chaddantiya Jātika (Chaddanta Jātika).
9. Isisimgiya Jātika (Alambusā Jātika or Nilinikā Jātika).
10. Vitura Punakiya Jātika (Vidhurapaṇḍita Jātika).



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In some bas-reliefs only a particular scene or characters from a Jātika are carved and labelled:—

1. Usukāro Janako rājā sivildevi.
2. Daḍanikamo cakama (Dalhanikkhamo caṅkamo).
3. Migasamadaka Cetiya (Migasammadakam Cetiya)
4. Dighatapasi sise anusasati (Dighatapassi sisse anusāsati).
5. Vaḍuko katha dohati naḍode pavate.

It is easily seen that some of these names do not tally with the present names of the Jātakas. This does not indicate that the names of these Jātakas were then not settled. These were the names by which those Jātakas were popularly known. Some of these Jātakas, again, it will be observed, have

more than one name. For instance *Kukkuṭa Jātaka* is also known as *Bidala Jātaka*.

The Bharahat Stupa was built somewhere in the Third Century B. C. The language and the letters of the legends quoted above bear unmistakable testimony to the time of its construction. The same language and the same type of letters are used in the Inscriptions of Asoka. Those interested in the subject should consult *Barhut Inscriptions* by Barua and Sinha, and also Cunningham's *Stupa of Barhut*

It is very interesting indeed to see that even the introductory portion of the Jātaka, I mean the *Nidana Katha*, is represented in the bas-reliefs of the Bharahat Stupa. Under the carving of some trees are found legends of this type:—

1. Bhagavato Vipasino Bodhi.
2. Bhagavato Sikhino Bodhi.
3. Bhagavato Kasapasa Bodhi.

All these indicate that the Jātakas existed in their present form even in the fourth century B. C.

As none of these stories mention the great empires established in India by the Mauryas or the Kushans it is certain that these stories had come into existence even before the time of Asoka the Great. Thus the view that some scholars hold that the Jātakas were the compositions of Buddhaghosa Mahāthera is not tenable. In fact Buddhaghosa Mahāthera had nothing to do with the Jātakas. These stories were introduced into Ceylon by Mahinda Thera and his followers along with other Canonical books and were left in the language of the Sinhalese people of that time. It was at a very much later date, no doubt, that they were translated into Pāli—most probably, long after the time of Buddhaghosa Thera and Dhammapāla Thera.



Photograph kindly lent by Mlle. Karpeles of the Bibliothèque Royale du Cambodge.

THE TRIPITAKA COMMISSION AT WORK IN THE INSTITUT BOUDDHIQUE, FRENCH INDO-CHINA.

After Buddhaghosa Mahāthera had translated many of the Sinhalese commentaries into Pāli and they had become very popular the Theras of those days, it would seem, thought it fashionable to have all the commentaries and other religious books in Pāli and therefore every one of the Sinhalese commentaries was put into that language to the great detriment of the Sinhalese tongue. It was at such a time that somebody undertook to translate the Sinhalese Jātaka stories into Pāli. That the *Jatakathakatha* in Pāli is a free translation of the Jātaka stories in the Sinhalese language can easily be seen by the Sinhalese idioms that are found in the Jātaka Pāli. In my opinion the very word *Jatakathakatha*, is a misnomer. It simply follows in form such words as *Vinayathakatha*, *Anguttarathakatha*, etc. The Jātaka stories are not Aṭṭhakathās. And the Gāthas *i.e.* the verses, found in them were not the kernel of the

story round which, as some scholars think, the stories have gathered. In fact the stories are the main things and the Gāthās at the end contain the morals drawn from the respective stories. The original form of the Jātakas must have been the same as we have them in our Sinhalese *Jataka Potva-hanse*. But the person (or persons) who put them into Pāli took the first line of the respective Gāthā (or Gāthās) to commence with and went on as if he (or they) were commenting on it just following the other real Aṭṭhakathās only to give the composition the semblance of a commentary. In the older division of the doctrine of the Buddha into nine groups the word Jātaka cannot indicate a Gāthā. It must refer to a story, especially to the birth story of somebody as the word *Jataka* means a biography. Thus one could without any hesitation say that by the word *Jataka*, in the old Buddhist parlance, is meant a collection of stories and not

the collection of the Gāthās found in them. They can only be called Jātakagāthās in the sense that they are the Gāthas found in the Jātakās, and by the word *Jataka* are meant the stories along with these Gāthās. The collection and compilation of these Gāthās into a separate book must have been recent. That these Gāthās had no separate existence is proved also by the fact that they are quite unintelligible without the story. Thus we can safely conclude that these Gāthās are simply parts of the stories and that the stories have not, as some modern scholars think, gathered around the Gāthās.

It is well-known that a Jātaka story always consists of three parts—the introduction, the story proper, and the conclusion. Now the introduction itself is a story which tells the circumstances that caused the Buddha to narrate the

story, and this portion, I mean the introduction, is therefore called the Vattamānakathā, i. e. the present story, and the other portion is called the Atitakathā, i. e. the past story. Now the Vattamānakathā is as useful to a student of history as the Atitakathā is to a Buddhist Upāsaka. We can gather from this portion of the story much material about the social, political, economic, religious, industrial and literary conditions of ancient India at the time of the Buddha. Dr. Richard Fick has utilised all such material contained in the Jātaka-Book in writing a very valuable volume called *Social Conditions in North-Western India in Buddha's Time*. He wrote, of course, in German, but a very good English translation of it is also available.

The number of the kingdoms whose rulers play a part in the stories is very considerable. The majority of these names as Madda, Pancāla, Kāsi, Kosala, Videha, Videha, etc. agree with those mentioned in the Vedic literature. And a few other names, such as Kāliṅga, Assaka, etc. mentioned in later Brahmanic literature such as the *Panini Sutras*, the *Ramayana* and the *Mahabharata* are also to be found. But the names of the later kingdoms, such as the Āndras, and the Pāndyas are never to be met with. This indicates, as was mentioned before, that these stories are older than these later kingdoms.

We can see also from these stories how simple were the habits of the Aryans of those days. They lived mostly in villages surrounded by forests and had for their riches cows and corn. Their dress generally consisted of two pieces of cloth called Nivāsana and Pārupana, i. e. the waist cloth and the covering for the upper part of the body. The rich took pride in wearing very soft and diaphanous clothes made of silk, but the poor had only coarse clothes made of either wool or cotton. Kāsi was famous for costly garments in those days, and Gandhāra for costly carpets. Though there was a well-established caste system, inter-caste marriages were of frequent occurrence. Meat and fish-eating was very common,

but the rearing of animals for food was severely condemned. Pigs and goats were the animals that were reared for flesh, and the men who engaged in such business were regarded as being of very low caste. The neighbouring forests supplied them with abundant game and professional hunters used to kill such animals as deer, stags, boars, snipe, etc. and bring the flesh to the village or town for sale. Kings and princes used to go a-hunting as a pastime. This is referred to even in the inscriptions of Asoka the Great who lived two hundred years after the Parinibbana of the Buddha "The former kings," says Asoka, "used to go a-hunting for recreation, but I have undertaken to visit the sacred places and the learned monks as my pastime." He called this



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THE INSTITUT BOUDDHIQUE.

Dhammayātā (Sk. Dharmayātrā) meaning Pious Visits, as opposed to Migavayātā (Sk. Migayāyātrā) meaning going a-hunting. The flesh of the peacock was regarded as a very delicious dish. The staple food of the rich was Sāli or what we call in Sinhalese *El-vee*. This kind of grain was kept for more than three years and perfumed by some method before it was ready for use. The ordinary people took Vrihi (i. e. the ordinary paddy) and the lower classes took barley, wheat, rye, etc. In every curry they used to put either Ghee (clarified butter) or vegetable oils like those of mustard or sesame. They used to take their meals seated on the floor. A small table called Ādhāraka was also used by rich people such as princes and wealthy merchants. Plates were in the case of well-to-do people made of costly metals like gold and silver.

But the ordinary people used to take their food on leaves or plates made of copper or simple earthenware plates. Bathing was an essential duty in the day's programme, and it was compulsory before participation in a religious ceremony. They used to wash their heads once a week with the boiled Āmalaki (i.e. our *Nelli*). They all wore their hair long. It was only some orders of ascetics that cropped or shaved the hair as a mark of their renunciation of worldliness and vanity. Sometimes respectable people were punished for some heinous offence by having their hair cropped. To wear garlands of fragrant flowers was a fashion with everybody, especially on festive occasions. Rich and fashionable people, and especially women, used to sleep on couches strewn thick with flowers. To besmear the floor with cow-dung and to smoke the rooms with resins, deodar, etc. was regarded as a means of purification. On hot days sandal-wood paste was applied on the body. The upper part of the body was decked with various kinds of ornaments, both by men and women; and though there was a kind of shirt known as *Kancuka* it was very seldom worn. But *Kancukas* made of some metal were a common dress of soldiers in battle. Polygamy was very common. The misconduct of women could be punished by the husbands or by the parents themselves. Such punishment included the cutting off of the ears or the nose and the cropping of the hair.

Sometimes the guilty woman was even put to death. The dead bodies of the rich were always cremated, but the corpses of the poor were left in places called *Āmakasusāna* where they remained unburied. They were eaten up by jackals, vultures and such other creatures.

The king was the head of society and he was supreme in all matters except religion. He used to look after the general well-being of the people. He advised the people in agricultural affairs, and used to help them in every way in that connection. His word was law. He was bound only by the traditions and the customs. An official called the *Purohita* advised him on religious and social matters, and ministers called *Amaccas* (Sk. *Amātyas*) assisted him in political, economic and administrative affairs. He was the supreme judge, but he was helped by officials known as *Adhikaraṇamahāmaccas* in legal administration. A considerable portion of the products of the realm belonged to him, and this sometimes amounted to one-tenth, one-eighth or even one-sixth of the

country's produce. This was the main source of his income. Customs duty was levied on all the costly things that were imported. The king had a very numerous harem collected from among the most beautiful damsels of the realm. They attended on him as handmaids and entertained him with dance and song and music on different instruments. These women were not regarded as wives and they were of different castes and of different status. His chief consort was called the *Aggamahesī* (Sk. *Agramahisī*) who was necessarily of the same caste as the king, and it was her son only who could succeed to the throne. He had several other queens also of the same caste and he could raise any of them to the high place of *Aggamahesī* at his pleasure. Misconduct on the part of these *Mahesis* and the ladies of the harem was severely punished. The king's relatives enjoyed a high position in society. The highest and the most trustworthy posts were generally entrusted to them. The king was easily accessible and even the poorest subject

could see him and speak to him. The administration of law was very severe. Treason was punished by beheading, impaling, or by burying alive. Thieves and robbers were either put to death or had their limbs chopped off. Use of abusive language was punished by a fine. There is a story relating how a man was fined eight gold coins for abusing another. The religious men, such as the *Brahmans*, *Tāpasas*,

and *Samanas* were immune from punishment.

Elephants, horses and chariots were the common means of locomotion employed by the king. These were always very richly decorated. Everything used by the king was referred to by the epithet *Maṅgala*, meaning auspicious, such as *Maṅgalaṭṭhi* (state elephant), *Maṅgalaassa* (state horse), *Mangalaratha* (state chariot) and so forth. Sometimes the word *Siri*, meaning lucky, was also used, e.g. *Sirigabbha*, *Sirisayana*, and so on. The king was very highly respected and everybody, except religious men, had to bow down before him. He was addressed as *Deva*, meaning god, indicating that he was of divine descent.

Trade was in the hands of the *Setṭhis* who were a section of the caste called *Vaiśya*. The *Setṭhis* were the richest persons in society. Sometimes they were richer than the king himself. There were guilds of traders and also of craftsmen. They were known as *Seṇi* (*Sreṇi*). At the head of the



Photograph by W. L. R. B.

RAMBUKKANA, CEYLON: DALLUGHALA TEMPLE.

traders' guild was the Setthi; and the other guilds were headed by the master-craftsmen who were called Ācariyas (Sk. Ācāryas). The Setthi used to take the products of the realm to other countries by big caravans of carts and sell them there. On their return they would bring the products of those countries to be sold at home. Sometimes they undertook very long journeys and distant lands were visited by them. We find that the merchants of Bārānasi, Sāvatti and Kosambi used to visit Patitthāna, Bhārukaccha, Takka-silā, etc. They also visited distant countries across the seas by means of sailing vessels. In the *Biveru Jataka* we hear of the frequent communications between Bharukaccha (modern Broach) and Bāveru (Babylonia of the Greeks). In *Valahassa Jataka* we read of the merchants of Bārānasi passing Ceylon on their way to countries beyond this island.

The religion of the people was simple Animism. They believed in deities residing in trees, in rivers, and on mountains and made simple offerings to them. The Brahmans were at the head of religious affairs and they used to guide the people in worshipping these deities and in all other religious matters. The kings used to hold various kinds of sacrifices where animals, and sometimes even human beings, were slaughtered and offered. The Brahmans made them believe that these rites would bring health, wealth, happiness and victory to them and to their people and country.

There lived many hermits called Tāpasas in the jungles of the Himalayan regions who used to visit the people now and then. These Tāpasas were more highly respected than the Brahmans. The reason, most probably, was that the Brahmans were selfish and sought their living at the cost of these simple minded poor people, whereas the Tāpasas were unselfish, honest and virtuous and lived away from society without being a burden upon it in any way. Subjecting the body to mortifications of various types was regarded as an act of very great virtue. Celibacy, fasting and utter disregard of the body were the commonest characteristics of these celebrated religious people. Matakabhata, i.e. the offering of food to the dead was a very common religious custom, and in that ceremony the Brahmans were fed with meat though meat is now taboo in Hindu

society. Every domestic festival was either preceded by or mixed up with some religious rites, and this custom was very much to the advantage of the Brahmans. The Vedas, only three in number, and not four as at a later day, were in existence along with the Vedāngas, but they were monopolised by the Brahmans. The simpler folk knew nothing of them.

Children were educated according to their castes. The child of a goldsmith was taught that art and nothing else. The son of a Vaisya was trained in trade or agriculture and also in letters and religion. The Kshatriya was instructed in the art of fighting and administration, and in letters and religion as well. He also had access to the Vedas. The Brahman received the full benefit of a liberal education and special care was taken to teach him the Vedas and the religious rites. There were no schools in the modern sense of the term. In each village the children were taught their respec-

tive crafts by a village teacher or instructor who was called the Ācariya (Sk. Acārya). The more famous Ācariyas were sometimes resorted to by students from far countries. The teacher was not paid, but he received every service, domestic or otherwise, from his pupils. Sometimes at the end of his education the pupil would give his instructor a present. Sometimes, the teacher rewarded



Photograph by Madame Alexandra David-Neel.

FARM AT JAKYENDO (CHERKU), EASTERN TIBET.

his best pupil by giving him his daughter in marriage. This, of course, was regarded as the greatest honour that a pupil could receive from his teacher. There was a great centre of learning at Takka-silā (modern Taxila). Students from far-off lands flocked together to this famous university. All the arts and sciences known to the people of that time were taught there. The head of this place was known as the Disāpā-mokkhācariya, (the greatest teacher of the world.)

There are many other things that we can gather from the Jātaka stories as regards the life of the people of ancient India, but I need not dwell upon them any longer as they are sufficiently well-known. It will be found that the Book of Jātakas gives us a clear insight into the ancient society of India from which our own society, I mean the Sinhalese society, gradually evolved.

Thus the Jātakas are important not only because of

the moral lessons that they impart but also because of their great historical value.

It is a matter for great regret that the study of this book is largely neglected by the Buddhists of Ceylon of the present day. Till the last generation it was the favourite book of the village folk. Even in the days of my own childhood the *Jatakavahinse* was read aloud by the resident monk of the village temple where every evening the people of the village gathered together and listened to it with great interest and devotion. Every one of the village folk knew some stories of the Jātaka Book and cited them by way of moral instruction in connection with their domestic affairs. Fre-

quently, as a pastime, these stories were told to the circle of youngsters who besieged some elderly relation with a request to "tell them a story" and grandmothers often won the love and admiration of their grandchildren only by their expertness in telling these stories.

These stories often leave so deep an impression on the reader (or listener, as the case may be) as to affect vitally his whole character and outlook. They teach the value of generosity, love and kindness, and the heinousness of selfishness and hypocrisy. They teach us to love and venerate the Buddha, the Dhamma and the Sangha and to try to remain good Buddhists throughout our life.

THE BUDDHIST CAVE-TEMPLES OF AJANTA AND THEIR FRESCO PAINTINGS.

[BY PH. C. R. JAYASURIYA.]



HOSE few who are venturesome enough to brave the dizzy climb on the dangling rope ladder which spans the gallery and the stone pocket above at Sigiriya, or do the weary trudge through the sunny jungle pathway to the Tamil ruins known as Demala Maha Saya at Polonnaruwa, are favoured with a glimpse of a School of painting that flourished throughout India between the 2nd century B.C. and the 7th century A. D., and which has been recognized by competent authorities as being unique in the history of Art for the excellence of its mural decorations. But fewer still are they amongst us who have endeavoured to find out from whence this art was introduced into this country, or if it was indigenous! We shall not try to answer these questions here, beyond saying that the local examples owe their origin to the parent School in India, more popularly known to the world of Art to-day as "The Ajanta School of Painting." So, within the limited scope of this article, the writer—who has had the opportunity to study this Art in some detail in preparation for a work on the subject which he is hoping to publish shortly—will give a short account of the Buddhist Cave-Temples of Ajanta with special reference to their fresco paintings, in the hope that it will be of some interest to the Buddhists of this country and to all lovers of Art.

and are housed in their original setting to this day, in her rock-hewn shrines and monasteries among which the Cave-Temples of Ajanta and Bagh are pre-eminent. These treasures so fortunately preserved are the happy hermitage of India, and indeed, of the larger world of Art; for they epitomise in their architecture, sculpture, and painting, the golden era of Art that prevailed in India many centuries ago.

Situated in a secluded ravine of much grandeur at the head of one of the Ghats that lead downwards from the Indhyadri Range of mountains dividing the table-land of the Deccan from Khandesh in the valley of the Tapti, (within the Dominions of the Nizam of Hyderabad), the famous Cave-Temples of Ajanta are a spectacle of great beauty in their romantic and picturesque setting.

There are three ways of approach to the Caves, all of which lead to the hamlet of *Fardepur* which is some four miles away from the Caves, where camping facilities are available to those visiting the place. The road leading to the ravine where the shrines are situated winds over low-lying hills which are covered with an abundance of flowering shrubs, or with cultivated fields of maize or corn. From thence, the visitor to the place must follow the jungle pathway studded with bright-coloured flowers and luxuriant jungle growth such as only a tropical clime can give; he will pass by towering crags contrasting in their austere grandeur with the verdant green or the azure sky above; nor will he be a lonesome pilgrim, for the many-coloured birds with their chirping songs, or the shy peep of timid wild creatures of the forest, will greet his steps at every turn. As he approaches the head of the valley the path adopts a serpentine course and takes a steady climb upwards, passing by a small stream which flows down the ravine, ascending higher he will reach the famous hermitage which Buddhist monks hewed out of the living rock nearly 2000 years ago, excavating the face of a perpendicular scarp of

The wave of culture that swept over India, influenced by the teachings of the Buddha, bore on its crest the seeds of an artistic impulse which was destined in the course of a few centuries to blossom into great beauty and create a new school of Art. Thus, the students of Indian Art to-day are favoured with a vast variety of paintings, or monumental structures, left to them by the genius of the artists of old and the generous hand of antiquity. These Art-treasures are in reality the National Galleries of India,

rock some 250 feet in height, which sweeps round in a huge curve horse-shoe wise, three-quarters of a mile in length. Above the caves, a waterfall glides musically down the valley in a cascade of seven leaps, known as the *Sat kund* the heights of which vary between 70 and 100 feet.

The twenty-nine caves of Viharas and Chaityas at Ajanta are perhaps unique among Buddhist remains in India extending throughout the period when the Buddhist religion held sway in that country. The earliest caves, a Chaitya and a Vihara, (Caves IX and VIII) are as early as the 2nd century B. C., while two others, a Chaitya and a Vihara, (Caves XXVI and I) are not older than the 7th century A. D. All the caves were thus excavated during the space of not more than eight centuries, and consist of places of worship belonging to both Schools of Buddhism, the Hinayana and the Mahayana. Of these, five or six belong to the former School, the remaining twenty-three to the latter, and these are more elaborate in their sculpture decoration.

By about the twelfth century A. D., the Buddhist religion had ceased to be a power in India, and consequently her shrines and monasteries came to be deserted, thereby falling into ruin. So complete was this desolation, that these caves were actually lost to the world for more than twelve centuries, and were only discovered by mere chance about a hundred years ago. The discovery was of such importance to the world of Art and antiquarian research, that the Government of India commissioned Major Gill of the Madras Army to make copies of the fresco paintings in the Caves. These were exhibited in London in 1866, but were unfortunately destroyed by fire. The Government then deputed Mr. Griffith of the School of Art, Bombay, to make further copies, and the task was such that it took Mr. Griffith and a number

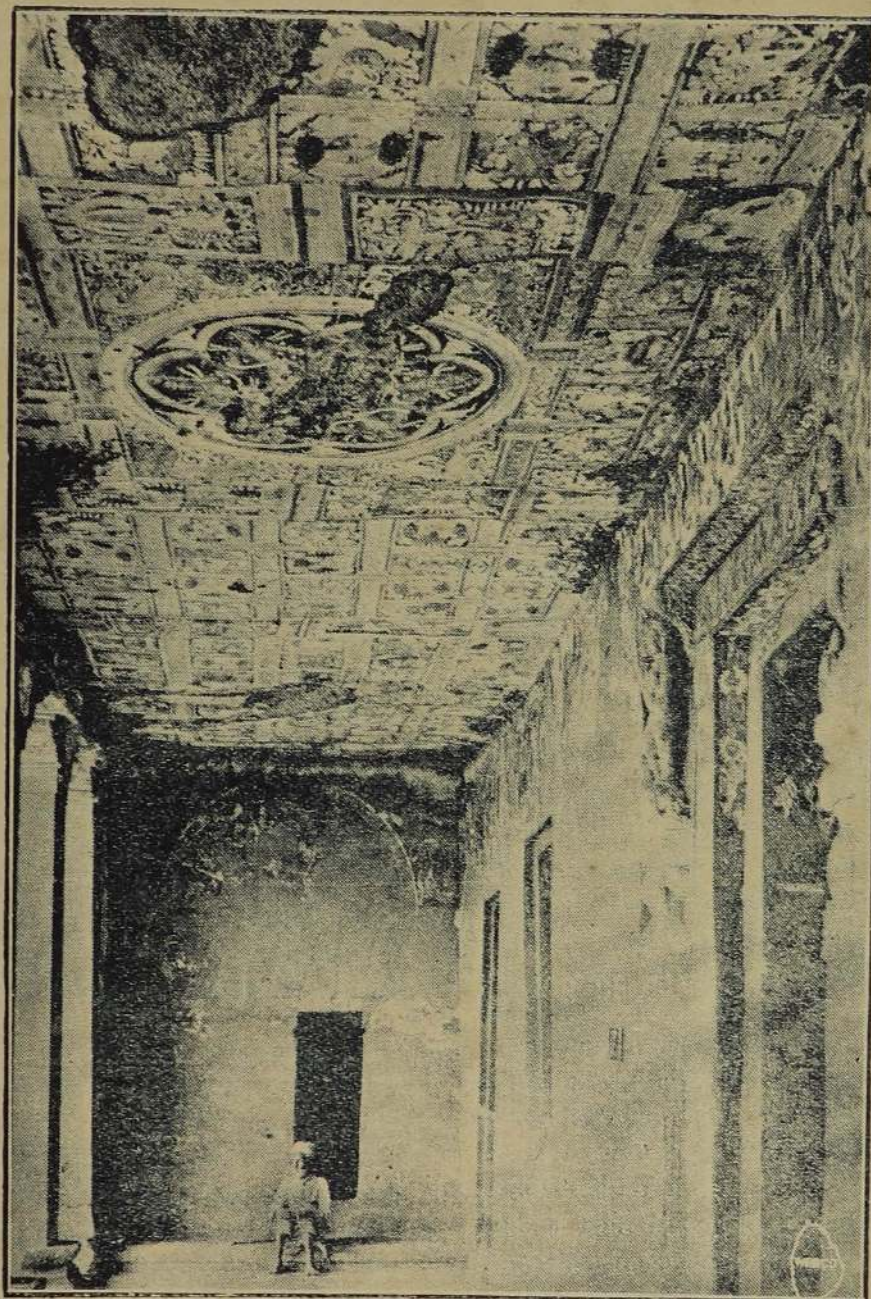
of his students some eleven years to record the more important paintings only. These were again exhibited in London, but, strange as it may seem, these too were destroyed by fire. Griffith however made fresh copies which were ultimately published in two volumes entitled *The Paintings of the Buddhist Cave Temples of Ajanta. By J. Griffith.* The only other publication of note is one entitled *Ajanta Frescoes* by Lady Herringham, published by the

India Society, London, in 1915, which was the result of the labours of Lady Herringham and a number of her assistants, during two expeditions organised by her in 1909 and 1911. These excellent publications have done much to bring before the world of Art the merits of the mural art of Ajanta, and these caves are to-day a Mecca for artists of all nationalities. Many art-critics have also written appreciative accounts of the Art of Ajanta, and Indian artists above all are turning to Ajanta in an attempt to bring about a *Renaissance* of this style of painting, not without success. Originally all the walls, ceilings and pillars were covered with paintings, but unfortunately little remains to-day owing to the ravages of time, or the vandalism of men who had no idea of the value of these treasures.

In conclusion, we shall now quote from a splendid essay of Mr. C. Venkatachalam the art-critic on the Art of Ajanta.

"The Mural Paintings of Ajanta are perhaps the

most unique and finest collection in existence. The men who produced this work were besides being creative Artists, interpretative geniuses. The truth and precision of their work are most admirable, the sweep of the brush is bold and vigorous, the colouring pure and fresh. Most of the Paintings represent incidents from the Jataka Stories of The Buddha; but although only mythical periods are represented, the actual human figures and the background used by the Artists were representative of the life of the time in which



By courtesy of the Archaeological Department,
H. E. H. the Nizam's Government.

AJANTA, INDIA: INTERIOR OF CAVE 26.

they lived and moved.

“A significant feature of the Art of Ajanta is the way woman has been treated in the Paintings; and one might even say that they have been immortalized here. Although the inspirer of this Art was the Buddha himself, woman was their chief decorative motif. Woman was the glory of Ajantan Art; she is painted in all her various moods; in innumerable graceful poses and in a thousand and one characteristic postures. ‘A garland of Woman’ greets you at every turn, and a thousand bewitching eyes sparkle and smile at you all round. They fascinate with their lively warm looks, they charm you with their sinuous forms and languishing attitudes: they haunt you with their eternal charm. You seem to hear their tinkling anklets in enchanting dance, their soft whispers, and their silvery laughter. Woman, to these ancient Artists of India, was not a temptress, a seductress, to be shunned and avoided, but was an eternal companion on the road of destiny, who ennobles and enlivens the pathway of life. Ascetics as these Artists were, they saw also the divinity in womanhood, and hence this ‘worship of woman’ at Ajanta.

“The graceful poses, the natural attitudes and movements, and the spontaneous gestures reveal their keen sense of perception, observation, visualisation and expression. Animals and flowers have received as much attention

from these Masters..... Nothing was too insignificant for these Artists, and in all their Art you find that one great truth which India expounded in the dim past of her history—the Unity of Life.

“The half-closed, elongated eyes, the wasp-like waists, the tapering fingers and other mannerisms which are characteristic features of Ajantan Art, are not mere convention, but are suggestive of the Artists’ interpretation of the beautiful forms they saw round them, not only in depicting human forms but in presenting animal and vegetable forms alike.”

* * * *

It is quite impossible in the course of a short article to describe adequately the glory of Ajanta, and the writer hopes that this description will create a desire in many Buddhists of Ceylon to pay a pilgrimage to these shrines of repute, if not for the sake of worship, at least for the sake of Art itself. He who does so will never have cause for disappointment, and with a better knowledge of this Art, we may perhaps hope that the time may come when the Buddhists of this country will not be content with the so-called Art of common scenic decorators who continue to be employed to decorate their shrines to-day, but have something more beautiful after the example of these Masters who made Ajanta one of the most beautiful and hallowed places in the world.

Extracts from Letters to a Friend in England.

[BY ANANDA METTEYYA]

ANGER. (April 23, 1909.)



TENDENCY to feel irritated when the average man talks of other Religions than Christianity as though it was the sole source of all blessing and truth and beauty is natural enough. One thing, however, we who have had the western training must always remember:—that, namely, seen in the Dhamma’s light, anger and hatred and even indignation at what is clearly wrong, are *evil*; not righteous, sentiments;—in the Buddhist view there is no such thing as ‘Righteous anger’ or ‘Lawful indignation’:—*all* anger is evil, the Law is absolute and without exceptions, there is no possible occasion on which a man does well, entertaining were it even the mildest form of hatred. That is very difficult for us, with our western training, to understand, much less to follow,—but it is the Buddhist teaching.

We can all understand how, even under any circumstances, there is at least *some* wrong-doing in taking a dagger and killing a man. But that which seems so real to us is in reality the merest illusion,—the *realities* of life (as far as that which is ever changing can be said to be real at all) are the subtler forces of the consciousness. If with the

knife we kill a man, that, truly, is a great and terrible evil,—a great suffering inflicted on Life’s sacred Oneness; but with the *visible* evil the evil so far ends. But when, raising no hand,—even, perhaps, whispering no single word of condemnation—we *hate*, then we have poisoned all the wells, the sources of Life’s waters in our neighbourhood;—that is the real, the terrible damage unto life:—for the killing all can see the evil of; the subtle poisoning of Life, only those of the Sight Divine can see.

Therefore the thing to do when people assume that air of spiritual monopoly for Christianity is to turn our thoughts in another direction altogether.

Where such views hold, silence is the one best course;—and, for the preventing of our own indignation, irritation, think:—“Did but this unhappy man understand that in the Religion he reviles is what, even now, despite the shackles of his Christianity, his heart is hungering after:—*true* Religion,—Religion which is Life, not talk, and yet is free from all these mental bondages, and dares love Truth and Holiness *together*,—did he but understand that fact, *how much happier he would be.*” That is the thought that best prevents the rising of indignation and of anger, whether at this particular cause of annoyance or any similar one:—just the understanding

that this wrong viewness is a symptom of the dire disease of Nescience, not-understanding; indication of the mental or bodily pain that one is suffering or will suffer thereby:—when one understands that, then pity and sympathy take the place of wrath. Animals, indeed, when one amongst a herd cries out in suffering, will attack and often try to kill him. But we are not animals; and, if we could rightly see, we should understand that so-called righteous indignation; the desire to attack a man's false arguments or statements, to disprove what he says, feeling angry about it all the while, such "righteous indignation" is just a manifestation of that instinct of self-preservation which makes the animals attack their suffering fellow. Fear it is; fear of the disease of Avijja; the lurking thought that we may take infection from him; the instinctive and quite sub-conscious resentment of the pain some deeper level of our mind realises must be the outcome of these views. When, for this resentment, we can at will and always substitute pity, sympathy,—which is understanding,—then, very often, by our interior thought we do far more to help that other than any amount of argument could do. We know the fundamental principle of the Japanese Jiu-jutsu,—to conquer by yielding, by giving way in so dexterous a fashion that our adversary uses his own strength to break his own bone or injure his own muscle. The Japanese got the idea of that physical method from what one may term the *mental jiu-jutsu* so characteristic of Buddhism: where the silent endurance of wrong, made living and potent by true heart's-sympathy, turns back the crude thought-forces on the man who employs them, and helps, if invisibly, still potently (or rather, *therefore* potently, for the subtler powers are ever the real forces of life) to undermine that very Nescience which gave those forces birth.

Finally, the deduction that Buddhism sets before us a Goal which is *not* life, but ineffably greater, grander, holier than life,—yet to which the way lies through life (and also through suffering, therefore),—is entirely true; it is, in effect he nearest one can come in words to the

spiritual truth which the 'Dhamma seeks to convey. That there is such a Goal to all our living and our suffering; that it is not,—as to our little insight must, but for the Dhamma, so often seem the case,—all useless, hopeless, save for such little pleasure as we can glean here and now,—that is the Dhamma's greatest lesson:—*that makes it all worth while*. But for that Hope, that distant Goal of Peace, Life's piteous suffering were inexcusable; and the more one follows the Interior way, the more one sees how great in its finality is this ulterior Goal of Life. Think It, save by mere negative expressions, we cannot;—It is too far beyond all thought. But we can be, become It,—to the extent that we cease to be our selves. That is the very essence of the Dhamma. Happy



By courtesy of the Archaeological Department, H. E. H. the Nizam's Government.
AJANTA, INDIA: "FLYING FIGURES:" FRESCO IN VERANDAH OF CAVE 17.

he, to whom it is more than words!

NORMALIST AND FORMALIST (January 24, 1910.)

We may conveniently classify the two chief types of mind under Nāma and Rūpa,—let us say, Norm and Form. The Dhamma certainly is just as much for the Formalist as for the Normalist: also, there are many more of the former than of the latter type. But most of what we may call the advanced thinkers of the world, both now and in the Buddha's day, are and were Formalists. We may, of course, regard its tendency towards Normalist thought,—its *Training* towards it, in fact,—as the essentially and peculiarly Buddhist trait.

If we ask the Formalist what is an ellipse, he will either draw us one and say: "It is a curve like that," or he will refer us to some elliptically shaped object. The Normalist, similarly questioned, will reply in terms, not of Form at all, but of Force, of mathematical relationship. He will perhaps give the description of an ellipse in purely Force-direction terms, as, for instance, by describing the peculiarity of the radius-vector sweeping over equal areas in equal times in a planetary orbit, although the actual velocity is ever varying from instant to instant; or by giving the ellipse equation in terms of the Calculus. The Formalist gives us an ellipse, a particular sample, and, in truth, not a true sample, mathematically, at that. The Normalist's reply gives us, not an ellipse, but *Ellipse itself*, the ellipse Dhamma, its underlying and determining Law or Truth, not merely one possible example of its manifestation in form.

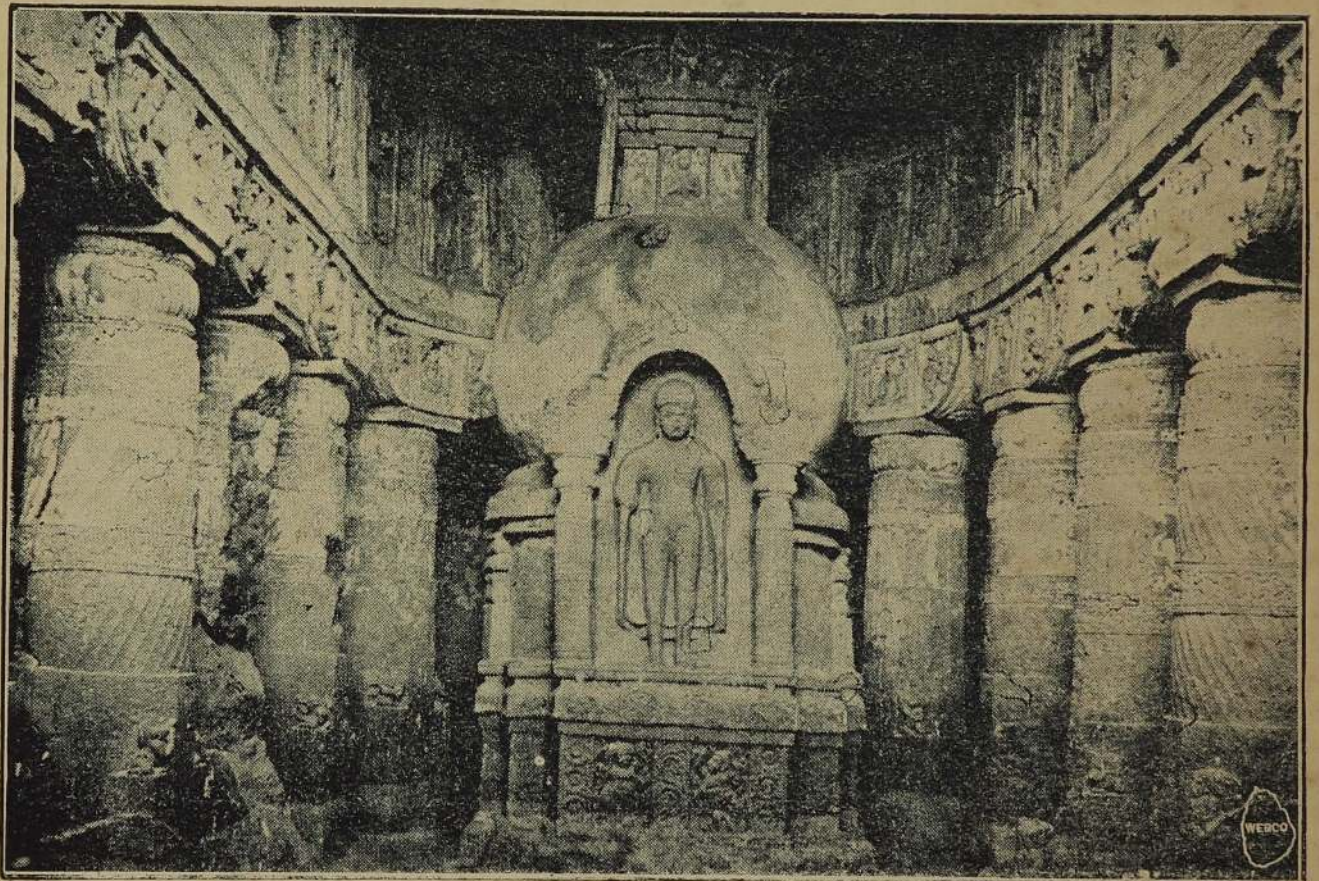
Now the religious Formalist sees his religion—as he sees all things—in a set of particular *Forms*. When we propose to him to leave the forms aside, he will reply, justly enough from *his* point of view: "But an ellipse is a form. A Religion is standing here, kneeling there, saying (and, of course, accepting) this and that, thus and so." Take those formularies away from him, and his mind—so far untrained in the impersonalised, unformalised thought which finds expression only in our Dhamma (or rather, Abhidhamma) and in the modern dynamic world-view of the exact sciences,—can find in itself no way of expressing, of giving vent to, that spirit of religious devotion which it, in common with the religious Normalist mind, finds welling up within.

But to the majority of men, trained in the Normalist attitude, the bias lies in the *other* direction. Such men have freed themselves, at what cost each one of us knows—a cost the greater as we are at heart the more truly and devoutly religious—from the old Formalisms. And to ask *them*—at the outset, above all—to re-assume the old Formalist fetters as the expression of their acceptance of this new, great, Normalist truth,—that seems like asking, say, a

pious Protestant to worship an image of the Blessed Virgin Mary by way of proving his acceptance of the statement: "God is a Spirit."

But to these others—who may likewise win to Normalist understanding—it may be important, even essential, to their immediate progress, that we should perform these acts, repeat these words; and so we are willing to do so. It is just for that same reason, taken on the highest plane, that the Arahan, the Attained, is ever most absolutely scrupulous in his observance of the Sila. For *himself*, of course, the practice of these precepts is unneeded.

When we are on top of the house it does no harm to break off every rung of the ladder whereby we mounted



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AJANTA, INDIA : INTERIOR OF CAVE 19.

thither,—at least when, as in our case, we do not ever need to use it to descend by. Breaking the Sila could do no harm to the Arahan himself; but the deep, the *true* fact is that *he is himself no more*. He lives on only because of his bodily-Kamma, and of his desire to aid that One Great Life which now he has become. Since that is so, therefore in no least detail does he permit his body to appear to sully Virtue's smallest claim. How it is so is, to me, one of the deepest mysteries in life; but thus it is from end to end of life. It is by means of these finities that we, (rather, that the Life), attain Infinity. By Selfhood do we win to the Non-self. Through the Sankhāras, duly guided, comes at last the Cessation of the Sankhāras. By rightly directed Formalist action we slowly gain the wider Normalist Understanding,

By practice of the Virtues do we achieve a status immeasurably beyond all Virtue's power. So, out of Evil grows the Good, as from the mire the Lotus. Why that should be we do not know. But then, what do we know at all save that Life is, and so, Suffering, and may be, Suffering's End? . . .

But where the trouble lies is in the fact that to *other* minds of Normalist type, not yet come to the deeper understanding of these things, the mere presentment of them—seeming so similar to the old sad bondages, the fetters broken at such cost in pain—may well suffice to frighten them away, ere they have heard the one, great, liberating Truth that all who think so yearn to know. . .

And, once we have understood that Life is One, even if *our* minds have transcended the world of Formalisms, we see how needful is our strict maintenance of every least one of them, as being rungs of that ladder whereby we won this liberating Truth ourselves. If, in the days when we all lived only for sake of self, we so observed, so spake, so practised Sila, then surely now, when we have understood, that our ideal is to live for Life at large, we should be no whit less careful of them all? We take our Precepts, affirm our Salutation and our Refuges, not for sake of this fleeting Self we live but to destroy, but for sake of the greater Life whereof, we have realised, we are a momentary, passing gleam. And if our view of them be wider, deeper, greater than our brothers', that is our good fortune and our joy. Truth indeed is One; but in the world of Thought—wherein, in truth, it never is perfected—it has as many manifestations as there are living minds. That we must never forget,—that all minds differ; and that we are living, not for *our* life, but for all Life at large. . . .

So, to conclude: As always, our best course is the

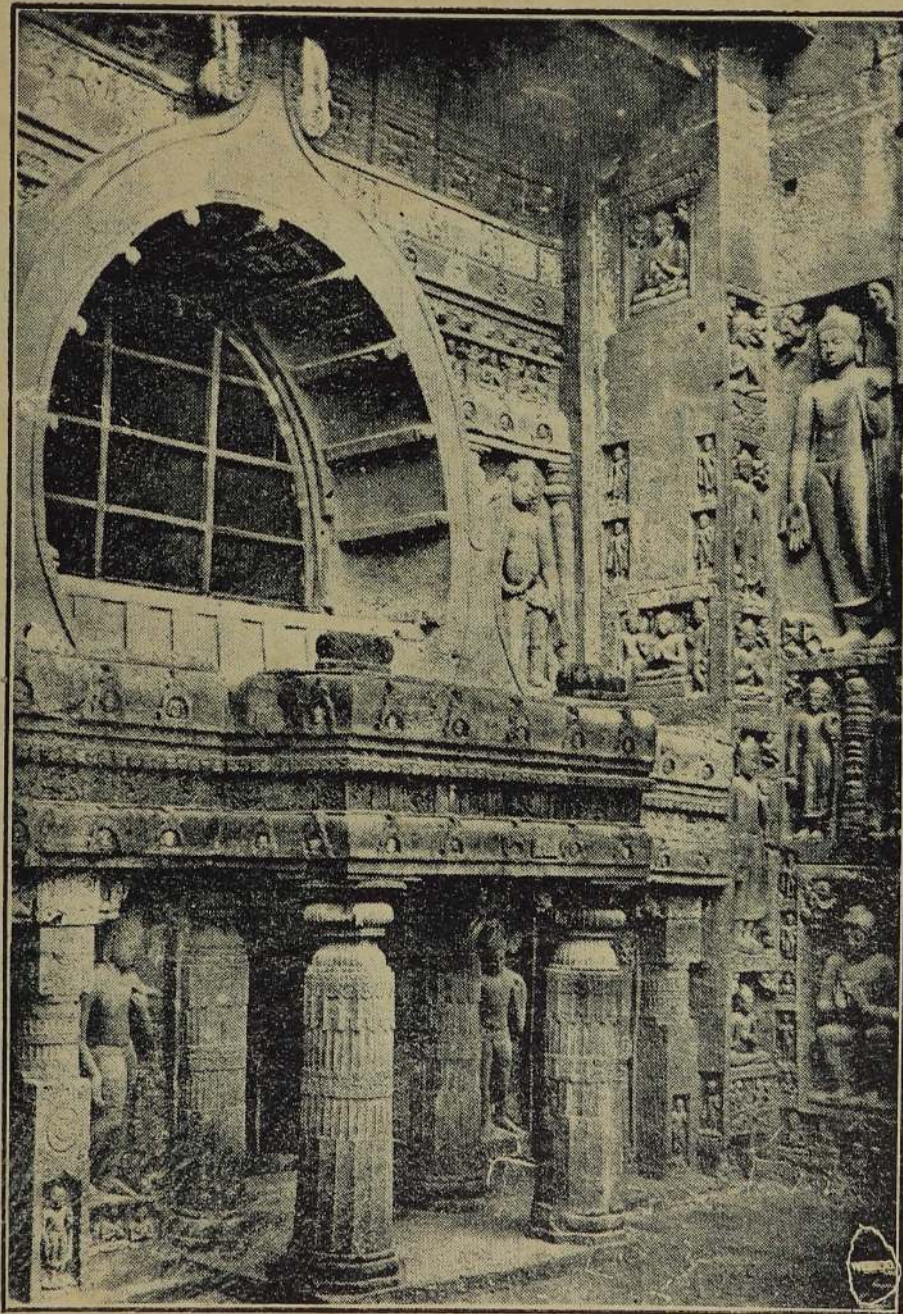
Middle Way. For my own part, seeing how the modern Normalists are the thinkers and the mental fathers of the future, it is to *them*, rather than the others, that I would turn; so much so, that I rather contemplate, for instance, leaving the very word *Buddhism* out of the title, and even for the most part, out of the pages, of the manual of the Dhamma I hope presently to be able to write.

THE TERM BUDDHISM AND PUBLIC MEETINGS.

I am in entire accordance as to the advisability of introducing the great ideals of Buddhism (or rather, of the Truth: our own 'Dhamma' is a far more appropriate word than the foreign term 'Buddhism') without mentioning the word Buddhism at all. In England with its great mental inertia especially, not a few of the best minds, even, are likely to be frightened off at the start by a word which unfortunately has come to be associated with so much mystery-making and mythology. Where, of course, *my* work is concerned, that line can't be taken. But to no true Buddhist does it at all matter whether that label is borne by men or no. The only question is, to get the Truth home to our fellows' hearts; to help—so far as our own small knowledge of the Dhamma goes—to plant its seeds in others' minds. . . .

Also: Public meetings are—in our special case—of but little service compared with what can be done by private conversation,—necessary as I think they (public

meetings) truly are,—but more as an external, palpable sign of organisation and of continued activity, than for the immediate service they confer. The fact here is, I think, that the Dhamma is *too profound* to be well assimilated at a public meeting, with its distractions of place, sound, crowd, debates, and the like. To get it really home is a question of being face to face, of being *en rapport* with one's interlocutor, of seizing on the right moment,—that time which sometimes



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AJANTA, INDIA: FACADE OF CAVE 19.

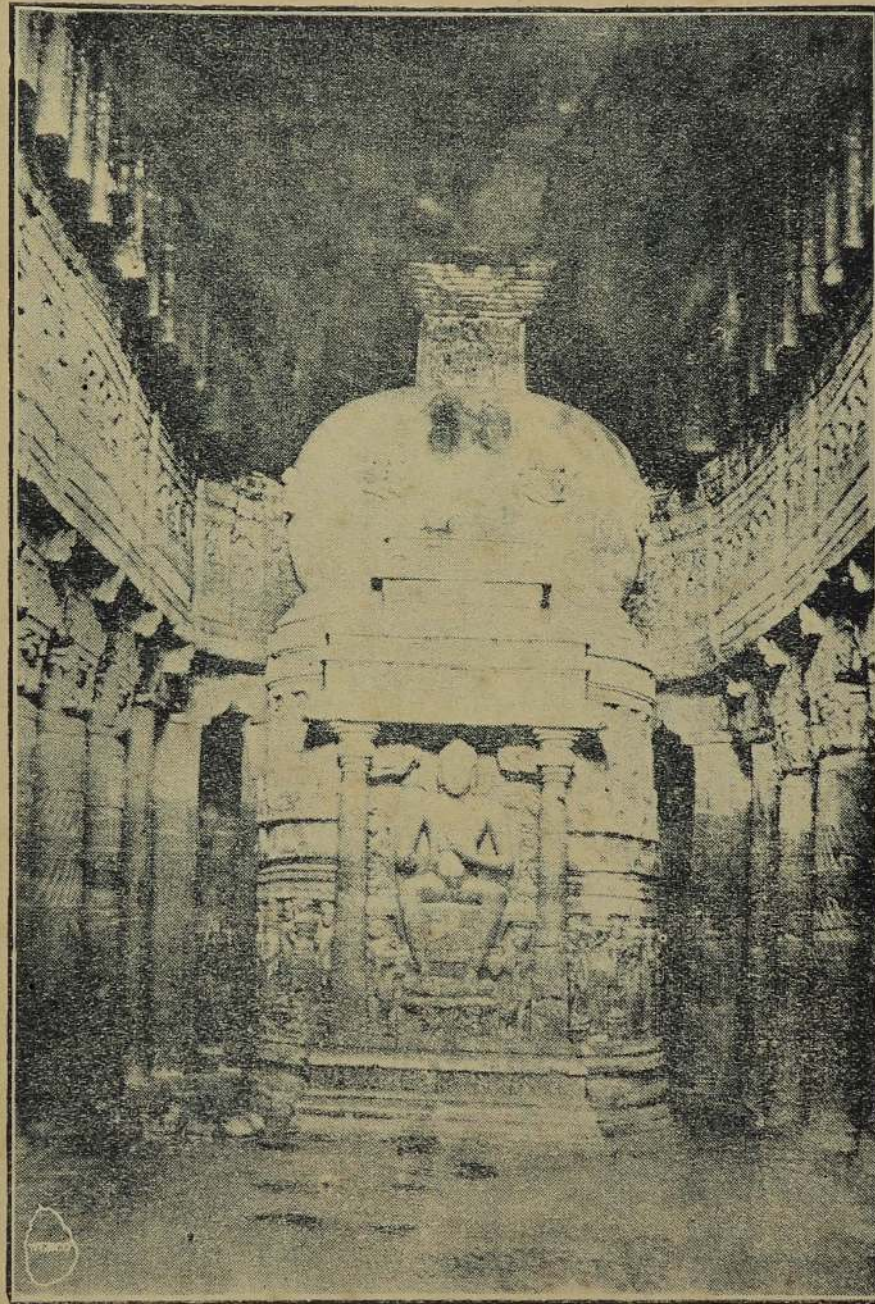
comes—mostly when we are *alone*, or with one near friend at most—when a man opens his heart, enters the inmost sanctuary of his being, and lets his close friend look within, at the manner in which he has arranged, ordained it, and illuminated his inner life. Except at such rare moments, we men, by a sort of spiritual shyness, hold aloof at arm's length, all our fellows. And further: There is the very vital point, that one explains matters in quite a different way to one man than to another. "First see the person, then preach the Good Law," is an old Buddhist (Japanese) proverb; and I think it is true throughout the whole range of our work.

INDEPENDENCE IN THE PATH (May 27, 1910.)

The main point about this business of question-asking and answering is that it should never be done save as a last resource when owing to the special conditions of our occidental training and consequent lack of what I may call the 'atmosphere' of the Dhamma (which in a Buddhist land like this seems so *near*, so vividly *living*, whilst at home before I came East, it always seemed an ideal, a Counselling of Perfection, indefinitely far removed in time and space alike)—render us truly *unable* to solve a point of our own knowledge and intuition. It, is, in fact, one of those points wherein Buddhism most differs from other world-religions, that in it (at least outside the Order; and only there in a limited sense, and as a mental training in self-control and self-abnegation) the relationship of Guru and Chela, of the Spiritual Guide, especially in the priesthood, to his pupil, especially in the lay world,—is wholly absent. In fact, of course, there is in it no real 'priest' at all, in the sense of an intermediary between the layman and his God. The reason is clear:—Buddhism, outcome as historically it was of generations immemorial of the great religious saints and sages of the Indian Branch of our Aryan Race, was pro-

pounded, not for children in mental growth, but for a set of mentally-developed *men*, adults, or at the least adolescents. When baby is learning to walk, we give him a chair to help support the weak-kneed limbs and help the little brain to co-ordinate his movements. When he can manage with the chair, we take that support away from him, leaving him to learn; even by dint of falls and bruises (that is, through medium of that Dukkha-sacca whereby alone we can learn aught at all, whilst still our minds are darkened by Avijja), how to

find the upright human posture, how to stand, to walk *alone*. Thus that wonderful passage in Mahāparinibbāna suttā "*Tasma 'ti h'Ananda attadipa viharatha, attisrana ananna sarāna: Dhammadipa, dhamma sarāna ananna sraṇa Yehi Keci, Ananda, etirahi vama va accayenti attadipa viharissanti,—attasarāna aninna sarāni; Dhammadipa Dhamma sarāna ananna sarāni,—Tamataṅge me te, Ananda, Bhikkh bhavissanti,—ye keci sikkhikama'ti!*" "Therefore verily, O Ananda, live ye as Lamps unto yourselves; refuged in yourselves, not seeking any other Refuge. Live ye with the Truth as your Light, refuged in the Truth, not seeking any other Refuge For whosoever, Ananda, whether it be now or after I have passed away, thus shall live, his Lamp within himself,—not seeking any other Light; the Truth his Lamp, refuged in the Truth, not seeking any Refuge else,—to the Topmost Height, O Ananda, those Brothers shall attain:—those who



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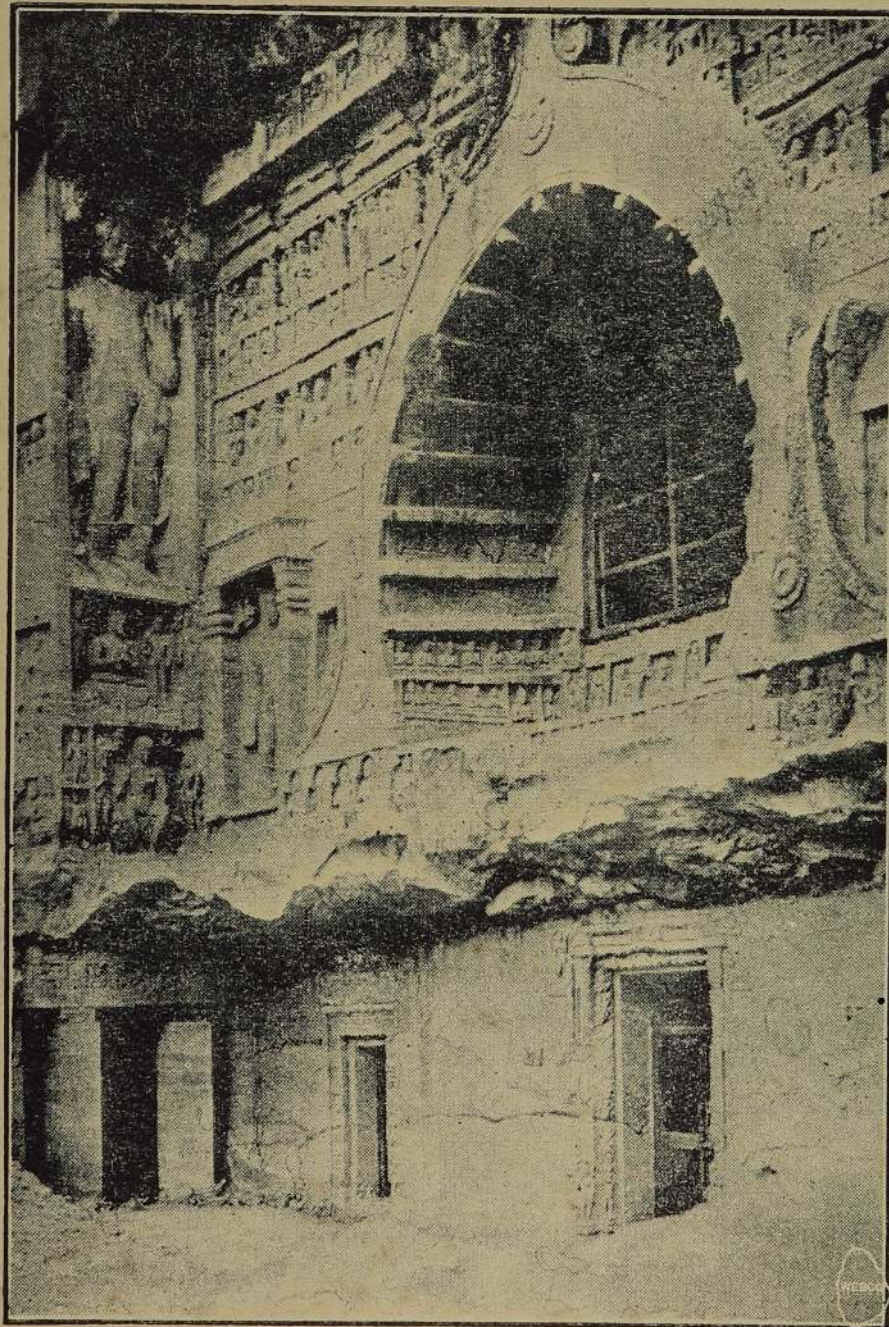
AJANTA, INDIA: INTERIOR OF CAVE 26.

desire to learn!" I gave the passage in the Pali too, for really the clumsy English can never come near, either to the wonderful assonance, the harmony of the original (that, of course, is true of all great literature in any language), or to the emphasis it wins by its stark brevity in the Pali; or to the word-play, so full of associations to the Buddhist:—for the Dipa, translated Lamp, means either that (here thought of as the beacon lamp that guides over Samsāra's Ocean) or

'the Island'—a synonym of Nibbāna, the 'Isle of Incomparable Security',—the one refuge from the ceaseless storms of the Ocean of Being; whilst the Atta of the same compound word is either 'oneself' or 'the Real',—according as one looks at it; and with several other technical terms of this marvellously-compressed and compacted passage, down to the very end of it, *Sikkhakama*,—for Sikkha is our word Seeker, the term used for every Walker on the Path save the Attained, the Arahan alone (who is Asekha, the non-seeker,—since he has found the long-sought goal); and Kāma is burning desire, generally even Lust;—so we might translate it 'but he must burn to Know',—the lower lusts of him all lost in that one great Desire. Wonderful, too, is the loving thoughtfulness that prompted that, 'whether now or after I have passed away',—for this was said after Ananda had realised that 'All too soon the Light of the World must die',—when Ananda, realising that, long as he had been the Master's personal attendant and His loved disciple, he had never been able to win, as most else of his fellow-followers had won, to that Goal of Peace he so desired; and when he had gone to a place apart to weep over his failure, thinking that now he never could attain, since his all-powerful Teacher was to pass away! The more I know and think of it, the more often am I absolutely astounded (as at some miracle,—'tis the "Miracle of the Dhamma", I suppose) at the immense wealth of meaning and association of the Pali;—and the more fully, incidentally, do I realise the import and importance of that injunction of the Master, that "The Dhamma is to be learned in its own tongue",—that is, in the Pali itself:—the reference being to the Bhikkhu's acquisition of it. (That passage, by the way, has been mistranslated by Carus and others who don't know Pali properly, and like to let their own ideas of what is good receive the imprimatur of the Buddha, as, "Must be learned by each one in his own tongue". But that

is quite an impossible, ungrammatical rendering of the original it means Its, the Dhamma's, own language, not the learner's)—for that language has such a wealth of words, technically Buddhist now, with meanings thus fruitful of whole chains of cherished associations. Not for nothing, I expect, did the Buddha take birth in the Māgadhī-speaking part of India:—there, by long religious practice and attainment of generations of Holy Ones, the language had become enriched in such terminology as never another human tongue, unless it were the artificial Sanskrit of the priestly schools; and that was really simply a pandit's way of making the Pali elegant, and all without exceptions, and exact to rule.

So, in our "Truth and Discipline", "Aryan", our "Noble Way",—the Master's own definition and denomination of His Teaching, either so far more descriptive and correct than our crude modern "Buddhism",—all that spiritual dependence of the younger world-religions is absent:—This Dhamma is, *Paccattam veitabbo vinnuhi*,—"To be attained, each one by himself, by one's own wisdom." And so with questions on it:—each time we are met (and I admit I find that it becomes the more, frequent an experience *the more* I learn of it) by some problem to be solved, it is better to solve it by our own wisdom if possible; for each time we go to another we deprive ourselves of one more precious drop of Understanding's Amrita (water of immortality in very truth); another may give



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AJANTA, INDIA: FACADE OF CAVE 26.

us the words of it, but our own self-lighted and self-refuged search in Truth's wide deeps gives, or more or less, of the essential Dhamma of it. And that is tenfold true when our search is made to render help to one of yet smaller knowledge; the best plumbing to the Truth of it comes ever in that way. For only when self-interest is gone, does the flame burn truly bright. And only then (and that although, on the intellectual plane, the answer may carry no immediate understanding to the

questioner) can it illumine (rarest and greatest of all achievements in the world, so much are we in general limited to our mind's own kingdom only) a little of the world's great darkness. For truly, there is an intercourse with our fellows closer and deeper than the veiled intercourse of speech.

But,—since we human, five-grouped creatures differ so vastly in our Doing, and especially in respect of this Noble Way of the Tathagata's re-opening, in Europe and elsewhere,—it must, of course, not infrequently happen,—and the more as we more carefully and truly, deeply learn,—that some of us,—dramatised (as in a dream we dramatised into a world all-thronged with crowds past counting, our one sole mind) by Avijja into 'Another' than our Self, may have the better knowledge, as the happier Doing and the better opportunity; to such it is good to go—when our own efforts fail, alone. To have a friend so circumstanced,—what Buddhaghosa calls Kalyāni-mitta,—“The Happiness Friend” or “Friend of Fortune,”—is counted, indeed, as one of the greatest of chances Destiny can bring us; a Happening (the word, if un-English, is at least more 'Buddhist' than our English 'chance' with all its incorrect associations) it were foolishness to let pass by without availing ourselves thereof as fully as we can. To do this last were only one small

step less wasteful, less right-understanding than ourselves to refuse 'another's' like petition to ourself for help; it would be to let the moment pass,—and never was truer word than Omar's that, “The Flower that once has bloomed forever dies.” Such 'another',—our Kalyāni-mitta,—may help us vitally in one of several ways;—one, that he may actually have more knowledge of Path-going (just as one drop by reason of its place higher along the mounting wave-crest may have the more effective energy,—and so have some that it may pass on to its neighbour lower down; and yet both drops are but one water and one wave), and so be able to give real, direct assistance; another, that even one (like most of us) in circumstances like our own, may often greatly help to solve a difficulty; just as the blind man and the lame man in the parable got on so famously together, where neither by himself could go alone by reason of the very disparity of mental structure,—because the 'friend' looks at the matter from another point of mental view. So in this matter, as in all else save Earnestness, we have to seek the Middle way:—neither asking where we can solve ourselves by our own knowledge and some little pains; nor failing to ask, if our Kalyāni-mitta be in the way!

THE WHEELWRIGHT or PACETANA.

(Translated from the Pali of the Anguttara Nikaya*).

[BY F. L. WOODWARD, M. A.]



ON a certain occasion the Exalted One was staying at Isipatana in the Deer Park. Then the Exalted One addressed the monks, saying: 'Monks.'

'Yes, lord,' replied those monks to the Exalted One. The Exalted One said:

'Once upon a time, monks, there was a rājah named Pacetana. Now one day the rājah Pacetana said to his wheelwright:

"Master wheelwright, six months hence there will be a battle. Can you make me a new pair of wheels, master wheelwright?"

"I can, your honour," replied the wheelwright to the rājah Pacetana.

Well, when six months, less six days, were gone, he had finished but one wheel. Then said the rājah to him:

"Master wheelwright, six days hence there will be a battle. Is the new pair of wheels complete?"

"Your honour, during these six months, less six days,

one wheel is finished."

"But can you finish the second wheel in six days?"

"I can, your honour," replied the wheelwright.

Well, monks, in six days finishing the second wheel he took the new pair of wheels and went off to see the rājah Pacetana. On getting there he said this to him:

Here's the new pair of wheels finished, your honour."

"Master wheelwright, I see no difference, no difference at all between the two wheels, the one you took six months, less six days, to make, and the one you finished in six days."

"But there is a difference, your honour. Let your honour look!"

So saying, monks, the wheelwright set rolling the wheel he had finished in six days. The wheel kept rolling so long as the impulse that set it moving lasted. Then it circled round and round and fell to the ground.

Then he set rolling the wheel which he had finished in six months, less six days. It kept rolling so long as the impulse that set it going lasted, and then stood still,—stuck to the axle, you would have thought.

* This volume of *Anguttara Nikaya I* is about to be issued by the Pali Text Society, London.

"But, master wheelwright," said the rājah, "what is the reason, what is the cause why the wheel you made in six days rolled on while the impulse lasted, then circled round and round and fell to the ground: whereas the one you made in six months, less six days, stood still,—stuck to the axle, you would have thought?"

"Your honour, as to the wheel I finished in six days, its rim was crooked, full of faults and flaws: so were the spokes and hub. Owing to the crooked, faulty, flawed nature of rim, spokes, and hub, when set rolling it went on so long as the impulse that set it going lasted, then circled and fell to the ground. But, your honour, as to the wheel I took six months, less six days, to finish, its rim was not crooked: it was faultless, flawless: so were the spokes and hub. Owing to the even, faultless, flawless nature of rim, spokes and hub, the wheel set rolling rolled on so long as the impulse that set it moving lasted, then it stood still,—stuck to the axle, you would have thought."

Now, monks, maybe you are thinking that on that occasion that wheelwright was someone else. But you must not so think. I myself was that wheelwright on that occasion. Then, monks, I was an expert in wood that was crooked, full of faults and flaws. Now, monks, I, the Arahant, who am a Fully Enlightened One, am expert in the crooked ways, the faults and flaws of body. I am an expert in the crooked ways, the faults and flaws of speech and thought.

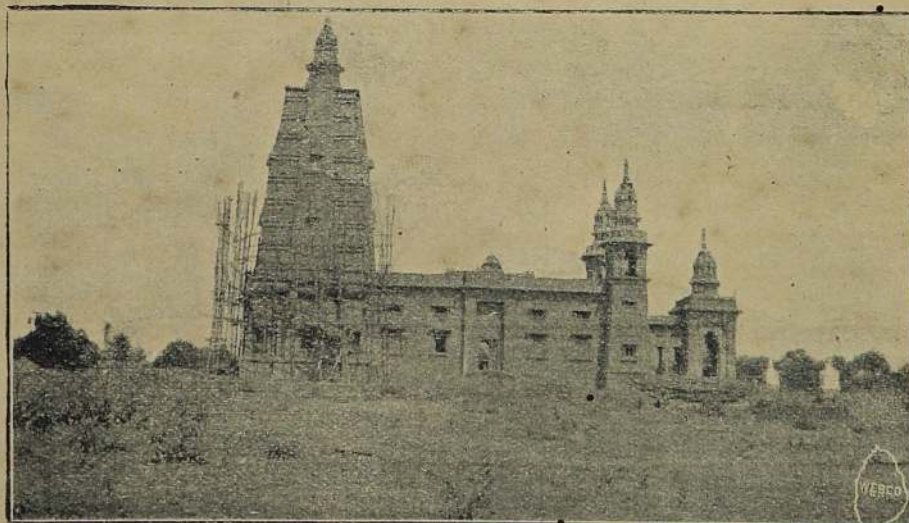
Monks, in whatsoever monk or nun the crookedness of body, speech and thought is not abandoned,



Mulagandha Kuti Vihara, Sarnath, Benares, now nearing Completion.
(A Diagonal View of the Vihara)



A Front View of the Vihara.



A Side View of the Vihara.

Photographs by D. W.

—such fall away from this Dhamma-Discipline, just like the wheel that was finished in six days.

In whatsoever monk or nun the crookedness of body, speech and thought is abandoned,—such are firm-set in this Dhamma-Discipline, just like the wheel that was finished in six months, less six days.

Wherefore, monks, thus must ye train yourselves: We will abandon the crookedness, the faults and flaws of body. We

will abandon the crookedness, the faults and flaws of speech and thought. That is how ye must train yourselves, monks.—*Anguttara*, I, 3, §15.

THE LORD OF DEATH.*

"Monks, there are these three deva-messengers. What three?"

In this connexion a certain one lives an immoral life in deed, word and thought. So doing, when body breaks up after death he is reborn in the Waste, the Way of Woe, the Downfall, in Purgatory. Then, monks, the warders of Purgatory seize him by both arms and bring him before Yama the lord (of death),* saying:

"Sire, this man had no respect for mother and father, recluses and brāhmins. He showed no deference to the elders of his clan. Let your majesty inflict due punishment on him."

Then, monks, Yama the lord (of death) examines him, closely questions him and addresses him concerning the first deva-messenger, saying:

"Now, my good man, have you never seen the

* Yama, God of the dead = Pluto. Plato's treatment of this deity may be found in *Gorgias*, 525 ff. He is said to have got it from the Orphic poets. Cf. *M.* ii, 75; iii, 180 (*Dialog.* vi, 256), where five messengers are named, the first and fourth being a new-born babe and a guilty robber.

first deva-messenger manifest among men?"

And he replies, "I have not seen him, sire."

Then says to him Yama, lord of death:

"What! My good man, have you never seen any human beings, a woman or a man, eighty or ninety or a hundred years of age, broken down, bent inwards like the rafter of a roof, crooked, staff-propped, and trembling as he goes along, — a miserable creature past his prime, with broken teeth, grey-haired or hairless, bald, with wrinkled brow and limbs all blotched and spotted?"

Then the other says, "Sire, I have seen."

Then says Yama, lord of death, to him:

"My good man, did it never occur to you as a man of intelligence and fully grown: I too am subject to old age, I have not overpassed old age. Come, let me act nobly in deed, word or thought?"

Then the other says, "No, Sire, I could not. I was negligent."

Then, monks, Yama, lord of death, says to him:

"My good man, it was through negligence that you did not act nobly in deed, word and thought. Verily they shall do unto you in accordance with your negligence. That evil action of yours was not done by mother, father, brother, sister, friends and comrades: not by kinsmen, devas, recluses and brāhmins. By yourself alone was it done. It is just you that will experience the fruit thereof."

Then, monks, Yama, lord of death, having examined him, closely questioned and addressed him concerning the first deva-messenger, does likewise concerning the second deva-messenger, saying:

"My good man, have you never seen the second deva-messenger manifest among men?"

And he replies, "I have never seen him, sire."

Then says Yama, lord of death, to him:

"What! My good man, have you never seen among human beings a woman or a man, sick, afflicted, suffering from a sore disease, lie wallowing in his own filth, by others lifted up, by others put to bed?"

"Sire, I have seen."

"Then, my good man, did it never occur to you as a man of intelligence and fully grown: I too am subject to disease. I have not overpassed disease. Come, let me act nobly in deed, word and thought?"

Then says he, "Sire, I could not. I was negligent."

Then says Yama, lord of death, to him:

"My good man, it was through negligence that you did not act nobly in deed, word and thought. Verily they shall do unto you according to your negligence. That evil action of yours (*as above*) . . . It is just you that will experience the fruit thereof."

Thereupon, monks, Yama, lord of death, having examined . . . him closely concerning the second deva-messenger . . . does likewise concerning the third deva-messenger, saying:

"My good man, have you never seen among human beings a woman or a man, a corpse one, two, three days dead, swollen, black and blue and festering?"

And he replies, "Sire, I have seen."

"Then, my good man, did it never occur to you as a man of intelligence and fully grown: I too am subject to death. I have not overpassed death. Come, let me act nobly in deed, word and thought?"

Then says he, "Sire, I could not. I was negligent."

And Yama, lord of death, says to him:

"My good man, it was through negligence that you did not act nobly in deed, word and thought. Verily they shall do unto you according to your negligence. That evil action of yours . . . it is just you that will experience the fruit thereof."

Then, monks, having examined . . . him closely concerning the third deva-messenger, Yama, lord of death, is silent.

Thereupon, monks, the warders of Purgatory torture him with the fivefold pinion. They drive a hot iron pin through each hand and foot and a fifth through the middle of his breast. Thereat he suffers grievous, violent, sharp and bitter agonies, but he makes not an end until that evil deed of his has been worked out.



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 Author of *Women Under Primitive
 Buddhism*.

Then the warders of Purgatory lay him down and plane him down with adzes. Thereat he suffers . . . bitter agonies until that evil deed of his has been worked out.

Next they place him with feet up and head down and plane him with razors . . . Then they bind him to a chariot and drive him up and down over a blazing ground, flaming and all aglow. Thereat he suffers . . . agonies. . .

Then they push him up and down a huge burning mountain of red-hot coal, blazing, flaming and all aglow. Thereat he suffers. . .

Then they take him, feet up and head down, and plunge him into a burning brazen cauldron, blazing, flaming and all aglow. There he is cooked, and rises to the surface with the scum. So doing, once he comes up and once he goes down and once he goes across. Thereat he suffers agonies grievous, violent, sharp and bitter: yet he makes not an end until that evil deed of his has been worked out.

Thereupon, monks, the warders of Purgatory toss him into the Great Hell. Now, monks, this Great Hell¹ (is thus described):

Four-square the Great Hell standeth, with four gates
Divided and partitioned, with a wall
Of iron girt. Of iron is the roof,
Its floor of iron too, dazzling and hot,

And flashing all around a hundred leagues,
Stands fast for evermore immovable.

Once upon a time, monks, Yama, lord of death, thought thus to himself: True it is, methinks, that they who in the world do evil deeds in divers ways thus suffer retribution. O that I could win birth as a human being! O that a Tathāgata were born into the world, an Arahant who is a Fully Enlightened One! O that I might sit at the feet of that Exalted One and that Exalted One would teach me Dhamma! O that I might learn Dhamma from that Exalted One!

Now, monks, I say this, not hearing it from some recluse or brāhmin; nay, but what I myself have known and seen and heard, that do I declare unto you.

'They who, by deva-messengers tho' warned,
Are proudly careless and indifferent,
Born in a mean estate, must suffer long.
Good men, by deva-messengers when warned,
Are never slothful in the Ariyan Dhamma;
Seeing the risk of clinging to this world,
Knowing it for the cause of birth and death,
By ending birth and death, freed utterly,
They have won calm, those happy ones,
Have won Nibbāna in this very life:
They have passed over all the guilty dread,
All ill transcended.'

Anguttara I, 3, § 35.

SPIRITUAL TRAINING IN TIBET.[‡]

[BY MADAME ALEXANDRA DAVID-NEEL]



PIRITUAL training in Tibet includes three stages namely:

Tawa—to look, examine;

Gompa—to think, meditate;

Chyodpa (Chyöḍpa)—to practise, realize. This

is the fruit of accomplishment through the two former stages.

Another less current enumeration makes use of four terms to convey the same meaning, as follows:—

FIRST STAGE { *Ton*: (Tön) "meaning," "reason". That is to say investigation of the nature of things, their origin, their end, the causes upon which they depend.
Lob: "study" of various doctrines.

SECOND STAGE { *Gom*: thinking or meditating on that which one has discovered and learnt. Practising introspective meditation.

THIRD STAGE *Togs*: understanding

In order that the novice may practise in perfect quietness the various exercises which that programme requires, he is—as a rule—advised to shut himself in *tsams*.*

The word *tsams* signifies a barrier, the border of a territory, a demarcation. In religious parlance, to "stay in *tsams*" means to live in seclusion, to retire beyond a barrier which must not be passed.

That "barrier" may be of different kinds. With advanced mystics it becomes purely psychic and it is said that the latter need no material contrivances to isolate themselves while meditating.

There exist several categories of *tsams*, each one being subdivided into a number of varieties.

Proceeding from the less austere towards the most severe forms, we find the following ones:—

A lama, or a lay devotee shuts himself in his room or private apartment. He does not go out or only does so

¹ *Avici*, acc. to *Comy*.

* Written *mtshams* and pronounced *tsam*.

‡ From *With Mystics and Musicians in Tibet* which has just appeared (John Lane, The Bodley Head, Publishers—London.)

at fixed times to perform some devotional practices, such as walking around religious edifices, making repeated prostrations before sacred objects, or the like.

According to the rule which he has adopted the *tsams-pa* may either allow himself to be seen or must remain out of sight. In the first case, he is generally permitted to talk briefly with the members of the household, his relatives or servants, and even to receive a few visitors. In the second case, he may only be seen by those who attend on him. If a visitor is admitted, he must remain within hearing, but outside the *tsams-pa's* room. A curtain screens the latter's entrance and the interlocutors remain invisible to each other.

Next come the following: the recluse who is seen by but one attendant.

He who renounces speaking and makes known his needs by writing.

He who partly covers his window so that he cannot see the surrounding landscape nor any outside object, except the sky.

He who renounces the sight of the sky, covering his window entirely or living in a windowless room which, nevertheless, admits the day-light indirectly.

He who sees no one at all.

In this case, if the *tsams-pa* enjoys the use of a suite of rooms, his meals are brought in to one of them, while he retires in another. When he lives in a single room, food is placed next the entrance. Someone knocks at the door to inform the recluse that what he needs is ready and, then, the inmates of the house leave the adjacent room or corridors for a moment to allow the *tsams-pa* to come out without being seen. Any object is returned in the same way, the *tsams-pa* calling attention by knocking at the door or ringing a bell.

Amongst those who practise this particular kind of *tsams* some ask, by a written request, for the things which they require, but others renounce this facility. Consequently, whatever may be their needs, they cannot make them known. Even if those who attend on them forget to give them their meal, they ought to fast in silence.

Generally *tsams* in one's own house does not last long—especially if it is of the strict kind. One year would be an exceptional period. One usually hears of people who live in seclusion for three months, one month and even a few days only. Laymen rarely shut themselves in their apartment for more than one month.

It is easy to understand that prolonged and severe *tsams* cannot be practised in an ordinary layman's residence. There, whatever care is taken the noise that ensues from the moving about of people busy with worldly affairs inevitably reaches the *tsams-pa*, through the thin barrier of his closed door.

Even the silence and quiet surroundings which may be enjoyed to a high degree in the monasteries, are not deemed sufficient by some, and many *gompas* (monasteries) own special small houses built for the use of those of their inmates who wish to live in strict seclusion.

These houses are called *tsams lhang*.* They are sometimes situated on an out-of-the-way spot inside the monastery's walls, but more frequently stand aloof, on some hill, at a little distance outside the walled enclosure. It is not unusual to find groups of these meditation houses standing in the solitude a few days' march away from their parent monastery.

The plans of the *tsams khangs* correspond to the various rules and requirements mentioned above.

From the windows of some of them, the recluse may enjoy the sight of beautiful landscapes, while others are surrounded by walls that cut off the view on all sides. In that case, the enclosure often forms a small courtyard or a terrace where the *tsams-pa* may sit or walk in the open neither seeing anything of the outside world nor being seen himself.

Most *tsams khangs* are divided into two rooms. In one of them the recluse sits and sleeps, the other one is the kitchen in which an attendant may live.

When the *tsams-pa* must see no one and keep the rule of silence, his attendant lives in a separate hut. A double wicket is then built in the wall or the door of the recluse's room and, through it meals are given to him.

Solid food is generally served only once a day but buttered tea is brought several times. If the lama belongs to one or another of the "Red cap" sects, beer alternates with the tea.† Tibetans following the custom of keeping a small bag of barley flour at hand, the recluse is at liberty to eat some with his tea or beer, whenever he likes.

Only members of the religious Orders retire in the cottages specially built to be used as meditation houses. Some remain in seclusion during several consecutive years. A canonic period is three years, three months, three weeks, and three days. Some repeat that long retreat twice or thrice in the course of their lives and a few shut themselves in *tsams* for life.



Photograph by Madame
Alexandra David-Neel.

**A Lama Magician and his
Attendant, Kham, (Eastern Tibet.)**

* From *mtshams* and *khang* (house): "a house where to live in seclusion."

† Though drinking fermented beverages is strictly prohibited by Buddhism, Tibetan "Red Caps" declare that Padmasambhava, their founder, allowed it. Nevertheless some of them seem to know better. Padmasambhava, they say, allowed the drinking of alcohol when certain rites were being performed and then the quantity to be drunk is that which fills the hollow of the palm.

There exists a still more austere form of *tsams*: namely to dwell in complete darkness.

Meditation in darkness is not a practice peculiar to Lamaism. It is known in all Buddhist countries. I have seen, in Burma, different kinds of rooms specially built for this purpose, and made use of them, myself during my stay on the Sagan hills. But while Burmese and other Buddhist monks only spend a few hours at a time there, certain Tibetan ascetics bury themselves for years, and even till death, in such grave-like dwellings. The latter extreme cases however are rare.

When complete night is desired and the sojourn in the *tsams khang* is to be long, the latter is often established in a grotto or a partly subterranean building ventilated by chimneys constructed in such a way that they do not allow the light to penetrate into the recluse's cell. This, however, is very seldom done. Usually the dark hermitage is aerated in a natural—and, indeed, very imperfect—way, through fissures and the like. Though these must, perforce, admit some light together with air, that light seems often of a purely theoretical kind, for in some of these obscure abodes it is impossible to distinguish any object. Yet, after a time, the eyes of the *tsams-pa* get accustomed to the darkness, and succeed in vaguely seeing their surroundings.

According to what I have heard from men who have spent long periods of seclusion in darkness, these hermits enjoy at times wonderful illuminations. Their cells become bright with light or, in the darkness, every object stands forth in luminous outlines, or again, a phantasmagoria of shining flowers, landscapes and personages arises before them.

Optic phenomena of that kind are certainly common for they have also been described to me, in Burma, by Bhikkhus who practise meditation in darkness, and I suppose that everybody has seen something of the kind at night.

Tibetans see in this a way of testing the degree of fixity attained by the mind. The kalidoscopic mirage is considered by them entirely subjective. It is, they think, caused by the uncontrolled agitation of the mind. When the latter is brought near stillness, the phantasmagoria vanishes. There remains only a spot (thigle) which may be either dark coloured or like a diminutive globe of light. At first that spot moves and the aim of the practice is to fix it.

The stage in which the spot remains motionless, with-

out undergoing any change in size, colour, etc., is the moment when the mystic is able to concentrate his thoughts on any object he chooses without any other ideas breaking his "one-pointedness" of mind. The next stage is marked by the disappearance of the spot which sinks in utter darkness. This however is not always attained. Many continue proudly to enjoy the fairy-scene, thinking that they have obtained a glimpse of paradise.

Besides recreations of that kind a number of subtler enchantments await the *tsams-pa* in his hermitage. These, according to religious teachers, are traps which catch the unintelligent disciple who ventures on the mystic path.

When the *tsams-pa* who has spent a long time in darkness is nearing the end of his retreat, he gradually accustoms his eyes to see the daylight again. For that purpose, a hole, the size of a pin's head, is pierced in a mud part* (*sic*) of the wall and is enlarged each day till the aperture forms a small window. This operation may take several months and is done either by the recluse himself or by another person: his *guru*, or a friend. The longer the *tsams-pa's* stay in obscurity, the slower is the admission of light into the cell.

Novices who shut themselves up entirely for the first time, either in light or dark *tsams khangs*, generally receive instructions from their *guru* during their seclusion.

The lama speaks to them from outside, through the double wicket which is used to pass in the recluse's meal.

Beginners may receive directions from their master twice a week or weekly or only once a month. As for more advanced disciples they are often left to fight their way alone for one year or even a longer time. The *guru* of a *tsams-pa* who must see nobody, often shuts the entrance of the latter's cell with his own seal. A religious ceremony is performed on that occasion and another one when the master breaks the seal and the recluse steps out.

If the *tsams* is not of the severe kind, a flag may be placed at the recluse's door, on which are written the names of the persons who are allowed to enter his rooms: attendants or visitors allowed by the *tsams-pa's* teacher.

A dry branch is sometime driven into the earth or stuck in a pot, near the hermitage of a *tsams-pa* who shuts himself up for life.

The term *tsams khang* is more generally applied to



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* Evidently the author means the layer of clay or mortar binding stone to stone of the walls.—Edd. B. A. of C.

meditation-cottages built in the vicinity of a monastery. Those standing in more remote places are called *ritod* (*ritöd*) (written *ri khrod*).

Ritods (*ritöds*) are never built in the bottom of a valley, they are always perched on a dominating spot, and the choice of the site is made in accordance with special rules. Two well-known Tibetan verses depict the main conditions required.

Gyab ri tig
*Dun ri tso**

The mountain's rock, behind,
The mountain's lake, in front.

That is to say that the hermitage should be built on the hill-side with a background of rocks, or better still against the rock itself, looking down on a lake or at least a stream.

Various other regulations have been laid down, in accordance with the requirements of peculiar spiritual and psychic training. Thus, some dwellings must permit an extended view so that the anchorite can see the sun rising and setting. The sounds produced by running water or wind must be muffled as far as possible. The vicinity of woodland is sometimes advised, at others a barren landscape is deemed more suitable, etc.

Ritöpas (*Ritödpa*s) do not remain continually shut in their house. Outside the periods of strict *tsams*, most of them go out between the hours which they devote to meditation or other practices. According to the rule imposed by their *guru*, or self-imposed, they are either allowed, or forbidden, to talk with their neighbours while fetching water, collecting fuel or taking a walk around their cabin. Meditation in the open is sometimes advised by the *ritöpa*'s (*ritödpa*'s) spiritual guide; and some practise it from their own inclination.

Though the term *ritöd*, (*ritöd*), properly speaking, means a "group of hermitages", current usage applies it to all single isolated anchorites' abodes: huts or caves.

It is in such primitive dwellings, far away from inhabited regions, that staunch *naljorpas*, who aim at climbing the rugged rocks of spiritual heights, retire.

Those who are still in the novice stage, tramp at long intervals to their *guru*'s place to tell him about their spiritual experiences, the ideas to which their meditations have given birth and also to receive his advice. Several years may elapse between such meetings.

As for the hermits who are teachers, some of them allow a few promising beginners to live in their vicinity. "Vicinity" is, however, a wide term. The disciple may stay on the same hill as his master, on a spot situated lower down than the latter's dwelling, or one or two days' march away.

In spite of their seeming aloofness, master and disciples—especially advanced disciples—do not lack means of communication when they deem it necessary.

Telepathy is a branch of the Tibetan secret lore and seems in the "Land of Snows" to play the part that wireless telegraphy has recently taken in the West.

Before shutting themselves in their *tsams khang* or settling in a *ritöd*, Tibetan hermits are prepared for loneliness. They have accumulated in their mind a store of ideas which keep them company. Moreover, they are not inactive during their retreat, long as it may be. Their days are occupied in methodical exercises in spiritual training or meditations on philosophical problems. And so, often passionately interested in these manifold investigations and introspections, they are actually very busy and hardly notice their solitude.

I have never heard a Tibetan hermit say that, even at the beginning of his retreat, he had suffered from lack of association with men. Generally, those who have tasted the anchorite life find it difficult, if not impossible, to resume life among other people or to enjoy regular social intercourse.

Whatever those unacquainted with it may think, solitude and utter loneliness are far from being devoid of charm.

THE CHINESE NIKAYAS.

[BY ALBERT J. EDMUNDS, M. A.]



THE first two volumes of the great Taisho Tripitaka (Tökyö, 1924—1929, 55 vols., quarto) contain the Four Great Nikāyas or Āgamas. Along the bottoms of the pages are Pāli words in the Roman alphabet, starting out of the Chinese forest with magic effect to a European eye. These are technical terms and titles of Suttas. Thus, on the first page of Vol. I we have the fourteenth Sutta of the Long Collection, which is No. 1 in the Chinese version of A. D. 413. The other day, a Hindu visiting the United States quoted a Pāli sutta as saying that Buddha remembered eighty-four kalpas. I could

not find the sutta, but I remembered the ninety-one kalpas of Majjhima No. 91. This, however, is not in the Chinese Middling Collection of A. D. 398, also found in Vol. I of the new Japanese edition. Then I bethought me of the ninety-one kalpas of Vipassī in Digha 14. Curious to see whether the number turned up in Chinese, I opened my copy of Vol. I, and sure enough, on the first page of the whole Tripitaka, was the phrase:

ninety (Chinese symbols for "9"; "tens.")
one (Chinese symbols for "one.")
kalpas (Chinese symbols for "go") "power."

* Spelt *Rgyab rihī brag*, *Mdum rihī mtsho*.

I hope to look over the shoulder of some student when I am invisible, in a few years or months from now, and see him preparing a scientific text of the Nikāyas by comparing the Pāli with the Chinese, translated from a lost Sanskrit recension. The masterly analysis of the two recensions by

Anesaki (Tōkyō, 1909) is silently utilized in the marginal notes aforesaid, and the younger generation in Japan are carrying on the good work. But many years will pass before we have a scientific text, based upon the oldest Hindu text and the oldest known translation.

AN APPEAL TO THE BUDDHIST WORLD.

[BY B. L. BROUGHTON, M. A. (OXON.)]



It is a truism that we live in an age of transition.

The past hundred years have been marked by an extraordinary increase in man's control over the forces of nature.

In Europe, for a thousand years after the last days of the Western Roman Empire, we Europeans added nothing to human knowledge. The fourth century of the Christian era was marked by a sudden and terrible decline in the intellect of South Europe, the causes of which have never been adequately ascertained by historians. The Greeks in their best days had laid the foundations of science, and if their practical results were small judged by modern standards, they had, what is most important, acquired the scientific method. But this promising beginning bore no fruit. Science became extinct, philosophy and literature declined, art sank to a lower level than the crude sketches of the cave men. The northern tribes who overthrew the degenerate Roman Empire had but little indigenous culture; the sole source upon which they could draw was the decayed remnant of classical civilization which had lost its true spirit and become the slave of various oriental cults.

As Renan says, "by the end of the fourth century a man had nothing left but a choice of superstitions, and even that was not allowed him for long." All these Egyptian and west Asiatic cults had a certain family likeness; they centred round the belief in a dying god who cleansed humanity by his blood shed in a violent death, and who afterwards came to life again.

This crude superstition is of course founded on human sacrifice, with the cannibal rite of eating the dead god.

The best organized of these systems, viz. Christianity, ultimately outstripped all its rivals, and, armed with the power of the state suppressed all the other religions of the empire by violent persecution, although at the same time it assimilated many things from the faiths it destroyed.

This spirit of narrow intolerance Christianity inherited from its parent, Judaism, and can never be eliminated unless Christianity changes so much that it disavows its origin and becomes an entirely different system. This intolerance stood it in good stead from a purely worldly point of view, for

once Emperor Theodosius had imposed uniformity upon the Christians by suppressing sectarianism, the church, drilled to uniformity and organized on lines analogous to the Roman state, could present a united front to the barbarians, and as the sole repository of such culture as survived subdued them to its sway.

Of course, under such iron sway, science was impossible, even if the scarcely formed European nationalities were really advanced enough to have any aptitude for science.

The few exceptional individuals, such as Gerbert of Aurillac and Roger Bacon, who attempted to explore the secrets of nature, were regarded as sorcerers.

The re-discovery of Greek learning in the fifteenth century awakened the scientific spirit in Europe, men began to study the ancients and ultimately to surpass them.

The Turks were pressing hard upon Europe; it should be noted that with the exception of the crusades which met with very qualified success, the tide of invasion for a thousand years flowed from Asia to Europe; Asia was as unquestionably stronger than Europe then, as Europe surpasses Asia to-day. Christian missionaries, who are never tired of telling Buddhists and other Easterns that European supremacy is due solely to Christianity, would do well to remember that in the "ages of faith" the palmy days when Christianity tolerated no rival in Europe, Asiatics excelled the Europeans both in military science and the arts of civilization.

The fifteenth century, when Greek science was re-discovered, brought a slight turn in the tide. The desire to take the Muhammedan powers in the rear led to Portuguese attempts to reach India, which succeeded after many failures.

The smaller and more accessible Asiatic nations, such as Ceylon, South India and, to some extent, Japan suffered cruelly, but even here the European success was very local and qualified. The peoples of Asia were too numerous and civilized to succumb before the European onslaught like the natives of America.

The European acquisitions in Asia were confined to trading factories on the coast. Right down to the second half of the eighteenth century the Muhammedans had a bigger foothold in Europe, than the Europeans in Asia. With the close of the eighteenth century came the change-

The British conquests in India, effected by force and still more by intrigue, enriched England with plunder surpassing even the Spanish gains in Mexico and Peru.

This colossal robbery happened to coincide with the birth of modern science, which led to the industrial revolution with its cheaper wholesale production, and the growth of modern finance, which placed in European hands a consolidation of power with which Asiatic civilizations could not compete.

The most far-seeing, such as Japan, hastened to adapt themselves to the changed conditions, and soon showed that they could compete with the European both in commerce and war. The theory that European supremacy was due to either Christianity or intrinsic racial superiority cannot be maintained by anyone with even an elementary knowledge of the facts. With the present century, progress has become even more marked.

The conquest of the air, an accomplished fact in former *yugas*, has again been achieved during the past thirty years, and the ends of the earth are linked together as they have never been since the beginning of what is called "recorded history."

No wonder we Europeans were filled with optimism and believed not only that progress could expand indefinitely but that our supremacy, being founded on a firmer basis than that of earlier civilizations, would be eternal. But the clear thinker might have discerned serious dangers ahead.

Our supremacy was founded largely on force and the exploitation of peoples not sufficiently equipped to resist us. It will appear incredible to posterity, but some among us actually maintained that we conquered India, Burma, etc. for their own good! These people actually welcomed annexation and enjoyed it, as English fox hunters pretend that the fox enjoys being hunted!

But while we Europeans were carrying out our policy of exploitation (and violence) we forgot the law of *kamma*. All Europe was divided into armed camps watching each other. Then came the Great War.

For nearly five years Europe was a living hell. The whole of science and industry was prostituted to the purpose of inflicting agonizing death on millions. Crores of rupees were literally blown away in smoke. It is reckoned that with all the money squandered in the Great War to destroy civilization we could have abolished every slum in Europe, given everyone a house in a garden city, and assured for every child medical attention, a good education, and a start in life.

And now the European nations, impoverished, wretched, filled with class hatred and unrest, are perforce at peace because they have not the money to go to war. Everybody feels that sooner or later war must come again and when it does, European civilization will crash in flaming ruin. Everybody fears war, but nobody sees how it is to be averted. Even more ominous is the destruction of our old moral and religious principles. As remarked above, Christianity is nothing but a system of human sacrifice, a man god who is offered up to propitiate another god and so save humanity from punishment they are supposed to have deserved through the sin of their mythical progenitor, Adam. This hideous

doctrine of inherited sin has brooded over the world like a nightmare. Every child was held to come into the world as a lump of damnation, destined, quite irrespective of the the life it might hereafter lead, to everlasting torment unless prior to death it underwent the senseless rite of Baptism. One longed for the ethical commonsense of the Theri Gatha where it is asserted that if water can cleanse the fish and tortoises who are always in water

INVOCATION.

*Oh Lord of all the worlds, above, below, we greet
 Thee!
 In deep humility we bow to Thee,
 We acknowledge Thee as Master, and as Friend.
 Thou fragrant flower that bloomest once an aeon,
 Thy perfume doth intoxicate the world.
 To weary hearts Thou art as dew that drops
 Twixt setting sun and dawn; Thou art the coolth
 Fresh from the mountain tops, conveyed on airs
 Full charged with healing balm, that can assuage
 The fever of our fear-distracted lives.
 O Lord, wisdom is in Thy sweet, wise Word,
 Deathless is Thy Dhamma.
 Thou Well of Love, deeper than we can sound.
 Thou Golden-tongued Teacher of absolute Truth.
 Thou glorious Light to the blind, and lamp for our
 path.
 All-holy One, an ark of safety Thou,
 And pilot o'er the ocean of desire.
 Thou fountain of good, of pity, and compassion,
 Calmly Thou gazest on Thy loved children,
 And we, O Buddh, give all our love to Thee,
 Namō Tassa Bhagavato, Arahato, Sammasam-
 buddhassa.*

F. Blanning-Pooley.

Durban, 30th March, 1931.

must be the most virtuous of beings. With such a superstition anything like a rational concept of sin and the way to eliminate it was impossible. Sin was a kind of hereditary leprosy, but it did not deserve compassion, it merited ferocious punishment and pitiless hatred of the sinner. Hence the extraordinarily cruel punishments meted out to crime.

Blackstone, the great eighteenth century English lawyer, says in his famous *Commentaries on the Laws of England* that the punishments of the criminal law were not intended to be reformatory of the criminal or even a deterrent to others, but as a vindication of the outraged majesty of the law. This was merely consonant with the principles of Christianity which teaches (Paul's Epistle to the Thessalonians) "The Lord shall be revealed in flaming fire taking vengeance upon them that know not God and obey not His son." The growth of knowledge and humanity gradually weakened this cruel superstition, but its greatest enemy was science. Astronomy showed that Christian cosmology and eschatology with its hideous visions of the dead leaping from their graves and the stars falling down on the earth like over-ripe fruit dropping from a tree was a grotesque impossibility, for science proved that the stars were not lamps to light the earth, but suns and worlds, many of them thousands of times vaster than our planet. If Sirius fell towards the earth, our poor little planet would dissolve as a puff of gas in his flaming bulk! But geology and biology, especially the latter, proved most deadly to the current faith, for geology showed the earth to be infinitely older than it could possibly be on Biblical chronology, while the issue of Darwin's great biological works in the middle of the century proved the Hebrew myth of human origins to be a work of the imagination; and it is upon this myth that the whole Christian system rests.

As by one man came sin and death so by one man came life eternal; the falling Adam and the redeeming Christ were correlatives, if the one is mythical, so is the other. History shows that tradition and sentiment will keep alive a belief

long after the reason has abandoned it, and though a superstition be mortally wounded, it often takes a long time dying. Christianity was able to hang on as a sort of respectable convention even after science had destroyed its foundations and left it suspended, so to say, in a state of instability in mid air. Its apologists took the line of defence: Christianity may be all wrong in its science, many of its doctrines such as an eternal hell may be horrible and requiring to be explained away into a mystification, but even if it is nonsense, it is such beautiful nonsense; think what the world would be without it, see what a wonderful civilization it has produced! It required a certain amount of effrontery to say this even in pre-war times when Christian countries were



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"And here arose that Great Sun which illumined the first fires of a beautiful day."

so much afflicted with poverty, degradation, greed, and class hatred. Then came the War, and Christianity revealed itself as worse than useless. The Christian Churches with the honourable exception of the English Quakers used all their influence to fan the flames of hate. Christianity has never been in favour of peace. True to the spirit of its founder who came not to bring peace but a sword, it has always encouraged war and caused more bitter struggles in the world than anything else. A Christian cleric some thirty years ago wrote in regard to war,

"Watered by war's red reign the virtues grow.
A cannonade is to me like an anthem."

If anything in this world be certain, it is that Chris-

tianity will never ensure peace; it does not unite humanity, it divides it.

These things are clearly and openly acknowledged, except by those who have a vested interest in organized Christianity, like the missionaries who obtrude their unwelcome presence on Ceylon and other Buddhist countries, and strive by opening schools and corrupting children to infect Buddhist Asia with an outworn superstition at which all the ablest and most enlightened men of every country laugh.

In Europe to-day we have a disillusioned people who do not yet see their way. Old systems have failed, we realize that ninety nine percent. of Christianity and its ideals was a ghastly mistake, but we do not see by what to replace them.

The present moral chaos cannot continue. Stability must be gained somehow.

Shall the future be captured by the cunning forces of superstition and obscurantism and so humanity be doomed to perhaps long ages of misery and struggle until freedom is once more regained, or shall we seek a system of thought which is in accord with the results of modern science, which will give a fresh and wider direction to the ethical instincts and at the same time satisfy the best side of man's emotional nature?

There is but one system in the world that can do this, and that is Buddhism. Its fundamentals, the Four Truths, are unimpeachable. The keynote of Buddhism is simplicity: it starts with the commonest fact of life, dukkha, i.e. malaise, moral suffering, mental and physical suffering. Every religion in the world has to recognize this elementary fact of life, but Buddhism alone postulates a rational cause and prescribes a rational cure instead of obscuring the issue by mythology. If we will but analyse it we shall find ignorance, lust and hatred as the root of all moral ills, both of the individual and of humanity at large. The Great War was caused by nothing else than the lust to acquire possessions, the hatred of those who stood or appeared

to stand in the way of such desire, and ignorance of the fact that gratification at the expense of others produces inevitable reaction in the shape of suffering for those who seek such gratification. The Third Truth is founded on the principle of cause and effect which is the root of all thinking for without it life and thought is a chaos.

The Eightfold Path can be proved by assuming its converse to be true, viz. Wrong Views, Wrong Purpose, etc. Clearly this lands us in moral anarchy, indeed in criminality, therefore the Eightfold Path must be true.



BARODA, INDIA: A BUDDHA STATUE IN JUBILEE PARK.

The western mind, trained in orderly scientific thinking will be especially attracted by such a clearly reasoned system which is founded moreover on the bed rock of universal experience. Another feature of Buddhism which will appeal to westerners is its freedom. With all its faults modern democracy embodies one very noble principle, that the capricious oppression of humanity by one man or a group of men is an atrocious wrong and cannot be tolerated. The Buddhist is above all things the free man; he fears neither god nor devil, his sole fear is his own follies. Emerson, the great American philosopher, wrote, "Sin is an impediment to be got rid of, not a monster to be shuddered at." This is mere commonplace Buddhist doctrine, but the West had to wait for twenty-five centuries after the Buddha's time to reach this standard.

"Is there an act thou desirest to do, and it conduces to thine own harm, or the harm of others, or of both thyself and others, that act thou shalt surely not do. Is there an act thou desirest to do and it conduces to thine own good, or to the good of others, or of both thyself and others, that act thou shalt surely do."

If all men before doing any action paused for a moment to consider, as the Buddha recommends, the clear result of their action, the world would be improved beyond recognition within a year.

In the West the most thoughtful of us no longer base our ethical conduct on the fiat of a god, for such a principle will always lay more stress upon propitiating the god than doing our duty by our fellow-beings. This is of course seen clearly in Christianity, where mistakes in theology or heresy have always been regarded as unpardonable sins which no moral goodness could palliate, while grievous wrongs inflicted upon mankind could always be compounded.

Although theological terrors have lost their power for the best educated Europeans, it will be a wonderful moral stimulus to know that not even a god can turn to defeat the victory of a man who has conquered himself. Amid the hideous visions of the Christian Apocalypse one of the most lurid is that of the eponymous founder as the head of an angelic army, his eyes like fire, a sword proceeding from his mouth, and his garments sprinkled with blood. He is to go forth conquering and to conquer, and is *to rule all nations with a rod of iron*. A truly frightful picture of humanity's future, all our dreams of progress and a society founded not on brute force but co-operative good will are vain; if we are to believe the Apocalypse, we are to be the slaves of a pitiless tyrant with an iron rod, whom, apparently, no revolution will ever overthrow.

But this figure, more frightful than the Hindu goddess Kāli, has no terrors for a Buddhist who has won to self-control for even this malignant power cannot break his self-control.

Hence all tyrants have ever hated Buddhism and feared it, but to the noblest minds it has ever appealed irresistibly. Science ruthlessly destroys the conception of an all-powerful and beneficent creator.

"Nature red in tooth and claw," the fearful struggle for existence, the imperfection even of our human body would rather suggest malicious bungling and inefficiency than infinite wisdom and benevolence. Helmholtz declared that if an optician sent him an instrument as badly made as the human eye, he would return it and refuse to pay for it.

The Biblical verdict on the six days' creation labour of the Judeo-Christian deity, "Behold it was very good" reads like a cruel mockery to anyone with the most elementary knowledge of the facts of science.

The teaching that mankind should expect their "heavenly father" to feed them like the birds and clothe them like the lilies is simply misleading for it is founded on assumptions proved untrue as regards humanity and equally so as regards birds and plants, both of which have to struggle desperately to maintain life. Science has forced even professed Christians to admit the absurdity of this teaching, although given by the highest authority. Thus Professor Schmiedel declares (*Jesus in Modern Criticism*) à propos of the doctrine that God looks after men like the lilies it is "to-day not merely untrue; it is not even religious in the truest sense of the term."

The horrors of biology have shaken the faith of many who have come to think that all religion is at best a poetic dream and that all humanity's hopes are nothing but the shadows of vain desire. Buddhism can alone of all the world's religions face the cruel facts of nature and give us all that other faiths promise, and more.

Buddhism says, the universe is indeed dhammata, cosmic, but as a whole it is ignorant of the fact. It is in a state of becoming, anicca and anatta. Neither the subjective nor objective is a crystallized unchangeability, both change from moment to moment, and by strenuous effort through countless ages a being can reach the sublime state of Buddha, an incarnate manifestation of the eternal Dhamma of the universe, and so impart light to other beings. When we truly know we hold the flux of samsara in our grasp and can direct it whither we will, for the whole universe is nothing save the infinite workings of kamma. Western thought is slowly but surely abandoning the crude notion of a potter god who moulds the universe at his own pleasure. Bergson, the great French philosopher, has enunciated a theory of a dynamic universe, which is pure Buddhism. H. G. Wells, the well-known English author, in his *God the Invisible King* postulates a deity who is not all-powerful, but who grows in power and leads humanity onwards to full realization, in fact, a charioteer of men and devas.

Since all kamma springs from thought we may say that the collective thought of all beings is the creative force of the universe, hence Buddha, moulding their thoughts by His Teaching, is the creator of creators.

When we turn to the emotional side of man's nature the popularity of spiritualism is clear evidence that the modern western man craves for comfort in the dark hours of bereavement and sorrow as much as the men of any other time and country. Here Buddhism can help also. This is a side of our Dhamma which is too little put forward by western scholars, but it is dear to the hearts of all professing Buddhists. Instead of the dangerous practices of the seance room, Buddhism teaches that to bridge the gulf between different planes we must first purify ourselves. When Maha Govinda wished to see Brahma Deva, he first went into retirement, and practised meditation on universal love for four months. Our beautiful *Pinkamma* ceremony shows us how we can aid departed friends and receive their aid in return, for by holy words and good thoughts we emit vibrations extending beyond our plane which give happiness and hope even to beings fallen into an evil birth, while the happy dwellers in the radiant worlds feel their bliss and glory increase for they are sensitive to sights and sounds to which our grosser senses are impermeable, and being gladdened gratefully bestow their blessing and protection on their relatives from whose piety they have received this additional happiness. The knowledge that old ties can be renewed through unnumbered births will be of the greatest benefit to us in Europe where the ties of family life have in recent years been so greatly weakened.

The best minds will no longer regard family life as a galling chain, but as a free union destined to triumph over death and go forward in mutual help on the way to perfection.

It is therefore clear what a blessing Buddhism will be to the modern world. It will completely change our outlook, which instead of being hopeless and cynical will be filled with hope and ardour. No longer helpless ephemerids, the product of accident, and lonely units in a wilderness of worlds from which we shall vanish like a trail of smoke, a casual happening never to be repeated through time and eternity, we shall feel the boundless love of Buddha enfold-ing us and leading us on and upwards to final victory over all weaknesses, limitations and ignorance to a consum-mation more glorious than poet ever dreamed of. An immense harvest awaits us Buddhists if we are not wanting in the viriya paramita.

Two urgent duties now face the Buddhists of the East.

The first is providing Bud-dhist education. Ceylon, like all other Buddhist countries, had a splendid system of free and uni-versal education. When the present alien rule fasten-ed on Lanka and the kingdom of Kandy was an-nexed by a con-fidence trick, the new rulers most solemnly under-took to protect the Buddhist

religion, but Christians consider it right to break faith with "heathens", and His Grace the Archbishop of Canterbury pointed out in the House of Lords that it was a scandal for people "whose souls were lighted by wisdom from on high" to patronize "idolatry", especially in Ceylon, where "only man is vile"; hence Buddhism was discouraged in every way. After the rising of 1847, the missionaries persuaded the Government that it was all the work of the "heathen priests", so temple schools were abolished, and education was handed over to the emissaries of the foreign cult.

And now the British authorities are lamenting the increase of crime in Ceylon. They may lament, but they have no right to be surprised. If the rising generation had their minds imbued with the doctrine of kamma and were taught a little elementary Abhidhamma so that they could understand how the mind works and how it should be governed, they would not only be able to repress vicious ten-

dencies, but also to so fix and concentrate their minds that they would attain to success in education and any future career. Happily the old spirit of apathy is slowly passing; it is no longer a reproach but an honour to be a Buddhist in Ceylon. But do not forget that there is in your midst a poisonous institution designed to filch the Dhamma from the rising generation. I refer of course to the mission school. Young minds are plastic and easily corrupted, and any Buddhist parent who allows his child to attend a mission school does so at the risk of the child's future happiness and his own also, for how can he expect a child who has been taught to regard him as a "lost heathen" regard a parent with love or even respect? Nor is this all. Re-cently, in Burma, the pupils of several mission schools at Rangoon went "on strike", because they were severely punished for not attending Bible classes and for going to a Buddhist festival.

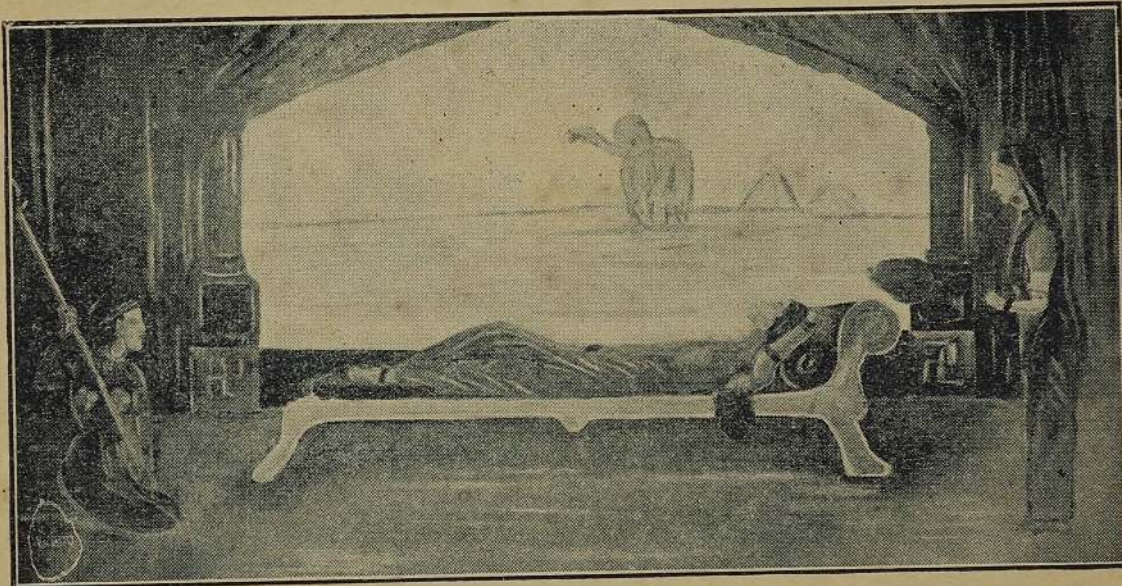
Now, whatever the faults of British rule in the East, it nobly guarantees to all persons complete religious toleration. Queen Victoria's pro-clamation promised that no subject should be prejudiced on ac-count of his faith.

These veno-mous mission-aries think they can override the law and carry out a private reli-gious persecution of the most co-wardly and des-picable kind upon children. The children shame us; true to the

traditions of Buddha Dhamma they will not suffer this tyranny: what are their elders doing to protect them from it? Every parent wishes the best for his child, and the "gift of the Law exceeds all other gifts." Every Buddhist child has the inheritance of Rahula, the Dhamma. Remember, missionary bodies were founded before the birth of Biblical criticism, almost before the birth of modern science. They still seek to unload on Eastern peoples the crudest forms of superstition as if all the discoveries in biology, astronomy and geology had never taken place. Their sole desire is to push their wares; truth no more enters into their calculation than the useless or harmful nature of his drugs has any weight with the quack medicine producer.

So long as they can make a snug living and report good business to their society at home truth is of no importance whatever.

That this stricture is in no way unjust is proved by the



From a painting in oils by Sri Nissanka. (Copyright)

"THE ANNUNCIATION." MAYA'S DREAM.

founding of a certain College. It is notorious that the founder photographed a group of Sinhalese boys first in bathing dress and then in ordinary attire, and published the pictures in England, as "before and after", i.e. the first showing Sinhalese "heathens" in semi-nude savagery, the second after "Christ had entered their lives", showing them decently clothed. The missionary who perpetrated this fraud *knew* he was lying; the people who subscribed money to found that College did not know the facts, they were deliberately deceived. An honest fanatic is entitled to our respect, however mischievous his activities may be: a man who can perpetrate such a deliberate fraud has no faith in his own cause, for surely truth is not so lame that she can only walk with the crutches of falsehood. Is young Ceylon to be moulded by such teachers as these?

That Christian College was founded on the unholy trinity of mendacity, cant and intolerance. Men of Lanka! build a Buddhist College which shall be founded on faith in Buddha, Dhamma and Sangha, the Truth Finder, the Truth and the Disciples of the Truth Finder, and just as Adhamma Deva in the Jataka plunged headlong from his chariot to Avichi by force of kamma when he strove to surpass Dhamma Deva so will Truth Eternal triumph over hypocritical falsehood, and young Ceylon receive the most precious inheritance, Buddha Dhamma.

The second duty of Buddhist Asia is the propagation of the Dhamma through the world. For many centuries this duty has been neglected. Certain tribes have been gathered into the family of Buddha locally, but there has been no effort to carry the Dhamma to Europe. Until quite recently this would of course have been impossible, but, as I have already shown, the prospects are now so favourable in Europe that we shall make bad kamma if we neglect our duty. Let there be no mistake, the Sangha must be established in the west, for only thus can the Dhamma be maintained in its purity. There are not a few persons in the west who are friendly to Buddhism but through lack of instruction from learned bhikkhus, mix it up with theosophy and even Christianity; in fact so vague and conflicting are popular notions that their idea of Buddhism might be summed up as, "anything you like provided it has an Oriental flavour about it." Some object that if bhikkhus go to the west they will be corrupted. A grosser insult has never been offered to the Sangha.

If it is true, every bhikkhu should be disrobed, for it would mean that they were one and all a set of hypocritical scoundrels who were only kept moral by fear of dayakas, and that the Religion weighed with them less than nothing.

But happily it is not true. We are proud of our three bhikkhus who came to the west, for they upheld the best traditions of Buddhism and accomplished good work.

This I can testify by my personal knowledge, for as Vice-President of the British Maha Bodhi Society I was in constant attendance at headquarters during the two years

our bhikkhus were with us, spending three afternoons and evenings a week there, and the winter before last I stayed for three week-ends as a guest in the house, and therefore I am in a better position to judge than any chance visitor who may have repaid our hospitality of an afternoon with venomous lies as the pet cobra in the Jataka rewarded the foolish novice who loved him.

It should not either be forgotten that we Europeans must still for many years set the pace for humanity. How shall we set it? In the Buddhist way, or as we have been doing in the past? If we are indeed Buddhists we must believe that we shall have to live in this world in future generations, for not all of us can hope to be anagamin immediately in our present births. Brothers in the Dhamma, in what sort of country do you wish to be born? In Kusavati, the capital of Maha Sudassana where all is peace, harmony and joy, and on every side the glorious perfection of beauty, or do you prefer a city with special arrangements against air raids and poison gas, a civilization where within the space of a few days the world may be transformed into a raging chaos of mutually murdering madmen and you may end your life or perhaps many successive lives through long ages poisoned with gas or crawling blinded and mutilated dragging your entrails over some blood-soaked battlefield. That this is no alarmist vision can be proved by present day developments. As I write an

English paper has fallen on my table in which it is stated that in a camp on Salisbury plain, a few miles from the peaceful circle of Stonehenge, poison gas chambers are regularly used for testing chemicals. Soldiers with fixed bayonets form a cordon around this camp at Borden. The Army Council recently issued a statement saying, "Chemical warfare is a rapidly developing science." The Secretary for War told Parliament two months ago, "These experiments are necessary in the interests of humanity." Anyone who now believes that the Great War was "a war to end war" must have powers of self-deception bordering on the miraculous. That another world war will take place when the nations are sufficiently recovered is a fact as certain as sunrise to-morrow if certain forces do not intervene to prevent it, and the only efficient force is that which changes the minds of men, for mere external restraint is useless. The only force that can change the hearts of men is religion, and that religion is Buddhism.

Therefore I repeat, which do you prefer? If you feel that life will be intolerably dull unless the earth is occasionally swept with the war plague, support those Buddhists (?) who do all in their power to prevent the planting of the Sasana in the west and do not hesitate to make the vilest innuendoes against bhikkhus who are simply fulfilling the behest of the Master: "Go ye bhikkhus, out of pity for the world, for the happiness and welfare of men and devas proclaim a religious life full and complete."

If on the other hand you prefer a world of gentleness, peace and harmony in which east and west will be interblended in mutual understanding and love, then support

the British Maha Bodhi Society. Times are of course hard not only in Ceylon, but throughout the world. Still if every Buddhist would contribute one rupee a year we could soon have a large number of Buddhists in England; one rupee per annum would ruin nobody and its loss would hardly be felt even by the poorest, but we must shake off apathy and cultivate viriya. Thus when He was incarnate as King Dharmasanda Our Lord sought throughout the Empire for one who could declare a stanza of Dhamma in the waning period of the dispensation

of Kassapa Buddha, and recked nothing of forsaking His capital city of Benares with its splendours of gold and jewels, its roofs adorned with rubies of flashing light which tinged with ruddy glow the hare mark in the moon, recalling Bodhisatta's leap into the flames when incarnate as a hare. Dharmasanda had no fear for the forest wild when He journeyed thither in search of the Dhamma, and when Sakka to test Him appeared as a hideous demon offering a stanza of Dhamma in return for Dharmasanda's flesh, the Great Being, utterly fearless, flung Himself into the yawning mouth of the seeming demon, when Sakka, resuming his true shape, bore the Bodhisatta to heaven, where He beheld the starry dances of the devis in measure to the music of the spheres. What do we learn from this beautiful story which inspired the Great Sinhalese poet Alagiyawanna Mohottala to compose an immortal poem? That success attends those who are courageous and do not fear risks. Bodhisatta was so earnest for Dhamma that He did not hesitate to sacrifice His life to it. It was nothing to Him that He hurled Himself headlong from the mountain literally into the jaws of hideous death. He gained a stanza of Dhamma and was

prepared for further victory in a future life. Because He feared nothing He was victorious. The glorious world of Sakka represents the power and splendour, the undreamed-of happiness and noble living gained by those who have faith enough to take risks. Biology quite accords with the Dharmasanda Jataka for it clearly shows that those forms of life that took risks and staked all on the future evolved and became the lords of the planet, while those that played "safety first" remained in the lowest order of beings as crustacea and molluses. So likewise history proves that only those causes are successful whose followers wholeheartedly believe in them.

This was shown with remarkable clearness in the Russian Revolution. We do not intend to discuss the merits or demerits of the Russian Revolution, but will merely contrast the influence and fortune of the moderate leader Kerenski as compared with that of Lenin. Kerenski is still alive, but forgotten; Lenin is dead, but he has left his name upon the map and altered the whole course of the history of his country, perhaps of the world.

Why the difference? Because Kerenski, suave, urbane, unwilling to offend any, undetermined as to his own

opinions and purpose, represented nobody, could achieve nothing because he could not be a leader, not having any clear course of action to follow. On the other hand, Lenin rightly or wrongly believed in the doctrines of communism as a fanatical religionist believes the tenets of his faith; hence Lenin had one clear goal to aim at, viz. the acquisition of power to realize the socialist utopia and for this he was ready to sacrifice everything; hence his success.



Photograph kindly lent by Messrs. Plate Ltd.
SIGIRIYA, CEYLON: THE GALLERY AND THE "CURTAIN" WALL.

beheld the starry dances of the devis in measure to the music of the spheres. What do we learn from this beautiful story which inspired the Great Sinhalese poet Alagiyawanna Mohottala to compose an immortal poem? That success attends those who are courageous and do not fear risks. Bodhisatta was so earnest for Dhamma that He did not hesitate to sacrifice His life to it. It was nothing to Him that He hurled Himself headlong from the mountain literally into the jaws of hideous death. He gained a stanza of Dhamma and was

Buddhists of Ceylon should not forget that it is thanks to our great leader the Ven. Anagarika Dhammapala that the Sangha now stands in the west.

Our British Maha Bodhi Society is not merely academic, it is propagandist, and aims at establishing a Buddhist church in the west with temples and bhikkhus, not merely to form academic clubs with no influence on the outside world.

It is our hope by these means to bring east and west together, to appoint representatives of the British Maha Bodhi Society in every Buddhist country, and also to pro-

vide for closer co-ordination of Buddhist efforts by periodic conferences with representatives of bhikkhus and laymen from all Buddhist communities, thus giving Buddhism the discipline and efficiency of the Roman Church, but without its despotism which is alien alike to the spirit of the age and to Buddhism.

By these means Buddhism will be equipped to enter upon the inheritance which is its due both by reason of its intrinsic merits and the present state of humanity, that is, the empire of the world, the Sublime Kingdom of Righteousness, the Realization of the Pure Land in this world, which will unite all beings in the spirit of Metta.

THE SMILE.

[BY A. HABERMANN.]

Translated from the German by Mrs. P. de S. Kularatne.



ANTONIUS awakes in his magnificent apartment. He is surrounded with every luxury that the Roman Empire can boast, and endowed with every artifice of civilisation with which the Empire can provide him. Antonius looks round as if seeking for something. Then he rubs his eyes and leans his head on his hand in a thoughtful manner. So it was only a dream after all, that beautiful statue. What a pity that he did not really possess it, for then all his friends, perhaps even the Emperor himself, would envy him. And if he gave it to the Emperor, imperial favour would indeed be his.

With these thoughts in mind, the young man rises quickly from his couch. His servants dress him and then he is carried in his litter to the house of a famous sculptor. He looks round with the eye of a connoisseur and sees many beautiful things, the sculptor pointing out objects of special interest.

"Look at this fine Venus. How alluring are the curves of her supple limbs! And the subtle smile on her lips seems to promise all the joys of love."

Antonius stands in front of the Venus, casts a glance over her and turns to the sculptor.

"Xylander, the work is beautiful and I would like to buy it. But first tell me, have you never seen the statue of a young man smiling happily at the cup which he is holding in his hand?"

"Where have you seen a statue like that?"

"I saw it in my dreams last night," says Antonius. "Can you carve it for me?" And he describes his dream to the sculptor in vivid phrases. "I will try," replies the other, "and I will set to work this very day."

Xylander is once more alone in his studio. Before him stands the finished statue, a young man on a pediment carved

with vine leaves and grapes carved out of fine stone—truly a Dionysus after the Romans' own heart! He is the personification of good cheer, uniting the whole world in one jolly company.

But the longer the sculptor looks at his handiwork, the less pleased he is with it, for this does not come up to his original conception. He turns away discontented and goes to a corner of the studio where a piece of sculpture is waiting under a cloth to be finished. He carefully uncovers it and a woman's head, nearly completed, appears. Her flowing locks are restrained by a diadem. Her eyes gaze thoughtfully into the distance. The sculptor knows that she can see Greece, the Acropolis on the mountain-top with its frieze of marble and its golden statues. He knows that she is looking at the whiteclad priests of Delphi with their golden fillets, at the boys who are practising their lithe bodies in racing or their keen minds in lessons learnt at the feet of wise men. There seems to be a smile on the face of this woman, too, a smile holding infinite wisdom, all the sorrow and happiness of women who know how to smile for sorrow and weep for joy. "Woman knows everything," thinks Xylander, and covers up the goddess's head which he wishes to shield from profane eyes.

The statue of the merry god is delivered and Antonius is very pleased with it. All his friends and even the Emperor himself admire it and so Antonius's dream comes true.

But Xylander looks at the face of his goddess and he feels a vague dissatisfaction and desire. For what? He does not know. He only knows that she is smiling at all selfish desires "of the heart, for she knows the real aim of existence.

At last the last stroke of the chisel has sounded. The bust stands in the middle of the studio. The gentle rays of the spring sun play softly on the virgin white marble. The image seems to belong to a different world. The silence which surrounds her seems to make her still more unearthly. It is as though the onlooker, who is the first man to whom Xylander has shown his work, fears to disturb the beautiful

vision even with a sound. Xylander waits eagerly, too. His eye falls on the strange but beautiful form and raiment of his visitor. Xylander, whose eagerness grows with the length of the silence tries to read the riddle of the stranger's expression. His bronzed complexion stands out in contrast to the white marble but his eyes have something of the detached expression of the image. His thoughts however are not of Greece and the Greeks, but of the far distant shores of the holy river Ganges. The smile of the Goddess brings to his mind the memory of another smile which has been with him from his childhood and which means to him the fulfilment of that desire which the artist has embodied in his handiwork.

At last he breaks the silence, turns to the artist and lays his hand on his shoulder. "I must not tell you straight away that your creation is perfect but my heart tells me that your ideal soars higher still. Come to me tomorrow : perhaps I can help you to reach it."

The next day, the sculptor was conducted by a slave into a wonderful room in the Indian's house. The master of the house greeted him with a friendly smile, led him to a purple couch and gave him refreshment. Then he gave an

order in a musical foreign tongue and the slave hastened to obey.

"The time has come, my friend," says the stranger to Xylander, "when I will be able to give you as worthy a gift as you gave me when you allowed me to look at the divine statue in your studio."

He strikes a brazen gong. The strokes resound full and deep, and reverberate slowly. A curtain of black velvet is drawn back and an alcove lined with costly blue drapery is revealed. Flowers are everywhere. Warm light glows from silver lamps. But in the centre, a divine figure of indescribable sweetness and dignity sits enthroned on a golden lotus. Peace which is not of this world radiates from him. An expression of serene joy is on his face and about his mouth plays a peculiar smile, not of desire nor of resignation, untouched by the world and yet ever near to human hearts, the smile of fulfilment, perfection, the smile of Him who has conquered desire, the Enlightened One, the Buddha!

Xylander leaps up, hurries forward and bows his head at the feet of the Perfect One for the fulfilment of his desire is here.

BEFORE THY SHRINE.

Before Thy Shrine obeisance I now give,
And gaze with gladness at Thy blessed form,
I contemplate in peace upon Thy Norm,
When lo ! by faith I see that Thou dost live !
All those who to me owe, I do forgive
That I may to Thy Holy Word conform,
And by my acts, my sinful life reform.
Oh Ruler, do Thou school the hearts of all,
Oh Pure and Holy One, Eternal Love,
Oh Refuge from the Storm, 'fore Thee I fall
To beg of Thee Thy Peace, Thy bounteous love
That spreads its gifts abroad so prodigal,
And raises me from depths to heights above.

Oh Well of Truth, from Thy pure depths I draw
And drawing, feel my heart o'erflow with joy,
And happiness, and peace without alloy.
Thy glowing love my frozen heart will thaw,
And I shall live, by virtue of Thy Law.
Oh Buddha, Blessed One, bid me employ
Each gift of Thine in order to destroy
My sins, and powers that would me overawe.

Oh Dew on parchéd land, come down, and lave
My shrivelled heart, do Thou my thirst allay ;
Oh Succour of the sinful, do engrave
Deep in my mind Thy Laws so that I may
No longer be a cowering, shivering slave,
But raise myself to meet the Dawning Day.

Lover of men and beasts, compassionate,
From hatred and all malice me prevent,
Nor let me snarling quarrels e'er foment,
Nor, when accused, let me recriminate,
But show to all a heart affectionate,
To silly slurs a mind indifferent,
To my detractors mind benevolent,
To the whole world a love immensurate.
Let my poor love be stronger made in Thine,
And give me share in Thy munificence ;
So I, O Blessed One, do Thee enshrine,
To hold, to keep, and ever reverence.

F. Blanning-Pooley.

Durban, S. Africa.

BUDDHISM AND EINSTEIN.

[BY D. B. JAYASINGHE.]

IT has been reported that Einstein has been accused of plagiarism in America. Whatever the truth of the accusation may be it is also a fact that some of his conclusions are not new to Buddhist psychology. For instance the *Patana* (the most important book of the Abidhamma) is really a book on Relativity and not a "book of relations" as it has so far been called. For one thing it deals with the relativity effects between mind and matter.

A familiar instance of mechanical relativity is that of two trains travelling on adjacent tracks with the same velocity. Under such circumstances it is found that if the trains are travelling in the same direction then a passenger in one train does not notice the motion of a passenger in the other train. Each one is deceived with regard to his own motion and that of the other. According to the Abidhamma precisely the same thing happens in regard to mind and matter. Bergson has pointed out that the mind is really a succession of thoughts. Buddhist psychology has not only stressed the changing nature of the mind but also determined the actual rate of change which has been laid down as 17 thought-moments or 17 psychological units of time. With regard to matter knowledge regarding its true nature has come to scientists only within the last few years. It was not so long ago that physicists held that all matter could be resolved into molecules which in turn could be resolved into atoms which however were not capable of further subdivision. Thomson and others however dissected the atom and showed that it really consisted of electrons which were neither more nor less than electrical impulses. Modern science therefore has exposed matter as a hollow sham. Buddhist philosophy however was never deceived as to the real nature of matter as is shown by the fact that the whole of the Pali language does not contain the equivalent for the word "matter". The nearest is "Rupa" which means appearance and no more. Modern science has also discovered that these electrons are constantly moving at phenomenal speeds. "In fact the movement is of the very essence of matter. If the movement ceases the atom no longer exists. There is nothing left." Till quite recently it was thought that this movement was more or less circular, the electrons inside an atom being disposed somewhat after the manner of a planetary system. This view is being

gradually abandoned and perhaps it will be ultimately proved that the movement is really vibratory. In any case the Abidhamma awaits the discoverer with the precise information that the period of vibration is 17 thought-moments—exactly the same as that of the mind. The Abidhamma thus contemplates a universe in which mind and matter are vibrating in step. The result is the same as that of the two trains mentioned above. The mind fails to perceive the movement and illusory nature of both itself and matter. The individual mistakes his mind for a continuously enduring entity—the soul, while a whirling conglomeration of electrons appears to him as an unchanging solid. Buddhism therefore holds the key to the problem of relativity which pervades the universe.

It has been found as a result of the Michelson-Morley experiments that these laws of mechanical relativity do not hold good with regard to a ray of light. Many physicists tried to explain this apparent discrepancy in different ways with varying degrees of success. Einstein's rise to fame is due to the fact that instead of attempting to explain the discrepancy away he accepted it as a fact and calmly proceeded to work out the consequences, which are to say the least startling. For instance if a man were able to travel with a speed approximating to that of light he would find that distance and time would be so elastic as to be unmeaning. It can be proved mathematically that as he increased his speed he would find all distances shortening and all time intervals lengthening, until when the speed of light is attained all distances will have dwindled down to zero and all time intervals extended to eternity.

That man in fact will have annihilated both distance and time even as the Arahats of old are said to have done. All ready Western philosophers are beginning to ask questions about the reality of time. They suspect that time like matter is only an illusion. The fact is that one can keep track of time only because of the peculiar way in which the mind works. It has been said that the mind is like a cinematographic film consisting of a number of small pictures coming one after the other in rapid succession. It is this movement of the mind that gives to us the notion of time and it is easy to see that if somehow the movement is stopped there will be no sense of time. This view was clearly expressed by Nagasena in the *Milinda Prasna* when he was asked if there was such a thing as time. The reply was that to some there



Photograph kindly lent by the Archaeological Commissioner, Ceylon.

NILAGIRI VEHERA CAVE A, EASTERN PROVINCE.

was such a thing as time—while to some there was no such thing. On the same occasion it was stated that there was really no distinction between the past, present and the future—a view which has recently been expressed by Maeterlinck and others.

Even Einstein has had to eat his own words and to recast his own theories. He has announced that he is already at work elaborating a new and more comprehensive theory. It has not been published yet but he has given us a foretaste of it in a number of observations which he has recently made. "Space is having its revenge. It is eating up matter." "Matter is only playing second fiddle to space. Given space matter can be deduced from it." According to this new theory, then, the one reality is space. According to the Buddha there are two ultimate realities, Akasa and Nibbana—space and Nibbana. It cannot be expected that Einstein's equations will disclose the uncompounded element of Nibbana. Otherwise he is slowly but surely labouring towards the position laid down by the Buddha nearly 2500 years ago.

According to the Einstein theory our world is a world of four dimensions:—length, breadth, height and time which really resolve themselves into two dimensions:—matter and time for length, breadth and height are the dimensions of matter. And as matter and time are both unreal, it is obvious that we are living in a world of illusions. Whatever truth, whatever reality, there is, can only be realised after these two illusions have been got rid of. While the object of the followers of all other religions is to attain a particular state in some future existence the sole object of the Buddhist is to apprehend this reality by breaking through the illusions which beset him. As it is the mind that plays these tricks on us it is clear that the remedy also has to be applied to it. If the movement of the mind gives to us false appearances regarding matter and time, it is obvious that it is the movement of the mind that has to be stopped first. How may this be done? It must be recognised at the very outset that man's mental activity is not confined to that portion of the mind which we use in every day life. That portion of the mind which gives us "cuts out of reality" and shows the world to us not as it really is but as we wish to see it clothed in matter and time is called the intellect and really represents a very small portion which the exigencies of life have developed in the process of time. The intellect as we have seen is a succession of different thoughts coming one after the other. Obviously therefore the best way to

break this succession would be to so arrange matters that every thought in a given series of thoughts would be indistinguishable from the ones that follow it. This is attained by concentrating the mind on one particular idea, subject, or *kasina* for a length of time. When concentration is complete the succession or movement is destroyed and the intellect, deprived of its sole characteristic feature, also ceases to exist, opening up the road to that larger and more important portion of the mind which whether it is called *Dhyana Yoga* or Subconscious mind affords a more direct and reliable means of apprehending reality. It is therefore obvious that repetition is the royal road to this higher plane of the mind. There is no *yantram*, *tintram* or *mantram* which does not involve repetition. Emil Coue and all modern hypnotists depend for their success on repetition alone. Advertisement pays only when there is sufficient repetition. Repetition is the school-boy's aid to memory. It always has a tendency to dislodge the intellect and to penetrate into those

higher planes of the mind where impressions are indelible and the memory is perfect even in regard to facts relating to previous births. It may therefore be seen that concentration, meditation or *bhavana* has a truly scientific basis and that every "charmer", *kattardiya* and *kapurala* is "toying with the same idea. To the Buddhist (the *Yogachara*) concentration is a well-known means of mounting the barrier of the intellect and thereby getting rid of the illusions of time and matter which it gives rise to and at the same time helping the real mind to regain its sovereignty. Modern psychical research and the Arahats of old have shown us what this "other mind" of man is capable of. According to Hudson the subjective mind has physical power, or in other words this mind has the miraculous power of doing things which we can do only with our hands and feet. Although psychical research has been unable to go beyond catalepsy, levitation, table-rapping, automatic writing, telepathy, prevision, etc. it does not mean that that is the limit. On the other hand it only shows that Western mediums have not attained the requisite degree of concentration. The true test of concentration is the inhibition of the breath. The Abidhamma states that the man who attains the fifth *Dhyana* ceases to breathe. This may sound astounding but we have all done something like it at one time or another. Why do we sigh? When we receive news of the death of a dear one for instance we find it impossible to think of anything else for a time. Constant harping on the same subject leads to repetition and consequent inhibition



Photograph kindly lent by the Archaeological Commissioner, Ceylon.
EASTERN PROVINCE, CEYLON: A RUINED DAGOBA.

of the movement of the intellect and together with it the associated movement of the heart. The amount of air inhaled becomes less and less until the deficiency is made good by a deep breath—a sigh. The supernormal powers (the *Iddhis*) of supernormal consciousness are miraculous. Man's intellect is moving in unison with the intra-atomic movement of the constituent parts of his body. This intra-atomic movement is closely allied with and dependent upon the movement of the intellect. It was Bishop Berkeley who said that if all forms of mental activity could be isolated and taken away from the face of the earth then all matter on the face of the earth would instantly vanish into nothing. Thus it will be seen that once the intellect ceases to function the intra-atomic movement of the body stops with it. But it has been pointed out that when intra-atomic move-

ment stops the atomic structures too are destroyed and "there is nothing left." Thus concentration leads to the destruction of the intellect and thence to the total annihilation of that which we call the body. The mind, having thus got rid of the body, becomes unfettered and there is really no limit to what it can do in the circumstances, transcending as it does both distance and time. The Buddhist does not stop here however for he has only done away with the intellect and its illusions. He has yet to apprehend reality. Having therefore attained the fifth *Dhyana* stage he fixes his attention on the first reality—space—the *Akasananchayanuya*. After further progress he finally fixes his attention on the ultimate reality—*Nibbana*—which is essentially a matter of experience which each one has to realise for himself as a result of exertion and endeavour.

MY BUDDHIST STUDIES.

[BY ALBERT J. EDMUNDS, M.A. (Penn.)]



UPON returning from the summer vacation of 1880, toward the close of my twenty-third year, I determined to master the modern religious problem. Thomas Dixon, the workman-friend of Ruskin, had told me about Max Müller's Sacred Books of the East and about the S. P. C. K. manuals of non-Christian religions. So, in September 1880, I came to read Rhys Davids's Manual of Buddhism, then a new book (London, 1878). While not neglecting other religions, I specialized on the Buddhist, reading Sacred Books of the East, Vols. X and XI, as they came out. This was at the seaport town of Sunderland.

In 1895, in Philadelphia, I took up Pāli, beginning with Levi Elwell's *Nine Jatakas* (Boston, 1886). This gave me a vocabulary of some 1500 words, and when Robert Chalmers published the text of Majjhima 123 in the Journal of the Royal Asiatic Society, I hammered out a translation and sent it to Paul Carus. He printed it in the Chicago *Open Court*, August 1898.

In 1895 I began buying from Rhys Davids his London editions of the Pāli Scriptures, beginning with the *Udāna* and the *Itivuttaka*. I have never regretted my choice. The *Udāna* contains the blind men and the elephant, which only lately was credited in the London *Notes and Queries* to an American poet! Then there is the story of Dabbo the

Mallian entering into the flame-meditation until his body was cremated, leaving neither ashes nor soot behind. This was among my first Gospel Parallels from Pāli Texts (*Open Court*, February 1900). These parallels grew into *Buddhist and Christian Gospels* (Tōkyō, 1905; Philadelphia, 1908, 1909; Palermo, 1913.)

Before the appearance of this book Paul Carus wisely advised me to re-translate the *Dhammapada*. No cheap edition was then on the market, and my version appeared at Chicago in 1902. Teitaro Suzuki read the proof-sheets, and both in his *Outlines of the Mahayana* and his *Eastern Buddhist* he quotes this translation.

My meeting with Professor Anesaki was described in *The Buddhist Review* of London for October 1913. It took place in November 1907, in the Philadelphia terminus of the Pennsylvania Railroad, and has always reminded me of Stanley finding Livingstone, when lost in Africa. "Dr. Livingstone, I presume!" said Stanley. So was it with my first sight of Anesaki: my only means of identification was his nationality. He had already published my book in Japan, doubling its value by his Chinese notes. In one case, however, he failed to find a story in the Chinese which I had translated from the Pāli. This was Dabbo's Ascension (*Udāna* viii. 9, 10, misprinted 6 in my book). I have now found it in two versions of the Chinese Classified Collection.

PRIZE STORY.

REBIRTH.

[BY MISS R. GUNASEKERA]

A YOUNG man of about twenty-two years of age walked in quick strides along the bank of Mahaweliganga. A peculiar sadness overspread his handsome face. On reaching his destination he cast eager eyes about, until they rested on a girl who was lying on the bank reading a book. He stopped and gazed at her slender form for a while, then resumed his pace.

The girl, hearing footsteps behind, closed her book and stood up with a smile of warm welcome shining in her large eyes.

"I knew you would come," she said.

"Am I very late, Siri?" he asked.

It was a glorious evening. By the bank of the great river they sat together—Wimala Ganegoda and Sirimathie Ponnambalam.

Wimala Ganegoda was the only son and heir of Tikiri Bandara Ganegoda Dissawe. His walauwa, situated amidst picturesque scenes, three miles away from the Hill Capital, abounded with all modern comforts and luxuries.

Here it was that Wimala was born and bred. Here it was that he lost his peace of mind.

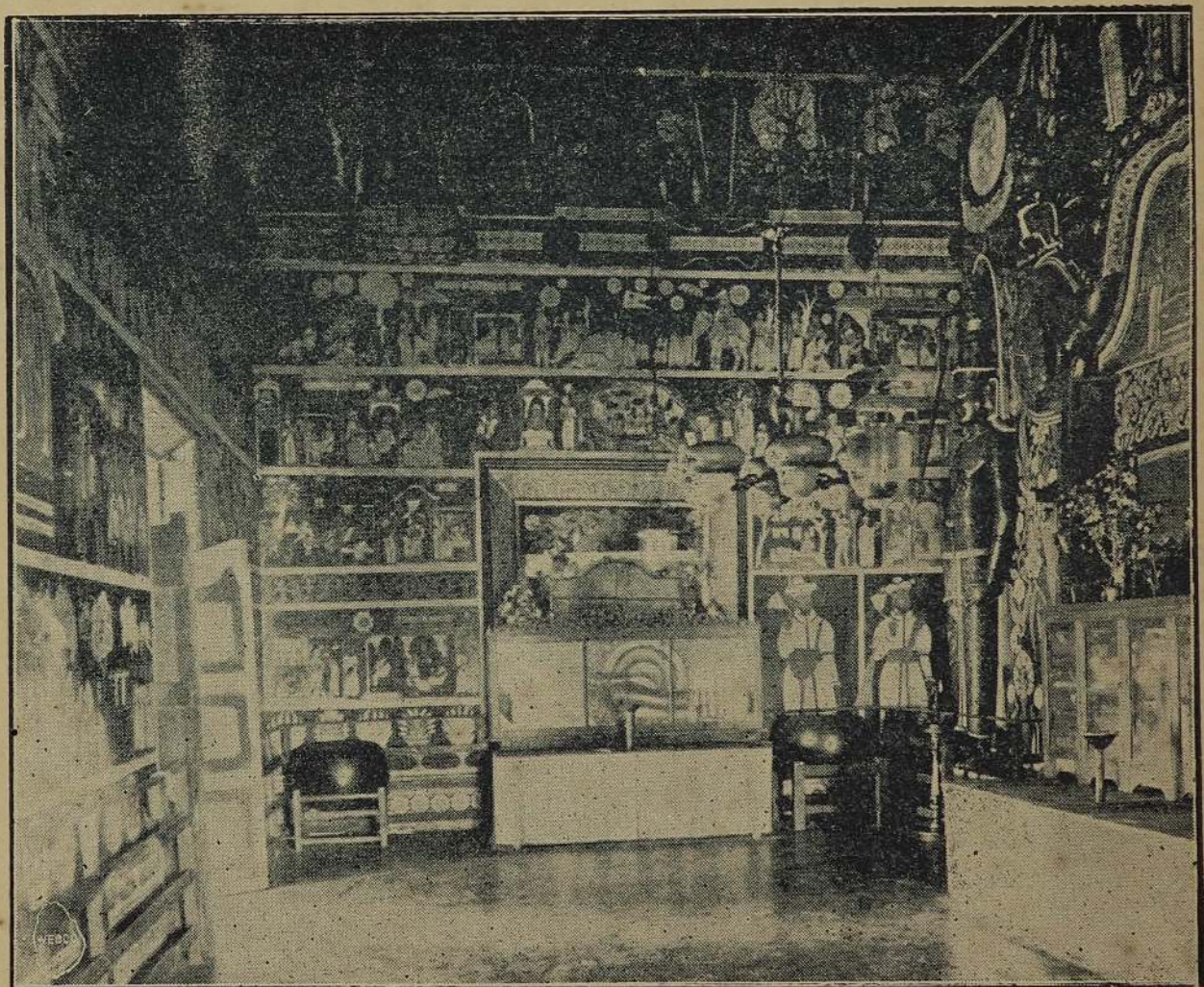
The Dissawe's sister lived in a walauwa of equal splendour in the adjoining garden. When Wimala was six years old, his aunt, the Dissawe's sister, died, leaving her vast wealth to her husband. Three months later he sold her property to Jacob Ponnambalam, a Tamil proctor from Jaffna.

It was a great blow to the pride of the Ganegoda family. The Dissawe never forgave his brother-in-law for the shame

and insult brought on the family by the selling of hereditary property to an outsider.

Wimala was forbidden to trespass on the next garden or to associate with the Tamil children, who numbered three in all, two elder boys and the youngest, Sirimathie, still a baby.

But an unforeseen calamity that befell the Ponnambalam family bound the two families in a close friendship.



Photograph kindly lent by Messrs. Plate Ltd.

Kelaniya, Ceylon: Interior of the Temple. Scenes from the Life of the Buddha adorn the walls.

Two years after their arrival, Mrs. Ponnambalam died of a sudden illness. The Ganegoda family attended the funeral. While the last rites were being performed by the Catholic priests (for though the Ponnambalams followed the traditions of Hindus, they were Roman Catholics) little Sirimathie cried distractedly for her mother. No one could console her, but as soon as her eyes rested on Wimala she stopped crying and stretched forth her little hands towards

him. From that day dated the friendship between the children.

The Dissawe too, pitying the motherless children, often invited them to his large mansion, thereby hoping to divert them from thoughts of their dead mother.

Sirimathie, finding Wimala more ready to comply with her whims and fancies than her brothers, often bothered him, requesting him to procure anything that attracted her fancy.

As years went by Wimala's affection for Sirimathie ripened into something stronger and deeper. He tried to teach her this new love and awaken in her heart something akin to his own passion. But vain were his efforts. She turned a deaf ear to his teachings. She besought him not to speak of a thing she could not understand. She was glad, she said, to accompany him in his wanderings after school hours. It was true that she loved his company, as he was kind and good, but love was a thing she could not understand.

A considerable number of years had passed. Wimala had grown up to be a handsome young man of twenty-two. Sirimathie had reached the age of early womanhood. The time had come for Wimala to leave home and take up a profession.

Ever since the fatal words of parting fell on the ears of Sirimathie, she became a changed person. Gone was her care-free attitude. Then only did it dawn upon her that love which she had declared foreign to her nature, had dared to take root in her heart. The proverb "love breeds love" struck her mind with a pang of sorrow. Alas! that she had yielded to this vain, fruitless love!

Under Wimala's influence Sirimathie's belief in her religion wavered. Though she had leanings towards Buddhism the idea of re-birth puzzled her. Unless that doubt was set at rest she refused to acknowledge herself a Buddhist. Nor could Wimala himself understand how re-birth could be explained.

There is no secret in this world. Little by little the people around perceived the growing attachment of Wimala and Sirimathie. When Sirimathie refused to attend church as usual and declared she had no belief in her religion the well-guarded secret leaked out. Proctor Ponnambalam forbade Wimala to have any communication with her or come to his house on any pretext.

Now the Kandyans were an equally proud and haughty race. The mere thought of Wimala's possible attachment to Sirimathie was distasteful to everyone in the household of the Dissawe. The Dissawe himself scorned to believe that his noble son would ever stoop to love a Tamil girl, whatever her personal merits might be. Coming of a noble lineage it was but natural for him to expect his son to preserve their dignity. But Wimala neither admitted it nor denied it. He let each one have his own opinion of him.

Their separation only brought them nearer still. They

arranged by letters and signs to meet at the river bank. Thus the river-side became the favourite haunt of the lovers. It was to this place they came to bid each other a final farewell.

"So you have managed to get your father's consent for the journey after all?" said Wimala referring to Sirimathie's visit to Anuradhapura. Wimala had succeeded in persuading Sirimathie to visit that sacred city. He believed that it would impress her more favourably towards Buddhism.

"Yes, Wimala, I am to go there with my brother Victor. How I wish you could accompany me! But it is not to be," she added with a sigh.

"No, Siri, that is quite impossible. But it is not that that pains me but your obstinacy in not accepting Buddhism. Please do accept it, Siri, so that we may, when we die, be born under happier circumstances. Do say "Yes" that I may carry that consolation away with me. You know ours is a fruitless love. There is an insurmountable barrier between us. True, we don't attempt to cross it, but do not let this awful fate over-shadow the happiness of our future births. Both of us have done some great sin towards each other and suffer in consequence of it. And this our life may end at any moment. But think of the innumerable births that are before us ere we attain Nirvana.

"Our union and happiness lie beyond death. Listen to me, Siri, and do as I tell you. Why can't you believe in re-birth. Is not our love itself ample proof? Has it not survived death?"

"No, Wimala, why should re-birth be an explanation of love? Do you know, Wimala, when I last met your cousin, she and I had a fine discussion on love. She thinks that either beauty or a tie in a former existence is necessary to inspire love. Nothing else. No doubt you too are of that opinion. Tell me—are you?"

"Most certainly yes."

"Oh, then, you mean that I am not pretty?" retorted Sirimathie with a pout.

"No, no, Siri, you are sweet, good and kind——."

"Not so fast, Wimala," interrupted Sirimathie. "Remember, love is blind. But I am glad you love me for what I am, and not for something I possess—something that is liable to decay."

But in truth Sirimathie possessed certain charms that most of the acknowledged beauties lacked. Those who saw her casually were wont to call her homely. She had so calm a face. Her large, dreamy eyes and the gracious curves of her beautiful mouth inspired no admiration nor drew a second glance, till some quick change passed upon the face and a smile dawned in the eyes and lurked over the quiet lips with an effect of marvellous sweetness. Those who studied these features thought Sirimathie Ponnambalam beautiful.

"Take it as you will, Siri. You can never believe me though I speak a truth. But about re-birth——"

"I do assure you, Wimala," interrupted Sirimathie, "I am not yet convinced of the truth of re-birth and its mysteries. But I will think over all these things and do what you advise me—and hand in hand we'll cross the great ocean of Sansara," she added with a smile.

"Siri, there is no intellectual evidence to compel us to believe that re-birth is true. There had been, if the ancient books are to be relied upon. But it is moral evidence that convinces us that it is true. To believe in re-incarnation is an act of the most fruitful type."

"Well, Wimala, after I go to the Sacred City I will let you know the effect my visit may produce in me. Something tells me that it is there that I shall decide my future religion."

"That is settled then?"

"Yes."

"So how are things at home, Siri?"

"They believe that you and I have parted for good. Oh, I dare not think what they would do if they knew the ruse we adopted. I am sure they would carry me off to Jaffna. Wimala, I can scarce dwell on the thought. Oh, why cannot I die!" she exclaimed, "Why do you pale so, Wimala? You will get over it in no time. Then you will marry your cousin and live happily ever after. How very beautiful she is! What a lovely couple you would make! You should be proud of her, Wimala."

"I dare say I should. But, madam, have the goodness to leave that subject alone," burst out Wimala, whose anger was roused by her sarcastic strain.

"How very unkind, nay, cruel of you to speak of death to me and to suggest that you are not dear to me," he added in a sorrowful tone.

"Please forgive me, Wimala, I was simply teasing you as far as your cousin is concerned. But when I think of our future, death seems to be the only consolation. And—and I feel that you could be happier without me. Something tells me, Wimala, that I am destined for an early grave—No, no,

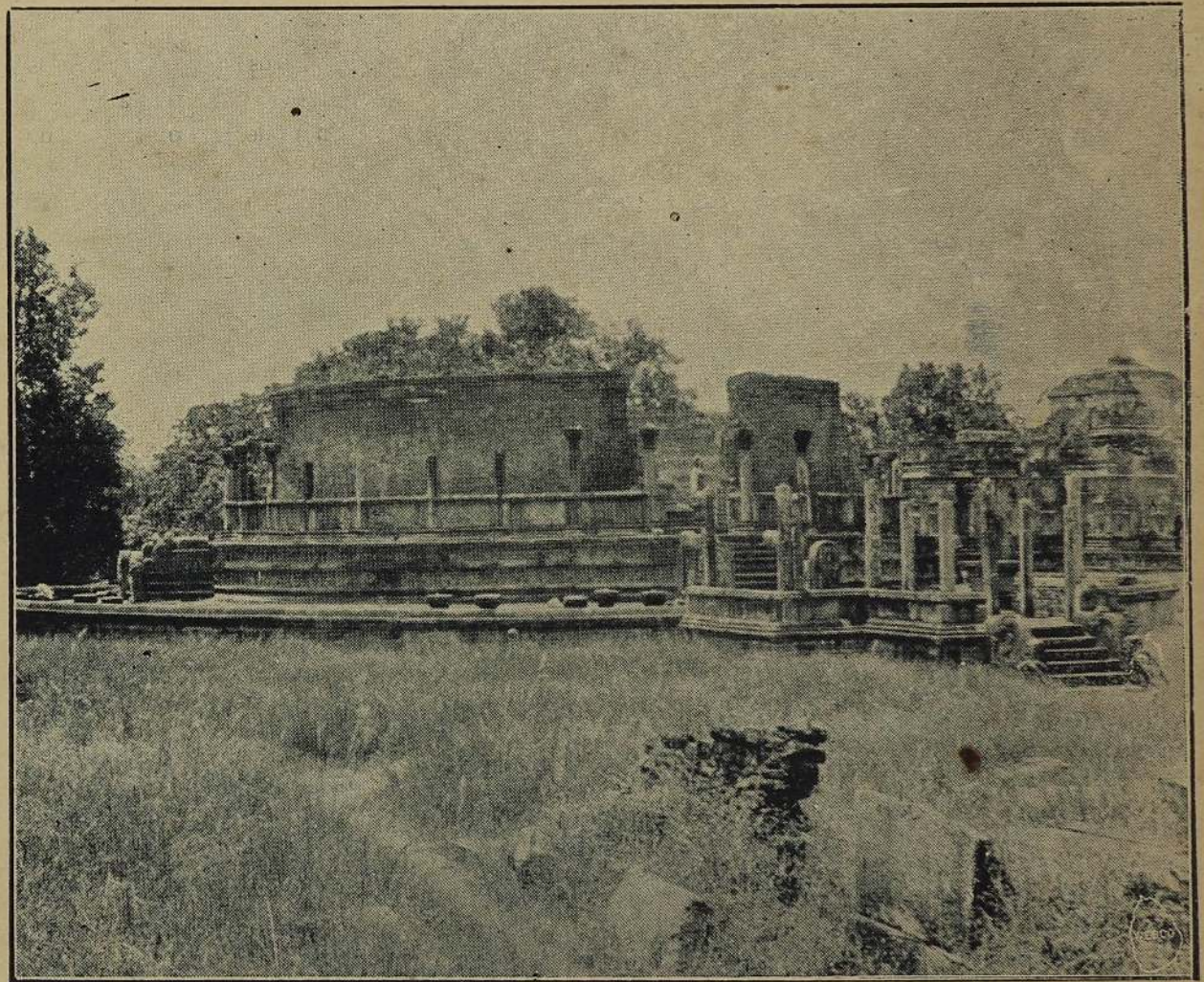
I shall not speak another word on the subject since you have begun to dart fiery glances at me at every word I utter. Why so glum, Wimala? Let us enjoy ourselves while we can. Surely you have not forgotten our philosophy!

"Unborn to-morrow and dead yesterday—

Why fret about them if to-day be sweet?"

"Oh, just stop your nonsense, Siri. You must not fail to write to me every week. I shall try to come at every opportunity I get."

Thus the lovers parted.



Photograph kindly lent by Messrs. Plate Ltd.

POLONNARUWA, CEYLON: WATA-DA-GE. (CIRCULAR RELIC SHRINE.)

In spite of Wimala's absence Sirimathie felt a thrill of pleasure as she planned and arranged everything necessary for her long journey to the Sacred City with Victor.

As their car sped smoothly over the straight road to Anuradhapura Sirimathie felt a keen sense of familiarity with the surroundings. This was her first visit to the ancient capital of Lanka and she could not fathom this mystery. She was conscious of an indefinable happiness though not unmingled with a peculiar sadness. When the splendid monuments of Lanka's departed pomp came into view, she could

no longer bear the strain of this strange sensation for it seemed to stifle her.

"What ever is the matter with you, Siri?" asked Victor, who had been watching the change that spread over Sirimathie's face, and who had felt her violent trembling.

"I—I just seem to know this city, Victor," stammered Sirimathie.

"Rubbish, don't try to be silly.—Are you ill, Siri? Speak up," cried Victor who was now quite alarmed at her increasing pallor.

"No, no, Victor, I am quite all right."

Meanwhile they had reached the main entrance of the Jetavanarama. Sirimathie suddenly stood up pale as death and crying, "Oh, Sena!" fell senseless into Victor's arms.

Janitha wiped her face and stood up. "I must go now. What a pity," ran her thoughts, "that I had fallen asleep! And what a strange dream I have had! Every day I dream this strange fantastical dream. And Sena, oh how absurd!"

Her merry laugh rang through the silent woods, as she thought of the peculiar costume in which her lover Sena appeared in the dream. But when she thought how false he had proved himself her face fell. She shivered at the mere thought and wondered what all that meant.

"Hello, lady, why do you return? Why not remain in the woods all day long?" was her mother's greeting as Janitha came home.

"Oh, mother," whispered Janitha as she nestled close to her mother, "I had that dream again. Beside my favourite lake too! And it takes out the flavour from my mind for the rest of the day; for in this unusual dream I am a motherless girl, much to be pitied. It is terrible and heart-rending even to dream that you are dead. I could not live if you were dead, my darling mother."

"Janitha, I forbade you to go near that lake," reproached her mother.

"But I love my lake, mother. I cannot refrain from going there, when Sena takes it into his head that he must devote some more of his time to his duties rather than to me. So I must have my lake for company instead."

"If you are so fond of your lake, you can certainly go, but why fall asleep there?"

"I go with no intention of sleeping there. I just lie down and I know nothing until I wake up. Do you know, mother, Sena does not like to hear about this dream. He thinks it is the outcome of my idle brain."

"Enough of your dream, Janitha. There, your father is coming. He will want to know why you look so scared. So

you had better go in. I've half a mind to tell him what you are doing to yourself."

"Oh, don't tell him, mother. He is sure to give me a lecture. I should be better without one, at least just now. By the way, is he coming from the palace, mother? If so he must have seen Sena. I suppose he is having a mighty conference with Prince Tissa, who is the only person that is able to keep my Sena away from me."

Sinhadeva and Surendra were two eminent ministers of King Dutu Gemunu. Sinhadeva had two children, Nimala, a youth of twenty and Janitha, a girl of eighteen; whereas Surendra had a large family, Sena being the eldest. These two families being neighbours were close friends. But a closer bond was expected by the marriage of Sena and Janitha, whose attachment dated from their infancy.

Sena was a warlike young man. Lately he had proved himself a capable warrior. With his indomitable will and undaunted courage he had won several battles and put down various rebellions. Though he held a high position, Janitha's father refused to give her in marriage to him until he entered the King's Council, for which he had to wait a few more years.

In the meantime Sena and Janitha were not less happy. Every minute Sena could spare he spent in Janitha's company. They roamed about the sweet-scented woods until dusk. Then, when they could no longer gaze at the golden sunset, they returned home. On days that Sena's duties kept him away from Janitha she roamed the woods alone or lay upon the bank of Tissa-wewa, her favourite lake. There under the influence of sweet solitude her imagination flew away into realms untrodden, until sweet forgetfulness closed her eyes. Thus she slept undisturbed upon the mossy bank, unless that haunting dream marred her tranquillity. On such days she returned home with a strange fire in her dreamy eyes.

As her father came in Janitha retired to her chamber. Lying upon her bed she plunged into her thoughts. "Oh, why, why does that dream haunt me? Why do Sena and his cousin appear together?"

Then her thoughts flew back to their childhood days. Sena's every loving act occurred to her and set her mind at ease. She knew that he would never break his promise. He had promised to cancel their betrothal if his love for Janitha waned. It was by Janitha's especial request that Sena had reluctantly inserted that clause in their betrothal covenant. He had declared that he was no false lover and that precaution was unnecessary. But Janitha insisted and she had had her way. Yet she trusted him absolutely; for she knew that he was too noble, too generous, too loving to cause her a moment's sorrow.

She had often teased him thrusting Anula's name in his teeth. She wondered why he preferred her to Anula, his beautiful cousin. Whenever she questioned him on this he stopped her mouth with his hand and bade her mind her own business of loving him.

The next evening the lovers met as usual. Hand in hand they walked through the sweet-scented woods in silence. After a prolonged silence Janitha began to relate her strange dream, and in conclusion she added :

"Away from you, Sena, the only place where I find happiness is near my lake. If you leave me and marry Anula I shall be an ascetic and live near my lake till I die."

"Janitha, what can be the matter with you, I wonder!" remonstrated Sena. "You have too fertile an imagination. Pray cure it in time, lest you regard your love for me also as a figment of your imagination. Your mouth, eyes and brain are all made for imagining—"

"Sena, if you say another word on my imagination I shall return home this instant. How very cruel of you! The mere thought is an offence I shall never forgive you."

"Please forgive me, Janitha, for teasing you. I certainly know your undying love for me. But why do you doubt my love just because that cursed lake has so much influence over you? I really lose my temper, when you begin your dream narratives. Never mind, Janitha, let us forget all that is unpleasant, and think of all that is sweet and good." So saying he led her to the shade of a tree, where they spent a pleasant hour. Leaning her head upon his shoulder Janitha was trying to solve her mysterious dream when Sena interrupted her reveries by asking if she would meet him at the temple on the Poya-day.

Both of them had been present at the consecration of the newly-built temple, the Jetavanarama. They had decided to come there for worship on every Poya-day.

"Yes, certainly I am coming," replied Janitha. "By the way, Sena," she continued, "I met your cousin yesterday, and she told me that she had come on a long visit to your place. How do you like her visit?"

"Well, let her stay. It makes no difference to me, Janitha, you know that very well," rejoined Sena.

The next Poya-day, Janitha, clad in a paleblue saree, wended her way towards Jetavanarama. According to their arrangement Sena met her at the temple, and together they knelt at the shrine and prayed for Nirvana—



LEWELLA, NEAR KANDY, CEYLON : DEGALDORUWA TEMPLE.

Photograph kindly lent by Messrs. Plate Ltd.

their ultimate goal. Thus every Poya-day saw the lovers at the temple.

But a black cloud darkened the horizon of their serene tranquillity. Janitha first realised it when she came upon Sena and Anula in the woods. The pair were so engrossed in each other that they did not notice Janitha's presence. Pained beyond expression that Sena had not invited her to accompany him in this delightful walk, as was his wont, Janitha retired unobserved.

Later, when Sena met her, he was so loving and considerate to her that she forgot the incident completely.

As usual when Janitha was on her way to the temple a

voice calling to her from behind arrested her progress. Looking back she saw it was Anula, like herself coming to the temple. Janitha was pleased to see that Anula too was wearing a paleblue saree. But her pleasure turned into dismay when Anula confided to her that it was a gift from Sena; for Sena had often repeated to Janitha that he loved to see her in paleblue—his favourite colour.

From that day suspicion filled her heart. She endeavoured to think that it was brotherly affection Sena offered to Anula. But every new action confirmed her doubts. Moreover Sena seemed to be very happy in Anula's company.

The thought of their growing attachment was a severe blow to Janitha. Possessed of a strange solitariness of soul, she fled to her beloved lake for consolation. There, flinging herself upon its bank she gave vent to her pent-up feelings. Bitter tears welled up in her eyes as she thought that Anula's great beauty had extinguished Sena's love for herself. The thought that he had played with her feelings as a cat with a mouse, stung her to the quick. She could no longer endure this humiliating thought. Covering her face with her hands she cried bitterly. Then clenching her hands she stood up, dashed away her tears—tears she called unworthy and shameful. With set teeth she made a firm resolution not to upbraid or question Sena on his behaviour.

* * *

Janitha had just reached the lake, when Sena came to her house seeking for her. On hearing that she had gone into the woods, he followed. She was leaning upon the sloping bank of the lake. Unwilling to disturb her reveries, he slowly crept nearer. He was surprised to see traces of recent tears. Her large dreamy eyes gazing upon the still waters were full of tears and her cheeks were wet.

Hearing foot-steps she turned and looked at him for a moment, then turned away ignoring his presence. Sena was surprised beyond measure. She had never treated him thus. He hastened to her side saying, "Why, Janitha, what is the matter with you?"

Receiving no reply he raised her up and looked into her face. Her lips trembled, in spite of her great effort to suppress her emotion, and tears fell fast upon her hands.

"Why are you crying, Janitha?" he asked. "What have I done? Speak up Janitha." Janitha's melancholy eyes brightened and gave forth flashes. For a moment she appeared to relent—to unburden her heart, but the thought of her sufferings—sufferings he himself caused her—hardened her. She dashed away his hands and resumed her former attitude.

"Look here, Janitha, are you in one of your imaginative fits, that you treat me as if I were a villain unworthy even to talk to? No, you shall not treat me like this. Do you hear me, Janitha? You are unjust and cruel. If I have done you an offence, it is your bounden duty to acquaint me how. I demand an explanation of this unprovoked behaviour."

"You don't love me," Janitha blurted out at last.

"Why do you say that, Janitha? On what ground do you accuse me of not loving you? Has any one spoken evil of me?"

"No, my own eyes are my witnesses. I am not the one to believe evil talk said of any one. You love Anula. Oh, why, Sena, why have you destroyed the joy of my life? Why couldn't you leave me alone? Anula as your cousin has every right to be your wife. I never sought your love. Is it just, is it right to deceive me so? And is this the way you honour your own pledged word? Not to acquaint me with the fact of your change of feelings!"

"How unreasonable you are, Janitha! I do not love Anula as you say. True, I treated her affectionately. She is my cousin and our visitor. Surely you know that a certain amount of attention is due to her. I am really surprised and pained that you have ever doubted my love."

"But my dream, Sena—I saw you two just as you appeared in that dream, and—and I think I saw love in your eyes when you were looking at her."

"Oh, rubbish, Janitha! What is the use of repeating the old, old story? You know very well that every thought in my heart belongs to you."

"Yes, I believed so, until—until Anula invaded our favourite haunts. But since you assure me so earnestly that you love me still, I will believe your word. I have been very, very miserable, Sena."

The memory of her sufferings was too painful to her. Her eyes filled with tears. Seeing her about to cry again, Sena put an end to her sad reminiscences, saying, "Come, come, Janitha, we'll not discuss this unpleasant subject any longer."

* * *

The August sun was setting when Janitha as was her wont stepped out from her house and turned towards Jetavanarama.

The evening was still and windless and a vigorous little *sepalika* tree filled the atmosphere with its piercingly sweet fragrance. Janitha stood gazing at the glorious spectacle Nature had wrought all around her. Suddenly a passionate longing to see her lake entered her heart.

* * *

Meanwhile Sena was waiting for her at the temple. As she had not made her appearance at the usual time, he went in and sat down upon one of the steps. A light footstep soon put an end to his pleasant reveries. Looking up he beheld Anula.

"Why, where is Janitha?" he inquired.

"Am I not better than Janitha?" was the prompt reply. "Well, Janitha won't be coming to-day. As I saw her going

into the woods, I came instead. It will be quite dark when she returns and I am sure she wouldn't bother herself to grope her way in the dark, to and from here, just for your sake. I am glad I have an opportunity of having a quiet talk with you.

"Look, Sena, what lovely flowers I have brought. Come, come." So saying she twined her arm in his and gently drew him away.

"What do you mean, Anula?" asked Sena, quite bewildered. But he did not endeavour to withdraw his hand. He simply went in with her. Of late he had found a certain pleasure in her company. He knew that every thought in his heart belonged to Janitha. But Anula's beauty held sway over his whole being.

"You know what I mean, Sena," she continued. "I—love you, Sena. What do you see in Janitha? She is not even pretty. I should make a better wife, Sena."

"Anula, don't!" Sena cried vehemently. "I am betrothed to Janitha. I love none but her. I—"

Here he stopped, for Anula, hearing his avowal, wrenched her hand from his. "Surely, Sena, you—you don't love her? You cannot. It is simply folly to waste your life on a woman you don't love. True, you have pledged your word. But according to your understanding and agreement, it is of no consequence unless—unless you love her."

For a moment Sena hesitated. But it was only for a moment.

"No," said he, in a firmer voice, "no, Anula, you are sadly mistaken. I love her—I always did."

"Then—then I was mistaken," she echoed. "It is your fault, Sena. I—I thought you loved me. I understood from your behaviour that it was only your pledge that attached you to Janitha. But never mind, I can forget you and my misapprehension."

Then laying her hands on his shoulder she whispered, "Give me a kiss." Sena, startled, looked into her eyes.

"A kiss," she whispered again. "A farewell kiss," she added.

"Yes, a farewell kiss—nothing more," said Sena, and kissed her.

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Meanwhile Janitha was hurrying through the woods to join Sena at the temple. Her basket was laden with wild flowers. Not seeing Sena at his usual post, she ascended the steps and looked about.

She stood aghast at the spectacle that met her eyes. Her face grew slowly white. She turned to flee from the temple of Jetavanarama. Alas! the message it held for her now. Her limbs refused to bear her up. Her pale face

grew still paler: and then she reeled and fell headlong down the steps.

Hearing a peculiar sound outside, Sena hurried towards the entrance. There, lying unconscious in a pool of blood he beheld Janitha. Her eyes were closed, her face pale: her whole appearance was so death-like that Sena's heart stood still with horror. But he ran down the steps and very tenderly raised her up. He found a bad cut in her head from which blood oozed freely. He could do nothing but carry her home, which he did with no delay.

Kneeling by her bed-side he waited all night long hoping she would regain consciousness. His heart smote him. Could it be, he thought, that she had seen him kissing Anula and had misinterpreted his action. He bitterly repented it and cruelly cursed Anula. But his repentance was unavailing: Janitha was seriously ill. Doctors pronounced her case doubtful as the wound in her head had caused brain-fever.

Sena was in constant attendance on her. With unspeakable anguish he waited for the slightest change towards recovery. Three days later Janitha regained consciousness and asked for Sena. But he had just gone to the palace. She then endeavoured to give her mother a message to be conveyed to Sena on his return.

"But, Janitha," remonstrated her mother, "you yourself can tell him when he comes. He promised to return within an hour."

A faint smile played on Janitha's pale lips. "No, mother," she said, "in an hour's time I shall have crossed to the Great Beyond. Don't cry, mother. I am glad and happy to leave this ignoble world, where truth dwells not—where hypocrisy reigns supreme! It is but fitting that I should leave a last message to my betrothed. Tell him that I readily forgave his infidelity but not his deception. He broke his sacred promise to me. Hence I lie here dying—dying in the prime of my life. It is but natural for him to love another but why should he have deceived me? Oh, don't—don't cry, mother, think of the happiness that is in store for me. I have no regrets in leaving this world. Tell him, mother, tell him to marry Anula, tell him to forget me. May happiness be his! But tell him, mother, that I will meet him in the long journey of Sansara: there I will win his love. But may his love ever be fruitless, may he suffer for this deception!"

Thus Janitha closed one page of the great book of Sansara.

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Sirimathie seemed to wake as though from a sleep, but it was to find cold drops upon her face. "How are you, Siri?" reached her as though from a long distance. She opened her eyes wider and asked, "Where am I? Where is Sena?"

"What do you mean, Siri," asked Victor.

"Oh?" queried Siri.

"You are quite well now, are you not, dear?" asked Victor again.

But it cost Victor a great effort to convince Sirimathie that she had come on a visit to Anuradhapura, and that she had fainted an hour before.

As each incident dawned upon her mind in succession, she realised that this experience akin to a dream was a revelation of her former life. She recognised in Janitha herself and in Sena Wimala, and in their tragical love-affair the fulfilment of her last curses.

A week later Wimala received a letter from Sirimathie. With the eager expectation of a lover he tore it open and read:

Anuradhapura,
3rd August, 19—

Wimala, my dearest,

As you advised me I came here on a pilgrimage. But I am sure you will be surprised to hear that this will be my permanent residence all through my life.

have entrusted to my brother a full narrative for you of the revelation I have had. I believe in re-birth now. The veil of death and obscurity was rent between my past and present life. And in that single hour the whole of our past life was revealed to me. Oh, Wimala, I lived over again that life and every incident shall remain stamped in my memory till death.

I have determined to pay our karmic debts; for I feel the fault lies at my door. I hope to resume our interrupted happiness from our next birth. I am renouncing the world and its pleasures. And you, dearest Wimala, must henceforth regard yourself as free from the sacred bond of love that bound us—that bond we created in spite of the insurmountable barrier between us. You must marry your cousin who loved you even in that life. Do not think I am repeating the follies of our former life. Oh, no. I am far more spiritually advanced. To-morrow I am to cut off my hair. The day after I kneel at the feet of our venerable Sister and receive from her hands the ten precepts enrolling me a nun. When you see me next I shall be a fully ordained nun. Farewell! May happiness be ever yours!

SIRIMATHIE PONNAMBALAM.

BUDDHISM ABROAD.

IN INDIA.—The new Vihara built by the Maha Bodhi Society at Sarnath near Benares will be opened by His Majesty the King of Siam in October this year. It marks a new stage in the history of Buddhism in India, and we hope that Buddhists from all over the world would take advantage of the opportunity afforded by this event of visiting the spot and meeting their co-religionists from other parts of the world. May we also suggest to the Maha Bodhi Society to take this opportunity to convene a conference of Buddhists to take place in the same week which may discuss and arrange on sound lines a programme of work for the future. There is scope for much improvement in Buddhist missionary work in India and elsewhere, and there is much overlapping and consequent waste of energy and money which a conference would help to avoid.

The Maha Bodhi Journal, the organ of the Maha Bodhi Society, Calcutta, continues to appear regularly every month. It is the only journal published by a Buddhist society which has appeared without a break for well-nigh forty years.

The Buddhist Society, Bombay, under the distinguished presidency of Dr. A. L. Nair, is progressing. We hope that the coming year will see a wider dissemination of the Dhamma in India through the united co-operation of all Buddhist agencies in that country. Every city and large town in India should have its own centre of activity with its library and reading room. If the doctrine of *Ahimsa* so well expounded by Mahatma Gandhi is to find its practical fulfilment in the ordinary life of India where both among the Hindus and Mohamedans so many innocent animals are ruthlessly slaughtered daily, Buddhism, the religion of love, should enter into the life-blood of the people.

We have much pleasure in printing the following report sent us by Dr. Nair himself of the opening of the Ananda Vihara, Bombay, and the encouraging message sent on the occasion by H. H. the Gaekwar of Baroda, who was to have performed the opening ceremony.

A distinguished gathering of ladies and gentlemen was

present at the Bai Yamunabai L. Nair Charitable Hospital, Byculla, on the occasion of the Opening Ceremony of the Anand Vihara and to consecrate the memory of Bhagwan Buddha's 2555th Thrice Sacred Day on Saturday the 2nd May 1931. H. H. The Maharaja Saheb Gaekwar of Baroda was to have opened the Vihara; but in the unavoidable absence on account of sickness of the Maharaja the opening ceremony was performed by the Rev. Ottama. Mr. M. R. Jayakar, Barrister-at-law, presided over the function. Among the distinguished persons present were Sir M. Viswesvaraya, late Dewan of Mysore, Sir Lallubhai Samaldas, Dewan Bahadur V. T. Krishnamachari, Dewan of Baroda, Dewan Bahadur K. M. Javeri and Mr. Madgaonkar, ex-Judge of the Bombay High Court, the Consul General of Jugo-Slavia, Rev. Iao Kai of China, L. R. Tairsee, R. Nana Shankar Seth and many distinguished Indian, Burmese, Ceylonese, Chinese and Japanese personages.

At the request of Dr. A. L. Nair, the President of the Buddha Society, Rev. Ottama declared the Vihara open.

Gaekwar's Message.

Dewan Bahadur Krishnamachari then read a message from the Maharaja regretting his absence. The message then dealt with the great teachings of Lord Buddha.

(The copy of the speech of H. H. The Maharaja Shree Sayajirao Gaekwar of Baroda, is attached herewith. Vide Appendix).

Prof. Dharmanand Kosambi, in thanking Rev. Ottama for performing the opening ceremony, recalled what the Maharaja of Baroda had done during the last quarter of a century for spreading the teachings of Lord Buddha in India.

He said that the principle of *Ahimsa* was preached by Parshva, at least three centuries before Buddha. What Buddha did was to put it into practice and to socialize it. He drew the attention of the audience to the pride with which eastern countries like China and Japan looked at India and added that the only way to make India great was to put Lord

Sjt. C. Muchnala, the Hony. Secretary of the Society, then read out a number of messages, which included those from Pandit Madan Mohan Malaviya, Nawab Sir Hyder Jung Bahadur, Sir Sabnis, Dr. Rajabally Patel, the Mahabodhi Society, Madame Wadia, etc.

Rev. Ottama then delivered a sermon on Buddha's life and teachings. Sir Lallubhai Samaldas proposing Sjt. M. R. Jayakar to the Chair eulogized his services to the Society and to the country. Prof. N. K. Bhagwat seconded and Sjt. Jayakar occupied the Chair and delivered his Presidential address:—

Mr. Jayakar's Address.

Mr. M. R. Jayakar in the course of his Presidential address congratulated Dr. Nair on his public spirit and said that the opening of the Ananda Vihara was the crowning glory of his life, other similar acts of his being the opening of a Medical College and the opening of the Hospital. He had that day dedicated to the public of Bombay a really useful institution which he hoped would be largely availed of by religiously inclined people. A Vihara meant

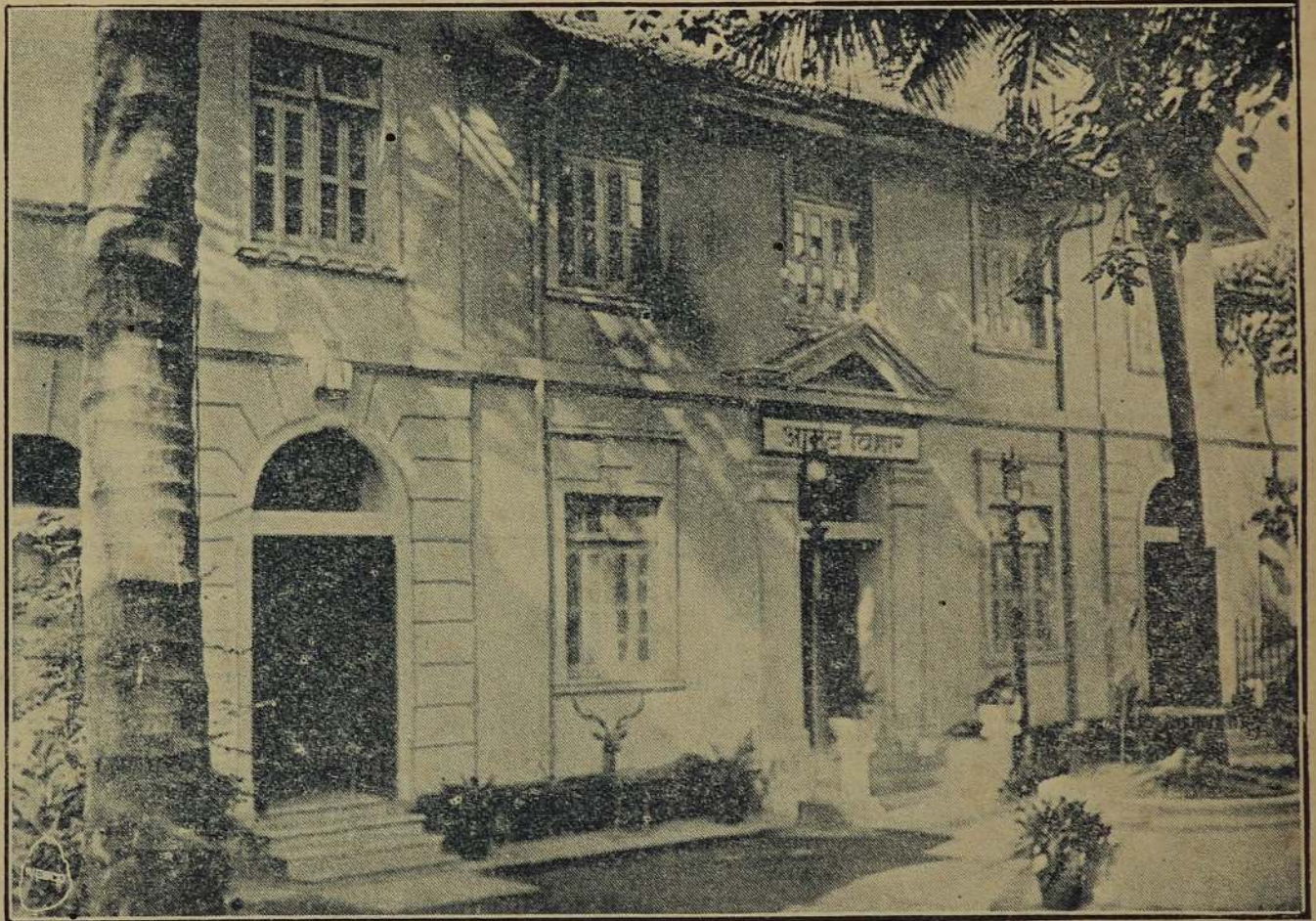
that place where religion "sportively dwells" in the sense that there, it is unhampered by convention, sect or religion. The fact that it was in the heart of a city like Bombay added to its importance and usefulness, for the obsessed (*sic*) and tired-out man in life could well turn his attention to the institution and find solace and peace within its walls. The greatness of Buddhism lay in the fact that it was spread without the sacrifice of a single life or the spilling of one drop of blood. The great features of Buddhism that made a direct appeal to people were its simplicity, its conception of life, that it was gift (*sic*) to every living being whether man or beast for self-expression and self-development and lastly its freedom from ritualism and superstition. These characteristics made it simple, accessible and practicable. It was a God-blessed*

religion, because it did not recognise a separate God and believed each man and woman to have God in him.

Mr. Jayakar hoped that like the old Viharas this one would help people to realise more and more the affinity between man and man and of life and life. He believed it would dispense with sectarianism and bring about real unity and harmony.

Dewan Bahadur K. M. Javeri, on behalf of the Society, thanked Sjt. Jayakar for presiding at the gathering. Dr. A. L. Nair, the President of the Society, garlanded Sjt. Jayakar and the meeting came to a close.

On the whole, the Jayanti occasion proved a very great



Ananda Vihara, built by Dr. A. L. Nair, President, Buddha Society, Bombay.

truth: that the people of India are anxious to receive back the Buddha amongst them and to learn his Teachings; and the Buddha Society with its ever beneficent President Dr. A. L. Nair has been gradually making headway in the work of educating the people in the life and teachings of the Bhagwan Buddha and creating a suitable atmosphere for this willing reception of the Bhagwan.

(Maharaja's Speech)

Ladies and Gentlemen,

When the President of the Buddha Society requested me to perform the opening ceremony of the "Anand Vihara", I thought it my duty to accept the call and it has indeed been a most pleasant duty to me to have had the opportunity of associating myself today with an undertaking of this noble nature whose

* Thus in the type-written copy sent us, though we have grave doubts about the accuracy of the copying. We incline to think Mr. Jayakar used the word "Godless".—*Edd. B. A. C.*

sole object is to promote the cause of humanity. Having to go on a tour of inspection to Okhamandal, I was at first, feeling a little nervous about my being able to be present here today, but I am glad that I have been able to return in time and to fulfil my engagement.

As you all know, the essence of Buddha's teachings is the great respect he attached to life, irrespective of caste, creed or sex, in the pursuit of the path of emancipation by training, controlling and purifying the three avenues of action—body, spirit and mind.

A good deal of the success of the Faith is due to the order of monks

Organised founded by
life in the Buddha
Sangha. and it was
the "San-

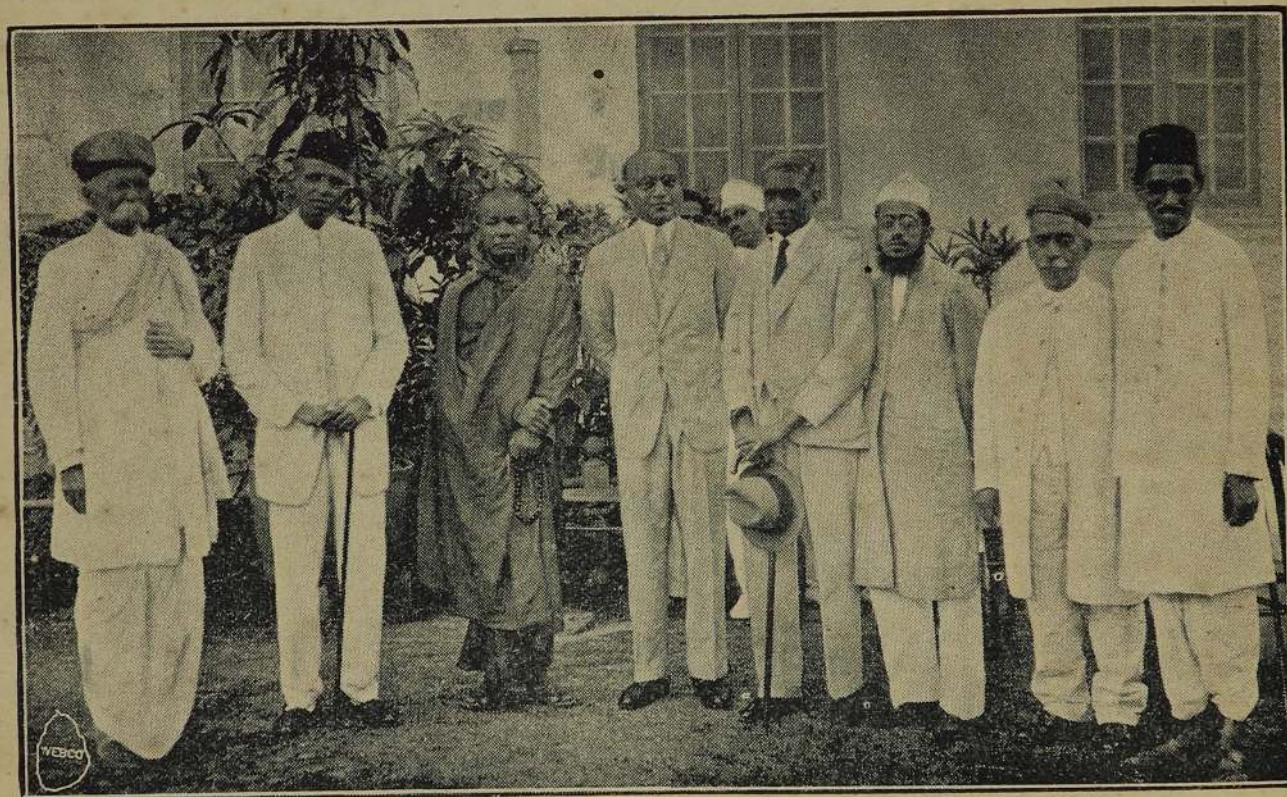
gha" that first ensured for this religion its great vitality and its rapid spread, the members repeating the three refuges, namely to the Buddha (Intelligence) to the Dharma (Law) and to the Sangha (the Assembly) and taking vows of abstaining from all that is unhealthy and wicked. Gautama tried to start an organised life in the Sangha and through the members of that body, he disseminated his teachings. He defined the scope of religion as active charity and cultivation of good thoughts and destruction of evil ones. He awakened all

the classes to a sense of the real duty that they owed to man and all living creation. He started Viharas to localise the activities of the Sangha, by providing means of education, imparting religious instruction, opening hospitals and doing all kinds of humanitarian work. The Viharas, for a long time, fostered a healthy spirit of fellow-feeling, encouraged the arts, and proved to be centres from which social, religious, moral and intellectual movements spread in all directions.

I should have liked to say something on the growth and decline of Buddhism and compare it with other religions; but in doing so, I shall only be **taxing your patience** which I do not wish to do. I, therefore, wish to confine myself to making **only a few observations.**

If we make a comparison of the great Faiths of the world, we learn that they mostly arose as a protest against religion over-run by superstition and priest-craft. Zoroaster protested against the superstition of his time and country. The first tenets of Christianity were appeals to revert to the true spirit of the Jewish faith. The mission of Martin Luther was to preach the return to Christianity as taught by Christ himself. The mission of Shri Sankaracharya was to restore and purify the different Hindu sects which had grown old, feeble and degraded.

"The old order changeth, yielding place to new,
And God fulfils himself in many ways,



[Left to right:—(1) Sir Lallubhai Samaldas, (2) Dr. A. L. Nair, the President of the Buddha Society, (3) Rev. Ottama of Burma, who performed the opening ceremony of the Vihara in the absence of the Maharaja of Baroda, (4) Mr. M. R. Jayakar, Barrister-at-Law, who presided over the celebration meeting, (5) Hon. Justice Madgaonkar, (6) Sjt. C. A. Muchhala, Hony. Secretary, Buddha Society, (7) Sjt. K. A. Padhye, Joint Secretary, (8) Prof. Phadines.]

Lest one good custom should corrupt the world."

So the Faith of Buddha was his noble doctrine promulgated as a vigorous protest against the gross superstition and priest-craft of the Brahminical order which preached "Karma Kanda" and the vain attempt to attain salvation by asceticism and the worship of idols. Even the modern movements preach in the same spirit of healthy reform.

Long had Buddha felt that life is vanity, and full of suffering and he, the son of a king, secretly stole away **Self-conquest.** from the palace, renouncing ranks, wealth and family joys and betook himself to the pursuit of philosophy and religion. He practised severe penances to acquire superhuman wisdom and powers but, convinced of the utility of the exercises, he was seized with the temptation

to return to his home and worldly affairs but at last, the light of hope broke upon him as he perceived that in self-conquest and universal love, lay the true path of salvation. That instant, he became the BUDDHA—the enlightened one. Strange to say, the faith of the Buddha no longer prevails in the land of his birth but his doctrines have

Influence of doctrines. left an ineffaceable mark on the country, and to-day he is regarded as an 'Avatar'.

Just as the Founder of the Christian Church inaugurated his mission by the sermon on the Mount,

Essential doctrine of Buddhism. so Gautama Buddha expounded the essentials of his doctrine in his first discourse in the deer park at Saranath, "setting in motion the wheel of the law". There are two aims which men should

renounce: complete absorption in those things whose attractions depend upon the passions on the one hand, and the practice of asceticism on the other, which is painful—but there is the middle path—the golden mean—which opens the eyes, bestows understanding and leads to peace, to insight, to the highest wisdom, to Nirvana. So judged certain men with their finite powers of knowledge. Verily, it is the eightfold path—right views, right aspirations, right speech, right conduct, right modes of livelihood, right effort, right mindfulness and right rapture.

What we want is Peace. The means to attain it are loving-kindness and Ahimsa or harmlessness. Hatred

How peace is attained. cannot cease by hatred, it ceases by love. Overcome evil with good. This is the essence of true religion.

The teachings of Buddha are gloriously simple and worth following. His doctrines have been the consolation in life and death, to untold millions,

The Ideal. softening wild and savage races, by tender words of loving-kindness, raising the despairing to higher things and sharing the blessedness of a Noble Aryan middle path.

In these days of strife and the clashes of races and religions, we are in need of the ethical, humanitarian and altruistic aspects of religion. To achieve this ideal in a cosmopolitan city like Bombay, there would be no better institution than the "Anand Vihara".

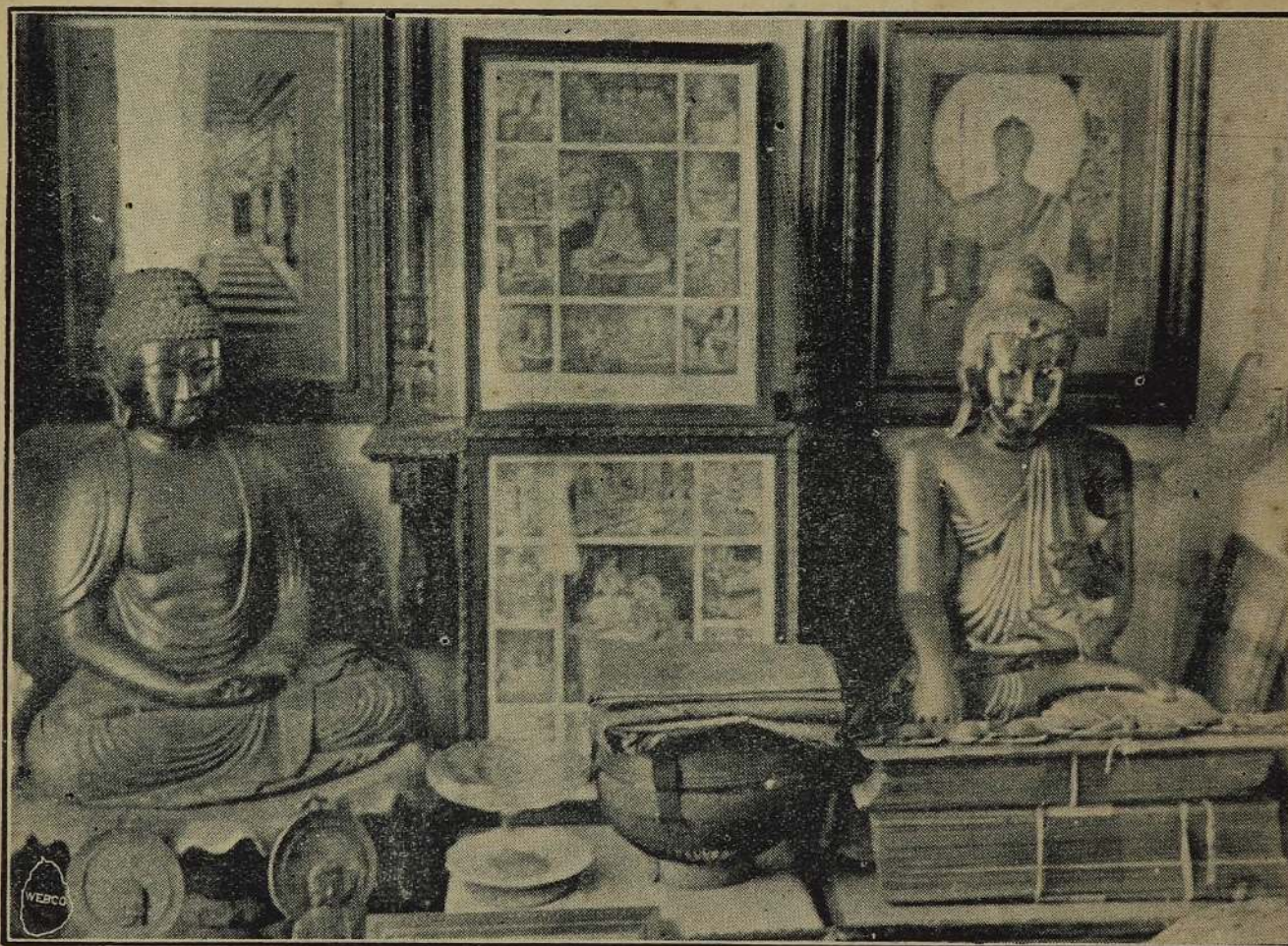
What is needed.

There can be no higher religion than Truth, which alone leads to happiness. Establish the truth in your mind,

No higher religion than truth. for the Truth is the image of God.

Ladies and gentlemen, I do not wish to detain you longer.

Labour of Love. Dr. Anandrao Nair's has been a labour of love—the College, industrial works and the charitable hospital named after his mother are all living



Meditation Room in the President's House, from which an Image has been installed in the New Vihara.

examples of his] humanitarian and charitable ideals and this splendid building which I have the honour to open has been the crowning glory.

I congratulate Dr. Nair and the Buddha Society on this, their great work. I trust that this symbol of Buddha's greatness and self-sacrifice will be an incentive to many others to follow in their footsteps, to the best of their ability. I hope this institution will be a source of consolation and inspiration to the poor and suffering and afford a quiet retreat to those who stand in need of peace.

Source of inspiration.

I have much pleasure in declaring the Vihara open. I thank you, Dr. Nair, for so kindly inviting me **Peace to all.** to perform this function. May this bring peace and happiness to all!

IN ENGLAND.—The British Maha Bodhi Society: Mr. Francis J. Payne, the Hony. General Secretary, writes as follows:—"Think of the Buddhist Mission: it is the first time in history that you have challenged the European in his fortress. Until now we have merely talked about Buddhism, apologised for it and tried to temper it to the tastes and desires of the English people. To-day there is a Bhikkhu in London, clad in the Noble Robe, reciting every Sunday in Pāli the Refuges and Precepts with a mixed congregation of East and West in adoration of the Grand Being. He preaches a sermon at each meeting and goes about making the Dhamma known and respected. He teaches us to live the Buddhist life. We strongly resist any departure from the Pāli Scriptures. We believe that you know better than we do, and we are content to be taught the pure and early teaching You know, I think, there is no pleasure so great as that which comes from teaching Buddhism."

We have met the Revd. Nandasara Thero and Mr. B. L. Broughton of the same Mission and both assure us that much good work is being done, but that lack of funds hampers the work.

The British Buddhist published by the London Buddhist Mission continues to appear every month and is replete with articles of permanent interest to enquirers and students. We are glad that our friend and colleague Mr. Mc Kechnie is now in the editorial chair, and we have no doubt that under his able guidance the magazine will grow in value and importance. If we might venture to give a hint, we would suggest to the Editor, who by the way happens to be one of the ablest translators from German, French and Pāli, to intersperse the pages with translations from Buddhist magazines published in Germany, etc., and thus give the reader

a symposium of Buddhist thought in the modern world. We should have done it ourselves but that our journal appearing only once a year we can ill afford the space necessary for such a purpose.

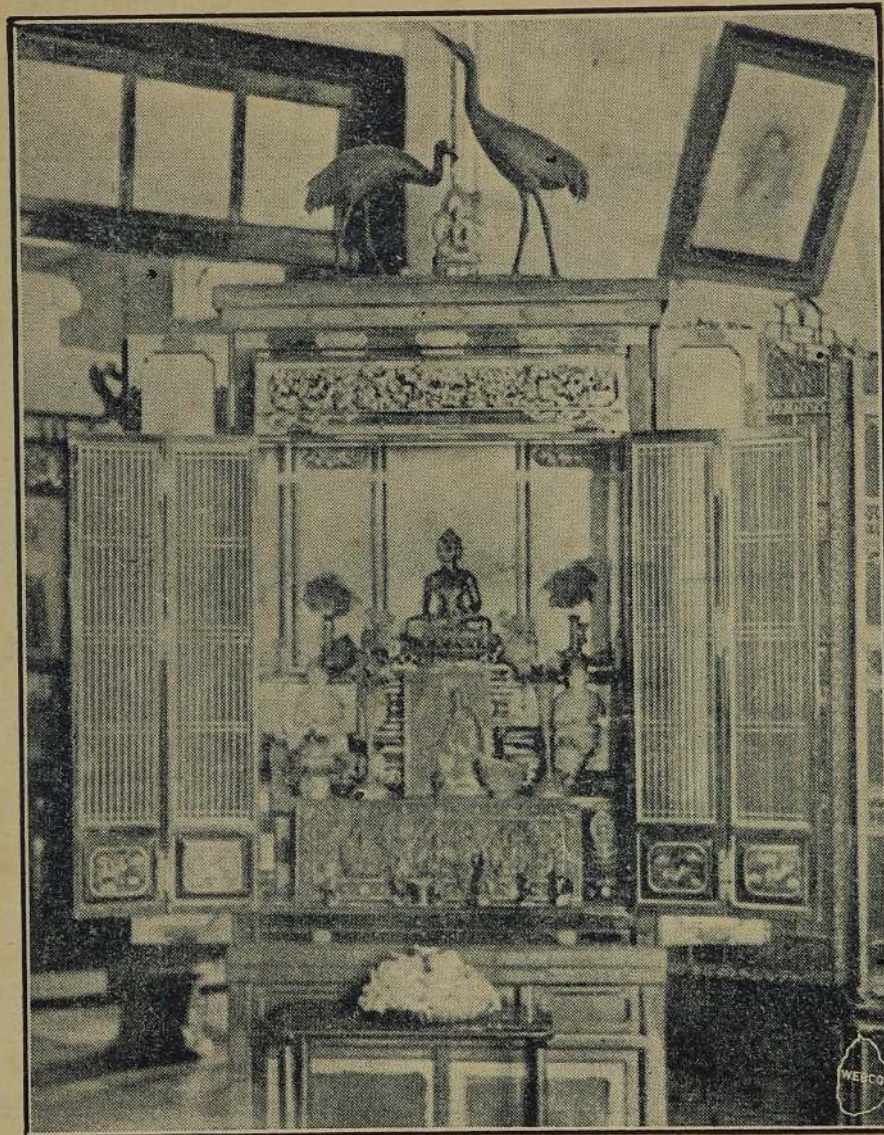
The Buddhist Lodge, London: Mr. Christmas Humphreys, its President, writes as follows:—

"The activities of the Lodge have been mainly directed inwards. Our experience has been, and we consider it a matter of general application, that the quality and zealous application of the members of the society are matters of far greater importance than mere quantity of "paper" members.

In October we settled down to revise and enlarge our present text book, *What is Buddhism?* in preparation for a third edition. It is essentially a book for those who think and its steady sale is most encouraging. Perhaps the most popular activity of the Lodge over the New Year has been the publication of a Buddhist Calendar for 1931, as the only one of its kind in the West, or indeed in the East, for it has a quotation from the Pāli Scriptures for each week of the year as well as information as to Full moon days, etc. The picture on the calendar is taken from a photograph of the Chinese Lohan in the British Museum, surely one of the loveliest Buddhist works of art extant.

Our Magazine *Buddhism in England*, continues its checkered career. Our indefatigable Burmese colleague, U. Ba Sein, has worked so splendidly on our behalf that we were enabled for the greater part of the year to increase the number of pages to twenty-eight and to add an illustration. How long we can keep up this improvement is at the time of writing only known to Kamma, but the letters we receive from all parts of the world expressing appreciation of its contents make us determined to "carry on."

Two of the most outstanding articles of the year were Mr. Edmond Holmes' "Place of Knowledge in the Buddha's



Beautiful Silver Image of Lord Buddha and Golden Laquer Temple in the President's House.

Scheme of Life" and Prof. Radhakrishnan's "East and West in Religion," the only extant report of the Jowett lecture for 1930. Our illustrations have been varied in subject, but our most regular contributor is that gifted artist, Miss Louise Janin, of French-American parentage, working in Paris. We are most grateful to her for allowing us to reproduce her contributions to Buddhist Art.

In pursuance of our policy of making known to each other the outstanding merits of the two Schools of Buddhism we have been running two interesting serials, a translation of the *Vipassana-Dipani* by the late Maha Thero Ledi Sayadaw, and a resume of Dr. Suzuki's *Outline of the Mahayana Buddhism*, now out of print. A third and more remarkable series of articles, the work of U. Ba Sein, T. P. S., on the Mathematics of Buddhism, has caused considerable comment in scientific and mathematical circles in England. Buddhists claim that the Dhamma is scientific; it is up to them to miss no opportunity of proving it.

In the summer we shall publish the *Vipassana-Dipani* in book form, while in the autumn we intend to present to the Buddhist world an earnest of our extended researches for material for a Buddhist Glossary.

In the world of Buddhist literature 1930 was a somewhat notable year. As usual the books fell into the two main divisions, scholarly and practical. The first to appear in the former category was the late Dr. Ernest Rost's *The Nature of Consciousness*, the outcome of some thirty years' labour and thought on a most difficult subject. As illuminated by the discoveries of U. Ba Sein and the ever developing views of Western scientists, this work will probably become the standard text book on the Buddhist view of consciousness. *Women under Primitive Buddhism*, the work of a Cambridge scholar, Miss Horner, is equally the latest work on its subject, and of considerable interest to all who study the inter-relation of sexes throughout religious history. *Evolution*, written in China by an English barrister, Mr. Basil Crump, is a resume of the exposition of this subject to be found in H. P. Blavatsky's *The Secret Doctrine* as corroborated by the discoveries of modern science. In some ways it may be considered a companion volume to that "best seller", *Buddhism, the Science of Life* by Mrs. Cleather and Mr. Crump. From Japan, though published in London, comes Prof. Anesaki's *History of the Japanese Religion*, a compendious work on the subject, and Prof. Suzuki's *Studies in the Lankavatara Sutra*, an exposition of a Sutta which contains all the main doctrines of Mahayana Buddhism. We hope that this time next year we shall be mentioning a second series of his *Essays in Zen Buddhism*.

On the inter-relation of the two hemispheres of the Buddhist world, the Northern and Southern Schools, Dr. Dutt has written a most interesting analysis in his *Aspects of Mahayana Buddhism and its Relation to Hinayana*. Those who will consider the Schools to be antagonistic would do well to remove their misapprehensions by the purchase of this volume. Those who wish further an authentic know-

ledge of Tibetan Buddhism should read Mme. David-Neel's *Initiations Lamaïques*, a sequel or companion volume to her previous *Mystiques et Magiciens du Thibet*. We understand that both are shortly to appear in English.

Turning to more "popular" literature, two new text books of Buddhism, written from widely different points of view, *Navayana* by the late Captain Ellam, and *The Foundations of Buddhism* by a Russian lady, Mme. Rokotoff, expand our appreciation of the Dhamma as an international force, while Prof. Roerich's *Heart of Asia*, in the same series as the last mentioned book by Mme. Rokotoff, and also published by the Roerich Museum Press in New York, is a condensed account of his remarkable discoveries in Buddhist Mongolia.

In the world of the Thera Vada (Southern School) we rejoice to have a reprint of the late Ananda Metteyya's essay under the heading, *The Religion of Burma*, which brings one to mention a tardy but welcome reprint of Dr. Carus' *The Gospel of Buddha*, though at the high price of six shillings.

Finally, we must acknowledge our great indebtedness to two great writers on Buddhism who were only destined to meet on the eve of the death of one of them. Mr. Dwight Goddard published *The Buddha's Golden Path* just before leaving for Japan, where he met Mrs. Adams Beck only a few weeks before she died. Mr. Goddard's book is a masterpiece, and will become the classic of its kind as an exposition of the Noble Eightfold Path. Mrs. Adams Beck, known to the world under three different pen-names, was the cause of introducing thousands of readers to Buddhism through such works as *The Splendour of Asia*, and we were still corresponding with her over her greatest, *The Garden of Vision*, when we heard of her passing. In this last work, fiction though the story be, we are given the culture, art, philosophy and spirit of Japan against a background of that noblest aspect of the Mahayana, Zen Buddhism. We mourn the passing of one who taught, by means of fiction, truths that many of her readers would never have taken the trouble to learn in a Buddhist text book.

By way of comment on the progress of the Buddhist movement in this country as a whole one must place on record the ever increasing number of enquiries from all quarters for further knowledge of Buddhism. What proportion of these enquirers are actuated by a genuine desire for information is uncertain, but the letters which frequently accompany these enquiries seem to show that more and more of the younger generation are disillusioned as to the spiritual capacities of the Church in which they were brought up, and turn in desperation to any "ism" or "ology" which will satisfy their deeper needs. The fact that these enquiries come from persons with whom we have never been in any conscious communication tends to show the extent to which Buddhist ideas in general are slowly permeating the national consciousness. This is largely due to the increasing number of lectures given upon the subject by all manner of organizations, and it is to be regretted that

in so many cases the lecturer's knowledge of the subject is so one-sided and inaccurate. Sooner or later, truth will out, and where there is a genuine demand for knowledge the answer will eventually appear.

In order to meet the needs of such enquirers as live in the London area we have instituted a weekly meeting for enquirers only, at which questions are answered and preliminary difficulties are cleared away. As the enquirers' interest is consolidated they are invited to the meetings of the Lodge at which our text book is being carefully revised.

The Croydon Buddhist Group, mentioned in my last report, has done good work throughout the year, thanks to the tireless efforts of Mr. H. E. Boedeker, and a small but steadily growing group of persons interested has been collected from the Croydon area. Meanwhile, as we write, we hear of a newly formed group in North London, founded and run by Mr. Hayes for the study of the Dhamma, to which of course we shall extend our heartiest support."

The London Y. M. B. A.—Mr. D. Hewavitarne, Hony. Secretary, writes as follows:—"In England to-day there are over a thousand students from the Buddhist countries of Burma, Ceylon, Japan, China, and Siam. These students have no common meeting place for their religious and social intercourse, nor is there any institution to provide suitable accommodation for them and to advise them in those things which are essential to students who come to England. The lack of such an institution is strongly felt. The study of students' life in England will show what regrettable difficulties have arisen for want of guidance and good influence. On the other hand there is a tendency among English students and some educated English people to associate with students of Buddhist countries in order to gain a first hand knowledge of their culture.

To meet the above needs the present Y. M. B. A. was founded. Its meetings are at present held in rented rooms, but the only method of consolidating the work of an institution and guaranteeing its continuity and usefulness is by having permanent quarters, and providing all facilities to enable members to meet, discuss, feel and act in merry groups to solve our social, religious and educational problems. The committee has therefore resolved to make all efforts to secure permanent headquarters consisting of a hostel, a well equipped library and reading room, a lecture hall, and department for games. This building while serving the great need hitherto unprovided for many also stand as a monument of Buddhist culture. The estimated cost of the building is £5000. This will not be a difficult task if we get the hearty support and co-operation of all those who are interested in the welfare of the students in England. Our appeal is not only to Buddhists, but also to other well-wishers. Donations may be sent to the Hony. Treasurer, London Y. M. B. A., B. M./F. H. G. J. London, England."

IN FRANCE,—Miss Lounsbury, the founder of "Les Amis du Buddhisme" of No. 57, Rue Madame, Paris vi, writes as follows:

"We wish to call attention to the good work of the Countess Prozor who arranges lectures every week in her house at Nice where a group of some eighty persons follow the studies of the Dhamma. Henri Francois of Nantes, another active member, is a Buddhist and has given a series of lectures on Buddhism at the local Theosophical Society headquarters.

A curious tribute to the spread of Buddhism in France is paid by the Church of Rome. Some of the ablest Catholics are giving lectures on Buddhism and encourage its study so that Catholics may be prepared to resist and counteract Buddhist ideas. Nevertheless I have been able to arrange a lecture on Buddhism in the Sorbonne on "The Renaissance of Buddhism."

Our meetings continue for members every two weeks and for a larger group every six weeks. The French translation of the Dhammapada will be published in the spring and followed by pamphlets taken from the text of the Buddhist Suttas. Our Committee for 1931 consists of:—

President: Achariya Vajiranana Thero
Vice-President: Miss G. Constance Lounsbury
Secretary: Madame La Fuente
Treasurer: M. E. de M. Malan

We have elected an international committee to keep in touch with the East, consisting of the Ven'ble Abbot Tai Hsu, Ven'ble the Anagarika Dharmapala, who has graciously consented to help us, and Prof. Margoulies, who is in touch with many Buddhist societies in China. Our work and interests are truly international as we can count over ten nationalities among our members. We find that the Theravada appeals to some and the Mahayana to others.

Interest in Buddhism should be awakened in the large towns, such as Lyons. We hope to organise lecture-tours but are in need of funds to do so. Buddhists from Switzerland and Russia complain of persecution for their ideas. It is unfortunate that there exists in Europe no place of refuge where such men could retreat and carry on their studies."*

Madame Alexandra David-Neel writes from her retreat Santa Dzong Roneii de Nice as follows:

"I am just correcting the proofs of my new book: *With Mystics and Magicians in Tibet* and the book will appear next month. I have just come back from a lecturing tour and I am leaving in a few days for Rome, where I shall deliver a number of lectures. A good number of people feel interested in Buddhism. Unfortunately, reliable information about it is scarcely available especially in Latin countries.

What is most urgently needed is literature for inquirers. Well-meaning people try to form groups in different countries

* We have referred to this question in the last number of the *Annual* and now await a Visakha to do the needful.—Edd. B. A. C.

but they themselves know but little about the true spirit or they unknowingly distort it and only establish new little chapels where meet bigoted, ignorant folk. Now it is the *elite* who must be attracted as it was when the Buddha himself preached, for his doctrine is meant for the intelligent, not for the fool.

Ordinary publishers want books that have a large sale and authors have to comply with their wishes. It would be a good idea to establish a good publishing house supported by Buddhists, or at least some arrangement should be made with a publisher by subscribing for a good number of copies of each good book. The copies could be sold in Buddhist circles, or distributed free to inquirers. Life is awfully hard in the West. Publishers and authors must earn their living, and cannot unaided produce that kind of Buddhist literature which is yet so urgently needed. . . .

I am well aware that Southern Buddhists say that there are no more Bhikkhunis in their countries, but they are common in China, Tibet and Japan. And if there are some differences between the ways of ordained people in the Northern and Southern Buddhist countries, they may be overlooked, for in fact all those who have left the home life to follow in the footsteps of the Buddha and who worship him as their Master, are members of the very same and unique Sangha."

IN GERMANY. Mr. Martin Steinke writes as follows:

"The 'Gemeinde un Buddha' was founded in 1922 by the writer, and has its meetings on the first and second Uposatha days. Due to the difficulties of after-war-time we have experienced misery like the rest of our country. Opposition from outside circles has oftentimes made the work more difficult, but the mental help of all Buddhist circles was gratefully appreciated. . . . The Buddhist movement is progressing. During the last three years our *Der Buddha'veg und Wir Buddhisten* was the only magazine; now there are three more: *Buddhistisches Leben und Denken*, *Verlag des Buddhistisches Holzhaus* of Frohnau, and *Die Brocken-sammlung, Zeitschrift fur Ange wanāten*, etc.

From its commencement our Society stands on the soil of the *Theravada* Buddhism. Its members have recognised that the message of the Dhamma is only one—deliverance from suffering, which is possible through the following of the Noble Eightfold Path, recognising the truth that man is:

His own Creator through craving,
 His own preserver through craving,
 His own saviour through elimination."

Buddhist Haus, Frohnau, continues to function. Two magazines are now being published, one by the sisters of the late Dr. Dahlke and the other by three of his pupils. We have published elsewhere pictures of the *Haus* and grounds which show that the late Doctor was no less distinguished as an artist and creator of the beautiful than he was as an author and thinker. We take this opportunity to appeal to all

Buddhists of Germany to band together forgetting little differences and take steps to place the *Haus* on a sure and firm foundation. It would be a thousand pities if the place were to pass out of Buddhist hands. It would be honouring the Doctor in the best possible manner if his admirers and friends did what was necessary to conserve the place for the use for which he built it by an outlay of so much money.

Benares Publishing House of Muenchen-Neubiberg

To increase the activities of this publishing house, it is proposed to turn the private undertaking into a public institution so that a larger number of translations from the Buddhist writings and other books on Buddhism may be published. German Buddhists should be thankful to Mr. Schwab who has so far carried on the expensive undertaking with little assistance from outside.

Dr. Georg Grimm has founded a society of his own named "The Community of the Three Jewels" for the purpose of making the Dhamma known in Germany and living the life according to its teachings. His book, *The Religion of Gotama the Budāha*, has had a remarkable sale, and we understand that a book on the comparative study of Christianity and Buddhism has been published.

IN ITALY. We invite the attention of our readers to the photograph of the great veteran Buddhist scholar, Prof. Giuseppe de Lorenzo, who is a resident professor in the University of Naples and a Senator of the Kingdom of Italy. He was born on the 24th day of April, 1871 and is now sixty years of age. Apart from his contributions to the scientific learning of Europe, which alone are sufficient to earn for him a niche in the Temple of Fame, and besides his translation into Italian of Schopenhauer's great work, *Die Welt als Wille und Vorstellung* ("The World as Will and Idea") the most important of his labours are his studies in the literature and philosophy of Ancient India. These studies began in 1896, in his twentyfifth year, with the translation of the *Buddhist Catechism* by Subadhra Bhikkhu, now already in its third edition, and continued with the important work, *India e Buddhismo Antico*, published for the first time in 1904, which in 1926 was already in its fifth edition, edited by Laterza Bari, and with studies of less importance such as *Asoka*, and translations from the Sanskrit, e. g. the *Cauri Surata pancasika*, etc. These works so brilliantly begun were crowned by the monumental translation from the Pāli of the 142 Discourses of the Buddha from the Medium length discourses (Majjhima Nikaya) of the Sutta Pitaka, the most ancient and important collection of the sermons of the Master to his disciples in the sixth century before Christ. This translation, which cost Prof. de Lorenzo twenty years of intense labour, places Italy, after Germany, in the highest place in the study of the ancient texts of Buddhism, for England possesses the same only in abridged translations and France and other nations are not in possession of them.

Owing to his literary and scientific work, Prof. de Lorenzo has been made an honorary member of several academies in Europe and elsewhere, too many to mention. He has

besides been decorated by the Italian Government and by His Majesty the Emperor of Japan personally. His Majesty the King of Italy nominated him Senator of the Realm in 1913. He has had conferred on him the doctorate of many universities. We have pleasure in honouring him for his great contribution to Buddhist scholarship and for his exemplary life according to Buddhist principles. Of him it may be truly said in the words of an ancient Buddhist scholar of the East that "it was never too early to study the Dhamma."

IN AMERICA. The New York Bodhi Sala was organised by Mr. George S. Varey and others during the visit of Rev. Ernest Hunt (Shinkaku) of Honolulu and is affiliated with the Hongwanji Buddhist sect. It is proposed to convene an International Buddhist Conference for the year 1935 and particulars may be had from Mr. Varey at Apartment 7 of 1283, Sixth Avenue, New York, N. Y., U. S. A.

The New York Maha Bodhi Society was established in 1925 by the Anagarika Dharmapala on the occasion of his visit to America in that year and was re-organised by the Rev. P. Vajiranana Thero of the London Buddhist Mission in 1930 under the distinguished patronage of Prof. Nicholas Roerich, the well-known author, artist and explorer, supported by Mr. K. Y. Kira. The Society has its meetings at the Roerich Museum, and publishes a journal, *The American Buddhist*.

The Zen Buddhist Lodge in New York is affiliated with the Mentergarten Meditation Hall in San Francisco. In this Mission there are four monks, two American and two Japanese, and about 250 lay followers. A magazine called *Zen* is edited by Mr. Dwight Goddard who is the author of several books on Buddhism: *Was Jesus influenced by Buddhism? The Buddha's Golden Path*, etc.

IN HONOLULU. This is a fast growing centre of Buddhism. In Rev. and Mrs. Hunt the Buddhists of the place have two strenuous and enthusiastic workers. The Right Rev. Yemyo Inamuwa, Abbot of the Hongwanji sect, has given every encouragement to the work of propaganda through the press and the pulpit.

The Hawaiian Buddhist Annual, a welcome addition to the world of Buddhist letters, is a publication replete with articles of abiding interest. The second number was out last *Vesakha*.

IN CHINA. The Pure Karma Buddhist Association of 19, Hart Road, Shanghai, publishes a Buddhist quarterly called *The Chinese Buddhist*, and from its pages we note that the great Chinese Empire is steadily coming into her own, and that with peace and plenty within her borders her people will not hesitate to contribute their share towards the propagation of the Dhamma.

IN CAMBODIA. The Government of Cambodia has set out a very comprehensive programme of work for the regeneration of Buddhism in that country. As a first step the Royal Library has been replenished with a full complement of the Buddhist Texts. The Librarian, Mlle. Karpeles, a gifted French Buddhist scholar, is very enthusiastic about bringing Cambodia up to the level of other Buddhist states in Buddhist scholarship. And last year saw the founding of a Buddhist University for monks* and this year we are able to chronicle the publication of a Buddhist Catechism by the Royal Library to answer the needs of the younger folk. The work is based on the *Vinaya Sankippa* published by the Buddhists of Ceylon. We trust that this small volume is but an earnest of what is to follow, and that Cambodia under the auspices of her enlightened monarch will take her rightful place in the scheme of Buddhist propaganda.

IN JAPAN. We find *The Eastern Buddhist* doing laudable work in the direction of making known the Dhamma as interpreted by the Mahayanists to the English-speaking peoples. Dr. and Mrs. Suzuki, both learned scholars who studied both the Mahayana and the Hinayana, not only edit the journal mentioned above but also devote a large part of their time to writing books on the Mahayana which are greatly appreciated by their readers.

Japan is also supporting several missions on the Pacific coast of America and many Viharas have been established in the larger cities.

ESTABLISHING THE SANGHA IN THE WEST.

"Namo Tassa Bhagavato Arahato Samma-Sambuddhassa!"



LET 10 lion-hearted young Bhikkhus walk from Buddha-Gaya to Jerusalem, from Jerusalem to Rome. And the Sangha will be established in the West.

There are many aspirants for Supreme Buddhahood in Ceylon, Siam, and Burma. Let these aspirants practise the DANA PARAMI to perfection. Let them dedicate their lives for establishing the Sangha in the West.

In Missionary work, the real driver is "Self-Sacrifice". Where there is Self-Sacrifice, there is Boundless Loving-kindness and Compassion for the whole universe. Let an Aspirant to Supreme Buddhahood reason thus: "I am a simple Bhikkhu, aspiring to Supreme Buddhahood. I wish to practise all the 10 PARAMIS! Let me practise the DANA PARAMI to Perfection. I have nothing, only this miserable body. Let me donate this body of mine to the cause of Buddhist

* Elsewhere in our pages will be found several photographs, kindly lent by Mlle. Karpeles (through the agency of Mr. W. A. de Silva, J.P., of Colombo), illustrative of Buddhist art and letters, and of the active Buddhist movement, in Cambodia and particularly of the work being done by the Bibliotheque Royale du Cambodge and the Institut Bouddhique at Phnom Penh.—*Edd. B. A. C.*

Missionary Work. Let me help to spread Buddhism over the whole globe.

“Let me act **now!** today! Let me **walk** to Buddha-Gaya and let me draw inspiration there. Let me **walk** from Buddha-Gaya to Jerusalem, from Jerusalem to Rome. Let me preach the Religion of my Lord Buddha by means of Example and Loving-kindness. Example is the best teacher. Loving-kindness is the Universal Language. Let me preach by means of Loving-kindness and Example. Let my shining eyes speak for me. Let me **ROAM, ROAM, ROAM.** Let me **PREACH, PREACH, PREACH,**—till my body is **FINISHED!**”

“If I am killed on the way, I have practised my Dana-Parami to Perfection! How lucky for me to lose my life in the cause of Truth! Surely a Buddha I shall be!”

Let all Buddha-Aspirants act thus, and Buddhism will be the Religion of the West as well as of the East. Let 10 Noble Bhikkhus overflow with 3 Qualities: **Self-Sacrifice, Boundless Compassion and Perfect Chastity,** with **Perfect Poverty** as the Fourth, and the whole world will be won for Buddhism. Buddhist Bhikkhus have no money. Lucky for them! Poverty is Power in Religion and Missionary Work. Let Bhikkhus rejoice in their Sublime Poverty. Ceylon, Siam, and Burma are small, yet they can transform the history of the world. How? By strenuously engaging in the Missionary Field. **Now is the Psychological Moment!** Let us act **now!**

“Jesus Christ was sold by Judas Iscariot for 30 pieces of silver. Today those 30 pieces of silver are jingling in the pockets of thousands of His Betrayers. Every Christian Religieux who touches money is a betrayer of Jesus Christ.”

In the 13th Century, Christianity would have been wiped out but for Saint Francis of Assisi. Saint Francis of Assisi is the only Real Christian after Jesus Christ. Saint Francis of Assisi is the 2nd Jesus Christ. He re-established Evangelical Poverty, and in this way saved Christianity from impending destruction. But he was mentally crucified by His betrayers, and His mental sufferings became at last manifest on His Body in The Stigmata! He had been mentally crucified!

Let another Jesus Christ appear, and He will at once be crucified by His Betrayers.

Money is a curse in Religion. Money is a curse in Missionary Work. Look at the Roman Catholic Monks. They did splendid work in the Middle Ages, when they went out into foreign lands without money, simply with the Cowl and Cross. This was True Missionary Fire.

Today, however, Western Materialism has corrupted the Missionary Ranks with silver and gold. Result: The Missionary Field is stagnant. Money Kills all Missionary Fire. In Missionary enterprise, money is “**A Poisonous Snake.**”

Let the Bhikkhus rejoice in their Sublime Poverty. Genuine Poverty is a tremendous power in Missionary Work. Missionary Work breathes freely only in an atmosphere of Perfect Poverty.

The West is great in Science. The East is great in Religion. The East is the Spiritual Mother of the Universe. The West has given the East its Science. Let the East give the West its Religion, its Scientific Religion, Buddhism. The Scientific West wants Scientific Buddhism. The Scientific West is eager for Scientific Buddhism. The Scientific West is thirsty for Scientific Buddhism. The powder is prepared. Only a little spark is necessary to set the whole powder going. Who will be that fortunate “tiny spark”?

Stagnation is Disease. Circulation is Health. Buddhism is stagnating in Ceylon, Siam, and Burma. What is needed is **Circulation.** Let the Bhikkhus go out of their respective countries. The world is large. Let the Bhikkhus roam over the world as the Arahats of Old:

“The water is pure that flows.
 The Monk is pure that goes.”

Let the Bhikkhus rise from their lethargic sleep. When they have seen the world a bit, they shall return to their respective countries with two shining eyes in their heads, and they shall be an inspiration to their lukewarm companions here.

Let not the Bhikkhus degenerate into parlor Bhikkhus, dilettante Bhikkhus. Let them go out and become World-Conquerors. Let them introduce Buddhism in every corner of the Globe. Our Lord Buddha has given us the Greatest of all weapons: The Weapon of Loving-kindness. **Without a single cent, simply through the Power of sheer Loving-kindness, Our Lord Buddha conquered the East! Without a single cent, simply through the Power of sheer Loving-kindness, 10 Lion-hearted young Bhikkhus can conquer the West!**

Jerusalem and Rome are the two strongholds of Christianity. Capture the strongholds, and the whole world will become Buddhist!

Just as soon as the Vassa is over, let the Bhikkhus wander with Bowl and Robes over the wide earth, as the Arahats of Old!

Let each Buddha-aspirant say: “Here! I give my life for the attainment of Supreme Buddhahood! I give my life for my Religion. I shall **now** take my Bowl and Robes, and I shall **walk** from Buddha-Gaya to Jerusalem, from Jerusalem to Rome—as far as I get—preaching Buddhism by Example and Loving-kindness!” There is no better way for a Buddha-Aspirant to fulfil the Dana-Parami than for Him to give up His Life in the cause of His Religion.

Let 10 Lion-hearted young Bhikkhus get together and begin to **walk** to Buddha-Gaya. Their Path will be a Path of Glory. They will walk in the footsteps of Our Lord Buddha and Maha-Kassapa who walked. They will practise the Dhutangas. They will be self-reliant. No dayakas will be necessary for them. They will rely on the-four-things-Easy To Obtain. If they need food, they will go for Pindapata door-to-door with their Alms-bowls. If they need Robes, they will

go to Cemeteries or Dust-heaps for Rags. If they need medicine, they can easily get cow's urine. If they need Monasteries, they can go to the Foot of Trees; there are lots of Trees; Our Lord Buddha attained Supreme Buddha-hood under a Tree.

Let these 10 Lion-hearted young Bhikkhus walk from Buddha-Gaya to Jerusalem, from Jerusalem to Rome. Their Path will be a Path of Glory. They will walk slowly, meditating all the while. The whole journey from Buddha-Gaya to Jerusalem and Rome will be **one continuous meditation**.

As they walk in solemn procession, with noble mien and shining eyes, their fame will be broadcast everywhere! Eager noble-minded youths will flock to their Banner and ask for Ordination! The Thera Bhikkhus will at once receive them and allow them to fall in line behind! The Line will increase! The Bhikkhus will preach in all the towns and villages they reach on the way! The Procession will grow! And by the time they reach Jerusalem and Rome, an Irresistible Avalanche of Noble Heroes will burst upon these strongholds and capture them through the sheer power of all-powerful, all-devouring Loving-kindness! Jerusalem will fall! Rome will fall! Palestine will become Buddhist! Italy will become Buddhist! Europe and America will become Buddhist! **And The Sangha will be established in The West!**

* * * * *

There is an Italian Buddhist Monk who is eager to collect 10 Lion-hearted young Bhikkhus for the Great Walk from

Buddha-Gaya to Jerusalem, from Jerusalem to Rome. **He wants the 10 Best Bhikkhus in the World.** He has much walking experience, having himself walked alone practically all the way from Marseilles (France) to Jerusalem and to the Euphrates River.

He will gladly undertake to guide the 10 Lion-hearted young Bhikkhus from Buddha-Gaya to Jerusalem and to Rome. All those Great Heroic Bhikkhus who are eager and anxious to join this First Expedition, the First one of its kind in the history of the world, are asked to give their Names and Addresses to anyone of the following:

CEYLON: THE HONY: SECRETARY,
Matale Buddhist Association,
MATALE,
Ceylon.

SIAM: PRA APAI WONGSE,
982, Sathorn Road,
BANGKOK,
Siam.

BURMA: U. CHIT SWE,
2, Sezon Quarter,
Daingwunkwin,
MOULMEIN,
Burma.



NOTES AND NEWS.

Sabba Danam Dhamma Danam Jinati

"The Gift of Truth Excels All other Gifts."

Last year we drew the attention of our readers to the importance of Buddhist Retreats, where students and enquirers can sojourn for indefinite periods with the object of studying and meditating free, from worry and disturbance from the outside world. We are glad to announce that Madame Alexandra David-Neel, the well-known French scholar and explorer, has founded such a place of refuge at Samten Dzaong in route de Nice, Digne (B. Alpes). Likely entrants may address their inquiries to her.

In the present issue we propose to discuss the no less important question of Buddhist Missions. In this connection we are not unmindful of, nor do we depreciate, the pioneer work which the Maha Bodhi Society of Ceylon and the Japanese Buddhist Missions on the Pacific Coast of N. America have accomplished. The former has been in the public eye for a period of well nigh forty years. And if we are reluctantly compelled to say that the results do not come up to our expectations, we hasten to add that this has not been due to lack of enthusiasm on the part of the founder of the Society, but to the lack of men imbued with the right spirit or qualifications to act as missionaries. These remarks apply to some extent to the Japanese missions as well.

The greatest stumbling block in the way of Buddhist missions has been the meagre support and co-operation which the members of the Sangha have given. Except in connection with the mission to London in which three Bhikkhus took part, and the mission to the Strait Settlements in which half a dozen figured, the Sangha, at least in Ceylon, cannot be said to be doing any missionary work at all. This aspect of the question becomes all the more serious and the omission on the part of the Sangha to do their duty all the more glaring, when we realise that Buddhism is the oldest missionary religion, and the greatest. The missionary idea is nothing foreign to it, and it is matter of common knowledge, that the Buddha's earliest disciples braved dangers and difficulties of every description in their efforts to carry the Dhamma to far countries and peoples, and Sinhalese history records how Mahinda and Sanghamitta brought the gift of the Dhamma to Ceylon. This being so, nothing excuses the conduct of the large majority of the Sangha who are content to fold their hands and sit idle whereas in Hinduism the monks of the Ramakrishna Mission, following the high ideals of Swami Vivekananda, roam all over the world preaching and teaching Vedantism to increasing numbers of hearers.

And the irony of it is that the Buddhist monks of Ceylon, Burma and Siam never hesitate to emphasise the missionary aspects of the religion and to sing the praises of the work of the Arahant Mahinda and of Thera Buddhagosha, (whose example they should try to emulate), while they themselves

ignore the moral of the story which they expound in eloquent language with a wealth of imagery well worthy of the message if the expounders but imitated the great saints of their Faith. It is not words and sermons that we want to-day, not even books and magazines, but practice, life,—the logical and the only conclusion to all the preachings of the world.

This lacking, we lack everything. It is the Sangha who should live up to the highest standard set out and proclaimed in the Dhamma. They it is who, by their peculiar manner of life, are at once in a position to be in the world and yet not be of it. The Buddha has so ordained it. There is no lack of proficiency on the part of the monks where knowledge of Pali is concerned. But no amount of Pali is going to save them. If they are to be of use to themselves and to the laity who have a right to look up to them as exemplars they must live the truths that they so glibly teach. If practice is lacking, what can any number of "parrot" monks achieve? Can studious monks by sheer book-learning contribute anything worth while to practical Buddhism? If they can, surely all Pali scholars should be first-rate Buddhists; whereas sooth to say many of them have hardly reached the kernel. To get at the heart of Buddhism one has to carry out in daily practice what one has learnt by rote or professes to be the truth. What right, nay, what qualification has the Sangha to preach if they have not personally realised the Dhamma. One may as well read in a book or listen to a gramophone record or listen in to a sermon on the wireless for all the value one gains from such unfelt, uninspired sermons. This we say advisedly for (at least of the great majority of the Sangha in Ceylon) it may be said without any hesitation that not only do they not sincerely feel what they preach but that they do not know the art of preaching, the art of "gripping" the attention and interest of an intelligent audience. If a Bhikkhu meddles with worldly things and is not above the temptation to possess worldly wealth, while never tired of preaching the value of Dana, such a Bhikkhu is "an unrestrained fellow living on the charity of the land." Further we submit that if there is to be any missionary zeal, the Bhikkhus should give up wealth and all that appertains to it. They should throw overboard all encumbrances and by intense meditation and a life of virtue rise above the things of the world.

The Buddhist missionary should not try to imitate his Christian counter-part who often seeks to combine business with religion and whose missionary work is largely dependent for financial support on very irreligiously conducted "big business." The East is East. Religion is not business. Religion is a way of life. There is no compromise in religion. In fact it is a crime to reduce Buddhist missions to the level of Christian missions by making them mercenary concerns

which depend entirely on the capital behind them. The capital behind Buddhist missions, the motive power of all their machinery, should consist of the three qualities of *Saddha*, *Dana* and *Viriya*, (zeal, the spirit of giving, courage) and the inherent merit and exemplary life of the men at the helm. These alone will attract disciples and followers.

We Buddhists, try we ever so much, shall not be able to compete with Christian agencies like the Bible Society and the Church Missionary Society by either producing literature or "manufacturing converts" at the furious rate at which they are doing. But we on the other hand should be able to create a taste for Buddhism and produce men who will be living examples of the faith within them,—men who will of their free-will disown rank and wealth, kith and kin, so that they may wander from place to place, like the birds of the sky, living a life dedicated to the religion,—the life which all religious teachers have held up before the world as the ideal life.

Are our Bhikkhus alive to the supreme need of our times? If they are, let them rise from their ignoble slumber and act the manly part expected of them.

Elsewhere we publish an article on "Establishing the Sangha in the West", and we invite the attention of all serious thinkers and enquirers to it. It is addressed to all monks without discrimination and distinction. We believe with the writer of that article that there are good men and true in every fold and hope that the appeal contained therein will be responded to in the same spirit in which it is made. If it is objected that it is a spectacular or an impossible scheme, we retort that it may be so in the eyes of people of narrow vision and selfish motives and that the same remarks were on the lips of many people when Mahatma Gandhi set out last year on his historic march to Dandi. So wondrous is the power of *Ahimsa* and *Metta* that even the little finger of a man whose life overflows with love and good-will can shake the greatest empire to its foundations. It is the sad lack of such men that is responsible for the dearth of holiness, for the predominance in our day of evil over virtue, for the lure of filthy lucre, which seems to be the all-compelling motive of the world's life, and to which all roads seem to lead. Will Buddhist missionaries rise above their environment, and not surrender to circumstances in a most un-Buddha-like manner? Will they dare swim against the current and even drown in the attempt rather than taking the path of least resistance drift down the worldly way?

We ask this question of the few, not of the many, for it is the few that count. It is the few that can think things to a conclusion and it is they that can lead. If ten men shall rise above their fellows, they shall have set an example that will be a beacon-light to the whole world.

This year has witnessed the passing away of the notorious old Ordinance which was such a blot on the Statute Books, and the ushering in of a new Ordinance which gives very great powers to the Sangha in the administration of temporalities, and

The Buddhist Temporalities Ordinance.

which at one stroke releases them from the tender mercies of designing trustees, who have hitherto lived on the charity of the land, and gives them a freedom they little dreamt of. It is a relief to find that the disreputable committees which robbed the Bhikkhus of their dues and swindled the *viharas* out of their legitimate incomes have been entirely abolished. At the same time the Bhikkhus are faced with a great responsibility and we hope they will realise it and exercise the administrative powers they have been invested with in the real spirit of the Ordinance. It is hoped that, elate with their new-found freedom, they will not frustrate the good intentions of the framers of the law, but act in such a way as to justify the confidence reposed in them.

The annual sessions were held at Balapitiya on the 24th, 25th and 26th of December last year under the presidency of Mr. G. Robert de Zoysa, J.P. Several resolutions as usual were passed, and a programme of work outlined. The coming months will show whether this year is also going to be as barren of achievement as the past so many years have been.

The All-Ceylon Congress of Buddhist Associations.

Several resolutions as usual were passed, and a programme of work outlined.

REVIEWS & NOTICES.

WOMEN UNDER PRIMITIVE BUDDHISM. By Miss I. B. Horner, Research Fellow and Librarian of Newnham College, Cambridge. (London: Routledge & Sons. 15s. net.). pp. xxiv. + 391.

It was over two decades ago that Mrs. Rhys Davids, M. A. of the London Pali Text Society gave to the English-speaking world the translation of the Theri Gatha or the *Psalms of the Sisters*. In the interesting Introduction to that volume the learned translator observed :

"From whatever motive and through whatever agency the Sisters had found their way into the Order, it is clear that with the change a new and varied life opened up for them. We see in the verses the expression of energies and emotions newly awakened or diverted into new channels. Even where the poems breathe rest and peace, their tone is exalted and hedonistic, telling of

'exceeding store
Of joy and an impassioned quietude.'"

In other words Buddhism opened up a new world for women.

The volume under review is a much more comprehensive one. It is not only complementary to Mrs. Rhys Davids's work, but goes further and gives a complete history of the Order of *Bhikkhunis*. Although at this distance of time it is impossible to reconstruct a complete history with strict historical accuracy yet the author has succeeded beyond our most sanguine expectations.

The book itself is divided into two parts. Part I deals with the Lay Woman, and there are chapters on the Mother,

the Daughter, the Wife, the Widow, and the Woman Worker. Part II deals with the Almswomen or *Bhikkhunis*, and is divided into chapters under the following headings :

1. Admission into the Order.
2. The Eight Chief Rules of the Almswomen.
3. The Theri Gathas or Psalms of the *Bhikkhunis*.
4. The Life in the Order, (which chapter is sub-divided into four parts).
5. The Order and the Laity (which chapter is sub-divided into three parts).

The above bare outline is sufficient to show the comprehensive nature of the work and the wealth of matter that the 400 odd pages contain. That the writer has given of her best is evident on every page from the authorities quoted and the excerpts from the Pāli Pitakas.

Six illustrations add to the interest of the work.

We would add one word of criticism. The writer of course is not to blame. She has merely followed in the footsteps of the great ones of the Pāli Text Society. We refer to the terms *Almswoman* and *Almsman* which occur throughout the book as substitutes for nun and monk or in Pāli *Bhikkhuni* and *Bhikkhu*. We feel that if the English language is not rich enough to yield suitable equivalents for *Bhikkhu* and *Bhikkhuni*, the author might well have left the words untranslated rather than substitute two words which do not convey the meaning attached to the original terms, nor sound well in Buddhist ears. It is true that etymologically the Pāli *Bhikkhu* and *Bhikkhuni* mean mendicant, but often it is not the etymological meaning of a word that we must accept, but rather the meaning the word suggested at the time dealt with by the book.

This little criticism apart, we have great pleasure in commending this valuable work to all students of Buddhism.

S. W. W.

THE VISION OF KWANNON SAMA. By B. L. Broughton, M. A.
(London: Luzac & Co.), pp.154.

In the above volume, the sub-title of which is "a story of faith and love of long ago", the learned author has narrated, for the benefit of English readers, a story of the Far East about the Bodhisatta of Infinite compassion, who is worshipped by Mahayana Buddhists in hundreds of Viharas either as Avalokitesvara or as Kwannon Sama. The story in its present form is well presented to the reader. The writer has succeeded in avoiding, as much as possible, the miraculous element in the original story. But that does not detract from the interest of the story itself. He has painted the Deva and the Hell planes with a practised hand. Like the *Vessantara* and other *jataka* tales the story goes on to describe how a princess sacrificed her rank, and even her eyes and limbs, for the sake of her royal father.

Besides making accessible to the reader this interesting story of long ago, Mr. Broughton has taken the opportunity

of writing in the Introduction a succinct and interesting account of Buddhism and answering much of the criticism levelled against it by recent writers. To quote him :

"The Buddha's teaching is infinitely subtler; it is neither nihilism, *uccheda vada*, nor static realism, *sassata vada*. Nothing exists, this is the one extreme, everything is, that is the other extreme; the Buddha teaches a middle path. Hence the Buddha refuses to answer Yamaka's question, does a Perfected Saint exist after death, or does he not; and the Master gave as his reason that to answer either way would but add to Yamaka's confusion, for an affirmative answer would confirm him in *sassata vada*, while a negative would give the weight of the Teacher's authority to *uccheda vada*. The human mind, as Bergson shows, has a natural tendency to think geometrically, since our perceptive powers were evolved to enable us to act on matter, and therefore they solidify the flow of energy and so obsessed by his physical sense was Yamaka that he was constitutionally unable at the then stage of his development to think otherwise than statically, in terms of pure realism or nihilism—both of which are fundamentally one, being respectively the positive and negative side of the same concept."

Mr. Broughton, who is an admirer and student of both the Mahayana and the Hinayana, has studied the former since his sixteenth year, and therefore we are not surprised to find a spirited defence of it.

"The ideal of the Bodhisatva is the most beautiful ever presented to the human mind, for a being who deliberately and of set purpose refuses all the rewards of virtue and elects to help the suffering in all worlds is the absolute and ultimate crown of unselfish devotion. It is not surprising that a concept so lofty and noble should have a profound influence on all schools of Buddhism, but the Bodhisatvayana, or way (literally vehicle), is especially followed by the Mahayana."

We commend this little volume to all lovers of the beautiful and the true.

S. W. W.

THE BUDDHA'S GOLDEN PATH. By Dwight Goddard.
(London: Luzac & Co.). pp. ix.+210.

This is a manual of practical Buddhism, based on the teachings and practices of the Zen sect in Japan but interpreted and adapted to meet modern conditions. The author was at one time a Christian missionary who came out to convert the East, but ended in being converted by the East. As a missionary of the American Board stationed at Foochow, China, the author naturally came in contact with Buddhist monks of the great Kushan monastery of the neighbouring mountains, and there the seed was first sown. Later he visited other famous fanes and in 1928 left for Japan where by study and personal communion with scholars like Prof. Suzuki and Revd. T. Yamazai, he extended his knowledge until now he finds himself in the happy position of a protagonist and advocate of the new faith!

The book is divided into three main sections. The first which is named the First Adventure goes on to deal with the Eightfold Path in eight corresponding chapters and emphasises its ethical aspect. The next which is named the Second Adventure deals with another aspect of the same path, viz. mind control. The next which is named the Third Adventure deals with still another aspect of the path, the emancipation of the mind through concentration, *Samadhi*.

The author rightly observes that "to follow the Golden Path may mean the erection of barriers between one and the familiar friends and the happy associations of youth; it may mean a break in their friendship and companionship. And all for what? The dreams of an ideal life to be lived, perhaps in solitude and loneliness trusting to a faintly marked trail that leads into an unknown future. But the decision must be faced. A little time for quiet, concentrated thought, a little courage, a little faith, a little sincere goodwill toward all animate life, a humble giving up of self, keeping steadily in mind that life is transient, it leads toward suffering, its values are unsubstantial, illusory. The new path is certainly reasonable, it seems to lead toward some good end, and it carries with it a radiant promise of light and peace."

The author rightly observes that Buddhism is not primarily a religion or philosophy but is simply a rational and practical way of life. "To thinking people Buddhism appeals as being eminently rational, practical and full of promise. They turn to it with expectancy, but are often disconcerted and lose their interest as they see it illustrated by the lazy monks and dirty temples of Oriental lands or they become baffled by its voluminous literature and its many sects with their widely divergent practices and teachings."

As we read this book written by a Mahayana student we find little that a Hinayanist would not endorse. All roads seem to lead to Buddha Gaya!

S. W. W.

Lectures delivered in England. By Ven. Pandit Hegoda Nandasara. (London: Daya Hewavitarne, B. M., /F.H. G.J., W. C. 1.). pp. 104.

This is a collection of addresses delivered by one of the three Bhikkhus who formed the Buddhist Mission to London during the years 1928—1930, and deal with the personality of the Buddha and his principal teachings. The author has taken care to leave out the less important aspects of Buddhism and to give in a compendious form the essentials of the Dhamma. Students will welcome this publication for the interesting summaries which the lectures contain.

There are a few passages which will repay reproduction, but as the space at our disposal forbids it, we shall content ourselves with only one, which deals with the Buddha:

"The lovers of virtue honour the purity of his life. The lovers of knowledge enjoy the depth of his wisdom. The lovers of humanity wonder at his compassion. The lovers of religion marvel at the freedom of

his thought. And for suffering humanity he is the only refuge. Therefore, to the greatest of great teachers, to the achiever of supreme enlightenment, to the teacher of the life of purity, and to the wisest leader of people into the right path, all reverence is due."

We heartily commend this brochure to our readers.

S. W. W.

THE SPIRIT OF BUDDHISM.—By Sir Hari Singh Gour, M. A., D. LITT., D. C. L., LL. D., M. L. A. (London: Luzac & Co. 30s nett.) pp. xxxi+565.

This book by the well-known Indian scholar and statesman is a remarkable addition to the literature of Buddhism. The useful Glossary and the comprehensive Bibliography in the opening pages would alone have made the book valuable for purposes of reference. But they merely afford the reader a glimpse of the stupendous mass of material which the author has gone through and which becomes more manifest from the numerous footnotes found on almost every page. In point of comprehensiveness the present work will take a lot of beating, but the desire for this very comprehensiveness often leads the author to recall, merely to disprove them, long ago discredited and already exploded theories, e.g. the 19th century French Orientalist M. Senart's theory that the Buddha was a sun myth. Need we say that such fantastic theories, which are as dead as the dodo, might well have been left in the oblivion which they so richly deserved. Let us add however that the curious reader, the reader with antiquarian leanings, may be gratified to find such speculations collected and labelled in the pages of Sir Hari Singh's book like so many duly specified and labelled exhibits in a Museum of Antiquities!

We have yet another little criticism to make. The very extent of the author's learning makes him so discursive in the earlier portion of the book and, we may even say, digressive, that he in some measure sacrifices perspicuity; and his fondness for discussing everything frequently makes him guilty of an almost mediæval (Chaucerian, shall we say?) pedantry.

Now that we have said everything adverse that we intended saying, may we confess that this book is not only a monument to the scholarship and industry of the author but a contribution of permanent value to the world of Buddhist letters; and what is most remarkable is the singular impartiality and freedom from bias shown by the author who, as a Hindu, is of course a non-Buddhist. In this respect he sets a very good example to Western Christian writers on non-Christian religions who, with very lamentably rare exceptions, start out on the assumption (quite gratuitous of course) that Christianity is the best of all possible faiths, nay more, that Christianity is the *only* good faith. But it is not so much Christianity perhaps that is responsible for this attitude as their Western upbringing which makes them imagine—against all the facts of history—that the

West was, is, and will be, like George Nathaniel Curzon, "a most superior person", and this superiority complex makes them forget that Christianity, like all other religions worth mentioning, is of Asiatic origin.

There are many passages in Sir Hari Singh's work that deserve to be quoted, but exigencies of space permit us to reproduce only two. Of the Buddha's service to the world he says:—

"If he had been born in any age or any other country, he would have been still a great Teacher, though his doctrine would have been different. The dominant note in his life was human service; compared to it, he regarded all else as secondary. The main and indeed the only purpose of his mission was to find a solution for the alleviation of human suffering.....the only solution he could find was that offered in the current thought of the day. He examined all possible solutions, and then by an eclectic process lighted upon a scheme neither Vedantic nor Sankhya, but one in which he substituted service for sacrifice and selflessness for Self. In doing so he affronted the hierophants of the true faith, whose tenets he denounced and whose institutions he ridiculed."

Of the influence of Buddhism on the East he says:—

"The net result of Buddhism in the East was to enthrone rationalism in place of ritualism and sacerdotal authority. It prepared and popularized a new code of morals, which was as revolutionary of the established order as it was thorough and penetrating in its effect upon every individual life, from that of the king down to that of the peasant. It broke down the dead wall of privilege and superstition and cast abroad the seeds of religious truth, the identity of which is in some cases lost in the variations produced by the soil and atmosphere."

It is altogether a delightful work, *The Spirit of Buddhism*, albeit in several places we would differ from the author, and we have much pleasure in commending it to our readers.

S. A. W.

ACKNOWLEDGMENTS.

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Ananda College Magazine, The.
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THE SPIRIT OF BUDDHISM. By Dr. Hari Singh Gour, M.A., D. LITT., D.C.L., LL.D., M.L.A. See Review, p. 106.
THE BUDDHA'S GOLDEN PATH. By Dwight Goddard. See Review, p. 105.
THE VISION OF KWANNON SAMA. By B. L. Broughton, M.A. See Review, p. 105.
THE WORD OF THE BUDDHA. By Rev. Nyanatiloka Thero.
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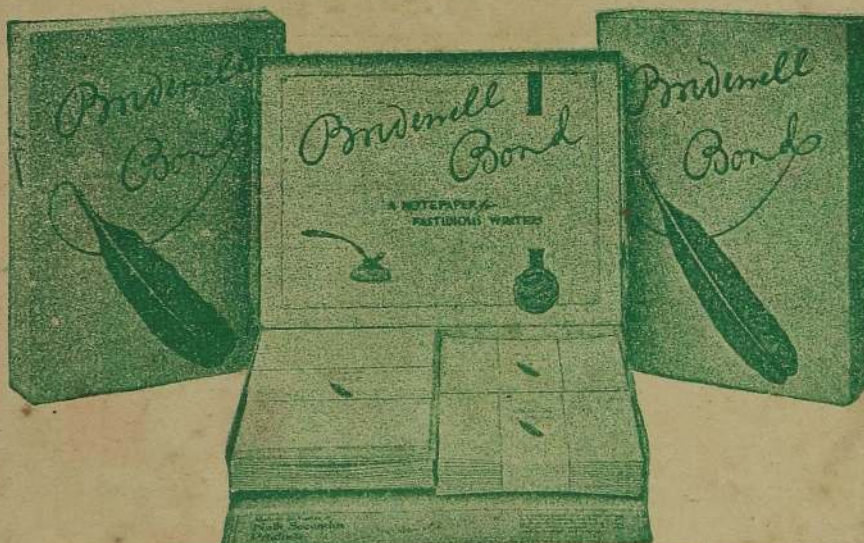
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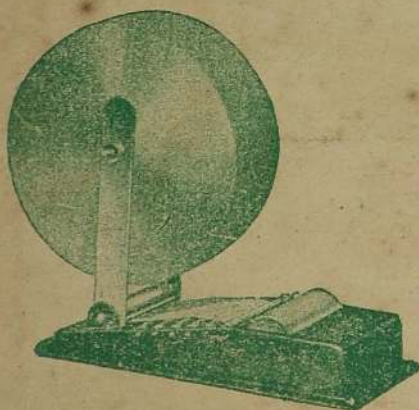
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